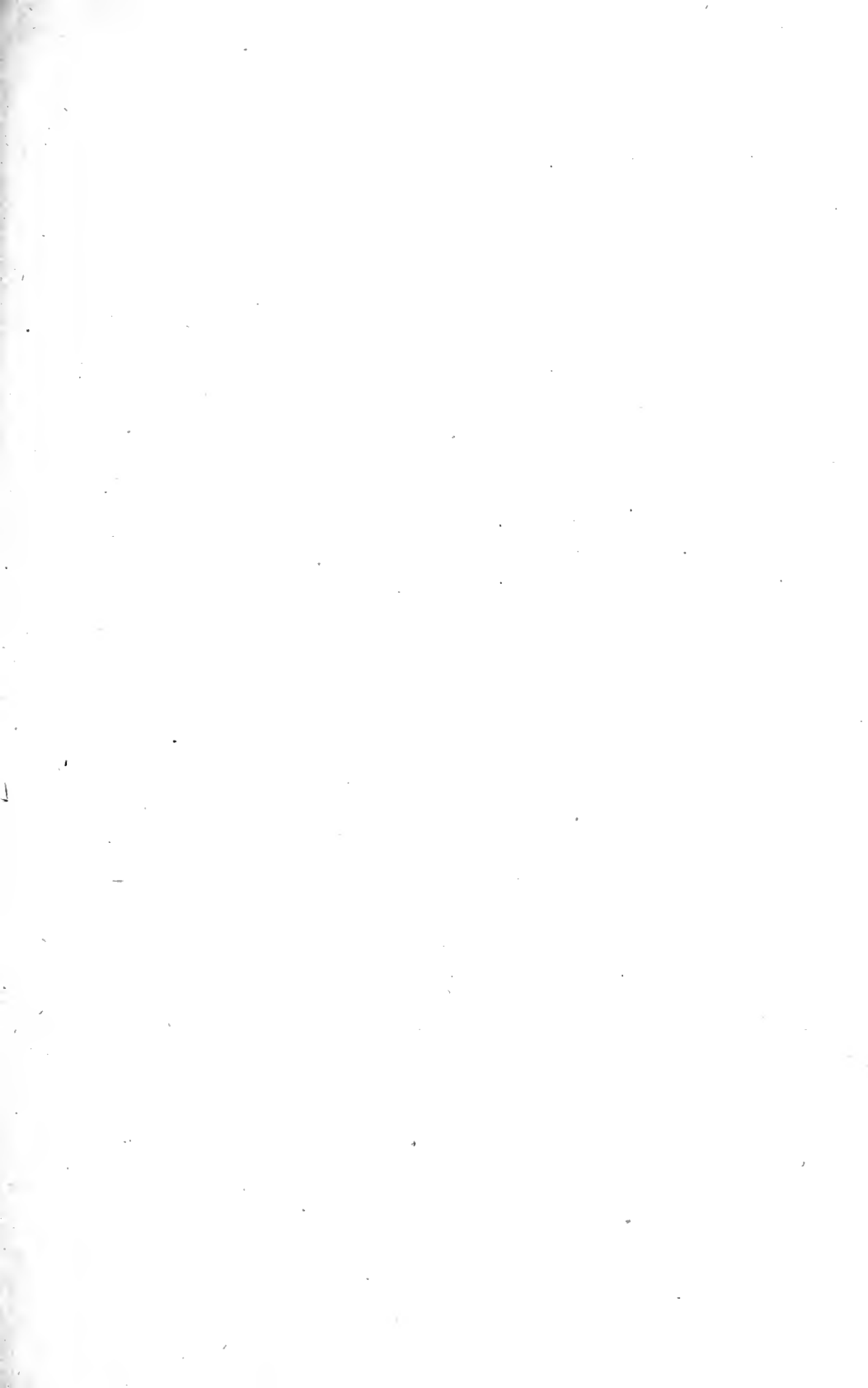






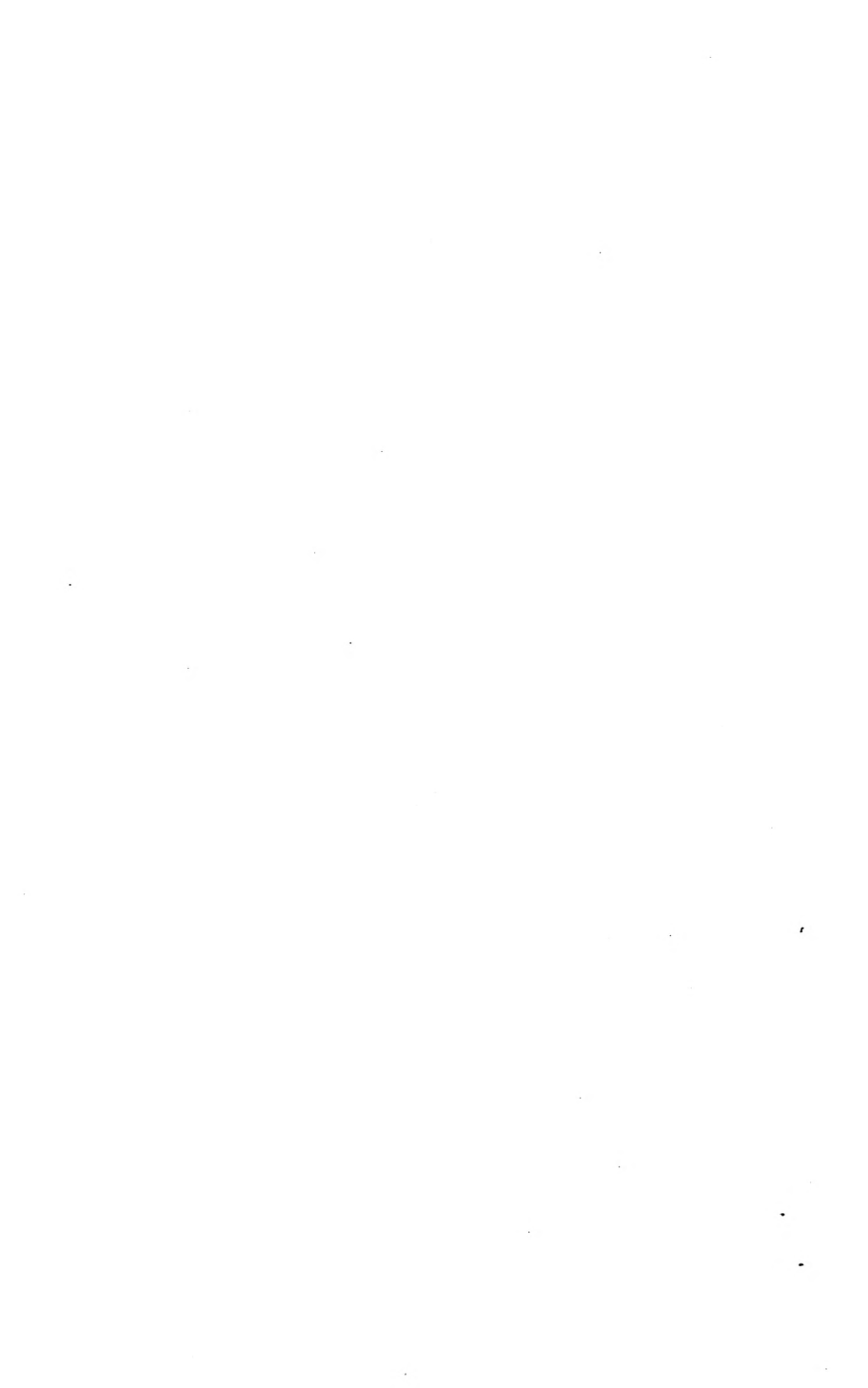
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Historical sketches of the  
missions under the care of









# HISTORICAL SKETCHES

OF THE

## MISSIONS

UNDER THE

CARE OF THE BOARD OF FOREIGN MISSIONS

OF THE

**Presbyterian Church.**

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PUBLISHED BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH.

NO. 1334 CHESTNUT STREET, PHILADELPHIA.

1881.





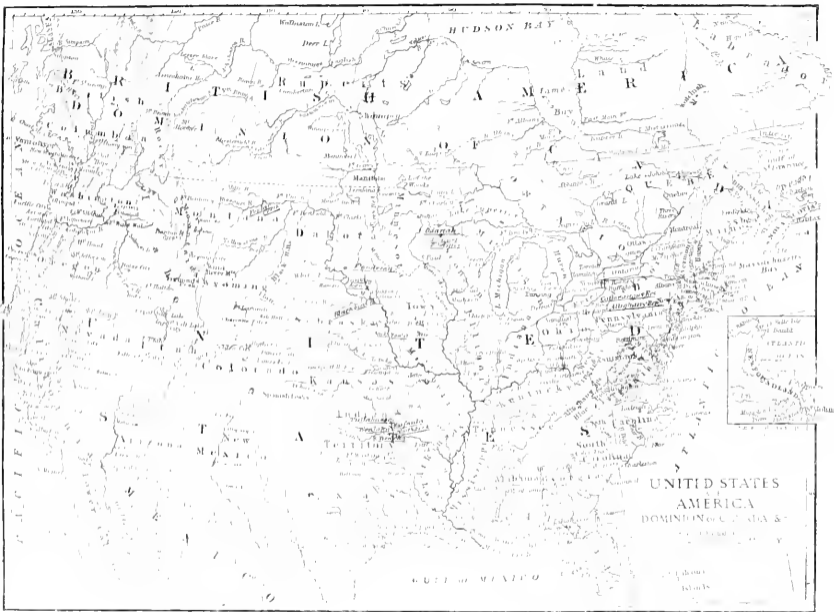












UNITED STATES  
AMERICA  
DOMINION OF CANADA &

GULF OF MEXICO

# HISTORICAL SKETCH

OF THE

## Missions among the North American Indians

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

By REV. J. B. GARRITT, Ph.D.

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## MISSIONS AMONG THE INDIANS.

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### I.—BEFORE THE FORMATION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE Presbyterian Church of the United States very early in its history recognized the duty of offering the gospel to the Indians of our country. The first formal mission instituted by it (according to Dr. Ashbel Green) was in the appointment of Rev. Azariah Horton to labor as a missionary among the Indians of Long Island. He was selected by a commission appointed by the "Society in Scotland for propagating Christian Knowledge," and entered upon his work in 1741. "He was well received by most and cordially welcomed by some of them," and many were led to ask the solemn question, what they should do to be saved. In a short time Mr. Horton baptized thirty-five adults and forty-four children. Some of them, however, gave way to temptation, and relapsed into their darling vice of drunkenness.

Rev. David Brainerd was also appointed by the same commission, and labored one year—1743—in Connecticut, and afterwards in New Jersey at several different points, visiting the Indians on the Susquehanna, and settling at last at Cranbury. His missionary service was ended by his death in 1747. He was succeeded by his brother, Rev. John Brainerd. In 1751 the Synod of New York "enjoined all its members to appoint a collection in their several congregations once a year, to be applied" to the support of the missionaries employed. Mr. Brainerd continued to labor among the Indians of New Jersey till his death, in 1781. A missionary, Mr. Occam, was also sent to the Oneidas in 1763. Several rather desultory efforts, in the way of missionary tours by ministers appointed to the work, were made during the next ten years among the Delawares in Ohio, then the frontier. For the next twenty years we have no records of missionary labors. The Revolutionary war, and the excited state of the Indians, everywhere prevented such efforts.

In 1801 and 1802 the Synod of Virginia sent three missionaries to spend two or three months each among the "Shawanese and other tribes about Detroit and Sandusky," and also "a young man of pious character to instruct them in agriculture, and to make some instruments of husbandry for them." In the division

of the Synod of Virginia this mission fell to the care of the Synod of Pittsburgh, and was by it continued and enlarged. In 1806 the Synod employed a missionary for *an entire year*, also a laborer, a schoolmaster, and a pious black man and his wife, and took measures to render the mission permanent by asking from the government a tract of land for missionary purposes. The General Assembly gave two hundred dollars that year towards the support of the mission, which was increased to four hundred dollars in 1808, and continued for several years. The dispersion of these Indians caused the transfer of this mission to Maumee in 1822, and in 1825 the Synod transferred it to the United Foreign Missionary Society, and the following year it passed under the care of the American Board.

In 1803 the Synod of the Carolinas sent a missionary among the Catawba Indians, who established a successful school. About the same time Rev. Gideon Blackburn established a school in behalf of the General Assembly's Committee of Missions among the Cherokee Indians in Tennessee, with flattering prospects. He founded a second school in 1806. "In five years, in his schools, four or five hundred youth were taught to read the English Bible, and several persons were received as hopeful and exemplary Christians." Mr. Blackburn retired from the mission in 1810, and the American Board soon after occupied the field. For the mission under its care the reader is referred to Dr. Bartlett's Historical Sketch.

A large portion of the Presbyterian Church carried on its mission work from 1812 to 1838 through the American Board, and we have no records of other special missions among the Indians, outside of the operations of that Board, till the formation of the Western Foreign Missionary Society, in 1832. This society was the precursor of the Presbyterian Board, and during its brief existence of six years, Rev. Joseph Kerr and wife, with others, established under its direction a mission among the Weas in the Indian Territory, twenty miles west of the Missouri line, on the Kansas river. In 1837 "a church of ten native members had been formed in the wilderness." As, however, "the number of the Weas was but some two or three hundred, and their kinsmen were hardly more numerous," and a missionary station of the Methodist Church was not far distant, "it appeared inexpedient to maintain the mission, and the laborers who had health to remain were in 1838 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 among this little tribe." (Lowrie.)

## II.—EAST OF THE MISSISSIPPI RIVER.

1. THE CHIPPEWA AND OTTAWA MISSION was inaugurated in 1838, among the remnants of two tribes, about 6500 in number and speaking the same language. They were then living on a reservation in the north of Michigan, occupying the country situated between Grand river, in Michigan, and Chocolate river, near the foot of Lake Superior. They were under treaty stipulation to remove to the Indian Territory, but had the privilege of remaining on the reservation till 1841. A few had made some advance in agriculture, and were living in log houses; but the majority were warlike, indolent and impoverished, with few exceptions living in mat or bark lodges, which they carried with them in their migrations, and were addicted to the use of ardent spirits.

In 1838 Rev. Peter Dougherty was commissioned to visit these Indians and to collect information with a view to missionary efforts among them. The result was the selection of a station on Grand Traverse Bay. He was cordially welcomed by many of the Indians, and opened a school in 1839. The next year a comfortable log dwelling-house and a school-house were erected, and fifty scholars were soon enrolled. A great interest was manifested by the tribes in the "new departure," one family after another being induced to build small log dwellings near the missionary. The fruits of faithful preaching and teaching began to appear in 1842, when there were at least twenty-six inquirers after the way of life, and among them a chief, Ahgosa, who said that "while the Lord gave him life, it was his determination to serve Him." The arrival of a boat from Mackinac with liquor to sell roused the people on the temperance question, and both of the chiefs and forty-seven others signed the total-abstinence pledge. The work was greatly aided by a donation from the Upper Canadian Bible Society of a number of copies of the books of Genesis and of the Gospel of John in Chippewa, and by the obtaining of some hymn-books in the native language. In 1843 a church was organized, and the next year a log church-building was erected, the Indians cheerfully helping to do the work, while the necessary materials, to the amount of \$270, were furnished by the Board. The same year a spelling-book was published in Chippewa—the only work, besides those just mentioned, as yet published in this language. For several years the mission made steady advance in school and church and in the outward result of Christian teaching, the civilization of the Indians. Mr. Dougherty's report in 1847 gives the following: "Six years ago the site occupied by the village was a dense thicket. The village now extends nearly a mile in length, containing some twenty log houses and some good log stables belonging to the Indians.

During that period they have cleared and cultivated some two hundred acres of new gardens, besides what additions were made to the old ones. They raise for sale several hundred bushels of corn and potatoes. They are improving in abstinence from intoxication." The Indians also began to desire to own their own lands. They had sold their lands to the United States in 1835, and were now remaining on the reservations at the pleasure of the government. In 1852, under the new constitution of the state of Michigan, they were permitted to become citizens, and were encouraged to remain and to purchase lands; but as the lands where the mission was established were not offered for sale, they had to purchase elsewhere. This caused a partial dispersion of the little Christian community, and several changes. The old station was removed to the west side of Grand Traverse Bay, and a second one was established at Little Traverse, on Little Traverse Bay, about forty miles to the north. In 1853 a school was opened at a third station, Middle Village, twenty miles still further north.

Meanwhile the strictly religious work of the mission was carried on as usual. It is to be remembered that there was a large "heathen party," attached to their superstitions, taking little interest in the education of their children, intemperate and roving; clinging strongly to their customs, religion, medicine and appetites. This party advanced towards civilization but slowly. But the "Christian party" was advancing yearly in intelligence, in virtue, and in the arts of civilized life.

A boarding-school was opened at Grand Traverse in 1853, which was conducted on the manual-labor plan.

The schools at the other stations were also prosperous. They had experienced the opposition of the Romish priests; but this only awakened inquiry and led to their greater popularity, because they taught the English language and used the Bible.

In 1856, Rev. H. W. Guthrie was appointed to the Little Traverse station, and the next year organized a church there with eighteen members.

During the next decade the mission labored under discouragements and difficulties which finally resulted in its suspension. The circumstances which caused this state of things were "the indifference of many of the people to the education of their children; the distance of many families from the station, which made it impracticable to keep up the day-school at Grand Traverse; the influx of whites, many of whom were not reputable; the opposition of Romanists; and the unsettled feeling on the part of many of the tribe as to their remaining in the country." The Indians around the mission were constantly decreasing in number, and many were absorbed as citizens in the surrounding population. The result was

that the boarding-school was discontinued in 1867, and in 1871 the churches were placed under the care of the Presbytery and the mission given up.

During the thirty-three years of the existence of this mission, nearly one hundred and fifty members were received into the church at Grand Traverse, and from thirty to forty to the church at Little Traverse.

Though it was a great trial to those who had so long been engaged in it, to give up their work there, yet it seemed to have accomplished its end. Much had been done to elevate the Indians, and prepare them for their positions as citizens, in addition to the spiritual blessings which had been conferred upon them. The history of the mission furnishes a clear illustration of the truth that the best and cheapest way to their civilization is through education and instruction in Christianity.

2. THE SENECA MISSION.—This name is given to the mission conducted among the remnants of the "Six Nations," who are settled on reservations in western New York. There are eight of these reservations, embracing in all about 85,000 acres of ground. The entire population, according to the United States Indian Commissioners' Report for 1880, is 5139.

Missionary labors were commenced among these Indians in 1811, by the New York Missionary Society, before they removed to their present location. After their removal, in 1822, the United Foreign Missionary Society began the work anew, which in 1826 was transferred to the American Board, and in 1870 to our Board. "It was transferred to the Presbyterian Board, with the tribe increased one-third in number (from 2500 in 1818 to 3383 in 1870), with houses finished and furnished and lands cultivated, and their persons dressed like their white neighbors, with the district school system in full operation, and a record of six or seven hundred hopeful conversions during the history of the mission." (Bartlett.)

At the time of the transfer, in 1870, there were three mission stations—two on the Cattaraugus Reservation, which lies between Buffalo and Dunkirk, about thirty miles from Buffalo, and fronting on Lake Erie for a short distance, and one on the Alleghany Reservation, which is about thirty miles from the Cattaraugus Reservation, on the Alleghany river. The missionaries in charge of these stations were: at Upper Cattaraugus, Rev. Asher Wright and his wife, with one native assistant; at Lower Cattaraugus, Rev. George Ford and wife; and at Alleghany, Rev. William Hall and wife, with two native assistants. There were two mission churches, one on each reservation; the one on the Cattaraugus Reservation numbering 129, that at Alleghany 87. Various Sabbath-schools also were kept in successful operation.

The educational work had mainly passed out of the hands of the missionaries previous to the transfer. Sixteen common schools were supported by the state, in which several of the teachers were Indians. An orphan asylum, which owed its existence chiefly to the efforts of Mr. and Mrs. Wright, though supported by the state, furnished a good field for the labors especially of Mrs. Wright, and effectively accomplished missionary work. It had in charge eighty or ninety children, and was in a prosperous condition. About five hundred or six hundred children in the aggregate were in attendance on these schools.

Since 1872 the missionaries have extended their labors to the Tonawanda and Tuscarora Reservations, where small churches had been formed.

The mission work has been carried forward during the ten years that have passed since the transfer in the same methods and with fair results, though often amid difficulties and discouragements. In the report of 1872 Mr. Hall speaks of some of the special discouragements of the Indians on the Alleghany Reservation. One was the *shape* of the reservation, which prevented the gathering at a common centre. It is forty-five miles long and only one mile broad, and divided through its whole length by the river. Another discouragement arose from the fact that the great forests of pine and hemlock on either side are being brought to the river and manufactured there into lumber, mostly by profane and unprincipled men. "This work has been prosecuted with unabated zeal, seven days in a week, for forty years, and is likely to be continued for many years to come." A third obstacle is that railroads traverse this strip of land thirty miles, with *railroad* (not Indian) villages every five miles. "There is not a square rod of this narrow territory," says Mr. Hall, "that has not been often trodden by feet that haste to do mischief—by profane and drunken lumbermen; and the railroad men are even worse than they." Yet there has been much to encourage. During the ten years about one hundred and forty persons have been admitted to the churches. There has been an evident though slow advancement in the condition of the people; this progress must still be very slow "until they are settled on lands with ownership in fee. Their existing condition no doubt affects adversely their spiritual welfare."

During the year just past, these churches and the mission work have been placed under the supervision of the Presbytery of Buffalo. This is done with the view that these churches may become ere long entirely self-supporting, and that they may receive more fully the fostering care of the churches near them.

The notice of this mission should not be brought to an end without a reference to the decease of its oldest missionary, Rev.

Asher Wright. He had labored in this field forty-three years, with sincere love for the despised people to whom he gave his life. He is said to have been the only male missionary who ever acquired anything like a satisfactory knowledge of the Seneca language, and was spending his last days upon a translation of the Acts of the Apostles. He died April 13, 1875, in his seventy-second year. May there be many who shall follow him as he followed his Master! Mrs. Wright, his companion in labor through these years of service, still lives to carry on to completion what was left unfinished by her husband. Her knowledge of the Seneca language is supposed to be even better than her husband's was, and she is thus able "to supply his lack of service." May she have the divine support in her bereavement and divine aid in her labors!

3. THE LAKE SUPERIOR CHIPPEWA MISSION.—This is another of the missions transferred by the American Board in 1871 to the Presbyterian Board. The Chippewas in northern Wisconsin and Minnesota occupy seven reservations and number in the aggregate about 4500. The mission is located at Odanah, on the Bad River Reserve, in Ashland county, Wisconsin, on which are living 736 Indians, and is the only Protestant mission among these bands.

The mission was established by the American Board in 1830, and for some years embraced several stations, though only one since 1852. It was known as the Ojibwa Mission. Its present title conforms to the usage of the public records of late years. A church was gathered, and a boarding-school was conducted for several years; but owing to the unfriendly influence of an Indian agent at the time, and other causes, this school was closed in 1866. The health of Rev. Leonard H. Wheeler, who went to this field of labor in 1842, having become enfeebled, he removed to Beloit in 1867. The mission was thus virtually suspended for several years; and its material and spiritual interests suffered serious injury, but few church members remaining, and no schools being in operation. The only religious instruction within reach of the Indians was given by Mr. Blatchford, an Indian preacher, who had formerly been connected with the mission, and was now acting as interpreter to the government agent.

On the transfer of the mission to the Presbyterian Board, the property was repaired and additional ground was purchased. Correspondence was opened with the Indian department, which resulted in its offer of \$2350 annually, for three years, towards the expense of a boarding-school for twenty-five scholars; board, tuition, and clothing to be furnished by the mission. The Board accepted the proposition, appropriated an additional amount towards the expense of the school, and obtained the services of Rev. S. J. Mills as superintendent. Mr. Mills, however, was obliged to leave the field

in January, 1872, leaving two lady teachers, Miss Phillips and Miss Verbeck, alone in charge of the school. They were joined in the spring by Mr. A. W. Williamson, as temporary superintendent. There were many who gladly welcomed the revival of the school, and before the year closed the number of scholars reached nineteen, of whom six were girls. Mr. Williamson was succeeded in 1873 by Rev. Isaac Baird, who is still laboring there.

Five years later a sub-station on the Lac Court d'Oreilles reserve, southwest of Odanah, was occupied and a day-school opened, in charge of a native assistant, Louis Manypenny, who had been educated at Odanah.

The result of these ten years of missionary labor can be seen in part in the state of the church. Eighty-one members have at different times been received, and the membership now is seventy-two; several young men are studying for the ministry with Mr. Baird. It is also seen in the strong desire manifested by many of the Indians to adopt the ways of civilized life, and to own their own lands. Those in the vicinity of Odanah are now rapidly advancing in industrial pursuits, learning to value education, and adopting civilized habits.

### III.—AMONG THE INDIANS OF THE NORTHWEST.

1. THE IOWA AND SAC MISSION was commenced in 1835, by the Western Foreign Missionary Society. The Iowas and Sacs speak the same language, and were apparently so consolidated by intermarriage and other ties of interest as to be one nation. They occupy lands in what is now the northeast corner of Kansas, then the northern portion of the Indian Territory. There were from 1500 to 2000 then living together on their reservation. Their vicinity to the settlements of white people had proved a serious drawback to their improvement. For several years the whisky trade had been carried on with little restraint, and it was very easy for the besotted Indians to cross over the river and seek their most deadly enemy. Owing to their intemperance their numbers were steadily decreasing. And as they became fewer in number they became more dispirited and degraded. The Sacs were the more sober and industrious of the two, but were equally indifferent to the gospel.

The first missionaries were Messrs. Aurey Ballard and E. M. Shepherd and their wives. Several schools were established, and frequent visits paid from lodge to lodge for purpose of instruction and religious worship.

On the formation of the Presbyterian Board in 1837, Rev. Messrs. William Hamilton and S. M. Irvin and their wives were sent to the station, of whom Mr. Irvin continued with the mission throughout its entire existence.



For several years the missionaries had to prosecute their work not only amid great discouragements, but at times in the midst of serious perils to life, owing to the excitement and quarrels of the Indians under the influence of liquor. Yet when sober they regarded the missionaries as their best friends, and placed the greatest confidence in them. Gradually persistent efforts began to break up the Indian prejudices and produce their legitimate fruit. In 1845 a boarding-school was opened at the station near Highland. A majority of the Iowas were now desirous that the missionary work should be sustained, and especially that a manual-labor boarding-school should be established. They appropriated \$2000 of their annuities for this purpose, and at a meeting of their council, entered on their minutes, "Many of us feel inclined to change our way of living, and are anxious to see our children raised up to business, and habits of virtue." A building large enough to accommodate one hundred scholars, and costing between \$6000 and \$7000, was erected, in which, the next year, about fifty children were assembled. Upon the opening of the school, however, the Sacs; who had apparently entered heartily into the scheme, and had contributed a considerable part of the means for the building, declined to send a single scholar, partly from unwillingness to give up their own customs, and partly from dislike to the Iowas. This unwillingness was never overcome, and consequently little of the blessed influence of the school was felt among them. This boarding-school continued throughout the existence of the mission a very valuable auxiliary to the work; but in 1860, the support from the Indian annuities was withdrawn, and it was made a general school for the education of Indian orphan children of all tribes. It was finally closed in 1866, the reasons being the distance from the Indians—some of the children being brought six hundred miles—and the difficulty without the aid of the government, which was seldom given, of obtaining orphan children. During its existence of twenty-five years, it is safe to say that from five hundred to six hundred Indian children received instruction in it.

In 1843 a printing press was purchased. The Iowa language was reduced to writing, a grammar, portions of the Scriptures, hymn, school, and religious books were published. As early as 1849, 30,000 pages were printed. Further than this, however, the missionaries did not deem it best to go, as it was thought more important to teach the English language, especially to the young.

Of course, along with these missionary labors, the gospel was constantly preached; but such was the indifference of the Indians, their love of strong drink, and the evil influence of wicked whites, that but comparatively few were converted. In 1859, the last year that a report is made from the native church, there were forty-nine

members. In 1860 the Indians had settled down on their reservation, at a considerable distance from the mission and the school, and in great measure withdrew from it; Mr. and Mrs. Irvin also were compelled to withdraw on account of health; this led to the abandonment of the mission, except the school as an orphan institute, which was continued until 1866, as already stated.

The remnant now on the reservation number only 171 Iowas and 75 Sacs. The former are partially civilized, and are self-supporting; the latter, much behind them in both respects.

2. THE OMAHA AND OTOE MISSION was commenced in 1846. These tribes occupied the country north of the Iowas, and understood their language. The following account of them is given in the Annual Reports of the Board for 1847 and 1848: "The Otoes are divided into six bands, and number 1166. They are much esteemed by the neighboring tribes for their daring spirit; but their moral character is far from being good. They indulge to excess in the use of intoxicating spirits. They are, however, desirous of having missionaries and teachers. The Omahas number 1050, and are considered more docile and harmless than the adjoining tribes. They have long been most anxious to have missionaries and teachers. They have been forced to leave their old villages above Council Bluffs, by their enemies, the Sioux, and are much dispirited. They are very poor, both men and women being clothed in skins, and their children, even in winter, are nearly naked, and often entirely so. Poor as they are, the Omahas are strongly addicted to intoxicating liquors. Both tribes are in a state of degradation, destitution, and wretchedness. They are acquainted only with hunting, and know not how to labor."

The mission was commenced by Rev. Edmund McKinney and his wife, and Mr. Paul Bloohm as assistant. The place selected as a station was Bellevue, west of the Missouri river and north of the Platte (now Sarpy county, Nebraska). The next year means were furnished by some friends of the Indians in New York city to establish a boarding-school. The Otoes gave their annuity of \$500 that their children might share in the benefits of the school. The missionaries found difficulty, however, in obtaining scholars. When application was made to the Indians for their children it was found that their minds had been so poisoned that it was doubtful for a time whether they would avail themselves of the blessing brought to their door. "The school was a prison, and it would be cruel to put them there." "It would be cruel to make the children wear clothes in summer." "The children would get sick and die, so near the Missouri." Such were the reasons given. Yet by September, 1848, twenty-five boys and five girls were gathered into the school.

In 1850 Mr. McKinney writes: "The condition of the Omahas at the present time contrasts favorably with what it was at the time of the establishment of the mission. They are at peace with their enemies, are in the enjoyment of temporal prosperity, and, more than all, seem disposed to break away from the ruinous vice of drunkenness."

The success of the school appears in the report for 1854 (as an example): There were 42 scholars—of these 15 were Pawnees, 10 Omahas, 6 Sioux, 4 Blackfeet, 4 Otoes, and 3 Poncas—26 boys and 16 girls.

(a) *The Omaha Mission.*—In 1855 these two tribes made new treaties with the government by which they ceded a large part of their territory to the United States. A new reservation was set apart for the Omahas, and they removed thither within the year. According to the treaty, 640 acres, including the mission buildings, was transferred to the Board. The proceeds of this, when sold, was devoted "to promote the cause of education and religion among the Indian tribes in that region of country." A station was selected in the new reservation at Blackbird Hills, in the northeast of Nebraska, on the Missouri river, 70 miles above Omaha city. Rev. William Hamilton superintended the erection of the new buildings, but was compelled by feeble health to retire from the field in 1857. He was followed by Rev. Charles Sturges, M.D., and wife, with a corps of twelve teachers and assistants, four of whom were Indians. The school was reopened in 1857, forty-three scholars were enrolled, and a church was organized. The experiment of a mission farm was again tried, and with success. The frequent changes in the teachers and assistants interfered somewhat with the efficiency of the school.

In 1868–9 the lands of the Indians were divided and assigned to them in severalty. It was hoped that this measure would result in good. As, however, the funds appropriated by the government were withdrawn at the same time, it resulted in the discontinuance of the boarding-school. In place of it several day-schools under charge of the Board were established. The same year witnessed the first considerable increase of the church. Nineteen members were received by Mr. Hamilton, who had returned to the mission in 1867.

The decade of years since 1870 has been a time of faithful and successful labor on the part of the venerable missionary, Mr. Hamilton, and his helpers. The church has steadily increased in numbers. Eleven were received on profession last year, and the whole number now (1881) is sixty-two.

The fear of the missionaries that the closing of the boarding-school would be detrimental to the educational interests of the

Omahas proved to be well founded. By the plan of the government the Omaha agency was placed under the direction of the Friends. As the government school under their direction did not give satisfaction, at the instance of the government, and at the request of the chiefs, the boarding-school was reopened in December, 1879, the government agreeing to pay a considerable part of the expense. There were in attendance during last year forty-five scholars, of whom twenty-two were girls.

It is still the time of seed-sowing in this mission, the time to exercise faith and continuance in patient labor. Mr. Hamilton, the oldest missionary of the Board now among the Indians, has been gladdened by seeing some blessed results flowing from his and his companions' labors. The future will reveal still more. He has lived to see the Omahas reach a moderate degree of civilization. They are gradually increasing in number and advancing in habits of industry. And, best of all, there is a band of faithful Christian men and women saved from heathenism and forming a leaven of holy influence in their tribe.

(b) *The Otoe Mission.*—The Otoes were interested in the missionary operations at Bellevue till the close of that mission in 1855. Their new reservation lay about sixty miles to the west, on the Platte river. Upon their removal thither the Board entered into an agreement with the Indian Department to establish a school for their children also. A missionary of another church had labored for a while among them; but, because of their roving habits and frequent absences, the mission was given up. They had taken but little advantage of the school at Bellevue. In accordance with their agreement the Board put up a school-house on their reservation in 1856, and Rev. D. A. Murdock with a corps of teachers was put in charge of the mission. Several of the teachers were natives who had been trained in the Iowa school. Rev. W. H. Guthrie was appointed to the charge of the mission in 1858. The Indians received the missionaries readily and kindly, and listened to their instructions, but were unwilling to allow their children to attend the school. Throughout the year but six or eight were in the school at one time, and the teacher's patience was greatly tried by their fickleness and instability. The next year Mr. Guthrie withdrew from the field, and after the close of the year this mission was discontinued.

3. *THE KICKAPOO MISSION.*—The Kickapoos are an interesting tribe of Indians, about 300 in number, in the northeastern part of Kansas, about twenty miles south of the Iowa mission. Like other tribes in the same region, they had ceded their lands to the government, reserving a sufficiency for their own use. The mission among these Indians was commenced in 1856, Rev. W. H. Homell,

with a farmer and a force of teachers, reaching the field in July. Twenty boys were at once committed to their care, but no girls.

The mission was, however, soon subjected to unexpected difficulties, which greatly retarded its progress. In addition to privations and hardships the missionaries were forced to endure the want of confidence on the part of the Indians, and many petty annoyances from unprincipled white men. The Indians were ignorant and had no just appreciation of the importance of education. They had been often wronged, and were naturally suspicious. The unprincipled whites did all in their power to increase these suspicions and prejudices. As these adverse influences continued to exist in full force, and there seemed no prospect of overcoming them, the Board resolved to discontinue the school and close the mission, which was done in June, 1860.

4. THE WINNEBAGO MISSION.—In 1865 the sympathies of the missionaries among the Omahas, and of the Board, were deeply enlisted for a body of Winnebago Indians. They had formerly lived in Minnesota, but had been driven from their homes by the Sioux, and had been living for a while in an unsettled condition on the Omaha reservation. They were about 2000 in number, were full of courage, and more cordial and frank in their manner than most Indians. They showed also the great advantage of having been under missionary influence in their former abode, where an excellent Cumberland Presbyterian missionary had spent many years in laboring for their welfare. A few could read imperfectly, and they were generally anxious to learn. They were partially civilized, and seemed to appreciate to some degree the blessings of the missionary education, and, in a memorial to the Indian Department, requested that a school might be established among them. In 1868 Rev. Joseph M. Wilson reached the Winnebago district and entered upon the work. There were many things to discourage, however, and after somewhat over a year's labor, following the convictions of duty Mr. Wilson left the mission to enter upon the work of the ministry among the white population. As the Friends were making efforts for the secular and religious instruction of the tribe, the Board was led to withhold further efforts among the Winnebagoes until the present year, 1881, when a mission has been established with Rev. S. N. D. Martin and his wife in charge.

5. THE DAKOTA MISSION was commenced in 1835 by Rev. Messrs. Thomas S. Williamson and J. D. Stevens, with their wives and two unmarried women, under commissions from the American Board. They landed at Fort Snelling, and soon selected for their station Lake Harriet, five or six miles west of the fort. Another station was commenced at Lac qui Parle, 200 miles farther west.

The Dakotas, or Sioux, were not only one of the largest tribes in

the United States (not far from 50,000 in number), but one of the wildest and most warlike, inhabiting a vast tract of country embracing the larger part of Minnesota and Dakota, and a portion of Nebraska, Wyoming, and Montana. The first years of the missionaries' labors were directed to the study of the language, preparing buildings for dwellings, schools, and chapels, and in getting ready for more effective services. Soon the Word reached some hearts at both stations; but in the midst of encouragements, opposition and persecution arose, so that the station near Fort Snelling was for a time suspended. For some years the number of converts did not increase. In 1850 there were three organized churches and thirty-one communicants. In 1853 the Dakotas removed to their reservation, and the stations then occupied within the ceded territory were given up, and new ones selected. From this time to 1862 there was a slow but steady increase in the number of converts. Then came the horrid massacre of the white settlers by Indians, who sought to destroy Christianity and those whom they regarded as their enemies; but they were speedily overthrown, and some 2000 Dakotas were taken prisoners; of these 38 were executed at Mankato. Many of the prisoners were brought under the influence of the truth, and 305 were baptized; and at another place 133 united with the church on profession of their faith. Others have since been led to embrace Christ. So that, in connection with the Presbytery of Dakota, there are nine churches, with a membership of 757, seven ordained native ministers, and two licentiates.

In 1871 a portion of this mission was transferred to the Presbyterian Board, with the missionaries, Rev. Thos. S. Williamson, M.D., the founder of the mission, and his son, Rev. John P. Williamson. With them came two churches, that of Flandreau, ministered to by Rev. J. P. Williamson, and that of Greenwood, with its native pastor, Rev. W. O. Rogers. In these churches, according to the Report of 1872, were 164 communicants. Up to the time of the transfer, 40 missionaries had been engaged in the service, and the whole number gathered into the church from first to last was not far from 1000.

Of the two churches Mr. Williamson presents the following facts in the Annual Report of 1872: "The Greenwood church, at Yankton agency, organized only a year ago, has a present membership of 51. The majority of the converts are young men from our school. It is almost entirely through our day-school that we have so far gained access for the truth into the hearts of this people."

"The members of the Flandreau church belong to a colony of Indians (numbering in all about 360) who left the Santee agency, Nebraska, three years ago, determined to become citizens and live

like white men. By that act they cut themselves loose from the tribe, and have had no oversight nor received any aid from the Indian Department since. They are therefore poor, but believing the gospel is the corner-stone of civilization, they cling to that and labor on with hope. They are principally from that portion of the Santee tribe with which the Messrs. Pond labored so long and earnestly, seeing but little fruit until the massacre in Minnesota, ten years ago (*i. e.* 1862). This was followed by a great awakening. The majority of the 700 members of the 9 Presbyterian churches among the Dakotas were converted at that time. The generous aid of friends, given through the Memorial Committee, enabled the Flandreau church to erect a neat little meeting-house, worth something over \$1000. To this they are dearly attached, and can only be kept away on Sabbath by the severest necessity. One of the stormy days last winter, Paksikan, a man so deformed in his legs that I had imagined he could scarcely walk forty rods, walked eight miles to church. His clothes were so thin he was afraid to ride lest he should freeze to death." The history of these churches during the ten years since they were transferred to our Board has been one of constant progress. One hundred and twenty-seven members have been received during that time. The present number is 230. Mr. Williamson has continued in charge of the church and mission work at Yankton agency, while that at Flandreau has had native pastors. In 1877 Rev. John Eastman, a native, was installed as pastor by the Presbytery of Dakota, with excellent prospects of usefulness. It added to the interest of the occasion that, besides the pastor, two of those who took part in the installation were full-blooded Dakotas who fourteen years before had been heathen.

On the last day of December, 1877, a new church near Yankton agency was organized, called the Hill church. It has steadily prospered and has now forty members.

That the Christian spirit is a missionary spirit received an illustration in this mission in a long journey made by two of the native brethren, to carry the gospel to some families of their tribe living near the British territory. They met with a warm welcome, found several members of the church, to whom the communion was administered; and four new members were received. An interesting letter from one of them, Rev. Solomon *Stone-Painting-Itself-Red*, is published in the *Foreign Missionary* of November, 1875.

Much missionary work has also been accomplished by means of the schools established, which have been well conducted and are of good promise. At Poplar Creek, Montana, forty miles south of the British boundary line and seventy miles above Fort Buford, a promising school has been commenced during the past year by Miss Dickson and Miss McCreight, among the "wildest" Indians of the

northwest. The other missionaries at this isolated station are Rev. George Wood, Jr., and his wife.

Another agency for good employed among these people is a small monthly newspaper, *Iapi-Oaye, the Word-Carrier*. It is printed mainly in Dakota but partly in English, and is doing a good work.

The account of this mission would surely be incomplete without a brief notice of its founder, the Rev. Thomas S. Williamson, who has lately been called to his rest. He was born in South Carolina, in March, 1800. He was converted during his stay at Jefferson College, where he graduated in 1820. He studied medicine and settled in Ripley, Ohio, where he became a ruling elder, and acquired a large practice in his profession. God had other duties in store for him, however, and in 1833 he and his wife gave themselves up to the life-work among the Indians. After spending a year at Lane Seminary, in 1835, he received his appointment as a missionary of the American Board to the Dakotas, and entered upon his labors among them; and for forty-four years remained faithful to that work which the Lord gave him to do. "He was, by his capacity for long-continued severe exertion, and by systematic persevering industry, enabled to accomplish an almost incredible amount of labor. His life was a grand one, made so by his indomitable perseverance in the line of lifting up the poor and those who had no helper. He had unshaken faith in his work. He fully believed in the ability of the Indians to become civilized and Christianized." And the results showed that his faith was well founded, for he lived to see among the Dakotas ten native ordained Presbyterian ministers, and about eight hundred members of the Presbyterian Church, besides a large number who became Episcopalians. "Perhaps, too, no man was ever blessed with a helpmeet more adapted to his wants than the lovely, cheerful, quiet, systematic, Christian wife who for forty-five years of perfect harmony encouraged him in his labors." She preceded him to their heavenly home by several years, having departed in 1872. "He died on Tuesday, June 24, 1879, in the morning watch."

For several years before his death, Dr. Williamson was "missionary at large." Much of his time was occupied in preaching and other direct missionary labor, but the greater part in bringing to completion an important work upon which, in connection with Dr. S. R. Riggs, he had been engaged for forty years—the translation of the Bible into the Dakota. He lived to see the great work completed. Commencing with Genesis he closed his part of the work, in the last months of his life, with Second Chronicles, having taken in, also, the Book of Proverbs. The remainder was the work of his co-laborer. Thus, in his last days, he accomplished a work which in coming generations shall continue to bless the people to whom his life was devoted.



Those who would like to see an extended account of this mission, of the labors of Dr. Williamson and of Dr. Riggs, will find the volume, "Forty Years among the Sioux," by the latter, all they could wish.

6. THE NEZ PERCE MISSION.—This tribe, in number about 3200, occupy a reservation in the extreme western part of Idaho. A mission was conducted among them from 1842 to 1847, by the American Board, when the Indians, through the instigation of the Romish priests, fell upon the station, killed Dr. Whitman and others, and broke up the mission. Our Board, having decided in 1871 to occupy the field, appointed Rev. H. H. Spalding and wife, who had formerly labored among them, and Rev. H. T. Cowley and wife, to the mission. Mr. Spalding was stationed at Lapwai, and Mr. Cowley at Kamia, sixty miles to the southeast of Lapwai. Mr. Spalding received a warm welcome from the Indians. His religious services were attended by large numbers, and it was not long before the Holy Spirit was poured out in a remarkable measure. During his first year he was permitted to baptize one hundred and eighty-four converts. Mr. Cowley's labors also shared in the blessings, and one hundred and twenty converts were baptized by him.

A number of schools had been established by the government among these Indians, and the missionaries were invited to take the oversight of them, which they did. In addition, Mr. Spalding had a number of boarding-scholars in his own family. In the school at Kamia seventy-three scholars were enrolled in 1872.

Mr. Cowley retired from the mission in 1873, and Mr. George Ainslie was appointed in his stead. In 1874, seventy-two Nez Percés and two hundred and fifty-three Spokans (a neighboring tribe) are reported as having been baptized, making the entire number nine hundred and forty-seven. Speaking of these converts, Mr. Spalding adverts to their giving up their Indian dress and their tobacco, the observance of the Sabbath, their attendance on religious services, their confession of faults and fidelity in prayer, as hopeful marks of the work among them. They do not all seem, however, to have been regularly received into the church, and later reports seem to show that many of them went back to their old life again.

In 1874 Mr. Spalding died on the field. Mr. Ainslie and the other teachers, who were supported by the Indian school funds, remained at their posts. No other missionary was sent out by the Board till 1878, when Rev. G. L. Deffenbaugh was appointed. When he entered upon his work he made a careful search for church members. Three hundred and fifty-one were found, and the church placed in intimate connection with the Presbytery of

Oregon. The Spokane church was also reorganized with a membership of ninety-two. The number reported to the last Assembly in all the churches is four hundred and eighty. Even thus, subtracting for the too-favorable reports of former years, it is clearly seen that the Lord has wonderfully blessed missionary labors among these Indians.

The schools, though under the charge of the Indian agent, nevertheless constantly claim some of the time and attention of the missionary laborers. One school additional to these deserves especial notice. Miss S. L. McBeth, who had for several years been a government teacher among the Nez Percés, in 1877, and her sister, Miss Kate C. McBeth, in 1879, were appointed missionary teachers by the Board, being supported by the Woman's Foreign Missionary Society of Philadelphia. In addition to their other work they are conducting training-classes of men and women, with the design of fitting those who attend, for special and important work among their own people. These classes have been greatly blessed and have proved very successful. From Miss S. L. McBeth's theological class have already come several who have entered the ministry and give promise of great usefulness. Two of these young men were in 1878 appointed by the Indian Department as teachers to "Joseph's band" of hostile Nez Percés, who, on their surrender, had been banished to the Indian Territory. The parting from their wives and children, the long journey, and the heathenism by which they were surrounded and from which they had themselves emerged but a few years before, was a sharp test of the Christian steadfastness of these young men. They were cut off from church helps and Christian companions and stood alone. Their faithfulness was not lost upon Joseph's people.

The Nez Percés in Idaho are now a settled people, many of them prizing the fruits of industry and the blessings of civilization. The work of former years has not been in vain, but much still remains to be done before they become fully a civilized and Christian people. The field is one of great promise.

#### IV.—AMONG THE INDIANS OF THE SOUTHWEST.

1. THE CREEK MISSION was commenced in 1842. These Indians, numbering about twenty thousand, had been forcibly removed in 1837 from their homes in Alabama and Georgia and settled in the Indian Territory. The American Board had had missions among them from 1832 till 1837. In the latter year the Creeks, instigated by neighboring whites, with slanderous charges petitioned the United States agent to remove the missionaries, and they were summarily expelled without a hearing. The

Indians had come to their new homes soured and disappointed, and but little disposed for efforts toward self-improvement.

For several years they were destitute of any religious instruction whatever. In the fall of 1841, Rev. R. M. Loughridge, of the Presbytery of Tuscaloosa, was appointed missionary and sent to make a visit of inquiry and examination, furnished with letters from the War Department and from the Board to the chiefs. In January, 1842, he received permission from the council to commence a mission (the number of missionaries being limited to four and their wives) and to establish a school.

Mr. Loughridge entered regularly on the work early in 1843, selecting a station named Koweta, a point on the Arkansas river convenient to several Indian towns, twenty-five miles west of Fort Gibson and twenty from the agency. The school was opened in June, 1843, with six scholars; but the numbers soon increased. The teaching was altogether in English. The boarding-school was not commenced till 1845, and the number of scholars was at first limited to twenty for want of room. The parents were so anxious; however, to have their children placed in the school that, though poor, they offered to bring for their support any articles they could raise from their gardens and farms. For the purpose of increasing the school facilities, the Indians agreed that a part of their annuities should be applied to educational purposes; and in 1848 a much larger house was built at Koweta, and at Tullahassee, sixteen miles east of Koweta, a still larger one, capable of accommodating eighty boarding scholars, was commenced. To these schools they gave \$6000 and agreed to pay \$50 per scholar yearly.

In regard to the two methods of conducting schools among the Indians, the missionaries were early convinced that the manual-labor boarding-school was far superior to the day-school plan, and, indeed, that it was *the only system* which could succeed—the only way in which the teacher can fully accomplish his appropriate work, that work being not merely to teach the lessons, but to “improve the manners, to reform the morals, to undermine and destroy deep-rooted and enslaving superstition, to lay, in short, the foundations of social, civil, and religious happiness.”

The school at Tullahassee soon received its full complement of scholars, 40 boys and 40 girls, and for several years this number remained the same. Some years the attendance reached 100, and in 1861, 121 were enrolled. It was manned by a full corps of teachers under Mr. Loughridge and Rev. W. S. Robertson. But this prosperity was brought to a sudden close by the civil war. The Indians joined the South in 1861, and all missionary operations in this region were stopped.

These schools had been a great blessing to the Creek Nation.

Several hundreds, both men and women, had received a Christian education in them, some of whom went forth to teach in neighboring schools, several entered the sacred ministry, and a large number settled down as peaceable and industrious citizens. As many as fifty persons, educated thus, were in 1861 employed by the Creek Nation as teachers, clerks, interpreters, etc. Many of the scholars, too, learned of the heavenly wisdom, and lived consistent Christian lives. Along with the work of the schools the gospel was preached steadily; two churches were organized, two native young men educated and licensed to preach, and the prospects of the work were never better, when all came suddenly to an end, because of the civil war. Several of the missionaries returned to the North, and a number remained on the mission field or removed to the South.

When the storm of war had swept by, the Board determined to try to re-establish the mission, and in December, 1866, Rev. W. S. Robertson and wife returned to the field. They were cordially received, but found the school-building greatly injured, and the church, in part, scattered. The building was repaired, and the school entered upon a new career of usefulness. It was soon filled to its capacity, and has retained its position up to the present time as a most important means of carrying on the work of the mission. The building was burned in December, 1880, and the school was disbanded for a time; but the council has decided to rebuild as soon as practicable, and in the meantime, some of the pupils are under instruction in temporary buildings. There are now two churches, with an aggregate of ninety-six members.

In addition to these labors, considerable portions of the Scriptures have been translated and published in the Muscogee or Creek; and also catechisms, readers, an arithmetic, etc., works which have been of great service in accomplishing the grand results attained in this field.

The Creeks are now counted among the civilized tribes. They dress and live like white people. Over \$28,000 are expended per year for educational purposes. More than 3500 of the people can read and write. They are making progress in temperance, in industry, in morals and in religion. That this is to be attributed in a very high degree to the Christian missions established among them is seen simply from the fact that these results are the most apparent where the tribe has had the most intimate relations with missionary labor in schools and in preaching the gospel.

A severe loss has befallen the mission in the death of Rev. W. S. Robertson, who for more than thirty years devoted himself to the good of this people. He rested from his labors, June, 1881. Mr. Loughridge writes of him: "His whole heart seemed to be devoted to the education of the Indian youth, and he has done

a good work, which shows itself everywhere throughout the Creek Nation. His influence will doubtless be felt for generations to come." In an obituary notice of him by a native Creek judge occur these touching words: "It may be that there is not another white man such a friend to the Indian as was he. . . . The Muskokees say he was a very righteous man, and the light of his work will continue as long as the Muskokees exist." Mrs. Robertson remains in the mission to which she has devoted her life, and gives especial attention to the important work of translating the New Testament, for which she is fitted by familiarity with both the Greek and the Creek languages.

2. THE SEMINOLE MISSION.—The Seminole Indians, originally from Florida, were removed by the government to the Indian Territory in 1832, and, being of the language and lineage of the Creeks, were settled within the Creek reservation.

The Board desired to establish a mission among them as early as 1845, and Mr. Loughridge, of the Creek mission, visited them; but though welcomed by some, he was opposed by others who did not want the ways of the white men, such as "schools, preaching, fiddle-dancing, card-playing, and the like," brought among them. Subsequent visits removed this feeling in some measure; but it was not till the fall of 1848 that a missionary, Rev. John Lilley, was sent to them. An educated and pious Seminole, Mr. John Bemo, was also employed. A station was selected, afterwards called Oak Ridge, one hundred miles from Tallahassée. The next year a boarding-school was opened with eleven pupils. The work was one of simple faith for several years, but results were sure to follow. In 1854, Mr. Loughridge held a meeting at Oak Ridge and organized a church, when two native members were received, and a deep religious interest awakened in many minds. The good work continued, and the next year Mr. Templeton, of the Creek mission, was permitted to receive twenty persons into the church, seven of them scholars of the boarding-school. This proved the turning point in the history of this poor people. They were on the road to extinction, but the grace of God interposed, and placed them in the way of social and spiritual advancement.

In 1856 Rev. J. Ross Ramsay joined the mission. He brought to it the experience of former labors among the Creeks, and his work was also speedily blessed.

The school, which for several years had proved quite successful, was discontinued in 1859, because of the unsettled condition of the Indians. They had obtained by a treaty between the government and the Creeks a portion of the Creek country, at a distance from the station, and were about to settle upon it.

Mr. Ramsay accompanied the Seminoles to their new country

and established a new station at Wewoka. A church was soon organized, composed of some members from the Oak Ridge church, to which others were soon added on profession. Such was the state of the mission when the war commenced, and all these labors suddenly ended.

After the war was over, in 1866, Mr. Ramsay, still deeply interested in this field, visited the Seminoles. He reorganized the church, enrolling sixty-six members. A blessing followed immediately in the addition of thirty-seven persons to the church.

The boarding-school was re-established in 1870; of this school Mr. Ramsay took charge, in connection with his labors as pastor, and has continued up to the present time faithfully engaged in the work in both departments with success, though amid many discouragements. During the past year twenty-six have been received to the church, and the whole number is now eighty. Since the revival of the mission in 1867 one hundred and sixty-seven persons have been admitted to sealing ordinances. The boarding-school during the past year has had thirty-one pupils.

The present condition of the Seminoles is thus stated by Mr. Ramsay: "They have fully entered on the march of improvement. They are becoming an industrious people. They wish to learn the best ways of tilling and securing crops, are setting out fruit trees, are building houses, value the education of their children, and many have learned to prize the blessings of the gospel. It may be said without qualification that they owe all this mainly to the happy influence of the missionary labors of the past twenty years. They are now recovering from the calamity of the civil war, and their future course will be that of a Christian community, and therefore of a civilized people."

3. THE CHOCTAW MISSION grew out of an offer in 1845 by the council of the Choctaw nation to transfer Spencer Academy to the care and direction of the Board. The academy had been established by the council in 1842, and was located eleven miles north of Fort Towson on the Red River. It had an annual endowment of \$6000 from the Choctaws and \$2000 from the Indian Department, to which, by their agreement, the Board was to add \$2000 more. There were buildings to accommodate one hundred pupils.

Rev. James B. Ramsay was appointed superintendent, and entered upon his duties, with seven assistants, in 1846. He found ninety-eight students in attendance. From the first the conduct and behavior of the students, their ability to learn, their attention to religious instruction, and their cheerful submission to the rules of the institution, were most satisfactory. In 1847 a church was organized, consisting of sixteen members.

The Corresponding Secretary of the Board visited the station during the following summer, and his report says: "There is much encouragement in the present condition of the Choctaws. They are all living on farms, and sustaining themselves by cultivating the soil. Many of their farms are well improved and their buildings good. Many are unable to speak a word of English. They are destitute of stated preaching, and need neighborhood schools and teachers."

In 1849 Mrs. Ramsay was removed by death, and Mr. Ramsay was obliged to retire from the mission on account of his health, and some others of the missionary force also retired. Their places were filled by the Revs. Alex. Reid, C. R. Gregory and wife, and A. J. Graham. The work in the seminary, in addition to the religious services and instruction, required the constant labors of all this force, including constant oversight for the destruction of habits and the formation of character on a new model. From this school were to come ministers, physicians, legislators, judges, lawyers, and teachers. That it was blessed in its religious influence is seen in the fact that sixteen of the scholars were admitted to the church in 1849.

The following years were years of progress and encouragement. The numbers in the school sometimes reached 120 or 130; and Mr. Reid said, in 1855, that "he could get 500 pupils into the school on a few days notice, if they were open to receive and instruct so many." In preaching tours the missionaries in all the councils met the "Spencer boys;" so it was evident that the academy was a fountain sending forth influences all over the Choctaw Nation. The most eager desire was also everywhere manifested, often by large audiences, to hear the gospel preached. The Report for 1853 says: "In every part of the Choctaw Nation, where there is a settlement of people, there is an urgent cry for a missionary and a school. But their entire wants can only be supplied by their own educated sons and daughters. Hence the vital importance of religious education, and especially the importance of Spencer Academy, which receives scholars from every part of the nation."

The year 1854 was signalized by a great work of grace at one of the preaching points called Six-towns. Deeply interesting meetings were held, and "in less than one year between 90 and 100 were gathered into the Church of Christ, and gave the most satisfactory evidence of their conversion. Upwards of sixty children were baptized."

The same blessed influences were felt the next year. At another "big meeting," between sixty and seventy expressed concern for their souls, and thirty persons were received into the church, of

whom ten were students of the academy, making 125 within the year.

The result was the establishment of a church at Six-towns, and a station there, of which Rev. C. J. Silliman was appointed to take charge. Another good resulting from this outpouring of the Spirit was the forming, or at least deepening, the interest in what were known as "Saturday and Sunday-schools." These were for the purpose of providing instruction for adults and such children as could not attend other schools. A number of these were conducted by the Spencer students, who thus early helped on the blessed work.

The same year—1856—a female boarding-school was opened at Good Water, one of the old stations of the American Board. Rev. H. Balentine with a corps of teachers entered upon the work there. It was designed to accommodate forty-four pupils, and was soon filled, besides having many day-scholars in attendance. Regular religious services were kept up at seven different points, at several of which the Indians had built neat log churches, and small houses for the Saturday and Sabbath-schools before mentioned. The number of communicants in the churches in 1859 was 213; of scholars, 171.

In 1859 the mission was greatly enlarged by the transfer to it of the missions previously conducted by the American Board. The mission as transferred comprised seven ordained missionaries, among whom were the venerable Rev. Cyrus Kingsbury and Rev. Cyrus Byington, six native preachers and helpers, ten stations, twelve churches and an aggregate membership of 1467. There were three day and three boarding-schools, with a school roll of 445 scholars.

The mission was greatly blessed during the year. In several of the churches additions were made, and a new church of forty-eight members was organized at a station called Jack's Forks. The prospects for successful work for the Master were bright, when the war swept with its blighting influence over the field, and brought all to an end before another year had passed. A large number of the missionaries and teachers were compelled to withdraw, but many of the older workers remained with the churches.

The Board has never resumed work among the Choctaws; but during and since the war successful missionary operations have been conducted by the Southern Presbyterian Church.

4. THE CHICKASAW MISSION.—The Chickasaws also occupy a reservation in the Indian Territory, west of the Choctaws, and bordering on the Texas line. They number about six thousand. The mission among them has been in great part educational, and arose out of a proposal of the Indian Department, in 1849, to place



under the direction of the Board a boarding-school for girls, to contain eighty or a hundred scholars, offering to erect the buildings and to furnish funds for the support of the school. Similar schools had been placed under the care of the Episcopal and Southern Methodist Churches. The Board accepted the proposition, and appointed Mr. J. S. Allen to superintend the erection of buildings. Various hindrances prevented the completion of them, however, till 1852, when the school was opened with forty scholars. The Chickasaws manifested the greatest interest in the work—so much so that their council voted six thousand dollars additional to finish the building.

Two stations were occupied, Wapanucka, where the girls' seminary was situated, with Rev. H. Balentine as superintendent, and Boggy Depot, where Rev. A. M. Watson and wife were stationed. A force of nine teachers and assistants was on the ground in 1853, and the school opened with bright prospects.

A church was formed at Boggy Depot in 1852; another at Wapanucka is reported in 1855. Rev. Allen Wright, a native preacher, was stationed at Boggy Depot in 1860.

The school, notwithstanding hindrances from a too frequent change of teachers, yet accomplished a noble work. Many hundred girls were educated there in all that would fit them for usefulness in their nation. In 1860, inasmuch as the Indians were not willing to make such pecuniary provision as the committee thought necessary to keep the school in efficient operation, and as they seemed desirous of undertaking the management of it themselves, the Board yielded to their wish, and its connection with the school ceased.

Missionary labors were still carried on at the two stations and four or five preaching points within a radius of thirty miles. The blessing of God rested upon these labors.

The last report of the state of the church is that of 1859, when there were one hundred and seventy-eight members in the two churches.

This is also one of the missions that was brought to a sudden close by the civil war. The Board has never resumed operations among these Indians.

As to their present condition, they are one of those known as "The Five Civilized Tribes;" 3600 out of the 6000 can read; \$58,000 were expended in 1879-80 for educational purposes. They dress like the whites, are a progressive people, and have many wealthy citizens. There are six churches and six missionaries of other denominations among them.

5. INDIAN MISSIONS IN NEW MEXICO.—There are about 22,000 Indians connected with the different government agencies

in New Mexico. Of these, the Board has attempted missionary operations among the Navajoes, numbering about 8000, and the Pueblo or Village Indians, about 7000 in number. Both of these tribes are described as partially civilized, temperate, truthful, friendly, and willing to have schools opened for their children.

In 1868 Rev. J. M. Roberts and wife were appointed missionaries to the Navajoes. Mr. Roberts gathered together a small number of children, and thus commenced his work. As no good interpreter could be obtained he was not able to hold religious services or conversation.

In 1870 Rev. J. Menaul and wife were also sent to this mission; but Mr. Menaul soon accepted an appointment to medical work under the agency. Mrs. Menaul conducted very successfully a school of about thirty scholars.

In 1872 Mr. Roberts received an appointment as teacher among the Pueblos. A number of other teachers were nominated by the Board at different times and labored among these Indians, being supported by the Indian Department. Of their missionary labors, however, we have no report.

This kind of work was continued under many discouragements, the Board having expended about \$13,000 in all, until 1877, when the Presbytery of Santa Fe placed the work under the charge of the Home Mission Board, by which it has been carried on since that time.

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The Annual Report of 1881 shows that there were in the field during the last year thirty ministers, of whom eighteen are Indians, and thirty-nine other laborers, of whom thirteen are natives. One thousand two hundred and fifty-six communicants are reported in the churches, and three hundred and eighty-five scholars in the mission schools.

Scattered through the forty-three years of the existence of the Foreign Board, 417 missionaries of all classes, ministers and their wives, teachers, farmers and their assistants, have been engaged in these missions; \$1,023,500 have been expended, of which the United States government furnished for educational purposes, up to 1871, \$463,700, leaving \$559,800 of the contributions of the churches which have been devoted to this work among the Indians. With what result?

Over 2600 persons have been brought, during that time, from heathenism into the Christian Church (*i. e.*, exclusive of nearly 2000 transferred from the American Board, converts among the Choctaws, the Senecas, and the Dakotas), besides many thousands more who have been elevated in character and morals by the Bible

light and influence around them, who never united with the church. At least 5000 children have been taught in the mission schools, besides great numbers more who have received instruction in the government schools, and thus in a high degree been prepared for useful lives. Add to this the elevating, purifying, civilizing influences which have permeated many of the tribes among which missionary operations have been carried on, and it can easily be seen that many holy agencies have been at work and are now working, the blessed results of which can never be fully appreciated by man, and will extend into eternity.

Missions are also carried on among the Indians by the Presbyterian Home Board, the Methodists, Baptists, Episcopalians, American Board, Southern Presbyterians, Southern Baptists, Southern Methodists, Moravians, and Friends.

The total Indian population of the United States (exclusive of Alaska, 30,178) is, according to the Report of the Commissioner of Indian Affairs for 1880, 256,127. Of these 138,642 are in "citizen's dress," a phrase that perhaps describes well the general, greatly varying, condition of those who may be considered civilized.

In preparing this sketch the language of the Annual Reports and other publications of the Board has been freely used; but with this explanation it is not thought best to cumber the pages with frequent quotation marks.

#### MISSIONARIES, 1881.

SENECA.—*Upper Cattaraugus*: Cattaraugus Reservation, Western New York—Mrs. Asher Wright; Rev. Morton F. Trippe and his wife; one native assistant. *Lower Cattaraugus*: on the same Reservation—Rev. Zachariah L. Jameson; \* Rev. H. Silverheels; \* one native helper. *Sub-stations*: on Tonawanda and Tuscarora Reserves, Western New York—Two native helpers.

*Allegheny*: Allegheny Reservation, Western New York and Pennsylvania—Rev. William Hall and his wife; Rev. D. Jameson \* and Rev. B. A. Blinkey; \* one native licentiate preacher.

LAKE SUPERIOR CHIPPEWA.—*Odanah*: on Bad River Reservation, in the northwestern part of Wisconsin—Rev. Isaac Baird and his wife; Rev. Henry Blatchford; \* Miss Susie Dougherty; Miss Marion Maclarry; one native teacher. *Out-station*: on Lac Court d'Oreilles Reservation—One native licentiate preacher and teacher.

OMAHA.—*Blackbird Hills*, Nebraska, on the Missouri river, about seventy miles above Omaha city—Rev. William Hamilton and Mr. Homer W. Partch and their wives; Miss Mary Jennings. Miss Margaret C. Fetter and Miss Millie Bryant. For Iowas and Sacs, in Kansas, Rev. Samuel M. Irvin, temporarily.

\* Natives of the tribes.

WINNEBAGO.—*Winnebago*: about fifteen miles westward of the Omaha station—Rev. S. N. D. Martin and his wife.

DAKOTA.—*Yankton Agency*, Dakota Territory: on the Missouri river, sixty miles above Yankton—Rev. John P. Williamson and his wife; Miss Nancy Hunter; Rev. Henry T. Selwyn;\* three native helpers.

*Poplar Creek*, Montana: on the Missouri river, seventy miles above Fort Buford—Rev. George Wood, Jr., and his wife; Miss Jennie B. Dickson; Miss Charlotte C. McCreight; one native helper.

*Flandreau*, Dakota Territory: on Big Sioux river, forty miles above Sioux Falls—Rev. John Eastman.\*

CREEK.—*Tullahassee*: in the Creek District, Indian Territory—Mrs. W. S. Robertson, Mrs. Ann A. Craig and Miss Lilian Green.

*Eufaula*: in the Creek District—Rev. Robert C. McGee.

*North Fork*: near Eufaula—One native licentiate preacher.

*Wealaka*: in the Creek District—Rev. Robert M. Loughridge and his wife; Rev. Thomas W. Perryman.\*

SEMINOLE.—*Wewoka*: in the Seminole District, Indian Territory—Rev. J. Ross Ramsay and his wife; Miss Adaline Ramsay and Miss H. J. McCay; Rev. Cowe Karjo\* and four other native helpers.

NEZ PERCES.—*Lapwai*: Idaho—Rev. George L. Deffenbaugh and his wife; three native licentiate preachers.

*Kamia*—Miss Sue L. McBeth; Miss Kate C. McBeth; Rev. Robert Williams;\* two native licentiate preachers.

\* Natives of the tribes.

## MISSIONARIES AMONG THE NORTH AMERICAN INDIANS.

\* Died. † Transferred from the American Board. Figures, Term of Service in the Field.

### WEAS, 1833-1838.

Boal, Miss Martha,	1833-1834	Henderson, Miss Nancy,	1833-1836
Bradley, Mr. Henry,	1834-1838	Kerr, Rev. Joseph,	1833-1837
Bradley, Mrs.,	1838	Kerr, Mrs.,	1833-1837
Bushnell, Rev. Wells,	1833-1835	Lindsay, Mr. F. H.,	1835-1836
Bushnell, Mrs.,		Lindsay, Mrs.,	1835-1836
Duncan, Mr. James,	1838.	Shepherd, Mr. E. M.,	1834-1835
Fleming, Rev. John,	1837-1838		

### CHIPPEWAS, 1838-1881.

Baird, Rev. Isaac,	1873-	Dougherty, Mrs.,	1840-1871
Baird, Mrs. (Miss M. L.		Dougherty, Miss H.,	1860-1862
Tarbell, 1872-),	1874-	Dougherty, Miss S.,	1862-1866
Beach, Miss P. A.,	1858-1860	Dougherty, Miss N.,	1873-1875
Bradley, Mr. Henry,	1841-1846	Dougherty, Miss S. A.,	1873-
Bradley, Mrs.,	1841-1846	Fleming, Rev. John,	1838-1839
Cowles, Miss H. L.,	1853-1854	Fleming, Mrs.,	1838-1839
Dougherty, Rev. Peter.	1838-1871	Gibson, Miss C. A.,	1859-1862

Gibson, Miss M. E.,	1862-1865	Porter, Mrs.,	1854-1861
Guthrie, Rev. H. W.,	1855-1857	Porter, Miss Ann,	1852-1868
Isbell, Miss W. A.,	1853-1859	Turner, Mr. J. G.,	1853-1858
Maclarry, Miss M.,	1879-	Turner, Mrs.,	1853-1858
Mills, Rev. S. J.,	1871-1872	Verbeck, Miss S.,	1871-1878
Mills, Mrs.,	1871-1872	Walker, Miss Lydia B.,	1873-1875
Phillips, Miss Harriet N.,	1871-1875	Whiteside, Mr. J. K.,	1850-1852
Porter, Mr. Andrew,	1847-1871	Whiteside, Mrs.,	1850-1852
Porter, Mrs.,	-1871	Williamson, Mr. A. W.,	1872
Porter, Mr. John,	1854-1861		

SENECAS, 1870-1881.

Barker, Rev. W. P.,	1877-1880	Hall, Mrs.,	
Barker, Mrs.,	1877-1886	Trippe, Rev. M. F.,	1881-
Ford, Rev. G., †	1868-1875	Trippe, Mrs.,	1881-
Ford, Mrs.,	-1875	*Wright, Rev. Asher, †	1820-1875
Hall, Rev. William, †	1834-	Wright, Mrs.,	1833-

IOWAS, 1835-1866.

Ballard, Mr. Aurey,	1835-1837	McCain, Rev. William,	1855
Ballard, Mrs.,	1835-1837	McCreary, Mrs. R. B.,	1855-1864
Bloom, Mr. Paul,	1845-1846	McKinney, Rev. Edmund,	1846-1847
Bradley, Mr. Henry,	1838-1841	McKinney, Mrs.,	1846-1847
Bradley, Mrs.,	1838-1841	Patterson, Miss Mary A.,	1859-1862
Coon, Rev. S. H.,	1845	Rice, Rev. George S.,	1857-1859
Coon, Mrs.,	1845	Robertson, Rev. Wm. S.,	1864-1866
Diamont, Miss Elizabeth,	1864-1865	Robertson, Mrs.,	1864-1866
Donaldson, Mrs. Letitia,	1853-1864	Rubeti, Miss Margaret,	1864-1866
Fullerton, Miss Martha,	1855-1860	Shepherd, Mr. Elihu M.,	1835-1836
Hamilton, Rev. William,	1837-1853	Shepherd, Mrs.,	1835-1836
Hamilton, Mrs.,	1837-1853	Shields, Miss Cora A.,	1860-1861
Hardy, Mrs. Rosetta,	1838-1839	Turner, Miss Anna M.,	1862-1864
Higley, Miss Susan A.,	1854-1855	Washburne, Mrs.,	1865-1866
Irvin, Mr. Francis,	1841-1847	Waterman, Miss S. A.,	1850-1854
Irvin, Mrs.,	1841-1846	Welch, Miss C.,	1865-1866
Irvin, Rev. Samuel M.,	1837-1864	Williams, Mr. James,	1854-1864
Irvin, Mrs.,	1837-1864	Williams, Mrs.,	1863
Lilley, Miss Mary,	1864-1865	Wilson, Miss Sarah J.,	1855

OMAHAS, 1846-1881.

Betz, Mr. Joseph,	1860-1863	Hamilton, Mrs.,	1869-
Betz, Mrs.,	1860-1863	Hamilton, Miss Maria,	1858-1860
Black, Mr. Isaac,	1860-1867	Hamilton, Miss Mary,	1863-64; 1866.
Black, Mrs.,	1860-1867	Higby, Miss E.,	1847-1849
Bloom, Mr. Paul,	1846-1847	Irvin, Rev. S. M.,	1880-
Bower, Miss Mary,	1866-1867	Irvin, Mrs.,	1880-
Bryant, Miss M.,	1881-	Jennings, Miss M.,	1880-
Burt, Rev. Robert J.,	1860-1866	Jones, Mr. David,	1852-1857
Burt, Mrs.,	1860-1866	Jones, Mrs.,	1852-1857
Diamont, Miss Naomi,	1863-1865	Lee, Mr. S. O.,	1865-1869
Dillett, Mr. James C.,	1853-1855	Lee, Mrs.,	
Dillett, Mrs.,	1853-1855	Long, Mrs. C. W.,	1858-1860
Ensign, Miss Helen,	1857-1858	McKinney, Rev. Edmund,	1846-1853
Estill, Miss M. S.,	1880-1881	McKinney, Mrs.,	1846-1853
Fetter, Miss M. C.,	1881-	Mills, Miss Joanna,	1865-1868
Fullerton, Miss Martha,	1850-1852	Partch, Mr. H. W.,	1881-
Hamilton, Rev. Wm.,	1853-57; 1867-	Partch, Mrs.,	1881-
*Hamilton, Mrs.,	1853-57; 1867-1868	Rolph, Mr. J. R.,	1857-1858

Rolph, Mrs.,	1857-1858	Selleck, Mrs.,	1857-1858
Reed, Mr. David E.,	1847-1852	Smith, Miss Emity,	1857-1860
Robb, Mr. C.,	1863-1864	Sturges, Rev. Chas. (M.D.),	1857-1860
Robb, Mrs.,	1863-1864	Sturges, Mrs. Sarah Jane,	1857-1860
Selleck, Mr. C. S.,	1857-1858	Woods, Miss Mary E.,	1852-1854

## OTOES, 1856-1859.

Conover, Miss Mary,	1857	Hickman, Rev. Gary,	1858
Conover, Miss S. E.,	1857-1858	Lowe, Mr. Alexander,	1857-1858
Guthrie, Rev. H. W.,	1858-1859	Murdock, Rev. D. A.,	1857
Guthrie, Mrs.,	1858-1859	Steelman, Miss C. A.,	1859

## KICKAPOOS, 1856-1860.

Cogan, Miss Hortense,	1858-1860	Hubbell, Mrs.,	1856-1857
Conover, Miss Mary,	1857-1858	Shields, Miss Margaret J.,	1857
Honnell, Rev. W. H.,	1856-1857	Thorne, Rev. A. E.,	1857-1860
Hubbell, Mr. E.,	1856-1857	Thorne, Mrs.,	1857-1860

## WINNEBAGOES, 1868-1869, 1881.

Martin, Rev. S. N. D.,	1881-	Wilson, Rev. Joseph M.,	1868-1869
Martin, Mrs.,	1881-		

## DAKOTAS, 1871-1881.

Aungie, Miss H.,	1880-1881	*Williamson, Mrs.,	1835-1872
Calhoun, Miss E.,	1873-1875	Williamson, Rev. J. P., †	1860-
Dickson, Miss J. B.,	1878-	Williamson, Mrs.,	
Hunter, Miss N.,	1880-	*Williamson, Miss N. J.,	1873-1877
McCreight, Miss C. C.,	1880-	Wood, Rev. G., Jr.,	1880-
*Williamson, Rev. T. S. (M.D.) † '35-'79		Wood, Mrs.,	1880-

## NEZ PERCES, 1871-1881.

Ainslie, Rev. George,	1872-1875	Deffenbaugh, Mrs.,	1881-
Ainslie, Mrs.,	1872-1875	McBeth, Miss S. L.,	1877-
Cowley, Rev. H. T.,	1871-1873	McBeth, Miss K. C.,	1879-
Cowley, Mrs.,	1871-1873	Martin, Rev. S. N. D.,	1873-1875
Coyner, Mr. J.,	1873-1874	Martin, Mrs.,	
Coyner, Mrs.,	1873-1874	*Spalding, Rev. H. H.,	1871-1874
Deffenbaugh, Rev. G. L.,	1878-	Spalding, Mrs.,	1871-1874

## SPOKANS, 1875.

Cowley, Rev. H. T.,	1875.	Cowley, Mrs.,	1875.
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## CREEKS, 1842-1881.

Baldwin, Miss E. J.,	1876-1880	Eddy, Miss Clara W.,	1852-1853
Balentine, Rev. Hamilton,	1848-1850	Edwards, Miss K.,	1870-
Balentine, Mrs.,	1849-1850	Garrison, Miss Jane,	1857-1860
Bowen, Miss Mary,	1850-1852	Golde, Mr. Elias,	1854
Brown, Miss S. G.,	1876-1877	Golde, Mrs.,	1854
Cole, Miss P. A.,	1880-	Green, Miss Hannah M.,	1851-1852
Craig, Mrs. A. A. (Miss Ann A. Robertson, 1871-)	1876-	Hoyt, Miss Nancy,	1849-1850
Davis, Mr. J. P.,	1858-1861	Irwin, Miss M.,	1878-1879
Diamant, Miss Elizabeth,	1854-1856	Jones, Mr. J.,	1858-1859
Diamant, Miss Naomi,	1854-1856	Jones, Mrs.,	1858-1859
Eakins, Rev. David W.,	1848-1850	Junkin, James (M.D.),	1851-1852
		Junkin, Mrs.,	1851-1852

Junkin, Mr. Joseph B.,	1850-1853	Mills, Miss Joanna,	1858-1861
Junkin, Mrs.,	1850-1853	Price, Miss Mary,	1854-1856
Lumber, Rev. John,	1844-1845	Ramsay, Rev. J. Ross,	1850-1852
Loomis, Rev. Augustus W.,	1852-1853	*Ramsay, Mrs. Jane M.,	1850-1852
Loomis, Mrs.,	1852-1853	Reid, Mrs. Elizabeth,	1852-1857
Loughridge, Rev. R. M.,	1841-1861	Richards, Miss M. E.,	1880-
*Loughridge, Mrs. Olivia,	1842-1845	*Robertson, Rev. W. S.,	'50-61; '66-81
*Loughridge, Mrs. Mary A.,	1846-1850	Robertson, Mrs. A. E. W.,	'50-61; '66-
Loughridge, Mrs.,	-1861	Russell, Miss N. C.,	1873-1874
Loughridge, Rev. R. M.,	1881-	Shepherd, Miss Nannie,	1850-1861
Loughridge, Mrs.,	1881-	Shepherd, Miss S. O.,	1869-1872
McCay, Miss H. J.,	1877-1880	Stanislaus, Miss Clara,	1852-1855
McCullough, Mr. R. B.,	1860-1861	Tarbot, Miss Jane H.,	1857-1859
McCullough, Mrs.,	1860-1861	Templeton, Rev. Wm. H.,	1851-1857
*McEwen, Mr. Alexander,	1853-1854	*Templeton, Mrs. Cath. M.,	1852-1857
McGee, Rev. R. C.,	1878-	Vance, Miss Mary,	1860-1861
*McKean, Miss Mary H.,	1856-1860	Wilson, Miss Mary,	1868-1871
McKinney, Rev. Edmund,	1843	Worcester, Mr. Leonard,	1868-1871
McKinney, Mrs.,	1843	Worcester, Mrs.,	1868-1871

SEMINOLES, 1848-1881.

Gillis, Rev. J.,	1873.	McCay, Miss H. J.,	1881-
Gillis, Mrs.,	1873.	Ramsay, Rev. J. Ross,	'56-61; 1866-
Lilley, Rev. John,	1848-1861	Ramsay, Mrs.,	1856-1861; 1866-
Lilley, Mrs.,	1848-1861	Ramsay, Miss Margaret,	1879-1880
Lilley, Miss Margaret,	1855-1857	Ramsay, Miss Adaline,	1880-

CHOCTAWS, 1845-1861.

Ainslie, Rev. Geo.,	'52-56; 1858-1861	*Graham, Rev. Alex. J.,	1849-1850
*Ainslie, Mrs.,	-1861	Gregory, Rev. Caspar R.,	1849-1850
Balentine, Rev. H.,	'50-52; 1855-1859	Gregory, Mrs.,	1849-1850
Balentine, Mrs.,	'50-52; 1855-1859	Hancock, Miss E. Y.,	1858-1859
Betz, Mr. Joseph S.,	1846-1855	Hitchcock, Miss J. M.,	1857-1861
*Betz, Mrs.,	1847-1855	Hobbs, Rev. S. L. (M.D.),	1859-1861
Bissell, Mr. Lewis,	1846-1849	Hobbs, Mrs.,	1859-1861
Burt, Mr. Robert J.,	1853-1857	Hollingsworth, Miss Jane S.,	1855-1856
Burt, Mrs.,	1855-1857	*Hotchkin, Rev. Ebenezer,	1859-1861
*Byington, Rev. Cyrus,	1859-1861	Hotchkin, Mrs.,	1859-1861
Byington, Mrs.,	1861	Ives, Mr. Charles P.,	1860-1861
*Copeland, Rev. C. C.,	1859-1861	Jackson, Rev. Sheldon,	1858-1859
Culbertson, Miss Lizzie,	1860-1861	Jackson, Mrs.,	1858-1859
Davidson, Miss Maria,	1855-1856	Jones, Mr. J.,	1859-1861
Denny, Miss M. E.,	1856-1858	Jones, Mrs.,	1859-1861
Diamant, Miss Elizabeth,	1857-1861	Kingsbury, Rev. Cyrus,	1859-1861
Downing, Miss Calista B.,	1860-1861	Kingsbury, Mrs.,	1859-1861
*Dutcher, Miss Susan,	1848-1851	Lee, Mr. S. O.,	1859-1861
Eddy, Miss Clara W.,	1860-1861	Lee, Mrs.,	1859-1861
Edwards, Rev. John, '51-53;	1859-1861	Libby, Mr. S. T.,	1859-1861
Edwards, Mrs.,	1851-1853	Libby, Mrs.,	1859-1861
Eells, Rev. Edward,	1855-1856	Long, Miss Sarah R.,	1860-1864
Eells, Mrs.,	1855-1856	Lowrie, Mr. Reuben,	1852-1853
Evans, Mr. Edward,	1853-1860	MeBeth, Miss Sue,	1859-1861
Evans, Mrs.,	1853-1860	McLeod, Miss E. M.,	1860-1861
Fishback, Charles (M.D.),	1848-1849	McLure, Mr. Joseph,	1846-1847
Frothingham, Rev. James,	1857-1859	McLure, Mrs.,	1846-1847
Frothingham, Mrs.,	1857-1859	Martin, Miss Emily O.,	1856-1857
Gardiner, Mr. Charles H.,	1846-1849	Mitchell, Miss H. N.,	1855-1856
*Gardiner, Mrs.,	1846-1849	Moore, Rev. Gaylord L.,	1856-1857

Moore, Mrs.,	1856-1857	*Silliman, Rev. C. J.,	1855-1856
Morehead, Miss Nancy,	1859-1861	Stanislaus, Miss Clara,	'55-'56; '60-61
Morrison, Miss E. J.,	1846-'54; '56-'59	Stark, Rev. Oliver P.,	'46-'49; '59-61
Nourse, Mr. J. H.,	1853-1854	Stark, Mrs.,	1859-1861
Nourse, Mrs.,	1853-1854	Turner, Mr. Joseph G.,	1850-1852
Ramsay, Rev. James B.,	1846-1849	Wentz, Rev. H. A.,	1857-1860
*Ramsay, Mrs.,	1846-1849	Wiggins, Mr. N.,	1857-1861
Reid, Rev. Alexander,	1849-1861	Wiggins, Miss Sarah,	1857-1859
*Reid, Mrs. Elizabeth,	1854	Wilson, Rev. Jonathan,	1856-1857
*Reid, Mrs. (Miss F. K. Thompson, 1850-1852-),	1855-1861	Young, Mr. Robert J.,	1856-1861
		Young, Mrs.,	-1861

## CHICKASAWS, 1849-1861.

Allan, Mr. James S.,	1849-1855	McCarter, Mr. John C.	1852-1860
Allan, Mrs.	1849-1855	McCarter, Mrs.,	-1860
Balentine, Rev. Hamilton,	1859-1861	McLeod, Miss E. M.,	1859-1860
Balentine, Mrs.,	1859-1861	Mathers, Miss Esther,	1855-1859
*Barber, Miss Sarah P.,	1855-1859	Ogden, Miss Anna,	1855-1856
Brower, Mr.,	1858	Shellabarger, Miss M.,	1853-1854
Brower, Mrs.,	1858	Stanislaus, Miss Clara,	1857-1860
Burns, Rev. J. H.,	1855-1856	Thayer, Miss M. J. F.,	1854-1858
Burns, Miss Mary J.,	1853-1856	Thompson, Miss F. K.,	1852-1855
Culbertson, Miss Lizzie,	1858-1860	Turner, Miss Anna M.,	1859-1860
Davis, Mr. J. L.,	1852-1856	Vance, Miss Mary,	1859-1860
Downing, Miss Calista B.,	1859-1860	Watson, Rev. A. M.,	1852-1853
Eddy, Miss Clara W.,	1853-1860	Watson, Mrs.,	1852-1853
Green, Miss H. M.,	1852-1855	*Wilson, Rev. Charlton H.,	1855-1859
*Greenleaf, Miss Mary C.,	1856-1857	Wilson, Mrs.,	1855-1859
*Lee, Miss Flora,	1855-1859	Wilson, Miss Mary J.,	1853-1854
Long, Miss Sarah R.,	1859-1861		

## NEW MEXICO MISSION, 1868-1874.

Annin, Rev. J. A.,	1871-1873	Menaul, Mrs.,	1870-1873
Annin, Mrs.,	1871-1873	Raymond, Mr. C. C.,	1872-1873
Annin, Miss L. A.,	1871-1873	Raymond, Mrs.,	1872-1873
Crane, Mr. W. F.,	1873-1874	Roberts, Rev. James M.,	1868-1873
Crothers, Miss M. L.,	1871.	Roberts, Mrs.,	1868-1873
McElroy, Mr. P.,	1871-1872	Truax, Rev. W. B.,	1872-1873
McElroy, Mrs.,	1871-1872	Truax, Mrs.,	1872-1873
Menaul, Rev. J.,	1870-1873		

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board of Foreign Missions.

## BOOKS OF REFERENCE.

The Gospel among the Dakotahs. Stephen R. Riggs, D.D., LL.D. \$1.50.

Life of the Rev. David Brainerd. 60 cts.

Forty Years with the Sioux. Stephen R. Riggs, D.D., LL.D. \$1.50.

Our Indian Wards. Col. Manypenny. \$2.00.

A Century of Dishonor. H. H. \$1.50.

The Annual Reports of the Commissioner of Indian Affairs.







# HISTORICAL SKETCH

OF THE

# MISSIONS IN MEXICO,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

REV. M. WOOLSEY STRYKER.

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PUBLISHED BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH.

No. 1334 CHESTNUT STREET, PHILADELPHIA.

1881.



BOOKS AND ARTICLES OF REFERENCE.

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| Article in the British Encyclopedia.                 | Haven's "Our Next Door Neighbor." \$3.50.   |
| Article in Johnson's Encyclopedia.                   | "Our Sister Republic." A. S. Evans. \$3.00. |
| Article in <i>The Century Magazine</i> , Nov., 1881. | "Twenty Years among the Mexicans." Miss     |
| Pascoe's "Indian Tribes of Mexico."                  | Rankin. \$1.25.                             |
| Prescott's "Conquest of Mexico."                     |   |

The reader who would trace the sway of the Latin Church in Mexico is referred to a graphic and compact article (pp. 453-456) in *The Foreign Missionary* for April, 1880, the re-embodiment of which is forbidden by the limits of this paper.

The secular press contains frequent columns and paragraphs relating to Mexico, highly useful to those who read with a missionary instinct.

# MISSIONS IN MEXICO.

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## THE COUNTRY.

MEXICO is at our doors. Her geography makes her evangelization our nearest and immediate duty. Our very safety as a Christian state (for we must help her or she will hinder us) dictates such a gospel application of the "Monroe doctrine" that her great uplands, sure to be the highway of a railway system, may be the viaduct of pure religion in its southward progress, and complete the circuit between the two divisions of a continent that is yet to be wholly our Lord's! The Cordilleras must link the Andes to the Sierras in a chain of salvation that shall witness His supreme conquest whose "righteousness is like the great mountains."

Mexico rests its pyramidal base upon our frontier along 1800 miles, being the southern boundary of Texas, New Mexico, Arizona, and California. Its extreme length is 2000 miles, and its breadth 1100 miles. Its area is 761,000 square miles, which would contain France four times, New England eleven times, New York sixteen times. It is as wonderful in its variety of configuration and climate as in its resources and products. The land is traversed by great mountain ranges, part of that tremendous axis of the continent which threads five zones. These great vertebræ, with their spurs, overlook vast and fertile plateaus lying, at the lowest, some 3000 feet above the sea. A day's journey can include a range of temperature and product equivalent to that comprehended by the latitude between Cuba and Vermont. The climate is as mellow and lovely as Italy's, the thermometer having a range through the year of little more than fifty degrees. As a landscape is focalized in a Claude Lorraine glass, so in Mexico all the kingdoms of the world and the glory of them are blended. The flora is magnificent and immensely varied. The botanical riches surpass those of any other land on earth.

Mexico is an agricultural cosmos. Coffee, one of the chief exports, in quality and price can under-bid the plantations of Java and Brazil. The manufacture of sugar is of immense proportions; the cane grows uncultivated to the height of twenty feet. It is an excellent cotton land. Havana is glad to put its brands upon Mexican tobacco. Rice, indigo, cocoa, caoutchouc, dye-stuffs, and

all tropical products flourish in the lowlands; while upon the uplands, and within a hundred miles, corn and wheat can rival Illinois and Minnesota. Strawberries, melons, peaches, with all the generous fruits of hot climates, are prolific; and these with all the vegetables known to American kitchens, and many more too perishable for commerce, are the plentiful and cheap staple of diet.

Of course where mountain ranges can culminate in a superb peak 17,000 feet high, there is a great extent of sterile and untillable land; but the fertile valleys and upper plains yield each year two bountiful crops. All the animals of the tropics and of the temperate zone are here, the northern portions of the country furnishing great facilities for herds and flocks. The western coast has pearl fisheries, and Yucatan yields amber. Timbers of great value are to be an increasing revenue of the future.

The underground wealth of this favored land is past estimate. Nearly one-half the precious metal in man's possession has been dug here. Gold is as abundant as in Colorado and California,

"To make, to ruin, to curse, to bless,"

as lust shall serve or use master it. The silver is illimitable and forms the chief mintage. There is copper enough to bring down the market price one-half. Platinum, lead, tin, zinc, antimony, nickel, and cinnabar, are variously abundant.

No blast furnace has yet been built in Mexico, but there are mountains of iron, and provinces with the ore atop the earth by the million tons. Coal is constantly discovering, the arsenal of a possible manufacture that could furnish with material the skilled labor of the planet. What will Mexico not be when forge and mill shall supersede petty industries and mere hand-labor? The quarries of Mexico, yet undug, are of certain importance. Her mineral wonders are so far but specimens of what enterprise shall find and furnish. The laboratories of nature are still producing sulphur and the chemicals of the arts.

As yet, only the crudest labor, the most primitive implements, the least ingenuity, have approached these varied and gigantic treasures; skill, sagacity, scientific mechanics, all backed by capital, must soon unlock these coffers of the ages. The mere resources of this romantic land are by no means the foremost warrant for the Church to act, and act now. "There is no difference;" human sin, shame, sorrow, and eternal jeopardy, and Christ's sufficiency for these, are our motives. But, nevertheless, this vast potential wealth and this dawning future are the basis of an argument for immediate advance. When this nation, second upon the continent only to our own in populousness and wealth, is wakening to power, let us see that she wakens to righteousness. Her future must ally

with ours. With a coast line of 6000 miles, Mexico has no commercial rivers, and scarcely one decent harbor. The tides of her traffic must flow to the ports of the United States, nearer or remoter. We must be her first and chief market. Already the sagacity of our capital is peering thither. We are to build the railways and furnish the facilities for export that must quicken production and give it ample outlet. Notwithstanding the cost of engineering, by reason of the obstinate irregularity of the land, the prize constantly bids higher. By wiles of iron, by the links of common interest, by the steady onset of social forces, Mexico's future is to be more and more identified with our own. For once, then, let the children of light be wise in their generation,—of their mammon make eternal friends,—enter an alliance under the true cross,—outrun even the shrewdness of investors,—and in the simplicity of Christ carry the irresistible plea over the borders. If engineering can span chasms that seemed a fixed barrier, and chisel all impediments to the level of its purpose, shall the pioneers of the gospel, with all its guarantees of civilization, domestic purity, and personal dignity before God, be less ardent, resolute, and successful? While financiers turn to Mexico to bring it to the market, let us outsee even their sagacity, and outdo their zeal, and bring Mexico to that which is “without price.”

“Ye valleys, rise, and sink, ye hills,  
Prepare the Lord His way!”

The Mexicans are fully awakening to the importance of continuous communication with the United States; let us waken them to “approve the things that are more excellent.”

#### THE PEOPLE.

The population numbers about ten millions. There are eighteen cities having upwards of 20,000 people. Only about one million hold property of any kind. About one million are of clear European blood; five millions of pure Indian descent; and the remainder are a mixed race, with all the variously blended traits, good and bad, of a conglomerate ancestry.

The direct natives have a lineage of centuries. The Toltecs came in from the north about 1000 years ago. The Aztecs, in the thirteenth century, made conquest of all their predecessors, subordinating into one domain the tribes from the Gulf to the Pacific. Many, however, of those subdued tribes still retain their separate identity, and their peculiarities of dialect and custom, notably in Michoacan and Yucatan. The aborigines of Mexico were vigorous and warlike; and their descendants, while showing no diminution in numbers (of late years they have increased more

than the Creoles and Spaniards), still maintain many of their early traits. They constitute (strangely to our notions of the Indian) the agricultural element of the country, and, considering the latitude, are industrious and thrifty, not lacking in virile qualities, though touchingly subdued in mien and tone by the long years of subjugation. The Aztecs, as the Normans in England, and more recently the Tartar dynasty in China, took on the civilization they overran.

Dr. Ellinwood has happily compared them to the Venetians, in their strongholds rescued from the waters, and gradually fortified until they became not only invincible but supreme. Their refuge upon Lake Tezeuco had become, at the Spanish inroad, a city of 300,000 inhabitants. Their history is romantic and wonderful. They attained a high cultivation. They had a noble architecture, and were skillful in arts; they made advances in poetry and astronomy; were ingenious, æsthetic, ornate in decoration, chivalric to their women. They had much that reminds now of Egypt and now of France. The syllables of their ancient language are still their living tongue. The City of Mexico contains not a few noble and influential men, whose hearts beat with the unadulterated blood of an ancestry as old as Charlemagne. The chief lady of honor to "poor Carlotta" was a lineal descendant of Montezuma. Such vital pertinacity, and through such a history, reveals integral characteristics which, sanctified under the final and all-blessing conquest of the Galilean, may yet resume all their ancient dignity.

The New Testament has been printed in the original Aztec.

The Aztec religion was as prolific in gods as that of Greece or Rome. They held one supreme ruler, like the ancient Jove, and a whole pantheon of deified human impulses and passions. Temples were numerous, and the hierarchy many and strong. Cannibalism was a religious rite. In the Museum of the City of Mexico there may be seen to-day a gigantic circular block of red porphyry which once was the apex of the pyramidal temple that towered in high view above all the homes of the capital. It was the great sacrificial stone of the bloodiest rite on earth. It is estimated that annually 20,000 war-prisoners were slain upon it. Its side is horrible with the sculpture of cruelties. Polluted by the dripping hearts of myriad victims, this Moloch altar testifies the inherent impotence, even of noble qualities and an otherwise high civilization, to redeem an unguided people, their sin-blurred instincts unhelped, from the inhumanity of a humanity ignorant of God's mercy, and learning its only lessons from the clash of matter and force.

Ah, what a Macedonian cry, from such a land, sounds into the drowsy ears of a lukewarm Church to come and help, that, purged of its past, a redeemed national life may bear the glory of the relig-



ion of Jesus Christ!—that no Romish compromise between this butcher-block and the undefiled gospel may, with priestcraft, and empty rite, and red hands, hinder the free course of eternal love!—that all mere ritual may yield to righteousness, and Mexico, in the power of Immanuel, become a happy people whose God is the Lord!

It is not to be thought that labor among the Indians or native Mexicans will find everything ready. Upon all their original qualities they bear the hoof-marks of conquest and long abuse. Their clan feeling has been intensified by ages of hateful serfhood; their native brightness, simplicity, and accessibility scorched and withered under long repression and abuse. The policy of their papal conquerors has been evermore to keep them down and under. Ignorance has been their degradation, and to-day but one-eighth of the population of Mexico can read. The Bible is unheeded, for it is almost entirely unknown. A dissolute, carousing, gambling, drunken priesthood have been their only preceptors. The convents have been nests of licentious idlers—their god their belly. Under the extortionate demands of the padres, marriage has been widely superseded by concubinage. The name of Jesus has become identified with Jesuitry, and the gospel has been gall. The moral reaction of all this has been terrible, indeed, upon the master race; but while the Spaniard has relapsed into universal indifference—practical atheism—the Indian's soul has fed on grudges. Resentment has not been less deep because impotent. The prejudices of power, crushing its victims under a rigid caste spirit, have but compacted their heredity of estrangement. Such work does Rome when unmolested! She transmuted much, but regenerated nothing.

The "hacienda" system of peonage has been another factor of tyranny, parcel to the whole spirit of the usurpers of this land. It is feudality with none of its merits. The proprietors of vast sections rule their helpless tenants under a remorseless despotism—ejecting upon caprice, oppressing everywhere. The laborer is practically a slave without recourse—and worse than a slave; for mere base interest leads slavers to care somewhat for their chattels. This blighting system is chiefly responsible for the shifts of desperate and famined wretches, for brigandage, outrage, and wide contempt for a rule that has no mercy, and a law that is without justice. Under such cumulative and traditional wrongs, the common people at large, and of all shades of race, are bitterly poor, and universally demoralized. No wonder that Mexico, with a society so constituted—the few pampered and debilitated, the many impoverished—can show so little in manufacture and commerce, and literature and the arts. Her imports (though, to be sure, under a tariff almost

restrictive) are only about thirty millions annually, as (for comparative instance) against an average of six hundred millions in the United States. All this, Saxon justice and a Christian civilization must change—invigorating, encouraging, uplifting. Mexico must be “born again,” and nursed at the breast of freedom.

While, with ourselves, sturdy Englishmen, and keen Frenchmen, and, notably, thrifty Germans, are turning toward these boundless and undeveloped resources, and bringing with them a leaven of new commercial vigor, the people must be changed at deeper springs. Already the shafts of dawn are piercing the superstitions of the past, and the sword of the Word is spilling the soul of tyranny. The gospel, ardent, bold, aggressive, the only true and abiding philanthropy, must unhinge the gates of hell and bear them away to the very crest of Orizaba. For “everything shall live whithersoever the rivers shall come”!

Spite of all perversions and repressions the human conscience is ever the prepared soil of the gospel seed; and the Indian communities of Mexico show already not only a surprising teachableness, but a profound zeal to hear the Word of life, cagerly receiving the preached and printed message, and often at great self-sacrifices.

#### THE POLITICAL HISTORY.

The Spaniard, Hernando Cortez, conquered Mexico 1519–21. For 300 years viceroys ruled—not for Mexico, but for Spain. Cruel governors vied in extortion with greedy bishops. The Popish Church gradually impoverished the land with mortgages that covered fully a third of all the real property. The vicarage of cupidity and lust ate as a cancer. The greedy tyranny crushed all the germs alike of religious and civil liberty. The truth that makes free, the magna charta of all manhood, the high code of personal obedience and duty, was a thing sealed and lost. But this rule of baptized robbers could not last forever, nor bar out with the abuses of the dark ages the “Light of the world.”

When Napoleon broke the sceptre of Castile, in 1808, Mexico began to breathe—yet stertorously, as one rescued from drowning. Miguel Hidalgo, albeit a priest, a noble patriot, struck the first real blow for liberty in 1810. He struck stoutly, but was overcome, tried, and shot. What of that! The undying fire was lighted at last. The seed, wet with such blood, sprang up everywhere. In the years from 1821 to 1828 the whole chain of her American dependencies flung off the yoke of Spain. Mexico, under Iturbide, declared herself free in 1821, and began the republic in 1824. Mediævalism was not, however, to be uprooted in a day. “Since the first declaration of independence there have been at least sixty revolutions. These have been attributed to the ambition of mili-

tary leaders, to restlessness among the people, to a love of plunder, and to a lack of appreciation of the majesty of law and good order; but the truth is, says one who knows the Mexican well, and who has lived a long time in the country, 'These frequent wars are but outbreaks of unceasing struggle between sacerdotalism and the desire for liberal institutions.' With some of these insurrections the priests have had much to do, as by them they hoped to regain their lost power and influence, and enjoy the property which had been wrested from them. Other revolutions have been occasioned by disappointed political or military leaders, who have been willing to sacrifice the good of others to their own personal ambition; but the real cause is the lack of true religious principle, in rulers and people, which principle gives fixedness to government and law."

Not all at once can a people, long brutalized, attain self-government in liberty under law. The bloody oscillations of this history, like that of France, lay part of their horrors at the guilty door of those who had so wrought evil.

The Jesuit mildew still gathered foul and thick upon the efforts toward constitutionalism. "In all the Spanish states it has taken half a century to learn that republicanism and Romanism are from their very nature in universal and eternal conflict; that the one encourages the enlightenment and free thought of the people, and cannot exist otherwise; while the other must live by authority and repression."

The story of Santa Anna; his *coup d'état*; the revolt of Texas; the Mexico-American war; the saving to freedom our present southwest out of the bony clutch of "Giant Pope;" the ultimate comprehension of California;—all these are threads interwoven with the providence of God toward ourselves,—a chapter written in His undeniable hand. Our thoughts were not without evil, but they were not God's thoughts. He "meant it for good, to bring it to pass to save much people."

If not altogether clear of guilty greed and an unnamed purpose, the bayonets of the United States poured over the borders to the bloody work of Buena Vista and Monterey; nevertheless, there went in many an American knapsack A BOOK, the leaves of which are for the healing of the nations! In the awful furrows of war was sowed, here and there, the Word of life; the Word that "brings light;" that tells of peace to man and glory to the Highest, and that "the garments of the warrior and the boots of battle shall be fuel of fire!"

The enslavement of Romanism was renounced in 1857 under Juarez; but for ten years yet it clung to the throat of Mexico. Not until 1867 was the liberal republic finally triumphant over the priestly reactionaries.

The events in which discord yielded to the more stable government of the present are the things of but yesterday. Another Bonaparte was again to be the unintentional minister of Him who restrains all men to His final purpose, and turns their wrath to a doxology:

The appeal of Miramon and the ecclesiastics to Louis Napoleon; the French usurpation of 1862; the imposition as emperor of Maximilian (more sinned against than sinning, and worthy, alas! of a better end); when our hour had come, the stern remonstrance of Seward to the French empire; the withdrawal of their arms; the desperate appeal and piteous madness of the beautiful Carlotta,—all these are written in the memory of this generation.

“These Buonapartes, we know their bees,  
That wade in honey red to the knees!”

He sleeps who wrought this folly, whose life was treachery, glitter, and fiasco. No marplot heir of that fated line shall rise to lay rash hand again, in the name of “destiny,” upon the web of God. France and Mexico are free, and Toussaint l’Ouverture is avenged at last in Juarez.

Let us listen for a moment to Dr. Ellinwood: “The republic, which for ten years had existed almost in the person of a single man—Benito Juarez—had returned from its exile at El Paso to San Luis Potosi, and it became apparent that the final conflict would centre at Queretaro, half way between the latter place and the capital.

“Pardon a single glance at this remarkable man Juarez. A pure-blooded Indian, born in the mountains of Oaxaca, he had risen to power by his acknowledged genius. When Comonfort betrayed the republic to the reactionists in 1857, Juarez maintained the liberal cause till the next election, when he was chosen president. During all the years of the struggle with France this man, with a cabinet composed of Lerdo, Iglesias, and Mareshal, and with Señor Romero as his minister at Washington, kept alive the cause of liberty among the people. Even when they were driven to El Paso on the northern border they still held their organization as president and cabinet of the republic, and sending letters through the United States to friends in all lands, they assured them that their republican cause was not dead, but would certainly triumph.

“Their sublime faith and devotion doubtless had great influence in shaping our policy at Washington and in creating a reactionary sentiment against the empire even in Europe.

“The spring of 1867 brought the beginning of the end. Maximilian’s chief forces, with himself among them, were at Queretaro under siege. In an attempt to escape he was betrayed by one of

his generals, placed under arrest, tried by a military tribunal, and, with Generals Miramon and Mexia, was sentenced and shot.

“In the trying scenes which followed, the character of our typical Indian president was well illustrated. Efforts were made by our government and by the European consuls to secure a change of sentence; and when the wife of a prince belonging to Maximilian’s staff threw herself at the president’s feet and clung to his knees as she poured out her entreaties, he wept in sympathy while he declared himself powerless as a mere executive under the behests of the law.

“It is a strange spectacle, a European princess at the feet of an Indian patriot pleading for the life of an emperor, and both weeping as the solemn fiat is uttered. And this is the man—this American Indian—this is the man who for ten years of hard struggles had carried a republic in his head and heart, and who both before and after that solemn hour did more than any other to restore order to his distracted country. When, in a public reception, a captured French tri-color was spread for him to walk upon, he stepped aside. ‘No,’ he said, ‘the French are not our enemies, it is only their emperor. The French are our friends, and, depend upon it, that flag will yet wave over a republic.’ A prophecy which Juarez lived to see fulfilled.”

Juarez, this master spirit, died in 1872, and was succeeded in the presidency by Lerdo de Tejada.

Mexico is a republic comprising 27 states, besides Lower California and the federal district. The capital has a population of about 250,000. Her political system is chiefly borrowed from our own, and is nearly its counterpart. The president is elected for four years. The senate has 56 members chosen for six years. The house of deputies 331 members whose term is two years. The chief justice, elected for six years, is vice-president *ex-officio*. Each state has its local constitution, with elective governor and legislature. The army comprises 21,136 men. The navy is nominal, and has only four insignificant gunboats. There are not 300 miles of railway, and staging is the public conveyance. There are about 7000 miles of telegraph, as compared with about 110,000 in the United States. Mexico contains 12 inhabitants to the square mile, as against 14 in the United States. The relative areas of the two countries are as one to five.

As democrats, we should have a generous sympathy in Mexico’s progress toward a government “of, by, and for the people,” hailing their enlightenment and release from all that menaces their advance.

As Christians, we should seek that “the Son shall make them

free indeed." Let Mexico keep her own eagle, but exchange the cactus for the olive.

As patriots, it behooves us to recognize that, in any future struggle that may come for material liberty, and in the struggles that must come for the truth, we must be strengthened by their moral alliance, or hindered by their spiritual alienation. "By liberal things shall we stand." "The commonwealth of man," if it ever be, can be only in the triumph of deep righteousness; and if this hemisphere of republics is to share and lead in that, it must be by the emancipation of the individual conscience, and the disenthralment of the masses from the unreason and worldly outwardness which is ever the chief fulcrum of apostasy.

The new moral earnestness in Mexico is a strong reason to hope that stability will replace the old chaos. By state decree, on the 25th of September, 1873, the Church and State were separated and congress precluded from passing any laws to prohibit or to establish any religion; marriage was made a civil contract; slavery was abolished; the aggrandizements of the monastic orders were nationalized in behalf of public education; the property of religious establishments was limited by law as to its acquisition and amount. Public instruction received a mighty impulse, and is still rapidly advancing.

"According to the government report of 1875, there were then in Mexico the following primary schools:—Sustained by the federal government, 603; under the care and support of municipalities, 5240; supported by associations or individuals, 378; under the care of the Roman clergy, 117; private schools of various kinds, 1581; these without classification, 184. Total, 8193. In comparison with the population, Mexico has one school for each 1110 of the inhabitants, which is a better proportion than is shown by Austria, Brazil, Chili, Greece, Portugal, or the Argentine Republic. The number of children reported as actually receiving instruction in the above named schools is 1,632,436. Measures have been proposed for the formation of normal schools in each of the states, for the training of teachers. There are several so-called colleges in the republic, though very few have reached a high grade."

All this the Roman bishops have met with proscriptive anathemas and with incitements to violence; but so much the more has the cause gone forward. If the ecclesiastics are venomous, the authorities are determined.

The profound reaction and resentment toward Romanism is the key-note of the present hour; but in the flux and transition *all* religion is menaced by an oscillation toward the baldest negativism. Superstition has so "overbuilt" the foundations as to be apparently identical with them; the poisonous ivy has loosened the walls of

the Church. What is really Christian has been so misrepresented as to make men suspicious. So does hypocrisy ever disgust from the very truth it caricatures. So did France, for its bitter associations, attempt to wipe out all vestige of Christianity. So did Japan, early in the seventeenth century, rise to extirpate the last remnant of what, as Jesuits had taught it, was not strangely called "*Jashin mon*"—"the corrupt sect." (See *The Mikado's Empire*, chap. xxv.)

Secularism, the danger of this age, must be boldly faced, for if the tyranny of hierarchs is exchanged only for the self-rule of infidelity, the last state of Mexico will be worse than the first, and anarchy will return. Superstition is no worse enemy to man than modern nescience and material epicureanism; both can persecute or seduce; and so, on right hand and left hand the onset of the forces of damnation must be met. The Christian panoply, sword, helmet, breastplate, shield, sandals, must be furnished the converted people. Peace must be a garden, not a desert; and so, soon and wide, the seeds of truth, "whose life is in themselves," must be sowed in the wake of God's plowing. We must conquer by replacing. With tender, eager, sedulous care, while we denounce Rome's sorcery, we must lift up those whom her bewitchments, in their flight, have left upon the ground.

This rule must not yield to unrule nor self-rule, but to the sovereignty of Christ. *Jehovah-nissi*, *Jehovah-tsidkenu*, *Jehovah-jirch*, *Jehovah-shalom*—these must be the new watchwords of Mexico's regeneration. In the words of one of her recent martyrs—"LET JESUS REIGN!"

The nascent and infant Church must be established in such truth as that of 1 Peter iii. 13-18. Thus is set open a great effectual door, and (as always) there are many adversaries. Communism is afloat, insidious—deadly. Spiritism is doing its subterranean work. Mormonism is even now crawling thitherward to weave its caterpillar nests. The advance must be toilsome, and according to our faithfulness, oh, fellow Christians! One Carmel is not all; Jezebel is still alive; and unless we take lessons from the God of Elijah, our sudden gain will have bitter reaction. Not in straight lines, but in spirals, returning continually upon themselves while really moving on and upward, does the kingdom come. The new impetus is not yet victory, but only opportunity. The acceptable time demands also an accepting Church. The eloquent occasion speaks in vain if it speaks to sleepy ears.

Our ranks are armed and furnished, and down the line thunders the Leader's word—"charge!" but unless we obey orders we are undone and defeated, and other forces must carry the heights! Brave men for brave occasions: a narcotized and stupid army, even

though the cross be its banner, shall be smitten with blindness, apoplexy, and many sorrows! "Speak unto the children of Israel that they go forward." "There remaineth yet very much land to be possessed."

#### EVANGELICAL PROGRESS.

It remains to summarize the work already undertaken toward fully offering to Mexico that mercy of God in Christ which is for all people.

(a) Since John Calvin sent his mission to the Brazils, since Coligny fostered the Huguenot colonization in Florida, the Presbyterian branch of the Church of Christ has been in the van of mission enterprise, with means and men

The Bible, as we have seen, found its way into Mexico with our armies in 1847, and the seed sown even upon the floods of strife have been found now after these many years.

Be it remembered that the first actual work was done by that apostolic woman, Miss Melinda Rankin. Her simple story, *Twenty Years in Mexico*, is a prominent chapter in that Providence which so wonderfully chooses the weak things (as this world reckons) to confound the things that are mighty. This single-handed heroine, strong in faith, was the pioneer of the unalloyed simplicity of Christ. Her story should be carefully read.\* Miss Rankin's first approaches were made in 1854, in the border town of Brownsville, Texas. There she secured a seminary which was maintained until the era of our civil war. The revolution of 1857, proclaiming religious liberty, opened Mexico to Protestant laborers. In 1860, Mr. Thompson, the first agent of the American Bible Society, began work at Matamoras. Thither Miss Rankin crossed in 1864, and in 1865, by her own plea and presence, raised, in the United States, \$1500 to forward her work through native colporteurs, whom she herself trained and sent out.

Her work at Monterey began in 1866, and was the means to direct the Rev. H. C. Riley (of whom presently) toward this field in 1869, and of hastening the sympathies and efforts of our own Church. In 1872 our General Assembly took action, and on September 23d of that year our first band sailed from New York—the Rev. Messrs. Pitkin, Thomson, Phillips, and Hutchinson, with their wives and Miss Ellen P. Allen. They went directly to the capital. There they found a large body of believers, of anti-prelatical convictions, embracing some nine congregations, who at once accepted their

\* The writer of this would most earnestly urge that every church should own a living and growing collection of missionary books, accessible to the congregation, the sure seed of an increasing intelligence and zeal in the fast-reviving devotion to the missionary commandments of our Lord.



guidance; and definite Protestant form was given to what had been so far miscellaneous. Organization began. Method and coherency were established. Regular church life was instituted, with ordinances administered scripturally, and the sacraments restricted to such as made personal confession.

In a belt across the land, from Vera Cruz to Acapulco, at least thirty congregations have now connection with our work, the City of Mexico being a centre. The education of a native ministry was at once undertaken. A popular hymn-book was prepared, which has since been adopted by many of the other branches of the Church in Mexico. Schools for girls and young men were organized. Unwelcome controversy was, from the first, forced upon our missionaries. They had to defend the full and free gospel against Romish accusations; against free thinkers, so called (see 2 Peter ii. 17-19); against gross "spiritism" (carnalism, rather); and, alas! against schismatic exclusiveness. They made themselves respected, however, both in their ability and their Christian temper, and now have assured a position where they can toil with less diversion to the unwelcome task (see Neh. vi. 1-3) of withstanding sacramentarians.

MEXICO CITY, MONTEREY, SAN LUIS POTOSI, and ZACATECAS are the chief stations under our Board, each of them a centre of wide work. The full details concerning these stations and their related churches are beyond the limits of these pages, and may be found in the pamphlets published by our Board of Foreign Missions.

Mobs and martyrdom have made painful the story of many of the outposts of our own and other denominations; but, as far as possible, the protection of the government has always been afforded.

Our oldest and strongest church is at *Cos.* It maintains a vigorous and augmenting life, under the care of a well-trying layman, Sr. Amador. It has 200 members; a church school of 130 Bible students; a boys' day-school with 60 pupils, and a girls' school with 45. It has a chapel which cost \$2000; and from a printing press, furnished by friends in Philadelphia, is issued weekly a bright religious newspaper.

*Fresnillo, Tampico, Toluca, Metepec, Capulhuac* (find them on the map), are all names of hope to our laborers—landmarks in the geography of the Church yet to be.

In no field of our own work have *visible* results been so rapid and so large as in Mexico. We have here, to-day, more communicants than in any other of our ten great fields—5031. We have also 23 native preachers (11 of them ordained and 12 of them licentiates) and 13 native woman laborers.

The Rev. J. Milton Greene, leaving the pastorate of an attached people in New Brighton, of the Brooklyn Presbytery, sailed on the

1st of September, 1881, as the latest addition to our force. It is intended to form a Presbytery of Mexico at no distant day.

The roots are striking down and out. Churches, even in deep poverty, are struggling toward self help, and are mutually aiding one another. Modest houses of worship are building. Bible associations for common study multiply apace. The law and order of our polity (so closely knit to the genius of representative government, being, indeed, the mother of it) is gradually leavening into the natives an appreciation of deliberative counsel. Disreputable priests are forced into a more decent semblance of duty. Their frantic tirades are losing their power to stir the baser sort to outrage, and in very self-defence they are forced to pay less attention to bull-fights and more to the saint calendar. We may trust that many of them, in the new sun-burst, will turn from dead works to serve the living God, throw off the spotted garments, make missiles of their missals, and rejoice in Him who alone holds the keys of death and hell. The day of decision dawns upon them all.

Messrs. Polhemus and Thomson have written intensely suggestive letters in the *Foreign Missionary* of August and October, giving the mingled items of hope and difficulty. The latter upon a recent trip baptized thirty-three adults. These children of a day are yet babes. By temper and habit the people are migratory and uncertain. The climate tends toward an idle temper. Even in religion they demand *siestas*. Faith without works and enthusiasm without consistency are the tendency of this volatile and impulsive race.

But what else could we look for? Must not any mighty work come by process? What odds are against brave fidelity *everywhere!* There are bright lights of exception on every hand. Stability is confirming. Eagerness is settling into bone and sinew of character. "All things are possible with God." Family prayer is becoming the nursery (in that oldest church of God, *the home*) of a better generation. Isolated companies of believers are integrating in zeal and knowledge, and making ready to exchange milk for meat. Busy in wide preaching tours upon donkey-back,—giving constant hand-to-hand instruction by wayside and threshold,—talking far into the night to ready groups,—our missionaries are sowing the seed broadcast by all waters, "sowing for time and eternity;" but oh, praying how fervently for "more laborers." At least thirty men are needed fully to reinforce our present stations.

"How great their work, how vast their charge!  
Do Thou their anxious souls enlarge;  
To them Thy sacred truth reveal,  
Suppress their fear, inflame their zeal."

"Particular attention should be given to the subject of schools for girls. It is in this department that our mission work in

Mexico is most deficient. We have a good corps of native preachers, and other young men are in training for the work of preaching and teaching. We are establishing little Protestant communities in various parts of the republic, amid surroundings which are not only ecclesiastically but socially hostile to the truth. Woman everywhere represents the stronger element in the religious faith of the community, whether that faith be true or false. If our preachers and teachers are to marry Roman Catholic wives, they will be shorn of half their influence. If our Protestant families are to hand their daughters over to be trained in Roman Catholic schools, they will thus surrender the very key to the social life of the churches, and in the end lose the ground that has been gained.

“We cannot accomplish a sound and permanent work of evangelization in Mexico without giving due attention to higher female education. We must prepare not only wives for our educated men, but female teachers for our village day-schools. We should establish a female seminary in the capital, with a day department for those who reside in the city, and a boarding department for the daughters of our own people who live elsewhere. The latter should be restricted perhaps to those who give the best promise, and all should be called upon to contribute as they are able to their self-support.”

We have at present a day-school of sixty girls under the care of Miss Latimer. Miss F. C. Snow is now on her way to Mexico, and as soon as practicable a boarding-school, under the care of these ladies, will be established in the commodious building lately purchased by the Board of Foreign Missions, to be paid for by the Woman's Foreign Missionary Society, Philadelphia.

This must be but a beginning of a deep and wide interest throughout our entire Church, to give to Mexico a noble womanhood. It cannot fail, it must not falter.

(*b*) Next to our own work, the movement now closely identified with the Episcopal Church in the United States has at present an important claim upon our attention.

The Rev. Henry C. Riley, a man skilled in Spanish, and then the minister to a Spanish congregation in New York, was sent out by the American and Foreign Christian Union in 1869. He was able, by his special training, to throw himself at once into the work. He found a band of men and women fully alienated from Rome, yet of strong Episcopalian proclivities. They were at that time as sheep having no shepherd; the remnant of an important company that had been gathered in the capital in 1865, and ministered to by Francisco Aguilar, a devout and biblical Christian, formerly a Roman ecclesiastic. Though dying after three years of intense

labor, he had begun what craft and envy could not undo. This group warmly welcomed Mr. Riley, and he, with all he had, threw himself into their cause. With ringing words, from press and pulpit, he set himself to the task, beset as it was with menaces to his very life, and with the bitterest opposition of a spirit determined to crush him out. But presently a Dominican friar, Manuel Aguas, of high honor and of rare gifts, who had been selected as a champion to refute the work of Mr. Riley, was led, in his very study to annihilate the inchoate life of the little church, to investigate, *see*, and "submit to the righteousness of God." Like a new Saul he began to preach boldly the faith he once would destroy, and, with the great strides of a regenerate spirit, stepped to the very front of usefulness.

With great power he gave witness of the truth in Jesus. He shook iniquity to its roots. He challenged Rome's idolatries, and with piercingly intelligent thrusts combated them. But like a surcharge of electricity that in its passage consumes the wire that carries it, so the zeal of God ate up this fearless advocate, and he died of intense toil in 1872. Mr. Riley became the diocesan in 1869. This work has gone on—not without perils. More than forty martyrdoms have attended its advance—bloodshed incited by Romish priests, and heralded by the brutal belfries of their churches! This work is now in close confraternity with the Episcopal Church of the United States, and under their large assistance. From the first it has had peculiar material advantages. When Juarez, in 1860, closed the Romish establishments as "nuclei of sedition," and public scandals, the immense property confiscated to public uses included many splendid churches. That which the great vampire had sucked from the nation's veins was not to be despoiled, but guarded as in trust for the real improvement of the people. Three of the noble old cathedrals have, at nominal prices, been granted to this branch of the Church. The capital is thus the centre of their activity. With three strong congregations there, and some forty in adjacent regions, they have in all 6000 communicants. There are two theological schools training young men for their ministry, one in Mexico, one in Cuernavaca; and eight schools for the young, three of them in the capital.

With the valuable results won under these Episcopal fosterings, all Christians must have hearty sympathy; but at the same time we must frankly and firmly protest that their assumption of exclusive domain is a hindrance to the common cause and a denial of Christian liberty. To institute *polity* above the Bible as a basis of fellow labor, to rebuke *any* who in Christ's name are casting out devils,—this, whoever practices it, is *schism*, and no presumptuous claims, certainly not the vaunted

rites of an exclusive episcopacy, can evade the stigma of "strife-gendering." They are the "sectaries" and the "dissenters" who divide, who exclude, who reject, who make human traditions a *sine qua non*. "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." This for every one! Let each, loyal to his own methods, honor all who labor for God in his white and wide field. They are the "successors of the apostles" who imitate their labors—they only. Not Esek nor Sitnah, but Rehoboth, is the well of salvation. The essential unity of the body of Christ consists in mutual honor and care, part for part,—so "we shall be fruitful in the land." "*The Church of Jesus in Mexico*" is a Church, not *the* Church. Any other claim is insult to Him who said what is written in Mark iii. 35. There is room for holy emulation in this great and open realm of opportunity, but none for envy. Time is too short, Christ too near, the labor too solemn, to quarrel over petty shibboleths, to divide the common camp upon mere regimental jealousies and prides! "Have we not all one Lord?" "LET JESUS REIGN" is flag enough; *that* let us fight under, and shoulder to shoulder. But, lamentable as it must be, they who would spy out our liberty must bear the charge of schism, for that is the erecting conditions of Christian fellowship over and above the conditions of salvation. "PEACE BE TO ALL THEM THAT LOVE OUR LORD JESUS CHRIST IN SINCERITY. Amen."

(c) The Methodist Episcopal Church has also made rapid progress. The northern branch of this Church has a well-distributed and well-organized force. They report 8 missionaries ordained and 5 woman workers, 17 native preachers, 735 communicants, and about 700 Sabbath-school scholars. They have acquired valuable church and school properties, to the amount of \$110,000—a most important equipment. The Methodist Episcopal Church South has two zealous and fruitful missions in Mexico: (1) The central station, having its centre in the capital. This station reports 14 missionaries, 34 native preachers, 22 native teachers, 55 out-stations, 34 Sabbath-schools, 740 scholars, 710 communicants, and 1 theological training-school. They issue from their own press a monthly religious paper, with a circulation of 1800 copies. They report an eager demand on the part of the Mexicans for religious reading of all kinds—tracts, papers, books. Bibles. (2) The border mission of this Church in the region of the Rio Grande reports 13 out-stations, 24 schools, 502 scholars, 650 communicants. During 1881 this work has made a net gain of 25 per cent. in all directions. One hundred and forty-seven adults have this year been baptized.

(d) The American Board of Foreign Missions had a missionary, Mr. Stevens, with his wife, at Almalulco. He received much atten-

tion, and was much encouraged, when, March 2, 1874, a brutal mob, under the direct instigation of the *cura*, broke into his home, and, having plundered it, killed him and one of his converts, with shocking mutilation. The American Board has a few other missionaries—all in western Mexico, “in the midst of wolves,” facing constantly the bitterest spite, and menaced with those atrocities for which Rome offers plenary indulgence.

(e) The Presbyterian Church South has at Matamoras three churches, 10 stations, 3 missionaries, 2 native preachers, 2 teachers, and, though limited, is doing an effective and permanent work.

(f) Matamoras is also the centre of a quiet but constantly-outreaching work under the Society of Friends.

As the result of what has been done in Mexico during the past nine years, there are now at least thirteen thousand Protestant communicants in regular churches; and this can only be a partial measure of the influences that have been set afoot. That such work could be done at all is much, and that it could be done with a force relatively so inadequate is much more; and both thoughts plead powerfully with God's Church to meet more than half way this nation that is to-day stretching out her hands. These plastic years are the receptive and fashioning ones; the iron is on the anvil. It is the hour of free access to the people. They are reading everything from Voltaire to Renan. Skepticism is becoming the rage, and is a most curious medley of fifteenth and nineteenth-century errors: we must carry in the immutable words of the Saviour! The Mexican Sunday is a day of gala and folly, of noise and traffic: we must carry there the hallowed Lord's day! In this fictal and fashioning hour not only something must be done, but everything! Mr. H. C. Thomson writes May 10, 1881, from Monterey, that “few fields give better promise of permanently good results from timely labor.” Now is the time—the time to pour in forces to a new Mexican war, but not now against Mexico, but for her; not with carnal weapons, but with those which are “mighty through God.” Now is the hour for us to tell our neighbors the secret of the great things God has done for us, that, desiring to copy our prosperity, they may appreciate its foundation in the wealth of Him in whom, richer than all silver and gold of Mexico's mines, are “hid all the treasures of the knowledge and wisdom of God.” The guarantees of a noble future to Mexico lie only in the sovereignty of Christ. Oh, let us hear the call and heed the claims of God for that country, and in live earnestness seize the hour! Let us send squadrons where hitherto we have sent scouts. Wanted, recruits for the army of Christ Jesus! “WHO WILL GO FOR US?”

## MISSIONARIES, 1881.

MEXICO CITY.—Rev. Messrs. A. P. Keil and J. Milton Greene and their wives; Miss Laura M. Latimer and Miss Fanny C. Snow.

MONTEREY.—Rev. Henry C. Thomson and his wife; Misses Abbie D. and Mary E. Cochran.

ZACATECAS.—Rev. T. F. Wallace and his wife.

JEREZ.—Rev. D. J. Stewart and his wife.

## MISSIONARIES IN MEXICO, 1872-1881.

\* Died. Figures, Term of Service in the Field.

Allen, Miss E. P.,	1872-1876	Phillips, Rev. M.,	1872-1881
Cochran, Miss A. D.,	1879-	Phillips, Mrs.,	1872-1881.
Cochran, Miss M. E.,	1879-	Pitkin, Rev. P. H.,	1872-1873
Forbes, Miss M. G.,	1877-1880	Pitkin, Mrs.,	1872-1873
Greene, Rev. J. Milton,	1881-	Polhemus, Rev. I. H.,	1879-1881
Greene, Mrs.,	1881-	Polhemus, Mrs.,	1879-1881
Hennequin, Miss L. A. H.,	1877-1881	Snow, Miss Fanny C.,	1881-
Hutchinson, Rev. M. N.,	1872-1880	Stewart, Rev. D. J.,	1875-
Hutchinson, Mrs.,	1872-1880	Stewart, Mrs.,	1881-
Keil, Rev. A. P.,	1879-	Thomson, Rev. H. C.,	1872-
Keil, Mrs.,	1879-	Thomson, Mrs.,	1872-
Latimer, Miss Laura M.,	1881-	Wallace, Rev. T. F.,	1878-
*Leason, Miss M. E.,	1876-1877	Wallace, Mrs.,	1878-

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board of Foreign Missions.

## PAPAL EUROPE.

The societies or churches in Papal Europe which are aided by the Presbyterian Board of Foreign Missions are the following:—

“The Waldenses, the two Protestant Societies of France, the Missionary Church of Belgium, and the Evangelical Society of Switzerland. The appropriations for 1880 were as follows: Waldenses, \$2423.75; the Christian Missionary Church of Belgium, \$484.75; The Société Evangelique of Geneva, \$968.50; Société Evangelique of France, \$484.75; Société Centrale Protestante, of France, \$484.75; M'All Mission, \$218.14. The contributions to the latter were designated by the donors.

“The needs of the Waldenses, and their high character as a Church, have been often noticed. The great indebtedness of European and American Protestantism to that ancient body of Christians, who in the fastnesses of the mountains, amid persecution, bloodshed, and pillage, maintained with heroic constancy the pure faith of the fathers, has been abundantly disclosed in history. A sense of such indebtedness, and a common sympathy in faith and order, may well lead the Presbyterian churches in this country to share in the work now carried on in Italy by the Waldensian Synod.

“This Church has now eight Presbyteries—three in the Alpine valleys, and five outside of them in the Italian provinces. In connection with these are 54 churches, 24 missionary stations, 62 places periodically visited; 1 theological hall, with 3 professors and 18 students; 1 college, with 7 professors and 75 scholars; 1 normal school, with 2 professors and 33 scholars; 1 high school for young girls, with several professors and 75 scholars; 1 grammar school, with 2 professors and 32 scholars; 3 hospitals, 1 orphan asylum, 1 industrial school, 253 primary day-schools, with 6462 scholars; 163 Sunday-schools, with 4369 scholars; 7 emeritus pastors, 50 ordained ministers in active service, 15 evangelists, 30 masters and mistresses of schools, 7 colporteurs, and several religious journals. Voluntary contributions, 82,221 francs, half of which contributed by the new churches of the mission.

“The Evangelical Churches of France, which during the past year have shown greater advancement than for some years previous, have entitled themselves to the respect and co-operation of Christians in more privileged countries, not only by their zealous efforts at home, but by the fact that the French Evangelical Church, while in its poverty compelled to receive aid, has most liberally proffered its help to those more needy than itself. One of the most fruitful missions in South Africa is that among the Basutos, carried on by the churches supporting this society. That mission has inspired confidence in the vitality of the French Protestant churches which support it, and it gives assurance that the aid rendered them in their home missionary efforts has not been spent in vain.

“The ‘Christian Missionary Church of Belgium’ is also prominent among the organizations to which the Board has made contributions. Its very name is an indication of its missionary spirit. Its great aim is the evangelization of the dead formalism found in the communion of the Roman Catholic Church. Its greatest fruits have been gathered among those who, though professedly of the clerical party, are said to be far removed from the Christian faith as are the liberals. M. E. Lanet has recently stated in the *Monthly*



*Record* of the Scotch Free Church that the Protestant churches of Belgium connected with this society are formed chiefly of converted Catholics, and cites these specific facts in confirmation: 1. That two-thirds of the elders and deacons of the French-speaking congregation of Brussels were originally Papists, while the Flemish-speaking congregation of the same city contains but one Protestant by birth. 2. That of the two churches of the district of Charleroi, which number at present 1942 members, including children, only 22 are of Protestant origin, and that one of the pastors was trained in the Romish Church. During the last year 110 were received from the Romish Church. 3. In the Lize-Searing, where twenty years ago scarcely a Protestant was to be found, there is now a Protestant church of 742 members and a Sabbath-school of 162 children. Of all these only one, the pastor's wife, is of Protestant origin. The pastor himself had studied for the priesthood. 4. In a small church at Ardennes all are converts from Romanism except the pastor's wife. At the same time that it devotes its chief attention to Romanists, it is remarkable for the uncontroversial spirit with which the work is carried on.

“At the last Synod of this Church, which was held in the ‘Temple’ at Liege, M. Louis Nicolet was ordained as collegiate missionary in that town. He had been for eighteen years acting as an evangelist in the same place. In stating the reasons which had induced him to desire the ministerial office, M. Nicolet gave the following incident: ‘My first deep impression came through a friend of mine in Geneva, who was going to work as an evangelist in France. Before starting, he had an interview with Cæsar Malan, who asked him how he intended to preach. He replied, “I will preach, first, ‘God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;’ second, ‘God so loved the world that He gave His only begotten Son,’ &c.; third, ‘God so loved the world,’ &c. “Go,” answered M. Malan, “I perceive that you are prepared.” This incident left an impression upon my mind which has never been effaced. Besides this, I had that first of earthly blessings—a pious mother.’

“The emotion which was apparent throughout his brief address was manifestly shared by the audience. It is in this spirit that the Protestant Church of Belgium is carrying on its work. Surely it needs no further commendation to those who would cast in their influence in this great cause.

“The Société Evangélique of Geneva has, during the past year, suffered almost irreparable loss in the death of its president, Dr. La Harpe, followed within a few months by that of its two vice-presidents, Messrs. Naville and Necker. Three strong men—it

were scarcely invidious to say, the strongest of that body—have thus fallen. The biographical notices of these men give evidence of the thoroughly evangelical and earnest spirit which characterized their lives and labors. Theodore Necker, while upon his death-bed, received tidings of the death of his esteemed brother, Adrian Naville, and was greatly affected thereby. Toward the last he said to his family, ‘Tell the pastor who officiates at my funeral to speak from the words, “*Christ est ma vie, et la mort est un gain.*”’

“It has been the policy of the Board from the first to carry on its mission work in Europe through the existing organizations, as being the more economical method, and as utilizing the services of those who understand the languages and the genius of the people, and who are already prepared for efficient work. The remaining questions, namely, how far the Board is to be supported by special contributions, or at least increased contributions, and how far the Board can afford to expend funds from its general treasury to this particular work, are questions which should receive attention, either from the General Assembly itself or from pastors and sessions of churches inclined to contribute.

“There is certainly an infelicity in the fact that while the Board furnishes a channel for the most economical, direct, and efficient disbursement of funds in Papal Europe, it should be left unsupported by the churches, while their contributions are bestowed through various channels upon particular appeals.”—*Annual Report Board of Foreign Missions, 1881.*

#### ACTION OF THE GENERAL ASSEMBLY.

“The Board is emphatically asking for its contributions to the struggling Protestants in Belgium, France, Geneva, and especially to the Waldenses, who, both doctrinally and ecclesiastically, are bone of our bone and flesh of our flesh, and whose fathers transmitted through ages and scenes of blood and flame a genuine and glorious apostolic succession.

“And the General Assembly would request and urge the churches to transmit their contributions for these objects through the treasury of the Board of Foreign Missions, to enable the Board to redeem its annual pledges therefor.”—*Extract from the Report of the Standing Committee on Foreign Missions, adopted May, 1881.*

# HISTORICAL SKETCH

OF THE

## MISSIONS IN SOUTH AMERICA,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

REV. G E O R G E H O O D.

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PUBLISHED BY THE  
WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
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No. 1334 CHESTNUT STREET, PHILADELPHIA.

1881



# MISSIONS IN SOUTH AMERICA.

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THE discovery of America was a happy accident, which occurred while Columbus was searching for a western passage to the East Indies. Aided by the king and queen of Spain in his first two voyages, no sooner had he discovered the Greater and Lesser Antilles than he took possession of them in the name of Spain and the pope. It was on his third voyage across the Atlantic, in 1498, that he first landed on the northeastern coast of South America, and so nearly the whole peninsula was thus pre-empted by the Roman Catholics for their Church. The whole country, too, continued under Spanish and Portuguese rule until far into this century, when, one after another, the several states became independent.

South America is a great peninsula, pointing to the south, and connected with North America by the narrow Isthmus of Panama. It is remarkable for its majestic rivers and its lofty mountains. The Andes, on the west, follow the coast-line from Panama to the Straits of Magellan, their snow-capped tops often rising from fifteen to twenty thousand feet above the sea-level. Of course the country is irregular and broken; but it abounds in fruitful valleys, fertile plains and table-lands, and its mineral resources are rich and varied.

It extends from about  $12^{\circ}$  north latitude to  $55^{\circ}$  south— $67^{\circ}$  north and south, or four thousand six hundred miles; and from  $35^{\circ}$  to  $80^{\circ}$  west longitude, or over three thousand miles east and west. It is divided into fourteen states, in three of which—Colombia, Chili and Brazil—the Presbyterian Board has missions.

## UNITED STATES OF COLOMBIA.

After the war which gave it independence, this country embraced all the territory now comprised in Colombia, Venezuela and Ecuador. It was a conspicuous republic; but containing a people diverse and without natural unity, ignorant and vicious, they were the cause of its dissolution, and the three republics of Colombia, Venezuela and Ecuador were the result. The United States of Colombia is situated in the northwest part of South America, adjoining the

Isthmus of Panama. It is a republic after the general pattern of our own, and was formerly called New Granada. It includes the northern extremity of the plateau of the Andes, and the extreme northwestern part contains the important route from the Caribbean Sea to the Pacific, by way of Aspinwall and Panama.

Colombia, lying just north of the equator, is, by virtue of its location, a warm country; but being principally an elevated plateau, the heat is greatly modified. Bogota, the capital, stands 8500 feet above the sea-level, and enjoys a mild and genial climate. Cartagena, on the other hand, is low, hot, damp and unhealthy. The republic has a fertile soil, and produces the tropical fruits, cotton, sugar, indigo, coffee, etc., and abounds in minerals and precious metals. Colombia, being situated on the backbone of South America, skirting the Pacific, is subject to volcanoes and earthquakes. Popayan, in 1834, was almost entirely destroyed by an earthquake, like Caraccas in Venezuela.

Colombia contains 321,000 square miles, and a population of 3,050,000—only 9.5 inhabitants to the square mile, or less than one-fifteenth of the number it is capable of sustaining. Their religion is the Roman Catholic, and the people are like others under the papal rule. The inhabitants are made up of Spaniards (about 50 per cent.), negroes (35 per cent.) and Indians (15 per cent.)—often mixed until original characteristics are lost. The Spaniards in wealthy and refined families, however, have retained pure race-blood, and are the ruling power. The mass of the population, and even the priests, are ignorant, degraded and immoral. For three hundred years the papal religion has been regnant; and though now Protestant denominations are tolerated by the constitution, yet still they are denounced and persecuted by the priests.\*

Not Colombia alone, but all South America, Central America and Mexico, have felt the crushing, deadening influence of the papal policy. Three hundred years of undisputed, uninfluenced power over the education and religion of the Indians, negroes and the amalgamated masses, has still left them little better than pagans, with an admixture of papal forms based in Christianity.

\* It is not necessary to speak of Romanism as a system of ecclesiasticism, except to say that wherever it has become the faith of a people it has in some way deprived the gospel of its transforming and sanctifying power, it has interfered with liberty of conscience, it has trampled under foot the rights of man, it has subsidized everything it could grasp for its own aggrandizement, and has seized upon the control of education and the reins of political influence. As a religion it has ignored the simplicity of the gospel, corrupted and degraded many of the doctrines of the cross, and adapted itself to the human heart by pandering to its pride and self-seeking by means of penances and meritorious deeds. As a Church it is bitter, relentless and persecuting towards others, and in itself it is the monopoly of pride and arrogance, worldliness and error, idolatry and superstition.—*South American Missions*. By Rev. A. L. Blackford.

## MISSION IN THE UNITED STATES OF COLOMBIA.

The first missionary of our Board to South America was Rev. Thomas L'Hombrial, who was sent to Buenos Ayres in 1853. He remained only six years, and the mission was discontinued. The next missionary, Rev. Horace B. Pratt, was sent to New Granada, now the United States of Colombia. He reached his field, Bogota, June 20, 1856. At that time the government interposed no hindrances; but the swarming priests were prodigal of impediments, and the ignorance of the masses greatly retarded the circulation of truth through the press. "He found among the youth and the men no love for the Church, but a widespread deism; he found a low standard of morality everywhere prevalent, the utter absence of spiritual life, and a resting only in outward ceremonials for an inward preparation for the life to come."—*South American Missions*.

In 1858 this mission was reinforced by Rev. Samuel M. Sharpe and his wife, who reached Bogota July 20. Soon after his arrival services in Spanish were begun. This called out bitter papal opposition, which was quelled by the authorities, and for the time the rights of toleration were vindicated. But the priests threatened all Catholics who should attend any Protestant services, with excommunication and all its terrible consequences. About this time a night-school, a Sunday-school and a Bible-class were opened.

In 1860 Mr. Pratt returned to the United States to superintend the printing of a book he had translated into Spanish—"Seymour's Evenings with the Romanists"—and also to aid in the revision of the New Testament in Spanish.

The year 1860 was an eventful one in our little mission. While the mission work was favorably progressing, and about the time Mr. Pratt went to New York, the Rev. W. E. McLaren and his wife joined the mission at Bogota. Soon after their arrival Mr. Sharpe was laid aside by sickness, and then called home to rest. He died October 30, 1860. The mission was thus left with only one missionary, and he but a few weeks on the field.

About this time, too, civil war was raging, which materially interfered with our mission work. For a time the Romish party held the capital; then it was taken by the Liberal party, the Jesuits were banished, monastic orders restricted, and other means taken to reduce the political power of the papal party.

In 1861 the first church was organized. It consisted of six persons. It was organized in a dark day for the mission. Mr. Pratt remained in the United States. Mr. Sharpe had been called up higher. The work had been hindered by the war and by the Papists, until, discouraged, in January, 1863, Mr. McLaren and his wife had returned home, and their connection with our Board

had been dissolved. A new hand was now on the helm. March 19, 1862, Rev. T. F. Wallace and wife had joined the mission, and they were now the lone laborers and guardians of the little flock. Under these adverse circumstances, progress was necessarily slow and toilsome. Four years Mr. Wallace stood alone, first learning the language, then attempting the work. In 1866 the Rev. P. H. Pitkin joined the mission; he was afterwards transferred to Mexico, and Mr. Wallace was once more the only laborer, except two ladies, Mrs. Wallace and Miss Kate McFarren, the latter in charge of the girls' school.

In 1874 the Rev. Willis Weaver and wife arrived at Bogota. Mr. T. F. Wallace continued to labor in this mission until Mrs. Wallace's health failing, they returned home in 1875.

In 1876 the chapel was repaired, and occupied instead of a private room. During this year, also, a young native of marked talent, and an enthusiastic student, began regular study in preparation for missionary work.

In 1877 Mrs. Weaver had charge of the now popular day and boarding-school for girls, and the pupils regularly attended church services and Sabbath-school. Mrs. Weaver writes, "At the beginning of the year only one of my class was a church member, and not one of the pupils in the day-school was; but in July two of the oldest girls united with the church, and three months later another large girl, also two ladies, members of my class; so that now six of the class are church members, and we hope two more will be before long."

In 1878 Mr. and Mrs. Weaver and Miss Kate McFarren were the only laborers in a field where much good seed had been sown, and which was white ready to harvest. To have but three missionaries in a population of forty-five thousand Papists, with one church and one school, was truly disheartening. But these faithful laborers toiled on in hope that ere long they should realize the promise, "and the desert shall rejoice, and blossom as the rose . . . the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; and the wilderness and the solitary place shall be glad for them." (Isa. xxxv.)

Early in 1880, Mr. and Mrs. Weaver returned home, and Miss McFarren remained alone in charge of the mission. It was but for a short time. The Rev. Mr. Caldwell and wife and Miss Margaret Ramsey, having been appointed to this field in the spring, arrived at the mission in the autumn of 1880. The three ladies, Mrs. Caldwell and Misses McFarren and Ramsey, represent the Woman's Foreign Missionary Society.

This mission has had many difficulties and disappointments in its brief history. The frequent change of its laborers, some of them



leaving before they had even learned the language; the opposition of a dissolute priesthood; the apathy and even infidel tendencies of the people, owing largely to the character of the national Church; and the unattractiveness of a spiritual religion requiring watchfulness, self-denial and self-abasement,—this has made the work in Bogota a difficult one. In no Romish country is more indifference manifested. The people love Protestantism for its political tendencies, but hate its claims for a devoutly religious life.

This mission has good accommodations for living and teaching, towards the cost of which the Woman's Foreign Missionary Society paid the sum of five thousand dollars. "A church edifice, largely by Mr. Weaver's practical work, has been made available for religious services." At the present time the church contains twenty-one members, and the school about forty pupils from families of highest rank. The Shorter Catechism holds a prominent place in its instruction.

The mission greatly needs additional laborers. The field gives promise of an abundant harvest. Good seed has been sown, and is bearing fruit. A church of over twenty members, with good congregations learning to help themselves, and sustaining a prayer-meeting, a good school, fast becoming popular, are elements in the mission which should attract a score of Christian young men and women who are to-day looking in vain for secular work. The Master needs them; and His reward is better than mammon's, and His service easier and more honorable than the world's.

## CHILI.

Chili is a republic of Spanish origin, occupying the western coast of South America from Bolivia to Patagonia. It extends from  $24^{\circ}$  to  $43^{\circ} 20'$  south latitude, and from  $70^{\circ}$  to  $74^{\circ}$  west longitude; being 1240 miles long, and on an average 120 miles wide, with an area of about 132,000 square miles, and a population of 2,068,000. The capital is Santiago, founded by Spaniards in 1541.

Chili is a historical land. It is a part of the dominions of the *inca* of Peru, was conquered by Pizarro in 1531, and remained a Spanish dependency almost three hundred years. In 1810, Chili revolted against the king of Spain, and became a republic under the presidency of Marquis de la Platte, a native Chilian. January 1, 1818, her independence was proclaimed, and was secured by a great victory over the Spanish on May 5 of that year. The first state constitution was adopted in 1824.

In its government, though republican, Chili is the least democratic of the South American states. The legislature consists

of two branches—the house of deputies, chosen for three years, and the senators, for nine. The Roman Catholic is the prevailing religion, but other denominations are protected by law. Chili is an isolated country. Though one extended sea-coast, it is remote from the main thoroughfares of commerce. On the south it is bounded by the desolations of Patagonia, on the north by the desert of Atacama, and on the east by impassable mountains, varying from 12,000 to 20,000 feet high.

Chili lies wholly between the great water-shed of the Andes and the Pacific Ocean. It is divided into fifteen provinces. A large portion of the population is of Spanish descent, Indians, or a mixture of the two. The climate is in general healthy. Rain falls only in June and September, which is the mid-winter of this region. The southern part is covered with immense forests, the trees attaining a gigantic size. The productions are wheat, maize, barley, potatoes, hemp, etc. Apples, pears, peaches, plums, oranges, and lemons, are abundant. All varieties of productions are found in a climate so varied, changing from the hot sea-coast to the snow-capped mountain, four miles above the sea level. It has no large lakes nor long rivers. The streams are unnavigable torrents, the longest being less than two hundred miles in length.

In a war with Peru, just now closed, the Chilians have shown themselves to be a brave and warlike people; and in the complete subjugation of Peru they have shown themselves to be vigorous conquerors. Perhaps no other nation in modern warfare has suffered such absolute humiliation as Peru under the heel of Chili. She has been obliged to accept terms of peace which have crushed out her independent national existence, consolidating her with Bolivia, and binding her to forty years without army or navy, and fifty years without a fortified post.

Chili is the foremost of the South American states in intelligence, energy, national power, and progress. The people favor Protestantism, and elected Señor Pinto president over the candidate of the Catholic Church. He openly advocates Protestant principles and the general diffusion of the sacred Scriptures. The people are tired of papal domination, and the government casts its influence and moral support on the side of Protestantism. At the election of deputies and senators in 1876, one hundred liberals were elected to eight of the church party. This is solid ground for encouragement in Protestant mission work. The mission in Chili was established by the "American and Foreign Christian Union," and was transferred to the Presbyterian Board of Foreign Missions July 14, 1873. It occupies the whole republic, though operating from four centres, viz., Santiago, Valparaiso, Talca, and Concepcion.

## SANTIAGO,

the capital of Chili, is situated on a plain 2000 feet above the sea, and is a fine city as regards buildings and health. It is 120 miles inland from Valparaiso, and is connected with it by a railroad. "It was first occupied by Rev. N. P. Gilbert in 1861, who, in the midst of many discouragements from foreigners and natives, persevered until he was able to organize a church and erect a building in a central position, and well adapted to the congregation. When Mr. Gilbert retired from the field, in 1871, he was succeeded by Rev. Ibanez-Guzman, a native of the country, who continued to labor here till his death, in 1876. The Rev. S. J. Christen is now stationed at this place, and is devoting part of his time to the education of youth. Besides preaching on the Sabbath, he has a Sabbath-school and a weekly service on Wednesday evening. A Young Men's Christian Association has been formed, and the members come together regularly for the study of the Bible and of practical themes connected with it. Seven have been received on profession since September, when the station was occupied by Mr. Christen."—*Foreign Missionary*, August, 1877.

Mr. Merwin writes from Valparaiso of Mr. Christen at Santiago, published in January *Foreign Missionary* of 1877: "We thanked God and took courage on the arrival of Rev. Mr. Christen and his wife two months ago. They are now settled in Santiago, and he is cheered by tokens of God's blessing." These blessings were congregations of seventy, Sabbath-school well attended, twenty-five adults in Bible class, and young men from the university attending prayer-meeting. Rev. Mr. Curtiss, who joined the mission in 1875, urged the necessity of a good school because parents were unwilling to have their children taught Romanism in the public schools. Mr. Merwin also writes, Dec. 16, 1876, of a gentleman from Argentine Republic, who, visiting Valparaiso, bought a Bible and returned home. He began to read, then to study, and finally to believe and receive the great doctrine of justification by faith. He is now asking for a Christian school-teacher and a minister for his people. At present, April, 1881, the Rev. S. J. Christen and wife are the only laborers in a city of 125,000 inhabitants.

## VALPARAISO,

the chief centre of evangelism for Chili, is the principal sea-port, being situated on a large and sheltered bay with a background of high and barren mountains. The city has had a rapid growth. In 1854 it contained only 52,000 inhabitants. Now it has 110,000, 75,000 natives, or 68 per cent. of the population, 14 per cent. of Germans, and 18 per cent. of English, French, Italians, and others.

The city forms the principal outlet of a vast territory of rich

and productive land. Gold, copper, lead, hides, etc., are its exports, and it has direct communication with Europe by a line of German and also of English steamers.

In 1850 the city was occupied by Rev. D. Trumbull, sent thither by the Seaman's Friend Society and the American and Foreign Christian Union. Dr. Trumbull labored mostly for the English-speaking people of the city, but did much for the Chilians through the press. In 1867 Rev. A. M. Merwin was sent to take charge of the Spanish work in the city. He began to preach in 1868, and a church was organized in 1869. It now numbers over fifty communicants, with a congregation of from sixty to a hundred and a Sabbath-school of forty. They greatly need better accommodations and more help.

#### SAN FELIPE

is situated in an elevated valley sixty miles northeast of Valparaiso. It is regularly built in the vicinity of extensive copper mines, with a mixed population of 12,600. The Rev. Robert McLean and wife occupied this field in 1879, but during that year Mr. and Mrs. McLean were removed to Concepcion, in the southern part of the republic, where with his brother, the Rev. Eneas McLean, and wife, they are engaged on a new field, but in a very hopeful work. Mrs. Eneas McLean represents the Ladies' Board of Missions in New York.

#### TALCA

is the capital of the province of the same name. It was founded in 1742, and is a well-built and growing town of 17,000 inhabitants engaged in manufacturing, and has a good trade. It is an educational centre, therefore an important strategic point for our missions. It was occupied by the Rev. S. W. Curtiss and his wife, since removed to Concepcion.

#### CONCEPCION

is a city lying south of Talca, near the mouth of the Biobio, which forms one of the best harbors in Chili. The city contains about 15,000 inhabitants. Mr. McLean calls it the Chicago of Chili. From this port much grain is shipped to Europe, which has been brought down by rail from the extended and fertile plains of the interior.

The mission in April, 1881, consists of the brothers Robert and Eneas McLean and their wives and Rev. S. W. Curtiss and wife. CORONEL is a small station near Concepcion, occupied by Mr. Canut, a licentiate.

The Chilian missions are not without encouragements. They

are young, and much of the labor hitherto has been preparatory. All missions have their time of seed-sowing and harvest. Seed-sowing rests with the missionaries; praying for the former and latter rain is for the whole Church. But these missions have gathered fruits all along, promising a bountiful harvest in the not far-distant future. Many have given up the mere sterile forms of the papal church and accepted Christ and His salvation amidst contumely and reproach, suffering persecution from relatives and being ostracised by society.

But the very condition of the people is in itself a valuable consideration. Chili is the most advanced of the South American governments. Its rulers favor Protestant education, with its liberal ideas and its religious liberty. Members of the cabinet are known to be in sympathy with our missionaries and their work. The mission schools are popular. The people distrust the papal power and religion. The Bible is being freely circulated. The Valparaiso Bible Society sold, during the year 1878, 1343 copies of the Bible in Spanish, and upwards of 1500 evangelical books. Dr. Trumbull publishes a valuable paper, *The Record*, a monthly, in English, in the interest of evangelical work; and Mr. Merwin publishes, in Spanish, *La Piedra*, of which 1500 copies are issued monthly, and are often sent to remote provinces with the Bible. What Chili now needs is godly men and women to multiply the labor many fold, until "a little one shall become a thousand, and a small one a strong nation."

## BRAZIL.

This is the only monarchy on the American continent. It was accidentally discovered by Vincente Yanes Pinçon, a companion of Columbus, May 3, 1500, and was first colonized by the Portuguese, in 1531. It occupies nearly one-half of South America, and contains more than one-half of its arable land. Lying between  $4^{\circ}$  north and  $33^{\circ}$  south latitude, and between  $35^{\circ}$  and  $70^{\circ}$  west longitude, nearly the whole territory is within the torrid zone. In round numbers it is 2600 miles long and 2500 broad. Its area is 3,200,000 square miles.

From 1531 to 1822 Brazil was a province of Portugal, and was governed by a ruler from the mother country. "When Portugal was invaded by the French in 1807, the sovereign of that kingdom, John VI., sailed for Brazil, accompanied by his family and court. Soon after his arrival he placed the administration on a better footing, threw open the ports to all nations, and improved the condition of the country generally. On the fall of Bonaparte, the king raised Brazil to the rank of a kingdom, and assumed the title of King of Portugal, Algarvé, and Brazil. A revolution in 1820 led

the king to return to Portugal, and he left Pedro, his eldest son, as regent. In 1822 Dom Pedro, forced by a desire on the part of the Brazilians for complete independence, and not wishing the control of Brazil to go outside of his family, declared Brazil a free and independent state, and assumed the title of emperor, and was recognized by the king of Portugal in 1825. A series of disturbances and general dissatisfaction throughout the empire ended in the abdication of Dom Pedro, who left Brazil April 7, 1831, leaving a son who was under age as his successor. The rights of the latter were recognized and protected, and a regency of three persons appointed by the chamber of deputies to conduct the government during his minority. In 1840 the young emperor was declared of age, being then in his fifteenth year, and was crowned July 18, 1841."

In 1866 Dom Pedro emancipated the slaves of his government. In 1876 he visited the United States of America, attending the great Exposition in Philadelphia; saw our schools and our manufactories, studied our institutions and civilization generally, and returned by way of Europe to apply his acquirements for the nation's good. He is still on the throne, a progressive and humane ruler, a friend of every effort to benefit his people.

Brazil is divided into twenty states or provinces, answering in general to the states of our Union. The government is a hereditary constitutional monarchy, and, as we have said, the only monarchy on the American continent. The law-making power is vested in a general assembly, answering to our congress, which consists of two chambers—the senate and chamber of deputies—which are in session four months annually. Senators are chosen for life, but may be impeached for wrong doing; and the deputies are elected for four years. The emperor's cabinet is appointed, and hold their office by the will of the crown. In the judicial department, justices of the peace are elected by their respective communities; and in courts of justice, whether civil or criminal, a judge presides, and a jury, as in our own courts, renders the verdict.

Brazil was discovered, settled, and for three hundred years governed, by the Portuguese. They have been the power in Church and State, giving language, manners, morals, and customs, to every department of life. The inhabitants embrace whites, Indians, and negroes. The whites consist largely of the descendants of the Portuguese; and, like the people of the United States of America, have pushed the Indians back from the coast into the north and west, while the negroes are found more in the south; but the three races are extensively mixed by intermarriage.

The Portuguese language closely resembles the Spanish. Mr. Blackford of the Brazil mission says, "It is a beautiful language,

and has been appropriately styled the eldest daughter of the Latin. It is compact, expressive, flexible, and well adapted for oratory and literature." The education of Brazil, notwithstanding the emperor's enlightened views and policy, is still very defective. In 1874 only 140,000 children were in school, or only about 25 per cent. were being educated. This is the universal policy of the papal power, and in no papal country is it materially different.

Brazil is naturally divided into three distinct regions: the low, hot, and unhealthy Atlantic coast; a magnificent table-land of great fertility, watered by the king of rivers and its tributaries; and the mountain region of the west. Politically, it is divided into twenty provinces, only six of which have been occupied by our missionaries. It is a well-watered country, of numerous lakes and rivers, fertile, and in the west salubrious, diversified by unique forests of tree-trunks, rope-like air-roots, and twisted vines. It abounds also in choice minerals, precious metals, and fossil remains. Coal, iron, lead, silver, gold, and precious stones are abundant; indeed the field for diamonds is the richest in the world. One diamond has been found there worth \$250,000. But the vast wealth of the state is found not in her rich stores of precious minerals and metals, but in her fruitful soil and exports of tropical productions. Her traffic in sugar and coffee, under heavy and almost ruinous duties, has amounted to more in a single year than all the diamonds gathered within this century.

*Climate.*—Being within the tropics the tendency is to extreme heat, accompanied in some parts by great humidity; but on the table-land the heat is modified by pure and refreshing breezes, and back on the mountain slopes one may dwell in perpetual spring. The table-lands and hill-sides, with unrivalled brooks and navigable streams for internal communication and commerce, naturally fit it for agricultural purposes; and the climate favors not only a vast variety of valuable products, but vigorous health. Yet the export duties are so great as to destroy enterprise in that direction, so that less than one hundredth part of the soil is under cultivation. Nature has been bounteous, but a mistaken state policy and ignorance have nearly rendered her lavish provision useless.

*The Productions.*—Brazil is probably not surpassed in fertility, in climate, and in variety of useful natural products—coffee, sugar, cotton, cocoa, rice, maize, manioc, beans, bananas, yams, ginger, lemons, oranges, figs, cocoanuts, etc. Sugar, coffee, and cotton are staple commodities. Perhaps no country yields food-products in richer abundance. Yams are wonderfully productive. Manioc, from which tapioca is made, is said to yield six times as much nutriment to the acre as wheat. Many articles of food are spontaneous. Pasturage is abundant, with herds of wild cattle on the

plains, game in the woods, and fish in the waters. Forests of rare growth and variety abound. Wood of great excellence and beauty for all kinds of cabinet work, timber and lumber for all building purposes, mourn over the high export duties which silence the echoes of the woodman's axe.

For three hundred and fifty years the Catholic religion has been yielding its legitimate fruit, until it has demoralized itself and all the people. They have no love for priests or their religion. The papal power is broken, and the highest church officials have become subject to the civil law. In 1874 the bishops of Para and Pernambuco, noted for learning, zeal, and influence, were arrested by order of the imperial government, tried by the supreme court, and condemned to four years imprisonment. After serving under the sentence one year, they were released by a decree of general amnesty.

The first effort to evangelize Brazil was made by the Huguenots in 1555, thirty-four years after the Portuguese colonized the country. Admiral Coligny of France, who bravely supported the Protestant cause, and was basely assassinated on St. Bartholomew's day, 1572, planned a colony of Protestants on the coast of Brazil as a refuge for the persecuted Huguenots. They sailed from Havre de Grace in 1555, to what is now the harbor of Rio de Janeiro, and settled on the island of Villegagnon. Calvin and his friends at Geneva sent them religious teachers, but the colony was short-lived, persecution did its work, and some returned, some were put to death, and others fled to the Indians. "Amongst the latter was one named John Boles, who is noted, even in the annals of the Jesuits, as a man of considerable learning, being well versed in both Greek and Hebrew. Escaping from Villegagnon, John Boles went to St. Vincente, near the present site of Santos, the chief seaport of the province of San Paulo, the earliest Portuguese settlement in that part of the country, and where the Jesuits had a colony of Indians catechised according to their mode. According to the Jesuit chroniclers themselves, the Huguenot minister preached with such boldness, eloquence, erudition, that he was likely to pervert, as they term it, great numbers of their adepts. Unable to withstand him by arguments, they resorted to Rome's ever-favorite reasoning, and caused him to be arrested with several of his companions. John Boles was taken to Bahia, about a thousand miles distant, where he lay in prison eight years. When, in 1567, the Portuguese finally succeeded in expelling the French from that part of their dominions, the governor, Mem de Sá, sent for the Huguenot prisoner, and had him put to death on the present site of the city of Rio de Janeiro, in order, it was said, to terrify his countrymen if any of them should be lurking in those parts. The Jesuits boast that Anchieta, their great apostle in Brazil, succeeded in winning the heretic to



the papal faith on the eve of his execution, and then helped the hangman dispatch him as quick as possible, so as to hurry him off to glory before he could have time to recant."—*Sketch of Brazil Mission*, by Rev. A. L. Blackford.

About 1640 the Dutch settled along the northern coast, principally in Guiana, and did some mission work among the Indians; but the work was small and of no lasting benefit. About 1855 Dr. Kalley, a pious Scotch physician, went to Rio de Janeiro and began an independent work of circulating the Bible and tracts, and preaching. The result has been two independent Protestant churches, one in Rio and the other in Pernambuco. In 1836 the Methodist Episcopal Church South sent the Rev. Mr. Spaulding to Rio de Janeiro. The Rev. D. P. Kidder joined him in 1838. In 1840 Mrs. Kidder died, and Dr. Kidder returned home. Financial difficulties caused the abandonment of the mission in 1842. But six years of faithful missionary labor give the place of honor, in leading American missions in South America, to the Methodist Episcopal Church.

#### RIO DE JANEIRO.

In 1859, three years after Bogota, in the United States of Colombia, was occupied by Rev. Horace B. Pratt, the Board commissioned the Rev. Ashbel Green Simonton, of Pennsylvania, as their missionary to Brazil. He sailed from New York in June, and landed at Rio de Janeiro August 12, 1859. No mission at that time occupied Brazil except the independent work of Dr. Kalley. Mr. Simonton, while acquiring the Portuguese language, engaged in teaching English; but as soon as he could speak with some facility, he opened a place for preaching. It was a small room in the third story of a house in a central situation. His first audience consisted of two men to whom he had taught English. Three attended the second service; then some half dozen were present. So, gradually, the number increased until full congregations attended his ministrations.

In July, 1860, the Rev. A. L. Blackford and wife joined the mission; Mrs. B. being a sister of Mr. Simonton. Mr. and Mrs. Blackford labored in the mission fifteen years, and then on account of her failing health returned to this country, but afterwards rejoined the mission. In 1861 Rev. F. J. C. Schneider was added to the mission. Mrs. S. joined the mission in 1864. In 1862 Mr. Simonton organized at Rio the first Presbyterian church in Brazil. At the first communion season two were added on profession of their faith, and thenceforward the church was greatly blessed, so that over two hundred had been added to it in 1875, an average of over fifteen members annually, nearly all of them being converts

from Romanism. At present Rev. George A. Landes and wife occupy this station.

#### SAO PAULO.

In 1863, by direction of the Board, Sao Paulo, a city of 25,000 inhabitants, was occupied as a mission station. It is the capital of the province of Sao Paulo, and as such is an important strategic point in that region; second, perhaps, only to Rio de Janeiro. The training-school for ministers and teachers is located here. In February, 1865, a church was organized, when several converts were received on profession of their faith. Rev. Geo. W. Chamberlain is pastor of the church, and the Rev. J. B. Howell principal of the training school. A theological class of ten young men is under instruction by these brethren, who also edit the *Imprensa Evangelica*, a semi-monthly journal, begun in 1864 by Mr. Simonton. Besides these duties the Brotas field is under their care, with its church of 191 members.

Mr. Blackford says, "Though the progress of the work in Sao Paulo has been less rapid, and for a time less steady, than in some other places, it has become firmly rooted and is a great power for good. A noticeable fact in its history is the great number of its members who have removed to other places, often carrying the blessing with them." Near the close of 1865 the Presbytery of Rio de Janeiro was organized, consisting of Revs. A. G. Simonton, A. L. Blackford, F. J. C. Schneider, and Lurhor Conceicao, a converted Romish priest just then ordained. Rev. G. W. Chamberlain joined the mission in 1865, and Mrs. C. in 1868. Rev. E. N. Pires also joined in 1866, but retired in 1869. Rev. H. W. McKee and wife spent three years in the mission, from 1867 to 1870. Rev. J. F. Da Gama and wife were added to the mission force in 1870. A preaching hall and accommodation for the training-schools was erected by funds, of which \$10,000 were obtained by Rev. Mr. Chamberlain in the United States of America, and \$5000 at Sao Paulo. The ground and materials for building were purchased in 1865.

Sao Paulo has been made the centre of extensive operations in educational and evangelical work, tract and Bible distribution, with visiting and preaching from house to house.

In 1867 our missions in Brazil sustained a heavy loss in the death of the Rev. Ashbel Green Simonton. As the pioneer of our work there, we may not pass the memory of one so young, so manly, so cultivated, so discreet, so self-denying, so godly. Mr. Simonton was a young man of fine physique, gentle manners, scholarly habits and attainments, and of general promise, not only for the Brazil missions but for the Presbyterian Church. With the noble decision of a robust faith, with the unwavering devotion of constant

love, with the unobtrusiveness of Christian humility, with the endowments of an exceptional wisdom, in a few short years he laid solid foundations for future building, and left rich benedictions to his successors in the work. He was called to his reward Dec. 9, 1867, aged 34 years, 10 months, and 20 days. His dust sleeps in Sao Paulo by the side of his wife and her sister, Mrs. A. L. Blackford.

#### BROTAS.

In 1868 Rev. R. Lenington occupied Brotas, a point 170 miles northwest of Sao Paulo, where missionary labors had been largely blessed, and where a church had already been organized and grown from eleven to over seventy members without a regular pastor. The work had been carried on by the converts in their respective neighborhoods, with only two or three short visits yearly from the missionaries of Sao Paulo. That one church, planted Nov. 13, 1865, in ten years, by the faithful labors of its pastor and members became *five*, extending back over a territory 120 miles from Brotas. Not only churches but schools were organized. It was the work of faithful men with the Bible in their hands, their heads, and their hearts. This church has successively been under the charge of Messrs. Lenington, Da Gama, Trajano, and again under the superintendence of Rev. J. F. Da Gama. It contains 191 members.

#### RIO CLARO.

In 1863 a mission was established at Rio Claro, a city 300 miles west from Rio de Janeiro. It is the centre of a large German population. Mr. Schneider was stationed among them; but as "he would not administer the sacrament without regard to the moral condition and fitness of the applicants, he had to encounter opposition." Discouraged, he returned to Rio de Janeiro, and the station remained until occupied by the Rev. Mr. Da Gama from Brotas. The Rev. Messrs. Lenington and Da Gama, with their wives, occupy this station. A church was formed April 16, 1873, of nine members, which has increased to more than fifty. The school begun by Miss Ella Kuhl in 1877 has increased to over one hundred pupils. Since autumn, 1880, Miss Mary P. Dascomb has been her colleague.

#### BAHIA.

This is a city 750 miles N. N. E. of Rio de Janeiro. It is the oldest city in Brazil, having been founded in 1549, and next to Rio de Janeiro the largest city in Brazil, containing a population of 200,000, or, as some have estimated, 250,000. It is the capital of a province of the same name. Its situation is beautifully romantic. The harbor is one of the best in South America, admit

ting ships of the largest size. Its chief productions and exports are cotton, coffee, sugar, manioc, tobacco, rum, dye-stuffs, fancy woods, horns, and hides. The country of which the city is the capital contains valuable mines of gold, silver, copper, lead, and iron, with deposits of potash, alum, etc. But the commerce is small compared with its possibilities, on account of the want of enterprise of the inhabitants. They lack intelligence. They are dissolute, idle, and of course poor. Consequently the fertile soil is uncultivated, the rich mines are undeveloped, and the vast forests unhewn. They need schools of every grade, and the purifying, elevating, energizing power of the gospel, to make that land among the richest of Christ's heritage.

The Rev. F. J. C. Schneider occupied Bahia as a mission station in 1871, the same year it ceased to be the capital of the country. It is the residence of the papal archbishop, and it was said to contain more friars and nuns in its convents than any other part of the land. This may fully account for the ignorance, dissoluteness, and gross vices of the people, and for their opposition to the gospel. In May, 1877, Mr. Schneider and family returned home, and his connection with the Board was reluctantly dissolved after a faithful service of fifteen years. The Rev. R. Lenington and wife succeeded him in that field, and, with one colporteur, constitute the only laborers where many are needed. April, 1881, the Rev. A. L. Blackford and his wife were the only laborers.

**CACHOEIRA.**—This station, located fifty miles northwest of Bahia in the same province, is an out-station of that mission. Work was begun here in 1875, by Rev. J. T. Houston, and a church was soon formed consisting of seven members. In 1878, owing to the paucity of laborers, some changes were made, and Mr. Lenington was transferred to Bahia with the charge of this station, and Mr. Houston was sent to Rio de Janeiro.

**CAMPOS** is situated about 150 miles northwest of Rio de Janeiro. It has one native ordained missionary, Rev. M. B. P. Carvalhosa.

**LORENA** is a town of 3000 inhabitants, 190 miles southwest of Rio de Janeiro, with only one teacher, though it commands a large country.

**SOROCABA**, with 8000 souls, lies 60 miles west of Sao Paulo. The Rev. A. P. de Cerqueira Leite, a native Brazilian, is the missionary.

**CALDAS** is a station situated 140 miles north of Sao Paulo, with one laborer, the Rev. Miguel Torres.

**SAN CARLOS DE PINHAL** is under the supervision of the Rev. John Da Gama, but owing to illness, few services have been held there. The total membership is forty-seven. A Bible teacher has

been employed. A day-school of sixty scholars is opened with reading the Bible and prayer, and the Bible is read in nearly every family.

At LIMEIRA, a school has been maintained by the Rev. A. Pinto Gudes, who also holds regular Sabbath services.

Towards the end of 1876, Dom Pedro, the Emperor of Brazil, returned from his tour through the United States and Europe, bringing with him new views of civilization and a change of policy for his government. During his absence the Romish party had used their opportunity to gain influence and power to cripple Protestantism; but that advantage was ephemeral. A ministry was formed of liberals in sympathy with the emperor and popular sentiment. Protestantism was protected, and thus our mission work advanced.

#### CHURCHES.

The churches in the several missions have been diligently sowing the good seed of the Word, and have had reasonable accessions and a steady growth. A paucity of laborers has necessitated frequent changes, and in out-stations prevented regular pastoral work. Still the Board has seen great encouragement, gathering more fruit than they had reason to expect in these years of seed-sowing and comparing the fruit of Romanism and Protestantism. "Eighteen years ago, the first Protestant church was organized in Rio de Janeiro, and two persons received into its communion on profession of their faith. Since that period more than three hundred have been admitted into this one organization, mostly converts from Rome. In the early part of 1865, a second church was established at Sao Paulo, of six persons, which has had a healthy growth, and which has sent out several preachers of the Word. Near the close of the same year a third organization was formed at Brotas, consisting of eleven persons, which in numbers almost equals the church of Rio de Janeiro. The people are, however, scattered in hamlets, and many live a considerable distance from the village of Brotas. Other churches have been from time to time formed, until they now reach about a score, with a membership of one thousand."

"The door is open to the whole of Brazil. The people are everywhere accessible to the truth. Occasionally there have been evidences of opposition, hatred, and a persecuting spirit; but, considering all things, these outbreaks have been rare. Freedom of worship is guaranteed, and government has sought to maintain it. More men are needed to meet the present demands of the work, and more means to take advantage of the new openings, and more prayer to give success to the whole enterprise."

## EDUCATION

is greatly needed in Brazil, and especially among the lower classes. A few schools have been established. While the whole field needs a supply of common schools, those of a higher grade are needed, where the truths of revelation shall be emphatically taught. Our missionaries have under their supervision schools of different kinds. Some are elementary, others are of a higher grade; some are for day, others for boarding scholars; some for the day, some for the night; some are for boys, some for girls, and some for both sexes, and all are religious, the Bible and catechism being carefully taught. Elementary schools are being established as fast as native teachers can be prepared, as among the freedmen of the South. The Rev. J. F. Da Gama and family, at Rio Claro, superintend an orphan boarding-school for both sexes, aiming to prepare a class of self-denying laborers to live among and teach the poor of the interior, and to act as pioneer Bible-readers and preachers. The academy at Sao Paulo conducted by Mr. Howell is very successful in numbers, in efficient training and in gospel influence. Five years since, the emperor visiting it expressed great pleasure, saying the secular instruction was "excellent, excellent," and were it not so strongly "propaganda," they might count on his hearty support.

Mrs. Howell has opened a department for girls, modelled after the Mount Holyoke school, in which system, diligence and piety combine to train them to love the quiet, energy and beauty of a Christian home. At Brotas Mr. Howell teaches a class for four months in the year, where teachers during their vacation may be fitted for Bible-readers and evangelists.

For this work in Brazil "a great door and effectual is opened." The whole of Brazil is open to Protestant evangelization. "But how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

## ITINERATING.

From the very nature of our work there is a call for itinerancy. Wherever the *Imprensa Evangelica* goes (a paper which has done great good), or a tract or a Testament is carried, it creates a desire to hear the preached Word; and calls for teachers and missionary work from remote districts are not uncommon. The field is open for preaching the gospel from house to house and from village to village. The Rev. J. F. Da Gama has done much of such work, and successfully. The number of missionaries on the field is so small that they cannot dwell at all the accessible points, or meet all calls. The best they can do is to make preaching tours. These

are often fruitful of great good. Mr. Houston tells us of nine persons confessing Christ at one of these preaching places, with four others only prevented by sickness. The day has not yet passed for preaching and teaching from town to town, in imitation of the Master; and if we had a corps of judicious evangelists to travel over the whole country, with accompanying colporteurs, preaching and scattering the Word, it would herald and prepare the way for the local missionaries' work, and avoid years of waiting before reaping a harvest.

#### WOMAN'S WORK.

An important agency in the evangelization of Brazil is woman's work for woman. This power in the uplifting of the nations bids fair to be second to no other as an important factor in the problem of missions. Singularly true is this of Brazil, where the women are the most obstinate opposers of mission work, and where custom makes daily life one of repression, and almost like India's zenanas. Mrs. Agassiz writes, "Among my own sex I have never seen such sad, sad lives—lives deprived of healthy, invigorating happiness, intolerably monotonous, inactive, stagnant." Miss Kuhl writes, "The gospel cannot make substantial progress in Brazil until the women are more effectually reached." Woman alone can fully reach woman. The girls must be educated, and Christian women are their best teachers. These must be multiplied until a Christian school is accessible for every child and youth of Brazil. Here woman's work for woman is not only in place, but is fast becoming a potent arm of Christian missions.

#### BRAZIL OPEN AND IMPORTANT.

The general aspect of mission work in Brazil is good. Perhaps no other mission field is more accessible or promises better results. The government protects Protestantism; the populace distrust and dislike Romanism; the general intelligent desire of the authorities and the people is for progress and enlightenment, which they see only in Protestantism and through Protestant missions. Hence our missions, with the press, the school, and the church, are receiving unequivocal tokens of public favor. We have twenty churches there, and our missionaries say that many places are open to the gospel, but there are no laborers to occupy them. It is the old cry of fields white, ready to harvest, and the laborers few. The night of open persecution is almost passed, the light of day is breaking. Brazil needs more laborers. She has only one Protestant minister to 600,000 of her population. The present is eminently favorable for earnest and extended operations, and the golden opportunity to

extend our church policy over one of the richest portions of the globe.

But why trouble ourselves to evangelize Brazil? *For pure benevolence.* They are sufferers to be delivered from a worse than Egyptian bondage, from a worse tyranny than Nero's. That was limited, this is perpetual. That was by one man, this by thousands. That reached only the body, this reaches head, heart, and life.

*To benefit them.* They are poor, ignorant, idle, and vicious. Missions propose to instruct the ignorant, to employ the idle, to give competence to the individual, to create wealth for the state, to substitute virtue for vice, and thrift and happiness for discomfort and suffering.

*To Christianize them.* They are infidel and heathenish, and generation after generation men are dying without even hearing of Christ as "the Lamb of God that taketh away the sin of the world."

*To redeem* one of the finest countries on the face of the earth from waste and desolation. Brazil has 3,200,000 square miles of territory. Allow one-third for waste and water, and it leaves 2,133,334 square miles of arable land. Put two hundred persons to the square mile—there are now only five and one-half—and it gives a population of over 426,000,000. That equals one-third of the whole population of the globe. And the country can easily sustain that number. With a vastly fertile soil—and no country has better—with a tropical climate; with great variety and strength of growth (manioc will produce to the acre six times as much nutriment as wheat); with a rich commerce of coffee, sugar, rice, cotton, cinchona, gold, silver, copper, and diamonds.—it might well be one of the most prosperous countries of earth. Its present population is about 11,000,000, its area about 2,400,800,000 acres, or almost 225 acres for each man, woman, and child, or over 1000 acres to each family, when every rood would yield ample bread for a man.

Carry the gospel there, and people the country with active, intelligent Christians, and what treasures of wealth will be created for commerce and for Christ! With its wealth of vegetation all utilized, what a magnificent domain for Him who created it! Think of our own country increased ten-fold in population and in wealth, and you have what Brazil will be as sure as God's word is true! "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." "A little one shall become a thousand, and a small one a strong nation. I THE LORD WILL HASTEN IT IN HIS TIME."



## MISSIONARIES, 1881.

## UNITED STATES OF COLOMBIA.

BOGOTA.—Rev. M. E. Caldwell and his wife, Miss Kate McFarren, and Miss Margaret Ramsey.

## CHILI.

VALPARAISO.—Rev. Messrs. David Trumbull, D.D., and A. M. Merwin and their wives.

SANTIAGO.—Rev. S. J. Christen and his wife.

CONCEPCION.—Rev. Messrs. Robert and Eneas McLean, S. W. Curtiss and their wives.

## BRAZIL.

BAHIA.—Rev. A. L. Blackford and his wife.

RIO DE JANEIRO.—Rev. George A. Landes and his wife and Rev. J. T. Houston.

SAO PAULO.—Rev. Messrs. G. W. Chamberlain and J. Beatty Howell and their wives; Miss Ella Kuhl, Miss Mary P. Dascomb, Miss Phebe R. Thomas.

RIO CLARO.—Rev. Messrs. R. Lenington and John F. Da Gama and their wives; Miss Eva Da Gama and Miss Sophia A. Dale; Rev. J. B. Cameron and his wife.

## MISSIONARIES IN SOUTH AMERICA, 1853-1881.

\* Died. Figures, Term of Service in the Field.

## UNITED STATES OF COLOMBIA.

Caldwell, Rev. M. E.,	1880-	Ramsey, Miss Margaret,	1880-
Caldwell, Mrs.,	1880-	*Sharpe, Rev. S. M.,	1858-1860
McFarren, Miss Kate,	1869-	Sharpe, Mrs. Martha,	1858-1860
McLaren, Rev. Wm. E.,	1860-1863	Wallace, Rev. T. F.,	1862-1875
McLaren, Mrs.,	1860-1863	Wallace, Mrs.,	1862-1875
Pitkin, Rev. P. H.,	1866-1872	Weaver, Rev. W.,	1874-1880
Pitkin, Mrs.,	1866-1872	Weaver, Mrs.,	1874-1880
Pratt, Rev. Horace B.,	1856-1860		

## BRAZIL.

Blackford, Rev. A. L., 1860-76; 1880-	Hazlett, Rev. D. M.,	1875-1880
*Blackford, Mrs., 1860-1876	Hazlett, Mrs.,	1875-1880
Cameron, Rev. J. B., 1881-	Houston, Rev. J. T.,	1875-
Cameron, Mrs., 1881-	*Houston, Mrs.,	1875-1881
Chamberlain, Rev. G. W., 1865-	Howell, Rev. J. B.,	1873-
Chamberlain, Mrs., 1868-	Howell, Mrs.,	1877-
Chamberlain, Miss M., 1876-1879	Kuhl, Miss Ella,	1874-
Da Gama, Rev. J. F., 1870-	Landes, Rev. G. A.,	1880-
Da Gama, Mrs., 1870-	Landes, Mrs.,	1880-
Da Gama, Miss Eva, 1876-	Lenington, Rev. R.,	1868-
Dale, Miss S. A., 1881-	Lenington, Mrs.,	1868-
Dascomb, Miss M. P., 1869-76; 1880-	McKee, Rev. H. W.,	1867-1870

McKee, Mrs.,	1867-1870	*Simonton, Mrs. Helen,	1863-1864
Pires, Rev. E. N.,	1866-1869	Thomas, Miss P. R.,	1877-
Schneider, Rev. F. J. C.,	1861-1877	Van Orden, Rev. E.,	1872-1876
Schneider, Mrs.,	1861-1877	Van Orden, Mrs.,	1872-1876
*Simonton, Rev. Ashbel G.,	1859-1867		

CHILI.

Christen, Rev. S. J.,	1873-	McLean, Rev. Robert,	1877-
Christen, Mrs.,	1873-	McLean, Mrs.,	1877-
Curtiss, Rev. S. W.,	1875-	Merwin, Rev. A. M.,	1866-
Curtiss, Mrs.,	1875-	Merwin, Mrs.,	1866-
*Guzman, Rev. J. M. I.,	1871-1875	Sayre, Rev. S.,	1866-1877
*Ibanez, Rev. J. M.,	1872-1876	*Sayre, Mrs.,	
McLean, Rev. Eneas,	1878-	Trumbull, Rev. D.,	1846-
McLean, Mrs.,	1878-	Trumbull, Mrs.,	1846-

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board of Foreign Missions.

BOOKS OF REFERENCE.

- Brazil and the Brazilians. Fletcher and Kidder. \$4.00.  
 Adventures in Patagonia. Rev. Titus Coan. \$1.25.  
 A Journey in Brazil. Professor and Mrs. Louis Agassiz. \$5.00.

MISCELLANEOUS.

- Manual of the Foreign Missions of the Presbyterian Church.  
 Rev. J. C. Lowrie, D.D. \$1.00.  
 Missionary Papers. Rev. J. C. Lowrie, D.D. \$1.50.  
 The Great Conquest. Rev. F. F. Ellinwood, D.D. 50 cents.  
 Protestant Foreign Missions. Dr. Christlieb. \$1.00.  
 Christian Missions. Rev. Julius H. Seelye. \$1.00.  
 Heroes of the Mission Field. W. P. Walsh, D.D. \$1.25.  
 Heroines of the Mission Field. Mrs. Pitman. \$1.50.  
 Christian Heroines. D. C. Eddy, D.D. \$1.50.  
 Master Missionaries. A. H. Japp. \$1.50.  
 Mediæval Missions. T. Smith, D.D. \$2.50.  
 I. Islam. Rev. J. W. H. Stobart. \$1.25.  
 II. Buddhism. T. W. Rhys Davids. \$1.25.  
 III. Hinduism. Monier Williams. \$1.25.

# HISTORICAL SKETCH

OF THE

# MISSIONS IN AFRICA,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

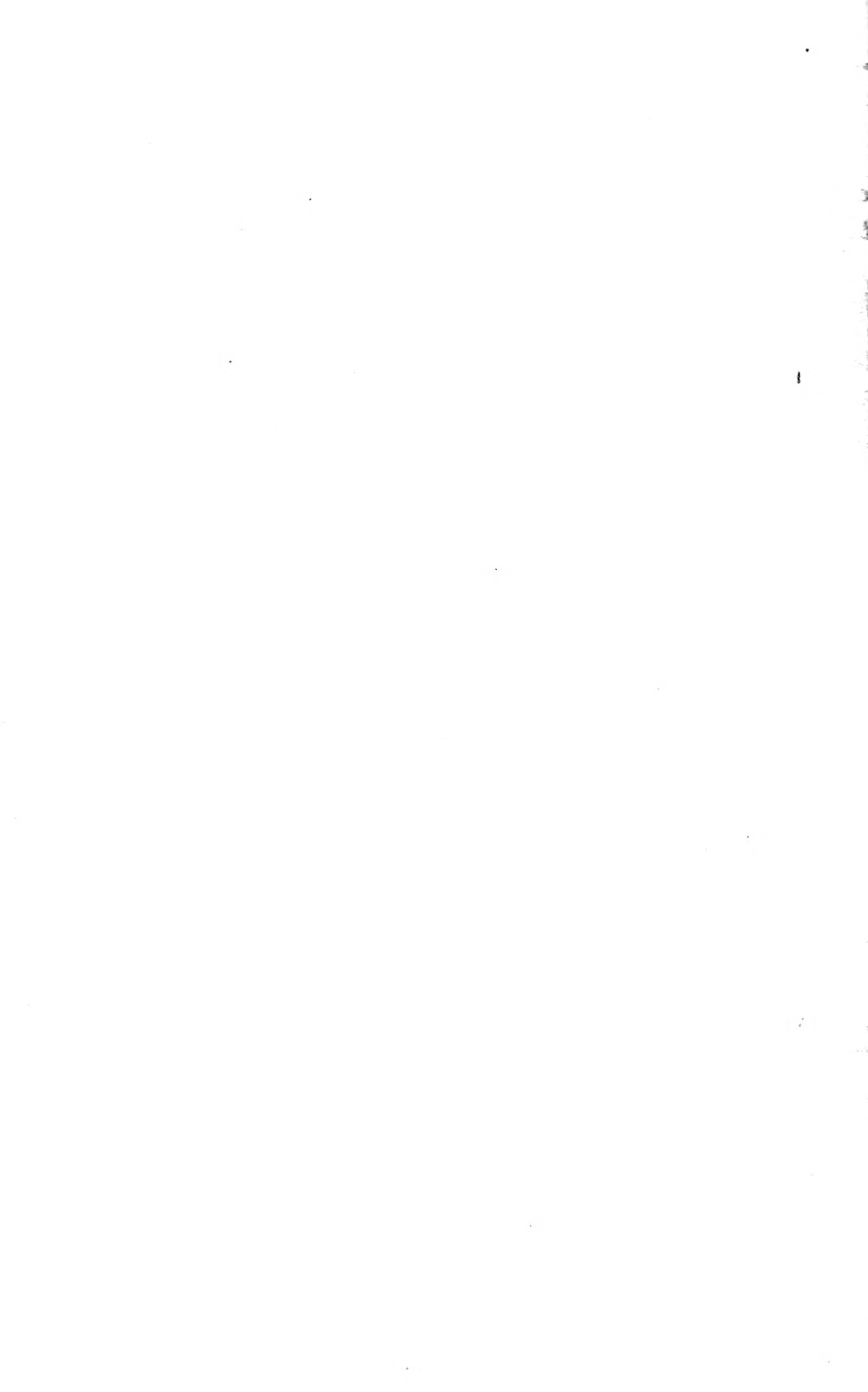
REV. R. H. NASSAU, M.D.

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PUBLISHED BY THE  
WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH,

No. 1334 CHESTNUT STREET, PHILADELPHIA.

1881.





**MISSIONARY MAP**

**OF AFRICA,**

Published by  
 the Native African Missions  
 Aid Association, 1881

- |  |   |                                       |
|--|---|---------------------------------------|
| Church Missionary Society.               | 13. Norwegian Missions.                     | 22. Primitive Methodists, England.    |
| United Methodist Free Churches, England. | 14. American Board.                         | 23. Basle Missionary Society.         |
| London Missionary Society.               | 14A. Gordon Mission.                        | 24. German Baptist Missions.          |
| Universities Mission.                    | 15. Paris Missionary Society.               | 25. American Protestant Episcopal.    |
| Free Church of Scotland.                 | 16. United Presbyterian Church of Scotland. | 26. American Methodist Episcopal.     |
| Established Church of Scotland.          | 17. United Brethren Moravian Mission.       | 27. American Presbyterian.            |
| Dutch Reformed Church of South Africa.   | 18. Rhenish Missionary Society (Barmen).    | 28. Mr. McKenzie's Mission.           |
| Church Canton de Vaud.                   | 18A. Finnish Mission.                       | 29. London Jewish Missionary Society. |
| Berlin Mission.                          | 19. Baptist Missionary Society.             | 30. Mr. and Mrs. G. Pease's Mission.  |
| Hermannsburg Mission.                    | 20. Livingstone Inland Mission (London).    | 31. Miss Whately's Mission.           |
| Wesleyan Missionary Society.             | 21. American Presbyterian Board.            | 32. American United Presbyterian.     |
| Society Propagation of the Gospel.       |   | 33. S. Chrischona Pilgrim Mission.    |
|  |   | 34. Swedish Missions.                 |



# MISSIONS IN AFRICA.

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## I. LIBERIA MISSION.

### 1. LOCATION.

THE mission supported by our Presbyterian Board, under care of the Presbytery of Western Africa, lies in the republic of Liberia, whose limits are  $7^{\circ} 25' N.$  lat. down to  $4^{\circ} 44' N.$  lat., including a little over five hundred miles of seacoast, with an average width interior of fifty miles. This interior extension may be increased, the territory of native princes which has been ceded to the republic not having very definite eastern limits.

### 2. EARLY HISTORY.

The first settlement on that coast was by eighty-nine free blacks, on January 7, 1821, who sailed from New York in 1820. In April, 1822, a colony of manumitted slaves from the United

States was planted by the American Colonization Society, which for twenty-five years retained the supervision of them, under Governors Ashmun, Pinney and others, until the erection of the republic, with its capital at Monrovia, on August 24, 1847. Various missionary boards, representing all the evangelical Christian churches, followed with their agents their members who had thus gone as colonists, whose numbers, up to the present, amount to 15,380. To them are to be added recaptives from slave-ships, landed in Liberia, 5,720, making a foreign population of over 21,000. These, with the aborigines, compose a total population estimated at about 600,000.

### 3. MISSIONS AND MISSIONARIES.

The first mission work in Liberia was done by Lot Cary, a slave who, having bought his freedom, was sent by Baptist aid in 1821, and who labored until his death, in 1828. In answer to an appeal by Governor Ashmun in 1825, there came Swiss missionaries from Basle, who finally were transferred to Sierra Leone.

The American Board of Commissioners for Foreign Missions in 1834 sent Rev. J. L. Wilson, who located at Cape Palmas. Thither followed him Rev. Messrs. White, William Walker, Griswold and Alexander Wilson and their wives. At first there was success; but after some reverses, embarrassments of the Board, and collisions with the neighboring American-negro colony from Maryland, it was, seven years later, removed to Gaboon.

Our Presbyterian mission was commenced in February, 1833, at Monrovia, by Rev. J. B. Pinney, the more special object being work among the aborigines, and only incidentally for the colonists. Stations were extended to the Kroo coast, near Cape Palmas. Messrs. Laird, Cloud, Finley, Canfield, Alward and Sawyer lived very short lives in the difficult climate. The Board then, in 1842, tried the experiment of sending only colored ministers, of whom Rev. Messrs. Eden, Priest and Wilson offered themselves; and Settra Kroo, Sinou ("Greenville") and Monrovia were occupied. The place made vacant by Mr. Eden's death was in 1847 occupied by Rev. H. W. Ellis, a freed slave from Alabama. The Presbytery of Western Africa was constituted in 1848, and attached to the Synod of Philadelphia; but it was found that American negroes were not exempt from fever, and, by their slave origin, lacked skill for the conduct of affairs. Other white men were again sent out, notable among them Rev. D. A. Wilson, who did effective educational work at the Alexander High School, established at Monrovia in 1849. Mr. B. V. R. James, a colored man, also carried on a very successful school, his integrity and ability making him distinguishedly useful.



After many discouragements, there came a year of blessing in 1857. Rev. Messrs. Amos and Miller, colored men, were sent in 1859 from the Ashmun Institute (now Lincoln University); and Rev. E. W. Blyden, a graduate of Alexander High School, being added to the force, two new stations were opened. Mr. Amos died in 1864, and Mr. Miller in 1865. Rev. Edward Bocklen of Germany, sent to take charge of the High School in 1866, died in 1868. A son of the veteran of that field, Rev. James Priest of Sinou, a young man of promise, sent out a few years ago as a teacher, has recently died.

#### 4. ABORIGINES AND THE COLONISTS.

Harmony did not exist between the aborigines and the colonists. The latter, instead of feeling that the country was their home and affiliating with the natives as brethren, kept up class distinctions, looked on the natives with contempt, and treated them as servants, and often as slaves. This engendered ill will and quarrels that led to frequent assaults by the native tribes, in which English and American men-of-war have had sometimes to interfere for the protection of the colonists.

#### 5. LOSSES BY SICKNESS.

The climate was exceptionally trying on white missionaries, and almost none the less so on the colonist negroes, whose birth and hereditary constitution in America gave them an unexpected susceptibility to fever.

#### 6. ANIMOSITY TO WHITES.

Liberia's entire political power is in the hands of the colonists. No white man may hold office. The appointment of white missionaries by our boards to superintend the financial affairs of the several missions was looked upon with suspicion by the colonists, and bred animosity from the Liberians toward the white missionaries. This feeling did not exist toward colored ministers from this country, and they seem therefore proper ones to be sent to that part of Africa.

#### 7. SELF-SUPPORT.

The unwillingness of the aborigines to pay for the gospel, and the poverty of the colonists at first preventing them from doing so, the various mission boards assumed, at the inception of their work, the entire expense. As gradually the duty of self-support was urged, and aid was withdrawn, the colonists have not responded even to the extent of their ability, and some schools have been given up and several stations abandoned. This was the more necessitated because, while receiving aid from the boards, the recip-

ients wished unrestricted control of the disposition of funds, and resented the supervision by white treasurers—in the absence of which supervision, money had been unwisely and wastefully expended.

### 8. PUBLIC SCHOOLS.

There are no common schools in the Liberian republic under government care. Almost all the schools are supported by foreign missionary funds. There is a college at Monrovia, supported by American non-missionary aid, under the talented presidency of Rev. E. W. Blyden, LL.D., but its status is that only of an academy. The teachers of the foreign missionary schools thus far have supplied all the education that the demands of the country called for, and there are not enough educated lads wishing a collegiate course to start the college classes. The few who have wished this higher education have obtained it by being sent to America for that purpose.

### 9. THE GOVERNMENT OF LIBERIA.

The government suffers for the lack of honest and intelligent officers to carry it on. Much charity may be allowed Liberia in this experiment. Very few of the colonists “had any experience in national affairs or political life. The many had been reared in servitude and in a state of dependence;” and the new arrivals of manumitted slaves, sent from time to time, brought, with rare exceptions, only poverty and ignorance. This is part of the burden the government carries to-day. Many of the colonists, instead of all being “missionaries” to the heathen, became degraded themselves, by adopting all the vices and even the superstitions of heathenism. Drunkenness is prevalent. The admirable capabilities, agricultural and commercial, of the country are being developed almost solely by foreign capital and energy.

### 10. PRESSING NECESSITY.

Our Liberian mission needs well-educated American negroes, of virtue and integrity, to infuse new life among their fellow colonists, to do justice to the aboriginal coast population, and to push the work back into the interior, among the tribes over whom Mohammedan influence is spreading from the northeast.

### 11. PRESENT STATUS (1881).

#### (1) Churches.

Monrovia—Rev. A. M. Deputie.

Marshall—Rev. Z. R. Kennedy.

Sinou—Rev. James Priest.

And several other vacant churches.

(2) *Schools.*

Clay Ashland—Mr. A. King.

Vey station—Mrs. E. A. Diggs.

Sinou—Mrs. J. R. Priest.

Farmington river—Mrs. S. E. Waters.

Samsonville—Mrs. M. Jones.

## II. GABOON AND CORISCO MISSION.

A mission was established on Corisco Island by our Presbyterian Board in 1850, and was successfully extended northward. Eight years previously, in 1842, a mission had also been located in the estuary of Gaboon, under the care of the American Board of Commissioners for Foreign Missions, which, after many reverses, was finally, in 1870, formally transferred to the Presbyterian Board of Foreign Missions, and incorporated into the Corisco Mission, whose official name was then changed to "The Gaboon and Corisco Mission."

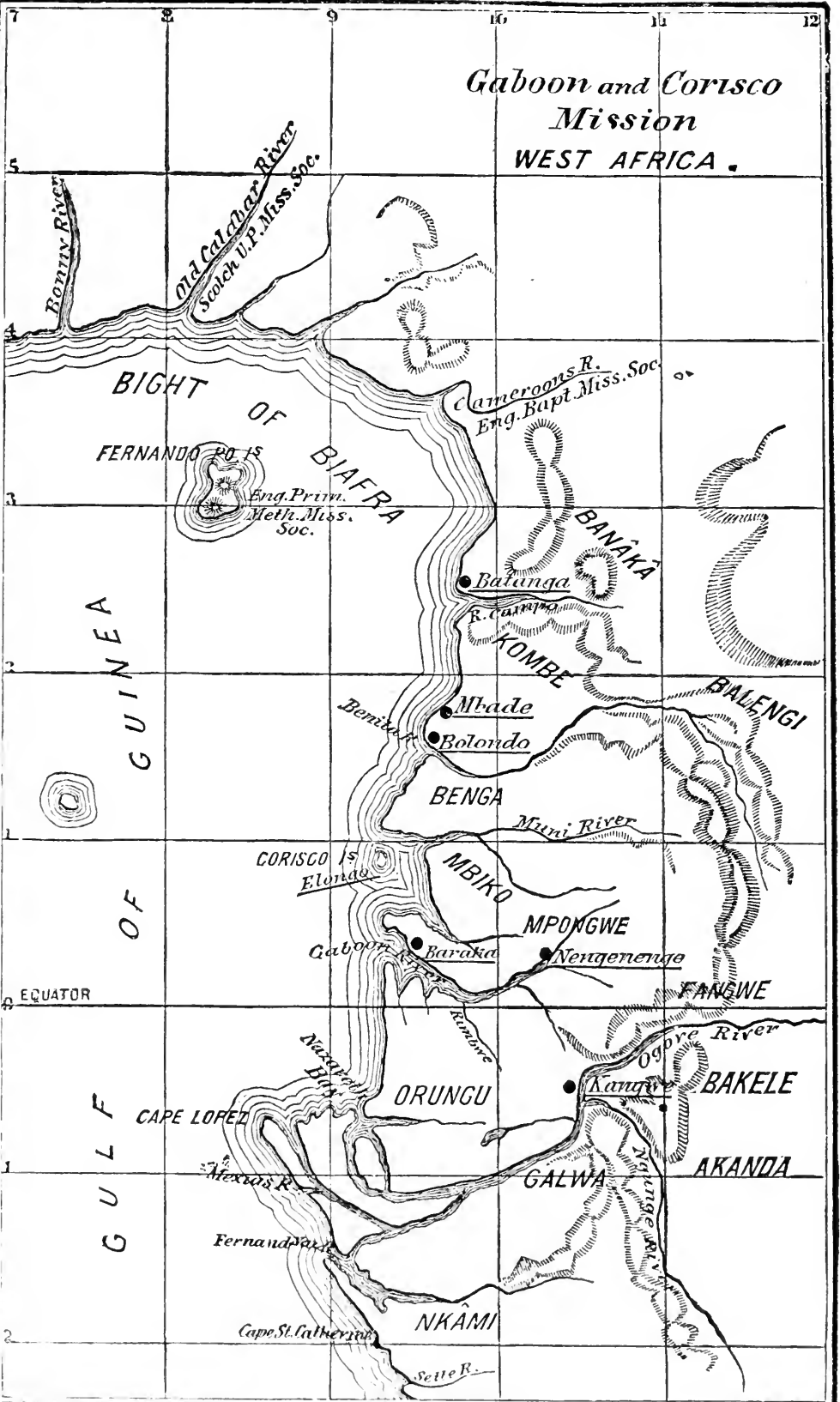
## 1. GEOGRAPHY.

The field of operations of this mission lies on the western coast of Africa, in its equatorial portion, in the Bight of Benin of the Gulf of Guinea, between the fourth degree of north latitude and the mouth of the Kongo-Livingstone river, in the sixth degree of south latitude, including, in the six hundred miles between these extreme points, the Bay of Corisco, of Gaboon (an estuary or sea-inlet, usually known as Gaboon "river") and Nazareth bay (the recipient of the Ogove river).

## 2. PHYSICAL ASPECTS.

The coast line is low, rising towards and below the equator. The navigation of the shore is dangerous, with reefs and isolated rocks; and the mouths of the numerous rivers are obstructed by sand bars. Close to the hard, smooth, yellowish sand beach is a dense growth of bushes, flowering vines, and low trees, above which tower distinctively the gracefully-fronded heads of the cocoa, oil, bamboo, and other palms. This narrow strip of jungle follows the shore-line. Just back from it is a sandy prairie, that, in many parts, is swampy, bearing a coarse grass, growing in tufts, which, in its tender stages, is fed on by herds of oxen, antelopes, and other wild animals. Back of this, at an average distance of a mile from the sea, the land slowly rises, with a stiff, yellow clay, that bears a heavy forest growth of timber, extending inland two hundred or three hundred miles. This forest is roamed by herds of elephants, oxen, pigs, antelopes, gazelles, monkeys, chimpanzees, gorillas, and other animals; and the numerous rivers swarm with hippopotami.

Gaboon and Corisco  
Mission  
WEST AFRICA.



These rivers, the Benita, Muni, Gaboon, Ogove, and Kongo, drain the country, and are fed by very many small affluents. A chain of mountains, the Sierra del Crystal, runs from one extreme northern point, Batanga, where it actually juts into the sea, in a southeastern course, until it strikes the Kongo-Livingstone far inland, making the "Yellala Falls" of Capt. Tuckey.

### 3. THE PEOPLE.

The natives roam through the forests, hunting ivory and gathering ebony, dye-woods, palm-oil, and gums copal and caoutchouc. But they build their villages only on the banks of streams, for convenience of their canoes and boats, the water-courses being their only highways. Their farms of plantains (a variety of banana), cassava ("manioc," tapioca), maize, sugar-cane, etc., are made in forest clearings. The features and color are of the typical negro; but in these features there is great variety, some tribes being much more delicately fashioned than others, even to a degree of beauty; and among the tribes further from the coast the shades of color become less dark. The population is sparsely scattered over the country, the density of the forest driving human life to the rivers' banks. In the more open country of the far interior are large populous towns. The tribes are very numerous and exceedingly clannish. Each possesses its own dialect belonging to the great Bantu family of languages, which covers the entire equatorial portion of Africa between the South Atlantic and Indian oceans, and from 3° north latitude to as far south as Zulu-land.

### 4. GOVERNMENT.

The government of the region included in our mission field is nominally under the foreign powers of, respectively, Great Britain at the northern end, Spain at Corisco, France on the equator, and Portugal on the southern end. But practically these governments exercise no authority beyond the sight of their custom-houses or the presence of their gun-boats. The natives originally lived under a patriarchal form of government, no tribe being governed by any one ruler, but each village directed by a local "chief" or "headman," mistakenly called "king," whose position was due only to his being senior member of the family, and who had authority only so far as his age or force of character could command respect. The foreign governments forced on the natives, while they have not been cordially accepted, and therefore as yet exert very little authority, have broken up the little protection which that patriarchal government did give to the country. The result is largely anarchy, where individual power and daring makes private rights insecure and travelling often dangerous.

## 5. DISTINCTIVE FEATURES.

1. *There are no roads.*—The narrow forest paths are trodden single-file in hunting or in emigrating from the bank of one river to another. The beach on the coast can be traversed by horse or donkey or hammock-bearer. But almost the entire travel and trade is done in native canoes and boats dug from a single tree-trunk, and by small foreign sloops, schooners, and steam-launches. Our missionary travel has always been by small open boats, dangerously traversing by sail the ocean for distances of a hundred miles or more, and by oar the inland rivers. In 1871 was purchased for the mission a handsome, rapid-sailing sloop-rigged yacht, the *Elfe*, which was most comfortable and serviceable for two years, when, by an unwise economy in dispensing with a responsible captain, it was lost on Corisco rocks. It was replaced by the "*Hudson*," a small schooner of forty tons, which, though safe and useful, is, by her painful slowness, a discomfort, and has required constant repairs because of the unworthy materials of which she was built. As she is available only for sea-service she is of no use for advance up the rivers; and thus the interior has had to depend on boats propelled by oars and the occasional favor of the small trading steamers. Our journeys in these are a tax on their courtesy; and at best they fail to fill our want, for they run irregularly, and are too crowded with their own goods to carry our needed supplies. Our extension into the interior *via* the Ogove calls for a steamer light enough for river service and yet sufficiently large to take the place of the decaying *Hudson*, for the coast stations.

2. *There is no currency.*—All payments are made in barter of beads, knives, fish-hooks, plates, calico prints, etc., etc. With these we buy materials for building houses, pay boatmen or other employes, and buy food for ourselves and school-children. The transportation of loads of these goods by boat or on the backs of porters, as described by Stanley, Du Chaillu, and other African travellers, is a great hindrance to rapid progress.

3. *There was no written language* of the dialects in our mission field until the Mpongwe was reduced in 1843 by Rev. Messrs. J. L. Wilson and William Walker. Other dialects have since been written: the Benga, by Rev. J. L. Mackey, the Diköle, by Rev. Messrs. Best and Preston, and the Fangwe, by Rev. H. M. Adams. The structural differences between these are slight; the dissimilarity is mostly in vocabulary. They are easy of acquisition by foreigners. Scores of other dialects exist, *e. g.*, the Kombe, Mbiko, Orungu, Nkâmi, etc., for writing which no necessity will arise, the Benga, Mpongwe, and Fangwe answering all present wants.

The entire New Testament and parts of the Old, with Hymn-book, Catechism, Peep of Day, Come to Jesus, and other small books, are printed in both Benga and Mpongwe. Our pupils are required to read with fluency their own language first. Their further education, for want of other translated books, has been conducted in English, no missionary having had time to devote himself to that work until the present, Rev. William Walker, one of our founders, and the senior member of the mission, having returned to Africa after an absence of nine years, under special appointment for that express purpose.

4. *There is no worship* in the proper sense of that word. The natives have a religion, but it is a superstition called Fetishism. As a religion, it is not as near a worship of God as idolatry is, for the idolater professes to worship God through the symbol of the idol, but the African negro, though distinctly admitting the existence of a supreme being as a creator and "father," gives him no worship. Sacrifices are made of food, and occasionally of blood—sometimes human—to spirits, to which prayers are regularly, at the new moons, made by the village patriarch or his deputies, and at other times by any individual in sudden danger. But these prayers have no confession of sin, no thanks, no praise; they are only deprecatory of evil. Fetishism consists in the wearing of charms or amulets to aid in the accomplishment of any given wish, or to ward off the machinations of a possible enemy. These charms may literally be *anything*,—a shell, a bone, even a rag that has been consecrated by the fetish doctor, who professes, with his drugs and incantations, to inject into it a spirit, by whose efficiency (and not that of the drugs) the sick are to be healed, and the hunter, trader, warrior, gardener, etc., etc., made successful. Rules are also to be obeyed of abstaining from certain kinds of food, refraining from touching certain articles, avoiding certain localities, etc. These rules, the adjustment of the charms on one's body, on the houses, on the garden-plants, and the dread of malignant spiritual influences, whose power is thus to be placated, makes the religion of the native negro a bondage of fear.

#### 6. HOPEFUL CHARACTERISTICS.

Work among the natives is pleasant and hopeful because of—

1. *Their receptivity*.—In our itinerations and village preaching they are attracted by the singing of hymns, listen with curiosity, and give a prompt assent to the truth and excellence of the gospel-message, not often disputing, though on familiar acquaintance objecting to the practical application of the decalogue to their lives and customs. We are not deceived by this ready assent. It does not arise from a welcome of the Saviour, whose name and gospel is

utterly new to them, but from an absence of any formulated system of theology. Having no such system for which to fight, they accept our statements out of a race-reverence and personal respect and courtesy. But access to even this shallow soil gives us an opportunity of making those repeated efforts that prepare the way for its fertilization.

2. *Their hospitality.*—Though unjust to strangers of other tribes with whom they may happen to have no acquaintance or intercourse, they are warm in their welcome of acknowledged members of tribes or families with whom they have marriage or commercial relations. And they are particularly polite in their reception of all foreign visitors, such as traders and missionaries. When we regard the claims for recognition of the village chiefs, and formally make ourselves their guests, we are at once accorded every freedom of the town, to go where and do as we please in its huts and around its fires; food is provided, the best hut cleared for our use, and our persons, boat, goods, and crew perfectly safe. Admittedly, this hospitality and honesty is but a thin covering to a wild nature; for if we independently encamp in a forest near a village we may be robbed, and then there is no redress. But even such hospitality renders us safe; and the slight gifts expected to be made in parting are no more than should be given as fare for food and lodging in a civilized country.

3. *Their affectionateness.*—Each missionary on arrival is addressed with the title of “father” or “mother;” and the pleasant feelings that soon grow up between teacher and pupil or employes become strong and often tender. We are not called by opprobrious names, nor looked upon with suspicion or coldness.

4. *Their docility.*—They are obedient as children or servants. We are accorded large authority, much the same as native chiefs have in their villages. Indeed, that was the formal position that was voted in the council of Coriseo chiefs to Mr. Mackey and his successors on his location on that island. The same is more or less true in other parts of our field, according as the missionary’s own character is personally an impressive one. On our own premises we are sometimes as father to children, teacher to pupils, master to employes, judge to transgressors, and magistrate to offenders.

## 7. UNFAVORABLE POINTS.

1. *The anarchy* already spoken of interferes with comfort at our stations. Unkind feelings, engendered by jealousy or slander or misunderstanding, lead to petty outrages, which, if submitted to, open the way to greater and more audacious acts, and yet for which no immediate redress can be obtained. How rightly to deal in such cases calls for patience, prudence, decision, and tact.



2. *Indolence* is natural to the people. Their wants, being few of food or clothing, are easily supplied from the rivers, their women's farms, and from the forest. They have no trades, and but very limited arts of rude house and boat-building, carpentering and blacksmithing. When they profess Christianity their change of heart has not at once and entirely made them diligent where there is small occasion for diligence; and the native Christian, left to himself, lives like his heathen fellows, excepting their vices. It is necessary, therefore, to teach them industries, and stimulate ambition. They are willing, unlike some tribes of southern Africa, to change their rude tools and utensils, readily accept ours, and are glad to be taught carpentering. This is a field in which lay missionaries, *e. g.* mechanics, can be especially useful. But no effort has been made in that line by a skilled mechanic. Attention ought to be given to this.

3. *Slavery* has probably existed as a domestic institution in Africa as a punishment for crime, long before it was stimulated to the seizure of weaker neighbors and tribes for the supply of a foreign market. The united influence of the many missionary societies that line the coast, and the efforts of one Christian nation after another, until Portugal a few years ago finally joined the phalanx of civilization that declares the foreign slave-trade a piracy, have broken up the trade in Guinea negroes. There is now not a single slave exported from the entire west coast of Africa. Slaves still are exported clandestinely on the east coast. But, though suppressed on the west coast, it exists unrestrained as a domestic institution, the criminal class being passed "down river" from the interior to the coast. Their presence as the labor-class makes labor to the native eye distasteful and dishonorable, giving to the native Christian a plea for and temptation to idleness.

4. *Intemperance* is a sad obstacle. The natives have their own beer, made from over-ripe plantains and bananas, and a sour wine from the sap of the oil and bamboo palms. But they learn to like the more intoxicating qualities of our imported rum, gin and whisky. These are obtained in abundance at almost all the English, Scotch, German, and other foreign trading-houses and native dram-shops that are found at the coast depots of the steamers and other vessels of commerce on the coast and up the rivers. These and kindred influences kill, by corrupting, sometimes almost the entire community of native church-members. Were it not for the use of foreign liquors in a trade otherwise legitimate and commendable, the concurrent testimony of our own and adjacent missions is that our native church membership, now reckoned only by hundreds, would have been thousands. What a record against the Protestant Christianity of Great Britain and Germany and America!

5. *Polygamy*, with its kindred vices, is a bitter root, that erects a tree whose thorny arms meet us at every path. It debases woman, disregards marriage, destroys the family, and interferes with our control of female pupils. It makes marriage difficult for Christian young men who desire to be monogamists; and, inwrought into the customs of society in many unmentionable forms, follows our native members to the door of and even into the church. The debasement that it has wrought in the minds of the natives has sapped virtue and chastity. The delicacy known by those names in America is unknown among our tribes. It is a snow-flake soiled, a butterfly's wing touched. And there is a sad fact in our path that so many white men, representatives of civilization, trading on the coast, by adopting polygamy and encouraging kindred vices, while they deprive lust of none of its evils, give it a dignity that even heathenism did not claim for it.

#### S. HISTORICAL SKETCH OF THE STATIONS.

1. *The Gaboon district* was occupied by the American Board of Commissioners for Foreign Missions at Baraka station, on "the Gaboon," an estuary or inlet of the ocean, twelve miles from its mouth, and fifteen miles north of the equator, on June 22, 1842. This was really a transfer of a mission which had been begun eight years before at Cape Palmas. Salient names in the history of Gaboon are those of Wilson, Walker, and Bushnell, these three lives and those of their wives covering the thirty-nine years from 1842 to 1881. Associated with them are the names of Griswold, White, Porter, Preston, Best, Ford, Pierce, Herrick, Adams, Jack, St. John, Reading, Marling, and a few others of short residence. Rev. Dr. and Mrs. J. L. Wilson, Rev. Benj. and Mrs. Griswold, and Rev. William Walker, were the founders.

Mr. Griswold's name is connected with a second station, Ozyunga, two miles distant from Baraka, which was finally permanently abandoned; Rev. Ira M. and Mrs. Preston's name with a third station, Olëndčbčnk, twenty-five miles up the estuary from Baraka, which also, because of tribal wars and other causes, was permanently abandoned; the names of Revs. E. J. Pierce, H. P. Herrick, and H. M. Adams, with Nengenenge, sixty miles up the estuary, which, after being abandoned for twenty years because of its unhealthfulness, is just now being again resumed.

In 1843 intrigues were begun which in 1844 resulted in the possession of that part of the coast by the government of France. Successes and native conversions in 1849 aroused heathen opposition and actual persecution of native Christians.

Rev. Messrs. Preston and Best prepared a grammar and part of the Gospels in the Dikčle dialect. Henry A. Ford, M. D., was a

skillful physician, and wrote a monograph on African fevers, which is a standard for reference on that subject. The names of Mrs. Walker, Mrs. Preston, and Mrs. Bushnell are especially connected with the Baraka girls' school. Scanty reinforcements and frequent returns of those who were unfitted by climate or other causes for the work left Gaboon in 1870 with only one station. In April, 1871, its last members being all absent for health, that station, Baraka, was carried on by members of the adjacent Corisco mission, with which it had just been organically united by our Presbyterian Board, the American Board of Commissioners for Foreign Missions, in view of its small success, having several times been on the point of abandoning it. Then began brighter days. Baraka has been strengthened in number of workers; its work has grown, the church and schools have increased.

The distinctive importance of Gaboon parish is geographical and financial. Baraka is the depot of steamers; there are kept our supplies; it is our post-office, and, being central, most of our mission and Presbytery meetings are held there.

2. *The Corisco district* was occupied as a distinct mission by our Presbyterian Board in 1850. Corisco is a beautiful island, a perfect microcosm, five miles long and three miles wide, fifty-five miles north of the equator, and fifteen to twenty miles from the mainland of Corisco bay. The dialect is the Benga. Salient names are Rev. J. L. and Mrs. Mackey, Rev. C. and Mrs. De Heer, and Rev. Ibia J'Ikēngē, whose lives cover the thirty-one years from 1850 to 1881. Associated with them are the names of Simpson, Clemens, McQueen, Williams, Ogden, Loomis, Clark, Nassau, Paull, Reutlinger, Menaul, Gillespie, and others of shorter residence.

Messrs. Mackey and Simpson were the founders of the first Corisco station at Evangasimba, where the former left his impress on the natives as a man of sterling integrity and uncommonly good judgment and tact. A second station, Ugobi, two miles south of Evangasimba, was soon commenced, where Rev. G. and Mrs. Georgiana (Bliss) McQueen are remembered as careful trainers and educators, their pupils being noted as excellent interpreters and English speakers. The Presbytery of Corisco, formed about 1859, now supervises all the churches embraced in our mission-field. It is attached to the Synod of New Jersey. A third station, Elongo, three miles north of Evangasimba, was erected, where Rev. William and Mrs. Clemens were known for their labor for pupils from the mainland, whither Mr. C. made numerous and long boat-journeys.

A fourth station, Maluku, was located near Evangasimba, where lived the careful translator and conscientious pastor, Rev. T. S. Ogden. To the care of himself and Mrs. Ogden was transferred

Mrs. Mackey's flourishing girls' school, which afterwards passed successively into the hands of Mrs. Maria (Jackson) Clark and Mrs. Mary (Latta) Nassau. This school was finally transferred to Elongo, under the care of Rev. C. and Mrs. De Heer and Mrs. Reutlinger, on the occasion of the removal of Maluku (and eventually of Evangasimba) to the mainland at the Benita river. Ugobi had previously been consolidated with Elongo, the four Corisco stations being thus reduced to one. Corisco had been selected as a mission basis under two beliefs—(1) that its insular position would assure exemption from fever; (2) that missionary effort should be spent in carefully educating natives, who would then undertake the danger and exposure of carrying the gospel to the distant regions. Both of these were unrealized. The island was found to be quite as feverish as the mainland; the confinement of teaching was less healthful than the exercise of travel, even associated with exposure; and the chronic tribal quarrels made it impossible for our native agents to go any great distance from their own tribe. It was found that we could travel with advantage to our own health and with more safety from the hands of rude distant tribes than our native Christians could. It was therefore not discouragement or weakness that reduced the four Corisco stations to the present single one at Elongo.

The distinctive importance of Corisco is as a field for encouraging native self-support and self-reliance, the entire care of the district, church, school, etc., being placed in the hands of the native ordained minister, Rev. Mr. Ibia. That his efforts have not been as promptly successful as he or we could wish is due partly to many of the natives, like pampered babes, resenting the withdrawal of our white foreign aid, and therefore not responding to his efforts. Also, due to the divisive opposition of a German minister, who, dismissed by the Board, returned as an independent missionary, with schismatic operations of an insane character. Nevertheless, out of the ruin that has thus been burnt over, Mr. Ibia's energy may be able to conserve and build up what is good.

3. *The Benita district* was occupied in January, 1865, at Mbâde, at the mouth of the Benita river, 110 miles north of the equator. The dialect is the Kombe.

Salient names are Rev. George Paull, Rev. R. H. and Mrs. Nassau, Rev. S. H. and Mrs. Murphy, Miss Isabella A. Nassau, and Rev. C. and Mrs. De Heer, whose lives cover the sixteen years from 1865 to 1881. Associated with them are the names of Reutlinger, Kops, Schorsch, Menckel, and Misses Jones and Dewsnap. Rev. George Paull, the founder of Mbâde station, was a most noble character, with a rare combination of strength and amiability, of apostolic labor and deep spirituality. His zeal consumed him. He

lived in Africa but thirteen months, only three of which were spent at Benita. His work was carried on and enlarged by his immediate successors, Rev. Messrs. Nassau and Murphy. Mrs. Mary C. Nassau, with a spirit like that of George Paull, left a deep impress on the hearts of the heathen, and her hymn-book is ever on the lips of the native church. Mr. Murphy's energy called out the self-reliance of the native Christians. With his aid they broke the power of Ukuku Society, a most oppressive superstition, that held no native life of worth against its arbitrary orders, and that subjected even the lives of foreigners to frequent annoyance and actual danger. In 1869 a second station was built at Bolondo, two miles from Mbâde, in the mouth of the river. In that year also Mr. Reutlinger made an attempt to penetrate the interior by way of the Benita river, and partly overcame the opposition of the coast jealousy only to succumb to an attack of erysipelas.

Rev. J. De B. Kops, during his short stay in 1872, made a favorable impression as a thorough teacher and trainer of the advanced class of the Bolondo boys' school. After his return to America that school-station, and, indeed, much of the entire Benita work, ecclesiastical, educational, and financial, was carried on for several years by Miss I. A. Nassau, aided successively by Mr. Menkel, Miss Jones, Miss Dewsnap, and a native minister. Relief has lately come by the efficient hands of Rev. C. and Mrs. De Heer and Mrs. Reutlinger.

Mr. P. Menkel, a lay-missionary, has made himself useful as a Christian mechanic in erecting mission-houses and churches, and in the captaincy of the mission-schooner "Hudson."

The distinctive importance of Benita is the industry of its people and the missionary character of the native church. The Pauline fervor of George Paull flows on in the life of the Benita church; its members carry on five out-mission posts in their own district; have furnished from their number efficient elders for the Corisco and Gaboon churches; volunteered the first native assistants for the advance up the Ogove, and from it came all the three present licentiates of our Presbytery.

4. *The Ogove district* was occupied in 1874, sixty miles south of the equator, at Belambila, in the Ogove river, 200 miles up its course, by Rev. R. H. Nassau. In 1876 the station was removed down river to Kângwe Hill, at a point 165 miles up the river's course (but only ninety miles direct from the sea). In 1877 Miss Nassau was transferred from Bolondo to Kângwe; and since then have been added H. M. Bachelier, M.D., and Mrs. Bachelier, Mrs. J. M. Smith, Miss Dewsnap, and Mr. and Mrs. J. H. Reading.

Its location was in consistent pursuance of what has been ever the objective point of the mission, the interior. The failure to find

a path *via* either the Gaboon, the Muni (at Corisco), or the Benita, led to the attempt of the Ogove, whose entrance had recently been forced by trading steamers. This attempt was stimulated by the very general feeling in the home churches that, retaining in their integrity the three coast stations, our duty was unfulfilled unless an immediate advance was made interiorward. It has been successful to our best expectations.

In 1876 Count Pierre Savorgnan di Brazza, an Italian gentleman, lieutenant in the French navy, accompanied by MM. Marche and Ballay, carefully explored and surveyed for two years the Ogove to its sources. Near those sources he found in 1878 other streams, flowing south and east. He has recently, on a second journey, descended one of those streams, the Alima, and found that it flows into the great Kongo-Livingstone river, near Stanley Pool, thus proving a practicable route for our advance. This advance is promptly to be made, two recent graduates of Allegheny Seminary having just been appointed by the Board for that purpose.

#### 9. SUCCESSES OF SCHOOLS AND CHURCHES.

*On Corisco* is a church, organized in October, 1856, and now consisting of seventy-five members; a boys' and girls' school, and two out-stations where native Christian Bible-readers do work as exhorters and day-school teachers.

*At Benita* is a church organized in December, 1865, and now consisting of 139 members, and the Batanga church, organized in April, 1878, and now consisting of seventy-six members, and the Evuně, of thirty-one members; two stations, Bolondo and Mbâde, and a boys' and girls' school; also six out-stations, employing ten Bible-readers.

*At Gaboon* is a church existing from 1843 as a Congregational society, but in 1871 reorganized and received by the Presbytery of Corisco, and containing fifty-five members; two stations, Baraka and Nengenenge; a large girls' school, a boys' school, and one out-station on the Rëmbwe river.

*On the Ogove* is a church organized November, 1879, now with fourteen members; one station—Kângwe—with an admirably-conducted boys' and girls' school; and two out-stations.

#### 10. ENCOURAGEMENT.

Besides the schools and churches just enumerated, great encouragement is found—1. In the constant change of customs: *e. g.*, (1) witchcraft murders are less frequent, (2) houses and dress are more civilized. 2. Education is so sought for its own sake that some natives (particularly at Kângwe) are paying for it. 3. Increase of interest in civilization by the natives through the entire

mission-field. 4. The opened door to the interior. 5. Freedom for woman's work, there being nothing in the native ideas or customs to prevent a woman doing all that her time, capability, and strength may suggest in either village itineration, teaching of girls and women, or higher education of men. 6. The rapid increase in native licentiates and candidates for the ministry, making a stride to the necessary end of our work, *i. e.*, its assumption by native brethren. 7. A disposition to self-support, as shown by the remarkable movement of the Batanga people in building school-houses and a church with very little aid from the mission. 8. A general increase of respect for law—a remarkable instance of which is a commendable attempt of the Benita people to remedy the evils of the prevalent anarchy by setting up a government modelled on a limited monarchy, which, though imperfect, showed that the gospel had made an attempt toward civilization possible, and which, though weak, is better than nothing. 9. The interest, dating from Livingstone's death, in 1873, and Stanley's revelation of the Kongo in 1877, with which the entire world, through the eye of Commerce, Science, Philanthropy, and Religion, is turned to Africa. This is particularly so in the region of the Gaboon and Corisco mission, since the Ogove is proving to be an important river. Count de Brazza, under the auspices of the International African Association, is doing for the Ogove what H. M. Stanley, under the same society, is doing for the Kongo-Livingstone. The latter, with "a generously-equipped party of some twenty Europeans and two hundred Africans, is opening a road twenty feet wide on the north side of the Kongo (or Livingstone) river, and establishing 'rest-houses,' supplied with goods, provisions and medical stores, for traders, travellers and missionaries."

#### 11. PRESENT FORCE (1881).

**BENITA.** *Bolondo*—Rev. Cornelius De Heer and Mrs. De Heer and Mrs. Louise Reutlinger.

*Mbâde*—Mr. Peter Menkel and Mrs. Menkel.

**CORISCO.** *Elongo*—Rev. Ibia J'Ikëngë.

**GABOON COAST.** *Baraka*—Rev. William Walker; Mrs. Albert Bushnell; Rev. G. C. Campbell and Mrs. Campbell; Miss Lydia Jones; Miss Lydia B. Walker.

**GABOON RIVER.** *Nengenenge*—Rev. Arthur W. Marling and Mrs. Marling; Rev. Ntâkâ Truman.

**OGOVE RIVER.** *Kângwe*—Rev. R. H. Nassau, M.D., and Mrs. Nassau; H. M. Bacheler, M.D., and Mrs. Bacheler; Mr. J. H. Reading and Mrs. Reading.

**NEW MISSIONARIES FOR THE INTERIOR.**—Rev. W. H. Robinson; Rev. W. C. Gault and wife. **AT HOME.**—Miss I. A. Nassau.

### III. CLIMATE AND ILL HEALTH.

In regard to the dread that is largely felt towards missions in Africa, so often called the "white man's grave," it is just to say:

1. In so large a country as Africa, what might be true of one part would not necessarily be true of another given part. Statements are made as incorrectly on the point of health as they are on the point of heat. The average of heat during the year in the Gaboon and Corisco mission is  $80^{\circ}$  of Fahrenheit, and it never reaches above  $98^{\circ}$  in the shade. With the exception of the months of February and March, the nights are comfortably cool; and June, July, and August require coverings with blankets.

2. Admittedly, there has been great loss of white life on the west coast of Africa.

3. This has been largely of sailors and others engaged in commerce, many of whom live lives whose outrageous character, moral or hygienic, gives reason other than the climate for their deaths. And the fact of those unexplained deaths has operated unjustly against the country's reputation.

4. Certain parts, *e. g.*, Sierra Leone and also the Upper Guinea coasts, admittedly have been severe on even missionary life.

5. As the equator is approached, and south of the equator, health improves. The mortality in the Gaboon and Corisco mission has, therefore, been less than at Liberia and other points north.

6. The regrettedly numerous returns from the Gaboon and Corisco mission are not all due to ill health. Unfitness for the work, incompatibility, and difficulty about the support of children, are frequent causes.

7. Mental depression, due to the exceptionally painful social and moral isolations of African missions, made a soil in the physical state in which fever-seeds, not otherwise dangerous, became fatal. Positively, some of the earlier deaths were induced by an intense homesickness. The same thing has been observed by army surgeons in America.

8. All these causes operate less now than formerly. It is known better how to take care of health. Profit is made by the experience of others. Food supplies are better. Household arrangements are more healthful. Frequent mail communications, and the fresh, earnest support and practical sympathy, especially of the woman's foreign missionary societies, have bridged over the long distance between Africa and home-love, and made less painful and less depressing the isolations which are distinctive of an African missionary's life. The present good health of the members of the Gaboon and Corisco mission, and the length of residence there of seven of its members (four of whom are women), ranging from



thirty-nine to twelve years, are proof that life there is not only possible, but even healthful.

9. When all African missionaries, not only male but female, shall be given a medical education sufficient to make them practically watchful of hygienic duty, a visit to Africa will no longer be dreaded, and the malarial diseases incident to the pioneer opening of all new countries will largely disappear.

### MISSIONARIES IN WESTERN AFRICA, 1833-1881.

\* Died. † Colored. ‡ Transferred from American Board. Figures, Term of Service in the Field.

#### LIBERIA.

*Alward, Rev. Jonathan P.,	1839-1841	*James, Mr. V. B. R.,	1849-1868
Alward, Mrs.,	1840-1841	Jones, Mrs. M.,†	1880-
*Amos, Rev. James R.,†	1859-1864	Kennedy, Rev. Z.,†	1878.
*Amos, Rev. Thomas H.,†	1859-1869	Kennedy, Mrs.,†	1878.
*Barr, Rev. Joseph,	1832.	King, Mr. A.,†	1870-
Blyden, Rev. E. W.,†	1857-61; 1873-78	King, Mrs.,†	1870-
Blyden, Mrs.,†	1873-1878	*Laird, Rev. M.,	1833-1834
*Boeklen, Rev. Edward,	1866-1868	Laird, Mrs.,	1833-1834
*Canfield, Rev. Oren K.,	1839-1842	*McDonogh, Mr. W.,†	1842-1871
Canfield, Mrs.,	1840-1842	*Melville, Mr. F. A.,†	1856-1863
*Cloud, Rev. John,	1833.	*Miller, Rev. Abraham.†	1859-1865
Coke, Miss Louisa,†	1847-1848	Parsons, Mrs. Mary E.,†	1855.
Connelly, Rev. J. M.,	1844-1849	Pinney, Rev. J. B.,	1832-35; 1839-1840
*Deputie, Rev. J. M.,†	1869-1877	Priest, Rev. James M.,†	1843-
Deputie, Mrs.,†	1869-	*Priest, Mrs.,†	1843-1880
Deputie, Rev. R. A. M.	1870-	*Priest, Mr. J. R.,†	1879-1880
Diggs, Mrs. E. A.,†	1878-1881	Priest, Mrs.,†	1879-
*Dillon, Rev. T. E.,†	1865-1879	*Sawyer, Rev. Robert W.,	1840-1843
Dillon, Mrs.,†	1865-1879	Sawyer, Mrs.,	1841-1849
*Donnell, Rev. D. L.,†	1878-1879	*Strobel, Miss C.,	1850-1866
Donnell, Mrs. (Mrs. David)†	1880-1881	Temple, Mr. James,†	1833-1834
*Eden, Rev. James,†	1843-1847	Tytler, Mr. Ephraim,	1837-1839
Ellis, Rev. H. W.,†	1846-1851	Van Tyne, Miss C.,	1841-1844
*Erskine, Rev. H. W.,†	1848-1876	Waters, Mrs. S. E.,†	1876-
*Ferguson, Mr. D. C.,†	1863-1873	White, Mr. J.,	1855.
*Finley, Mr. F. J. C.,	1834-1835	White, Mrs.,	1855.
Flournoy, P.,†	1871-1876	*Williams, Rev. E. T.,	1856-1860
*Harrison, Rev. Simon,†	1854-1872	Wilson, Rev. David A.,	1850-1858
Harrison, Mrs.,†	1854-1872	Wilson, Mrs.,	1850-1858
*Herring, Rev. Amos,†	1854-1873	*Wilson, Rev. Thomas,†	1843-1846
Herring, Mrs.,†	1854-1873	Witherspoon, Mr. M. M.,†	1862-1863

#### GABOON AND CORISCO.

Bachelor, H. M. (M.D.),	1879-	Clark, Rev. W. H.,	1861-1869
Bachelor, Mrs.,	1879-	Clark, Mrs. (Miss M. M. Jackson, 1858-),	1861-1869
*Boughton, Miss S. J.,	1871-1873	*Clemens, Rev. William,	1853-1862
*†Bushnell, Rev. Albert,	1844-1879	*Clemens, Mrs.,	1853-1866
†Bushnell, Mrs.,	1852-	De Heer, Rev. Cornelius,	1855-
Campbell, Rev. G. C.,	1880-	*De Heer, Mrs.,	1855-1857
Campbell, Mrs.,	1880-		

De Heer, Mrs.,	1864-	Murphy, Rev. S. H., 1871-74; 1877-80
*Dewsnap, Miss S.,	1875-1881	Murphy, Mrs., 1871-1874
Gault, Rev. W. C.,	1881-	Nassau, Rev. R. H. (M.D.), 1861-
Gault, Mrs.,	1881-	*Nassau, Mrs. (Miss M. C.
Gillespie, Rev. S. L.,	1871-1874	Latta, 1860), 1862-1870
Gillespie, Mrs. (Miss M. B. White),	1873-1874	Nassau, Mrs., 1881-
Hendricks, Mrs. S. E.,	1873-1874	Nassau, Miss Isabella A., 1868-
Jones, Miss Lydia,	1872-	*Ogden, Rev. Thomas S., 1858-1861
Kaufman, Miss C.,	1855-1858	Ogden, Mrs., 1858-1861
Kops, Rev. J. C. de B.,	1871-1873	*Paull, Rev. George, 1863-1865
Kops, Mrs.,	1871-1873	Reading, Mr. J. H., 1875-77; 1880-
Loomis, Rev. C. (M.D.),	1859-1861	Reading, Mrs., 1875-77; 1880-
*Loomis, Mrs.,	1859-1861	*Rentlinger, Rev. S., 1866-1869
*Mackey Rev. James L.,	1849-1867	Rentlinger, Mrs. Louise, 1866-
*Mackey, Mrs.,	1849-1850	Robinson, Rev. W. H., 1881-
Mackey, Mrs. Isabel,	1851-1867	Schorsch, Rev. W., 1873-1876
*McQueen, Rev. George,	1852-1859	*Simpson, Rev. G. W., 1849.
McQueen, Mrs.,	1854-1865	*Simpson, Mrs., 1849.
Marling, Rev. A. W.,	1880-	Smith, Mrs. J. M. (Miss J. M. Lush, 1873-1876), 1876-1881
Marling, Mrs. (Miss J. Cameron, 1879-),	1881-	Taylor, G. W. (M.D.), 1873-1874
Menaul, Rev. John,	1868-1870	Walker, Rev. W., 1879-
Menaul, Mrs.,	1868-1870	Walker, Miss Lydia B., 1877-
Menkel, P.,	1873-	Williams, Rev. E. T., 1853-1854
Menkel, Mrs.,	1875-	*Williams, Mrs., 1853-1855

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., secretary of the Presbyterian Board of Foreign Missions.

### BOOKS OF REFERENCE.

The Heart of Africa. Dr. Schweinfurth.

Livingstone's Last Journal. \$2.50.

South Africa Missionary Travels. Rev. Dr. Livingstone.

Life's Labors in South Africa. Robert Moffat. 75 cents.

Through the Dark Continent. H. M. Stanley. \$10.00.

Zulu Land. Rev. Lewis Grout. \$1.50.

Expedition to the Zambesi and its Tributaries. Rev. Dr. Livingstone.

Western Africa. J. Leighton Wilson, D.D. \$1.25.

Four Years in Ashantee. Ramseyer and Kühne. \$1.75.

Gaboon Stories. Mrs. S. J. Preston. 80 cents.

George Paull of Benita. Samuel Wilson, D.D. \$1.10.

Story of Madagascar. John M. Mears, D.D. \$1.25.

Martyr Church of Madagascar. Rev. W. Ellis. \$1.50.

Africa from Herodotus to Livingstone. \$5.00.

Crowned in Palm Land. Rev. R. H. Nassau, M.D. \$1.00.

# HISTORICAL SKETCH

OF THE

# MISSIONS IN SYRIA,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

REV. WILLIAM A. HOLLIDAY.

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PUBLISHED BY THE

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1881.







# MISSIONS IN SYRIA.

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## THE LAND.

SYRIA is that Asiatic country at the eastern end of the Mediterranean. On the north it runs up to the Taurus mountains. On the east it stretches away to the Euphrates and the Arabian desert. On the south lies Arabia.\* The total length from north to south is some four hundred miles, and the area about sixty thousand square miles, or about one and a quarter times that of Pennsylvania.

Syria may be roughly described as a country of alternate depression and elevation. There are four main bands or strips. A narrow strip of plain skirts the Mediterranean. Next to this and parallel with the coast is a mountainous strip. In the north it is the Lebanon range, whose heights rise to ten thousand feet. In the south the continuation, with some interruption from lateral valleys, is the west Jordanic mountains, declining into the hill country of Judea. Thirdly, we have a belt or strip of lower level. In the north it is the valley of the Asy or Orontes. In the centre it is Cœle-Syria, or the hollow land. In the south it is the unique valley of the Jordan and chasm of the Dead Sea. Last of all is another elevated region, the mountains of Anti-Lebanon and the mountains of Moab and high table-lands east of the Jordan. With such variety of surface there must of course be great variety of climate. While there is tropical heat at some seasons on the coast and in the Jordan valley, Lebanon always wears a snowy crown and sends down ice-cold streams. Where water is not lacking, the fertile soil produces the fruits of earth in great variety even under the poor tillage it now receives. Wheat, barley, rice, durra, cotton, tobacco, grapes, olives, figs, dates, oranges and lemons are staples. The mulberry thrives, and makes the rearing of the silkworm and raising of silk an important industry. The cedar, the pine, the fir, once clothed the mountains. Buffaloes, camels, horses, great flocks of goats and sheep—among the latter that curious sort with broad and heavy tails—are the domestic animals. This land, even after centuries of misrule—it is part of the dominion of “the un-

\* It is perhaps well to note that this is not the Syria of the Old Testament, from which Phœnicia and Palestine were distinguished; but it coincides with the Roman province in the days of Paul, and is the Syria of the present day.

speakable Turk"—is still a rich, a fair, a goodly land, and its capabilities of a material kind are great indeed.

It scarcely need be said that Syria is a storied land. It figures largely in human history. Through it lies the great highway between Asia and Africa, which has been so often thronged by caravans of trade, so often trodden by hosts of war. Pharaohs that flourished before the days of Moses; Assyrian conquerors; the great Alexander; Pompey; Moslem hosts; crusaders; the French under Napoleon, and again in our own time; conflicting Egyptian and Turkish armies—are all in the procession that has moved over or carried upon the Syrian soil. More still, here was unrolled the ancient revelation of the true God. Patriarchs wandered here; this was in part the ancient territory of the chosen people. Prophet and apostle lived and labored here. Highest of all, here the life, the toils, the sorrows, the death, the rising again, of our Lord. Hence went out at the first the tidings of great joy, the word of life for all mankind.

#### THE PEOPLE.

Who and what are the inhabitants of this land? Estimates of the population of Syria vary widely. The lowest is one, the highest, two millions. There is really an uncertain and ever-changing element of considerable magnitude: we mean the wandering desert-tribes, who, to-day in Syria, to-morrow are far down in Arabia. The fixed population is in the cities, towns and villages. Damascus has 150,000 inhabitants, and in the plain around there are 140 villages, with a total population of 50,000 more. Aleppo has something less than 100,000; Hamah, over 40,000; Hums, 20,000; Tripoli, 16,000; Beirut, 70,000; Jaffa, 5000; Jerusalem, 25,000; Sidon, 7000.

As to races, there are said to be in Syria over 25,000 Jews. Those in Palestine—who constitute probably more than half—have come from other countries, whereas the Jewish element in Aleppo and Damascus is native there. There are a few Turks. There are fifty to sixty thousand Armenians, whose Church is one of the oldest Christian communities of the East; but, like all the rest, has more of the form than of the spirit of Christianity. These—Jews, Turks and Armenians—aside, the great bulk of the population of Syria is to be regarded as Arabs. There is substantially but one race; there is one prevalent language; there are, however, many divisions and sects.

The *Moslems* constitute the mass of the population. They are most numerous in the secondary towns and rural districts. They are of the orthodox faith, or Sunnites, and of course look to the sultan as not only their political but also their religious head. The



*Druses* are often counted as a Moslem sect. Their doctrines were long kept secret, but are now better known. Though the Druse superstition sprang, in the eleventh century, from Islamism, it has so far departed from it as not properly to be reckoned with it. The Druses seem indeed much more kindly disposed toward Christianity than toward Mohammedanism. They regard the English as their friends; yet they have been wrought upon by Turkish Mohammedan influences, and have taken arms against those bearing the Christian name, as in 1841, 1845, and notably in 1860. The Druses profess one God indefinable, incomprehensible and passionless. He has become incarnate in a succession of ten men, the last of whom was Hakim, caliph of Egypt, who was assassinated A. D. 1044. With that incarnation the door of mercy was closed; no converts are now to be made. Hakim will one day reappear and conquer the world. The transmigration of souls is held by the Druses. They have seven great commandments, one of which enjoins truth; but this holds among themselves only, and practically the Druses in this respect are sadly like the Cretans of old. They do not believe in prayer. It has been charged that in their secret assemblies they are guilty of the most nefarious practices; but the charge has not been sustained. There is among them a special class—the Oekals—who alone are initiated into the deeper mysteries of the faith. The Druses are a mountain people. Their territory embraces the western slopes of Lebanon and all the Anti-Lebanon. Their number is variously estimated, and perhaps the estimates are not all made from the same point of view. Some give fifty thousand; others not less than three times that number. Their political head, the Great Emir, lives at Deir el Kamar, near Beirut. The sheik of the Oekals is the religious head.

The *Nusairiyeh* are described by Dr. H. H. Jessup as a strange, wild, bloodthirsty race, numbering about two hundred thousand, who live to the north of Mount Lebanon, inhabiting the mountains that extend from Antioch to Tripoli. They keep their doctrines secret, and have signs of recognition, like a secret order. Women are not allowed to be initiated, and are meanly esteemed. Polygamy is common, and divorce occurs at the will of the man. Swearing and lying are universal.

We come now to the nominal Christians of Arab race and tongue. There are, first, the *Greeks*. They are called Greeks, although Arabs by race, simply on account of their religion. They are orthodox members of the Greek Church. They are under the patronage of Russia. They have a patriarch of Antioch and a number of bishops. There are some one hundred and fifty thousand of them.

The *Jacobites* are a small body of dissenters from the Greek

Church. They get their name from Jacobus, bishop of Edessa, who died A. D. 578.

The *Greek Catholics* are converts from the Greek Church to Romanism. They have, however, made few changes in passing over. Their worship is in their native Arabic. Their priests are allowed to marry. The sect embraces about fifty thousand souls, and includes many of the most enterprising and wealthy of the native Christians of Syria. They have had a patron in Austria.

The *Maronites* represent the ancient Syrian Church. They get their name from John Maro, monk, priest and patriarch, who died A. D. 707. Since the twelfth century they have been in close communion with the Latin Church, though adhering to the Oriental rite. Their service is conducted in the Syriac, a language not understood by the people. They are ignorant and bigoted. Their head is the patriarch of Antioch, whose residence is in the convent of Canobin. The Maronites number one hundred and fifty thousand, and dwell chiefly in Mount Lebanon. They cherish friendship for the French. These then are the sects—the orthodox of the Greek Church, the Jacobites, the Greek Catholics and the Maronites—that make up the so-called Christian element, the nominally Christian element, in the Arab population of Syria.

In respect of the relation to one another of these various elements, to some extent they are found forming separate communities. Thus the Druses are the exclusive population of about 120 towns and villages. So there are regions where Maronites alone are found. Sometimes, however, the various elements are mingled. In the north Druses are intermingled with Maronites, who also are a mountain people; in the south with Greeks. They share thus with the Christians the occupation of about 230 villages. This contact may at times do something to increase the spirit of toleration; at others it only gives greater occasion for bitterness and jealousy. Religious and political hatred and distrust would readily break out into violence if allowed. The conflict between Egypt and Turkey, ending in 1840, broke up peaceful relations that had long existed between Druses and Maronites, and since then there have been a number of "battle years."

#### MISSIONARY OPERATIONS IN SYRIA HITHERTO.

Our sketch of Protestant and American missionary work in Syria falls into two parts. The first extends from the beginning to the year 1870. The second embraces the period from 1870 to the present.

The history of American missions in Syria—and they are the principal ones there\*—begins with the appointment, in 1818, of

\* The Church [of England] Missionary Society, the London Jewish Mission,

Pliny Fisk and Levi Parsons as missionaries to Palestine. These are honored names. Though only a brief service was permitted to their wearers, and many years have passed since these rested from their labors, they are still fragrant. These zealous and devoted men were sent out by the American Board—at that time and for a number of years later the only agency for foreign evangelistic work available to American Presbyterians. Mr. Parsons arrived at Jerusalem February 17, 1821. He was the first Protestant missionary that ever resided there, and he began the work of distributing the Scriptures. It was not long, however, before the disturbing influence of the revolt in Greece, and of the effort of that country to secure its independence of Turkey, extended to Syria. Mr. Parsons thought it best to withdraw for a time. He did not live to return, as his death occurred in Egypt, February 10, 1822. Mr. Fisk reached Jerusalem in 1823, having been joined on the way by Jonas King, known afterward so long and so well by his evangelistic labors in Greece. The brethren preached and taught in Jerusalem, with various intervals of sojourn and travel in other parts of the land, until the spring of 1825. As the quiet of the region was disturbed by the acts of the pasha of Damascus, who had come with an armed force to collect tribute due him, the missionaries then withdrew. Mr. King left Syria shortly, and Mr. Fisk died. The station at Jerusalem was suspended for nearly nine years. Subsequent efforts to revive it were not successful, and in 1844 it was finally abandoned.

What larger experience only confirmed in respect of the disadvantages of Jerusalem as a mission centre, early began to be apparent. Hence as far back as 1823 a new point was chosen. This was Beirut. It is an ancient city on the Mediterranean coast, with a roadstead and small artificial harbor. It was the port of Damascus, distant fifty-seven miles, or by *diligence* fourteen hours. Now, however, it is the more important city of the two as respects commerce. To the east at no great distance, and stretching to north and south, is the range of Mount Lebanon. To the south is a beautiful and fertile plain. The city rises from the water's edge, and extends back upon a hill. It is well supplied with water. From a population of perhaps 15,000, in 1820, Beirut has increased to about 70,000. This is mainly Semitic, and comprises Druses, Maronites, Greeks (*i. e.*, as already explained, Arabs belonging to the Greek Church), Moslems, and Jews. The streets are wide, the houses lofty and spacious, the suburbs beautiful with

the Free Church of Scotland, the Irish Presbyterian Church, the Friends, and some German societies, as the Jerusalem Association of Berlin, the Crischna Mission, have representatives in the field. The chief activity is in school instruction.

gardens and trees. From the sea the aspect is more that of a European than an Oriental city.

The missionaries were Messrs. Bird and Goodell. They landed October 16, 1823. They occupied themselves with circulation of the Scriptures, which soon excited the opposition of the Papists, and called out the anathemas of the Maronite and Syrian patriarchs; with the preparation of useful books; and with the education of the young. Even in these its early stages the work was not without result. But it also was exposed to the incidents and consequences of that war which Greece waged for independence; and in the unsettled state of the whole East, Messrs. Bird, Goodell, and Smith—Eli Smith, who had joined the mission the year before—thought best to remove for a time, and retired to Malta in May, 1828.

The mission was reoccupied in May, 1830, by Mr. Bird and his wife. Mr. Smith returned later. The work was taken up again in the same forms. With the exception of another period of suspension—this was 1839–40—similar to the one just noted, it has been prosecuted ever since. The history of the mission pictures many vicissitudes and alternations. At one time the plague is feared. Then the cholera (1832) rages in Aleppo, Damascus and Acre, cuts off a third of the pilgrims from Beirut to Mecca, but does not enter Beirut itself. One while the land is agitated by wars whose causes are of external origin; or disturbed by political commotions in which hopes and fears connect with the attitude and action of the European powers; or troubled by local oppression and uprising; and again it is at peace. The letter of the law grows more favorable and tolerant. The spirit of Moslem magistrates and populace seems sometimes to be softening; and again there are outbreaks of bitter hate. New ground is entered upon, and new stations are formed; new enterprises are taken up in existing stations; new missionaries arrive. We become acquainted with the now household names of Thomson, Van Dyck, Calhoun, De Forest, Eddy, Bliss, Jessup, Post. "How happens it," said a man one day to Mr. Wheeler, of Harpoot, "that all the missionaries' wives are angels?" The angels were not monopolized by the mission upon the Euphrates. There were some of them, or, better yet, there were noble women, in Syria, drawn thither by love of Christ and pity for the degraded. They were teaching in schools; they were exhibiting the influence and power of Christianity in the home; they were accomplishing much for the elevation of their own sex in a land where it has been signally degraded. Sometimes the mission record is of death or of the removal of workers on account of failing health. Often there is earnest appeal for reinforcement. There are times of quiet and times of persecution.

There are seasons of great promise; and again there is need of faith and patience, as what seemed opportunities of expanded work and permanent growth vanish.\*

#### THE MISSION WORK IN ITS BRANCHES.

In seeking to gain intelligent and accurate knowledge of the history of the Syrian mission, we cannot do better than distinguish the main instrumentalities, and, fixing our attention upon them successively, follow each along the line of its operation. These, of course, are the same here as elsewhere: the press, the school, the pulpit.

#### THE PRESS, TRANSLATION, ETC.

The first printing in connection with the mission was done at Malta. The American Board had an establishment in full operation there as early as 1826. There were three presses, and fonts of type in several languages, Arabic included. In 1834 the Arabic portion of the establishment was transferred to Beirut. Mr. Smith was to have the charge. He bestowed much thought and labor upon the outfit. It soon became evident that the Arabic type used was not up to the standards of popular taste. Mr. Smith collected models of the most approved characters, and type was cast corresponding with these. The stock was replenished from time to time, and nothing remained lacking on the score of elegance. Mr. Smith himself for many years read the proof-sheets of nearly every work printed. He became one of the most accurate and finished Arabic scholars of his day.

Sometimes this mission press is idle for a little on account of lack of funds or of a printer, or that more attention may be devoted to other branches of the work; but in general it is active and fruitful. No government restriction or censorship seeks to impede. Its issues steadily grow in number, and comprise an increasing storehouse of truth. Previous to the transfer to Beirut three works had been issued in Arabic. One was "The Farewell Letter of Rev. Jonas King;" another was "Asaad Shidiak's Statement of his Conversion and Persecutions;" the third was Mr. Bird's "Reply to the Maronite Bishop of Beirut." Between 1836 and 1870 nearly sixty titles are enumerated. Among these were such works as the "Dairyman's Daughter," "Nevin's Thoughts on Popery," "Alexander's Evidences," "Edward's History of Redemption." There were many valuable works for school use and many tracts. The work of the press indicates a demand for its supplies; and the supply operates to increase the demand.

We are indebted to Syrian missionaries, if not to the mission

\* The aspect of mission work as related to the Druses in the period from 1835 to 1842 signally illustrates promise and disappointment.

press, for most excellent literary work in the service of biblical learning. Dr. Robinson's "Researches in Palestine"—still the great authority in its department—owes something to the labors of Dr. Eli Smith, who travelled with its author, and gave him the assistance of his Arabic scholarship. And Dr. Wm. M. Thomson was fitted by his life in Syria to write his work, no less useful than charming, "The Land and the Book." But the great glory of the mission is its translation of the Bible into Arabic. There existed numerous translations already both of Old Testament and New, some in print and some in manuscript. These, however, were of comparatively late date. They were in some cases made from other versions, as Syriac, Coptic, Latin, etc. The text of the translation used by the missionaries came from Rome. It offended the taste of the Arabs, fastidious as to correctness of language and elegance of style. There was need of a new version. Hence it was resolved to make a new translation into Arabic from the inspired originals.

The work was begun by Dr. Eli Smith, and long prosecuted by him. He had the aid of Mr. Bistany, a native scholar. When Dr. Smith died, eight years later—in 1857—he had put into Arabic more than three-quarters of the Bible. A small portion had received his final and exacting revision. A much larger was nearly ready for the press. Thus the work was well advanced. It was taken up by Dr. C. V. A. Van Dyck, connected with the mission since 1840, and recognized by all as possessing in high degree the necessary qualifications. He had the assistance also of the best native scholarship. The translation was finished in 1864, and the entire Bible printed in 1865. It was thus the work of sixteen years. It is praised as accurate and classical. It is now printed in New York, London and Beirut, in different sizes and in cheap and attractive form. Let us remember that this is a missionary achievement not for Syria alone: it is a work for all Mohammedan lands. Sixty millions speak Arabic as their native tongue. It is the sacred language of one hundred and seventy-five millions. They dwell from the western coast of Africa to the eastern coast of Asia. The Word of God "is on sale in Arabic in Jerusalem and Damascus, in Alexandria and Cairo, in Constantinople and Aleppo, in Mosul and Bagdad, in Teheran and Tabriz, in Delhi and Agra, in Calcutta and Bombay, in Shanghai, Canton and Peking, in Zanzibar and Khartoum, in Algiers and Tunis, in Liberia and Sierra Leone." This is America's gift to the Mohammedan world.

#### EDUCATION.

Education must enter largely into all missionary work. It has been especially prominent in the work in Syria. Schools were

begun in Beirut in 1824. At first the wives of the missionaries taught a class of six Arab children. Soon an Arab teacher was engaged. The pupils increased rapidly in number. In 1827 six hundred were in attendance on thirteen schools, one hundred being girls. The Romish ecclesiastics were very hostile to these schools. At first only reading and writing were taught. There was not then a demand for higher instruction, nor were there teachers qualified to give it. These common schools spread from Beirut into other parts of the land. They pushed into Mount Lebanon, into the interior, into the other cities of the coast. They did a good work, raising up a great body of readers and causing a demand for books, and preparing the way for higher schools. Many taught in them became converts. Thus by them Protestantism gained entrance and was advanced. And they had an important influence in rousing other sects to rivalry, and in diffusing knowledge and raising the standard of intelligence.

The missionaries introduced new notions about female education. It was part of the degradation of woman that it was thought unnecessary, or even dangerous, that she should be taught. The missionaries received girls into their families. By and by they were found in the common schools; then schools were opened for them. There was one in Beirut, in charge of Taunus el Haddad, one of the early converts of the mission. A boarding-school was begun at Beirut, and much attention subsequently given to it and great good accomplished by it. Ladies went out from America to take charge of it. Its scope was advanced with the advancing demands of its patrons. In 1866 a commodious and substantial edifice was erected for it, at a cost of about \$11,000.

About 1863 another boarding-school for girls was established, at Sidon, as a purely missionary institution, with a view to training teachers and helpers in the work. These efforts for female education have benefited the minds and hearts upon which they have wrought. They have done a larger and greater work in transforming and removing the prejudices of centuries.

In 1834 we find ten interesting young men receiving instruction from the missionaries in English and in science. Out of this grew a seminary for boys, suspended in 1842, but revived at Abeih in 1845, and placed under the care of Mr. Calhoun. It was meant to raise up teachers and pastors; but the end was not accomplished as fully as was hoped, although considerable classes were gathered, and these from many quarters. In 1850, for example, of nineteen pupils, four were Druses, three Greeks, four Maronites, four Greek Catholics, two Protestants, and one each Syrian and Armenian. Up to 1870 most of the teachers in the schools and religious instructors in the congregations were graduates of this institution.

For a time the Abeih seminary had a theological department. In 1869 a theological seminary was begun there. Dr. Jessup, from Beirut, and Mr. Eddy, from Sidon, were associated with Mr. Calhoun in the charge of it. There were seven students in the first class. They spent their vacation of five months in evangelistic work.

The time came when the need was felt for an institution of high order. The project for a Syrian Protestant college was discussed at a meeting of the mission in 1861, and the plan sketched. "The objects deemed essential were to enable natives to obtain in their own country, in their own language, and at a moderate cost, a thorough literary, scientific, and professional education; to found an institution which should be conducted on principles strictly evangelical, but not sectarian, with doors open to youth of every Oriental sect and nationality who would conform to its regulations, but so ordered that students, while elevated intellectually and spiritually, should not materially change their native customs. The hope was entertained that much of the instruction might at once be intrusted to pious and competent natives, and that ultimately the teaching could be left in the hands of those who had been raised up by the college itself." It was deemed best that the college should be independent of the Board of Missions. Still the connection with the mission could not but be close. "Missionary instruction created a demand for it; the plans and prayers and labors of missionaries established it; the friends of missions endowed it. Its aim and that of other missionary labor are one—the enlightenment and salvation of the Arabic-speaking race." Most of the money was raised in America. A plot of ground was purchased in the suburbs of Beirut, and buildings were begun. The college was opened in 1866, with a class of fourteen members. Dr. Daniel Bliss was president. A course of medical instruction was soon added to the academic.

#### CHURCHES, ETC.

"He commanded us to preach unto the people," said the apostles. The press and the school have their place; but the chief agency in spreading the kingdom must be the oral proclamation of the gospel of the kingdom. None will question this principle. It may happen, however, for a time in some communities that the way is not open for preaching on an extended scale. Much of the population may be not accessible by it. Hence the need of a preparatory work, in which attention is given chiefly to methods and agencies that are avowedly subordinate. This has been the state of affairs in Syria. The Moslems especially could not be reached by preaching. They would not listen to it. The most



that could be done for them was through the press and the school. Hence the prominence of these agencies in Syrian mission work.

Preaching, however, has by no means been neglected. At first much was informal, and partook of the nature of conversation and individual address. The missionaries admitted all comers to their family worship, and used it as a means of making known the truth. The early efforts were not in vain. In 1827 a little band of twenty converts had been gathered. It comprised several who long survived and since have been very useful in the service. One had a short course, and received the martyr's crown. Asaad Shidiak was a young educated Maronite, teacher of science and theology in one of their convents, and afterwards conductor of an Arabic school for boys in Beirut. There he became a convert to Protestant Christianity. The Maronite patriarch sent for him, and detained him in custody, trying all means to reclaim him. Asaad escaped, but was again taken. It became known that he was imprisoned and enchained in the convent of Canobin. Occasionally glimpses only could be had into his situation. He lingered out a few years of oppression and cruelty, maintaining his Christian profession to the last. His death is involved in obscurity, but is supposed to have occurred in 1830.

For many years the converts at Beirut were received into the mission church, which included the missionary families there. In 1848 the native Protestants of Beirut petitioned to be set off in a church by themselves. This was accordingly done. The next year this church had a membership of twenty-seven. Ten were from the Greek Church, four Greek Catholics, four Maronites, five Armenians, three Druses, and one a Jacobite. The testimony is that they were letting their light shine. Additions are reported from time to time. In 1869 a fine building, well located, provided with tower and bell, was completed. It was to serve both for the Anglo-American element and the native congregation.

In 1844 there was an interesting movement at Hasbeiya. This was a place of several thousand inhabitants, mainly Druses and Greeks, at the foot of Mount Hermon. A considerable body seceded from the Greek Church, declared themselves Protestants, and applied to the mission for instruction. Their motives were at first somewhat mixed; but the course of affairs showed a great deal of sincerity and earnestness. Native helpers were sent, and some of the missionaries themselves went thither. The Greek patriarch at Damascus became alarmed, and a troop of horsemen was sent to quarter themselves on the Protestant families. The Druses now interfered for the protection of the Protestants, and succeeded in checking persecution for a time. It subsequently broke out violently, and the victims were obliged to flee. We need

not follow the course of events further than to say that in the spring of 1847 the Protestants of Hasbeiya succeeded in laying their grievances before the sultan, and an order was issued that they be protected and no one allowed to disturb them in their meetings and worship. A church of sixteen members was formed in July, 1851, which increased to twenty-five the same year. Good testimony is given respecting it in the following years. Hasbeiya suffered greatly in the war of 1860. It was the scene of a terrible massacre by the Druses, and the Protestant house of worship was partially destroyed; but of more than one thousand persons murdered there and in the vicinity, only nine were Protestants. "It is," says Dr. Anderson, "a remarkable fact that, excepting perhaps in Damascus, no injury was offered to a missionary, and Protestants, when recognized as such, were generally safe."

We have interesting accounts of the rise and progress of the native churches at Sidon, at Tripoli, at Hums; but on these we cannot dwell. The general features are the same. The work begins, and then local persecution arises. As at Hums, the native brethren are stoned and beaten in the streets. As at Safeeta, in 1867, the whole Protestant community is arrested, released, driven into the wilderness, and their houses plundered. What Syrian converts, from Asaad Shidiak down, have been willing to endure, shows how genuine has been the work of grace in their hearts.

Though the missionaries gave special effort and attention to the raising up of a native ministry, they did not meet with corresponding success. In 1870 there were some forty assistants and teachers, but there were but two native ordained ministers.

It should be mentioned that native missionary societies were formed in the churches, and progress made in educating the congregations in the grace of giving.

#### RÉSUMÉ OF RESULTS.

There are many results of missionary work, most real, most important, which cannot be put into figures. Such are the removal of prejudice and the gaining of respect. Books, schools, churches, the lives of missionaries and of their converts, must through a series of years produce an effect upon the mind of any community. As the Christian religion comes to be understood, as its fruits are noted, there is more hope that it may be at last embraced. The fifty years' labor at which we have glanced accomplished much in this direction. Beyond this, however, there is much in the present case that is visible and tangible. The entire Bible has been translated. Many excellent works, educational and religious, have been published. Millions of pages have been printed and put in circulation. Many common schools have been established, in

which, among others, are many Moslem girls. There are boarding-schools for girls at Beirut and Sidon. There is a seminary for young men at Abeih, and a theological seminary there also. There is a Syrian Protestant college at Beirut. There are native churches at Beirut, Tripoli, Abeih, Sidon, Hasbeiya, Hums, Ain Zehaltah, Khiyan, Alma, with numerous Protestant communities and preaching-stations elsewhere. There are two hundred and forty-five communicants. The churches are being trained to benevolence and to self-support.

So much for the first period embraced in our sketch. In itself it probably comprises more points of interest than any subsequent period is likely to do. It includes foundation work that will never need to be done over again. It is parallel with political changes, in which the constant outcome is the decline of Turkish power and increase of European ascendancy. The future may have more abundant labors and more satisfying yield. It will not recount so many vicissitudes; its story will be more monotonous.

#### TRANSFER TO THE PRESBYTERIAN BOARD.

For the Presbyterian Church in the United States, however, the Syrian mission has since 1870 had a new and special interest, for in that year it was transferred by the American Board to our Church.

At the time of this transfer the mission comprised four stations, with the names of which we are already familiar. Beirut is the central, most important, and oldest. Its occupation, as we have seen, goes back to 1823. The missionaries are the Rev. Drs. Wm. M. Thomson (1833),\* C. V. A. Van Dyck (1840), Henry H. Jessup (1856), and their wives, and Miss Eliza D. Everett (1868). There is one out-station, one native teacher, and two other native helpers. At Abeih, ten miles south of Beirut and high up on the mountain side, occupied in 1843, are Rev. Messrs. Simeon H. Calhoun (1843) and William Bird (1853) and their wives. They are aided by five helpers there. Attached to Abeih are a dozen out-stations, at which the work is carried on by some twenty-five native workers, mostly teachers, but including one pastor and several preachers. Tripoli, on the coast, nearly forty miles north of Beirut, occupied in 1848, is the home of Rev. Samuel Jessup (1863) and wife. Here are seven out-stations and fourteen helpers. At Sidon, also on the coast and about twenty miles south of Beirut, occupied in 1851, are Rev. William W. Eddy (1852) and his wife and Rev. James S. Dennis (1869). Sidon has connected with it twelve out-stations and sixteen helpers, of whom five are preachers.

\* The figures after the names denote the year of joining the mission.

At this juncture the mission made a strong appeal for reinforcement. It represented that for years the number of missionaries had not been sufficient. Present stations were not adequately manned, and it was imperative that at least one new station be begun. It was not possible for our Board, with the means put at its disposal by the Church, to respond to this appeal as was to be wished. Two ladies, Misses Jackson and Loring, were sent out in the fall of 1870 as teachers. Rev. Oscar J. Hardin, Rev. Frank A. Wood and his wife, and Dr. G. B. Danforth, joined the mission the next year. Since then there have been additions and subtractions to the force from this country which it may be well to notice here once for all. Under the former head are Rev. G. F. Dale, Jr., and Miss Mary Kipp (1872), Rev. T. S. Pond and wife, Rev. F. W. March, and Miss H. M. Fisher (1873), Misses Lizzie Van Dyck and Harriet M. Eddy (1875), Misses Harriet La Grange, Amelia Thomson, and Mary M. Lyons (1876), Rev. Wm. K. Eddy (1878), Rev. W. S. Johnston and wife, Miss Emily S. Bird, Rev. C. W. Calhoun, M.D., Miss Susie H. Calhoun, Miss Fannie Cundall (1879). Per contra, Mrs. Thomson, after a residence of more than fifty years in Beirut, died there in 1873. Dr. Danforth died in 1875, Mr. Calhoun in 1876, and Mr. Wood in 1878. Mrs. Danforth, who was a daughter of Mr. Calhoun, has recently died. Dr. Thomson's long and faithful labors in connection with the mission, though not his services to biblical learning, were concluded in 1877. Mr. Johnston ceased to be a missionary of the Board in 1880. Failing health made necessary the return to this country of Misses Loring, Fisher, Kipp, and Lyons, after longer or shorter terms of service.

In the present period the mission has on the whole enjoyed a good degree of prosperity. The work has been affected by the financial troubles of our own country. Drought and blight, disease and famine, have prevailed, as in 1874. Hopes and fears were excited while the issue of the Russo-Turkish war was in doubt. Much of good was expected from the English protectorate over Syria, established by treaty in 1878. Little has been realized. It has even seemed as if in some localities Moslem hatred had become yet more embittered. The hostile sects have persecuted at times. Still the results of work in former years become more and more apparent. New modes of activity, such as the Sabbath-school, are brought into prominence; congregations grow in number, and listen with more intentness; the roll of communicants is more than tripled; and the Protestant name and influence count for more and more in the land.

THE PRESS, 1870-81.

This mighty agency has been in active operation. In the earlier

part of this period Dr. Van Dyck had supervision. Latterly Mr. Samuel Hallock has been superintendent. In 1871 a Bible-house was completed, which has much increased the commodiousness of the establishment. In 1872 a new press was added. In 1877 a considerable gift of material was received from the American Bible Society. The issues continue to be of the same character as heretofore. They include school and educational books, tracts, religious works, and Bibles. Orders for publications have come from China, India, and Africa. The "Westminster Lessons" are printed in Arabic. An Arabic newspaper is published. The total amount of printing from the beginning to the spring of 1880 was 197,065,417 pages. The number of copies of the Scriptures distributed in the year ending at that time was 10,501. The demand for reading increases. Several other Protestant presses have of late years been set up in Beirut.

#### EDUCATION, 1870-81.

In this department also much work has been done and progress made.

*Common Schools.*—Every such school supported by the mission is a representative of Protestantism in its community. With larger means at command the number might be much greater. In 1881 it has risen to ninety-one, with an attendance of about four thousand. Many of these are girls.

*The Abeih seminary* for young men has figured largely in the history. Mr. Calhoun, who had had charge of it almost ever since 1846, when it was begun, prepared a history of it in 1874. It had had three hundred and fifty students, drawn from different sects. One hundred and fifty of its graduates had been connected with mission work. Many were occupying important places as merchants, editors, translators, physicians. Three ordained pastors were among the number. Seventy of its pupils had made a profession of faith. Mr. Calhoun left the seminary in 1875, and Mr. Wood was transferred to Abeih and put in charge. In a little time it seemed that the work accomplished by this seminary might be done by the preparatory department of the Syrian Protestant College. In accordance with this view, the seminary was closed in 1877, though the number of pupils had never been so great.

In 1873 two new *high schools* were begun at Tripoli—one for boys and one for girls. The latter had thirty-four pupils at the end of its first term. With the present year it begins to take boarding pupils. In 1876 very desirable property was bought for school purposes in Tripoli at a cost of \$10,000. This sum came from the women's societies. The buildings, however, are not sufficient.

*The girls' seminary at Beirut* has been in vigorous operation. It has been during the whole time in charge of Miss Everett, assisted by different ladies. The support of it was assumed in 1872 by the women's societies at home. Its building is not large enough. Its patronage comes from all quarters. Thus in 1874 the boarding pupils included twenty-five Protestants, ten Greeks, twelve Catholics, three Maronites, three Jews, and one Moslem. The number of paying pupils has constantly increased. From time to time conversions occur; nor are these confined to those still in attendance. In 1878 eight of those received into the churches were former pupils of the Beirut school.

*The girls' school at Sidon* has had a somewhat different character. Its object has been mainly to raise up female helpers; and it receives as boarders Protestant girls only. These themselves perform the household work of the institution. This school also is supported by women's societies in America. A building was purchased in 1875. Misses Eddy and Nelson are in charge. In the last year of which we have the report there were forty-three boarding and from eighty to one hundred day pupils, of whom a majority were Moslems and Jews. Eighteen graduates of this institution are now teachers in different stations of the Syrian mission.

*The theological seminary at Abeih* graduated its first class in 1871. It numbered five, one of whom was a Druse convert. The next year this institution was suspended for want of a suitable class. It was reopened in 1873 at Beirut with four students. Mr. Dennis took charge, and has had it ever since. There has been a regular course, and also a shorter special one. Several of the missionaries give assistance in the instruction.

*The Syrian Protestant College*, which was just beginning its work as the present period opened, has continued to have a close, sympathetic, though not organic, connection with the mission. Of the first class, graduated in 1870, of five, four were confessors of Christ, and the other afterwards declared himself a Protestant. The new and fine buildings were occupied in 1873. In the next year an astronomical observatory was completed. Up to 1881 one hundred and twelve young men had graduated. The students have come from all sects, although Moslems and Jews have never been largely represented. Since 1879 the English language has been used as the medium of instruction. The medical department has been especially useful. Dr. Bliss continues to be president of the college. He is aided by a large staff of instructors. The Bible is taught, and the students are required to attend prayers.

#### CHURCHES, ETC., 1870-S1.

The Sabbath-school becomes an important instrument in this

period. The last report mentions seventy, with 2900 scholars. The native missionary societies continue at work. The benevolent contributions increase. They have reached for the last reported year the sum of \$1170. The gospel is now preached at five main stations and eighty-one out-stations. The total number of hearers is about 3000. The whole number of Protestants is rated at about 30,000.

In Beirut there seems to be steady advance. The old church prospers. A beautiful chapel, built by Mr. and Mrs. Henry Dale, of New York, was dedicated last December. In 1874 steps were taken toward opening a new place of worship. A lot in the eastern part of the city was secured, upon which a building has been erected. It was occupied in 1876. This second church was at first under the care of a native graduate of the theological seminary; but Dr. Dennis has since had it in charge. As there is service in the chapel of the college, there are thus three preaching places in Beirut.

In 1871 the first Moslem convert of the mission was baptized at Beirut. On the basis of missionary experience in Turkey and Syria, the opinion has come largely to prevail that the Moslem is impervious to Christian work. That opinion surely needs to be modified in view of results in India, where some of the best native Christians are converts from Islamism. But it must be admitted that there have been immense difficulties in the way of evangelizing the Mohammedans of the Turkish empire. The law long made it death for a Moslem to change his faith. In 1843 a young man was publicly beheaded in Constantinople on this account. This event was the starting-point of a series of diplomatic agitations, which culminated after the Crimean war in the issue of the Hatti Humaiyoun, the firman in which the sultan ordained religious liberty. But the letter of this charter has always been evaded. The Turks in general do not understand religious liberty in the same sense in which we do. Practically, freedom of conscience does not exist for converts from Mohammedanism. These abandon the faith of their fathers at their own peril. Were there no hindrances of this kind, there would remain Moslem pride and bigotry. In the Turkish empire the nominal Christians are in a state of subjection; and it is not often the case that the rulers accept the faith of the ruled. There have been special reasons why it has not been so here. There has been, it must be confessed, little to attract in the Christianity exhibited by the fossilized churches of the East. The Moslem's notions of Christianity have been derived from those whose doctrines are corrupt, whose worship is idolatrous, whose morals are debased. The very truth contained in the Moslem's system—its doctrine of the spirituality of God—

has been an obstacle to the progress of Protestantism, which he has supposed of a piece with the only Christianity of which he has known. No wonder, then, that little apparent progress has been made in the conversion of Moslems in Syria. The very explanation of the causes which have operated heretofore to produce this effect gives ground for hope as respects the future. As religious liberty comes to prevail, as the Mohammedan learns that pure Christianity is not idolatrous, and that true Christians are not immoral, he will not only be found showing "greater respect for Christians, their rights, their Bible, and their religion," but also forsaking his own false system, and embracing Christ, who is the power of God and the wisdom of God.

The churches at the other stations have in this period continued to exist. Some have known troublous times; but they have as a whole been prosperous. Large additions have been made to the number of communicants, mainly from the Greeks. A new station—Zahleh, nearly east from Beirut, but in the Bukaa or plain region, between Lebanon and Anti-Lebanon—was occupied in 1872. A church of eleven members was formed the next year, and a building completed in 1876. The whole number of communicants there now is 110. This youngest station has given the most rapid returns.

From the last report of our Board (1881) we give the following figures for the Syria mission:

Number of ordained missionaries, . . . . .	12
Number of female missionaries, . . . . .	19
Number of native pastors, . . . . .	4
Number of licensed preachers, . . . . .	23
Number of teachers, . . . . .	128
Number of communicants, . . . . .	877
Number of Sabbath-school scholars, . . . . .	2,885
Number of students in theological seminary, . . . . .	8
Number of students in female seminaries, . . . . .	192
Number of pupils in common schools, . . . . .	3,770
Number of Protestants, . . . . .	29,083

We read of a marvellous vision concerning the land where our Syria mission is planted. Waters go out from the house of God. They bring healing to its barren places, and life and beauty to its regions of desolation and death. The vision begins to be fulfilled.

#### MISSIONARIES, 1881.

BEIRUT.—Rev. Messrs. C. V. A. Van Dyck, D.D., M.D., H. H. Jessup, D.D., William W. Eddy, D.D., and James S. Dennis, D.D., and their wives; Rev. William M. Thomson, D.D., Miss Eliza D.



Everett, Miss E. Jackson, and Miss A. Thomson; Mr. Samuel Hallock, superintendent of the Press.

ABEIH.—Rev. Messrs. William Bird, Theodore S. Pond and wife; Mrs. Emily S. Calhoun, Miss Emily S. Bird, and Miss Susie H. Calhoun.

SIDON.—Rev. Messrs. William K. Eddy, George A. Ford, and Mrs. Mary P. Ford; Miss H. M. Eddy and Miss Bessie N. Nelson.

TRIPOLI.—Rev. Messrs. Samuel Jessup, Oscar J. Hardin, and their wives; Rev. C. W. Calhoun, M.D.; Miss Harriet La Grange and Miss Fannie Cundall.

ZAHLEH.—Rev. Messrs. Gerald F. Dale and Rev. Frederick W. March, and their wives.

#### FACULTY OF THE SYRIAN PROTESTANT COLLEGE.

Rev. Daniel Bliss, D.D., president; Rev. C. V. A. Van Dyck, M.D., D.D.; Rev. George E. Post, M.D.; Rev. D. Stuart Dodge, M.A.; Rev. John Wortabet, M.D.; Rev. Edwin R. Lewis, M.D.; Harvey Porter, B.A.; W. F. Stoutenburgh, B.A.; Walter S. Lewis, B.A.; with a corps of native tutors.

#### MISSIONARIES IN SYRIA, 1870-1881.

\* Died. † Transferred from the American Board. Figures, Term of Service in the Field.

Bird, Rev. W. M., †	1853-	Jackson, Miss Ellen.	1870-
Bird, Mrs.,	1853-	Jessup, Rev. H. H., †	1856-
Bird, Miss E.,	1879-	*Jessup, Mrs.,	1856.
*Calhoun, Rev. S. H., †	1843-1876	Jessup, Mrs.	
Calhoun, Mrs.,	1843-	Jessup, Rev. Samuel, †	1863-
Calhoun, C. W. (M.D.),	1879-	Jessup, Mrs.,	1863-
Calhoun, Miss S. H.,	1879-	Johnston, Rev. W. L.,	1879-1880
Cundall, Miss F.,	1879-	Johnston, Mrs.,	1879-1880
Dale, Rev. G. F.,	1872-	Kipp, Miss M.,	1872-1875
Dale, Mrs. (Miss M. Bliss),	1879-	La Grange, Miss H.,	1876-
*Danforth, G. B. (M.D.),	1871-1875	Loring, Miss S. B.,	1870-1873
*Danforth, Mrs.,	1871-1881	Lyons, Miss M. M.,	1877-1880
Dennis, Rev. James S., †	1867-	March, Rev. F. W.,	1873-
Dennis, Mrs.,	1872-	March, Mrs.,	1880-
Eddy, Rev. W. W., †	1852-	Pond, Rev. T. S.,	1873-
Eddy, Mrs.,	1852-	Pond, Mrs.,	1873-
Eddy, Rev. W. K.,	1878-	Thomson, Rev. W. M., †	1833-1877
Eddy, Miss H. M.,	1875-	*Thomson, Mrs.,	1833-1873
Everett, Miss E. D., †	1868-	Thomson, Miss A.,	1876-
Fisher, Miss H. M.,	1873-1875	Van Dyck, Rev. C. V. A., †	1840-
Ford, Mrs. M. P.,	1881-	Van Dyck, Mrs.,	1840-
Ford, Rev. G. A.,	1880-	Van Dyck, Miss L.,	1875-1879
Hardin, Rev. O. J.,	1871-	*Wood, Rev. F. A.,	1871-1878
Hardin, Mrs.,	1871-	Wood, Mrs.,	1871-1878

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., secretary of the Presbyterian Board of Foreign Missions.

## BOOKS OF REFERENCE.

- Bible Work in Bible Lands. Rev. I. Bird. \$1.50.  
 Five Years in Damascus. J. L. Porter, D.D., LL.D. \$3.75.  
 Romance of Missions, The. Maria A. West. \$2.50.  
 Syrian Home Life. H. H. Jessup, D.D. 90 cts.  
 Tent Life in the Holy Land. W. C. Prime. \$2.00.  
 Women of the Arabs, The. H. H. Jessup, D.D. \$2.00.  
 Dan to Beersheba. Newman. \$1.50.  
 The East: Egypt and the Holy Land. Spencer. \$2.00.  
 The Land and the Book. Thomson. 2 vols. \$5.00.  
 Van Lennep's Bible Lands. \$5.00.  
 Land of Israel. Tristram. \$8.00.  
 The Ride through Palestine. Rev. John W. Dulles, D.D.  
 \$2.00.  
 Stanley's Sinai and Palestine.  
 Robinson's Biblical Researches in Syria and Palestine. 3 vols.  
 Anderson's (Dr. Rufus) Missions of the American Board. Vol.  
 Oriental Churches.  
 Jessup's Mohammedan Missionary Problem.

# HISTORICAL SKETCH

OF THE

# MISSION IN PERSIA,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

REV. J. MILTON GREENE.

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PUBLISHED BY THE  
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1881.



## MISSION IN PERSIA.

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No better tonic can be found for Christian faith, nor a more effectual antidote to the various forms of rationalistic skepticism, than a careful study of Christian missions during the present century. Dr. Christlieb thus summarizes the work done: "At the beginning of the present century the number of male missionaries in the field, supported by the seven societies then existing, amounted to about 170, of whom about one hundred were connected with the Moravians alone. To-day there are employed by seventy different societies about 2400 ordained Europeans and Americans, hundreds of ordained native preachers, upward of 23,000 native assistants, catechists, evangelists, teachers, exclusive of the countless female missionary agents, private missionaries, lay helpers, colporteurs of the Bible societies in heathen lands, and the thousands of unpaid voluntary Sunday-school teachers. Eighty years ago, if I may venture an estimate, there were about 50,000 heathen converts under the care of the Protestants, not counting, of course, the government Christians in Ceylon, who quickly fell away. To-day the total number of converts from heathenism in our Protestant mission stations may be estimated certainly at no less than 1,650,000, and the year 1878 shows an increase of about 60,000 souls, a number greater than the gross total at the beginning of the century."

It would seem that such a statement made by such a man, and after most thorough study of the subject, should set the whole intelligent world at work to trace the rise and progress of this greatest and most successful of all our modern Christian enterprises. The grandeur of the field, the difficulties of the undertaking, the various and blessed results sought and realized, and the manifest fact that thus far the work has been, of necessity, mainly preparatory, cannot but excite admiration for the noble souls who have been its instruments, and gratitude to God for the impending harvest, only the first fruits of which have thus far been garnered.

It is our purpose in this sketch to trace the origin and growth of the PERSIA MISSION, noticing, I. The Country; II. The Government; III. The People; IV. What has been Done; V. The Outlook.

## I.—THE COUNTRY.

A peculiar fascination attaches to Persia because of its historic interest. Its very name suggests a host of associations that are familiar and most important in the annals of antiquity. It is notably a Bible land. To it belonged Cyrus the Great, Darius, his son Xerxes (the Ahasuerus of Ezra), Artaxerxes, Esther, Mordecai, and the wise men who were the first of the Gentile world to greet and worship the Messiah. When Assyria had led the Jews captive to Babylon, it was Persia that humbled that power and restored Judah to her native land. With her people the lost tribes mingled and coalesced. Of the former magnificence and splendor of this kingdom one may even now gain some faint impression by a visit to the wonderful ruins of Persepolis, "where neither the ravages of twenty centuries nor the avariciousness and indifference to the beautiful of an Alexander has been able to obliterate the vestiges of their former vastness, costliness and grandeur. A sight, merely, of those silent marble columns and immense slabs, whose carvings are so chaste and exquisite, fills one with amazement and awe." Beneath the surface of her territory, too, sleep the ruins of grand old Nineveh and Babylon, destined, no doubt, to yield to coming explorers many another precious secret of their ancient life, which shall be also a confirmation of the Scriptures.

Unlike most of our mission fields, Persia has no seaboard. It is from its location isolated, and must remain so until traversed by railways, an innovation which English capital and enterprise seem likely soon to effect. At present the nearest point that can be reached by rail is Tiflis, two hundred miles from the Persian border. Between the two rival empires of British India and the Russian possessions, on the highway between Europe and Asia, Persia sits entrenched. All the researches of history and science combine with the testimony of Scripture to point out this region as the cradle of our race, whence the multiplying sons of men went eastward and westward to people our world. The area of the modern kingdom, though only a fraction of the ancient empire, is still some eight hundred to one thousand miles square, and has a population of about eight million. The basin of Lake Oroomiah is a splendid region of country, being well watered, having a climate and soil hardly excelled by any spot upon the globe, and producing in perfection almost every product of the temperate zone. On the Persian Gulf it is low, sandy, and very hot. Along the Caspian Sea we have a region tropical in its fruits and verdure. Elsewhere the kingdom presents an immense plateau, with pure and bracing air, with mountains breaking up the surface in all directions, with

vales of beauty, prairies of arable land, and vast salt deserts. On the whole, it is a poor country, dry and thirsty, parched by the drought in summer and desolate in winter, uninviting to strangers, but passionately loved by the Persians. To them it is the land *par excellence*. A thousand bards chant its praises as "the land of the rose and the nightingale, the paradise of the earth."

## II.—THE GOVERNMENT.

This takes the form of an absolute monarchy. The king, who is called the *Shah*, is restrained by no constitutional or legal checks, and can even put to death any of his subjects at will. So, also, the governments of the twenty-five provinces into which the realm is divided, and the high officials of all classes, exercise almost absolute power; the shah being indifferent so long as he realizes his yearly revenue of about eight million dollars. Such a despotism, and the consequent insecurity of life and property, combined with the fact that the villages are owned for the most part by noblemen, who become responsible to the shah for the taxes, and who practice the most cruel extortions, furnish abundant explanation of the slow advancement made by the country, notwithstanding the intelligence and industry of the people. All offices are obtained by bribery, to which even the judges are studiously blind. These the poor and lowly ask in vain for justice. Torture is in general use as a means to extort testimony. Such barbarous punishments as the bastinado and mutilation of the body are regularly practiced. In a word, the government, instead of covering the people with the shield of its protection, and fostering among them all efforts at self-improvement, renders all thrift and elevation impossible, and shuts them up to a dreary monotony of degradation and misery. Says one of our missionary ladies, "The prime cause of all the wretchedness lies in the ignorant priesthood, and the government dead to everything except extortion. I don't think it possible for people at home to understand that there is no investment of capital in manufactures of any description, no forests, no mines of gold, silver, copper, iron, or coal, open and employing labor; no railroads to furnish employment, no turnpikes or public highways for vehicles, no public vehicles of any kind, no wagons, no canals, no shipping, no printing presses, no public charities nor private either, no poor-houses nor orphan asylums, or asylums of any kind, no hospitals; but all the widows and orphans, and old and blind and lame and dumb and insane, are turned into the streets."

## III.—THE PEOPLE.

It is interesting to remember that in the modern inhabitants of Persia, the direct descendants of the ancient Medes and Persians.

we have the original of the Japhetic stock. The Europeans and Hindoos have immigrated, but these have remained by the ancestral home. And so it is not strange that they pronounce the words "father," "mother," "brother," "daughter," in very much the same accents as we do. Physically, Persians are among the very noblest specimens of the human race—"manly and athletic, of full medium stature, fine forms, regular Caucasian features, complexion dark, hair abundant and black; well-formed head; eyes large, dark, lustrous; features regular and serious; beard flowing; a broad-breasted, large-limbed, handsome person, with carriage erect, dignified and graceful." Now, as in the days of Esther, they are fond of dress and show, being courtly also and polite, and even convivial; but, though "luxurious in their tastes, they are yet hardy and temperate, enduring privation with patience, living much in the open air, delighting in the horse and chase and abhorring the sea."

Intellectually, the Persians are quick of perception, fond of discussion, imaginative, with a fine memory, showing aptitude for the sciences and for the various mechanical arts. They are exceedingly shrewd and correct in their observation of men and things, hospitable to foreigners, by whose knowledge they seek to profit in genuine Yankee style, and among the higher classes, at least, a literary people, "speculative, marvellously acute and subtle in dialectics. They are a nation of poets and poetry-lovers. The minstrel in every village is often thronged with impassioned crowds. Modern Persia is in that state of culture that minstrel poetry is the passion of all classes, and quotations are ever falling from the lips of even the rudest peasants and shepherds."

As to the social condition of the mass of the people, much may be inferred from what has been said of the government. Their condition is one of serfdom. They are regarded as belonging to the soil, and when a village changes owners the people are transferred with it to a new master. Practically it is wellnigh impossible for a poor oppressed man to escape with his family from one village to another in the hope of bettering his condition. The extortions practiced are oftentimes pitiless. The serf-like tenant "is not permitted to furnish his own seed, but for the tillage and irrigation, teams, implements, harvesting and garnering, he receives one-third of the crop, often but a fourth, from which he is to pay his taxes and feed a set of hungry servants of the master, employed to oversee the ingathering of the crops. Often too the master takes up his abode for the summer in his village, laying the poor serfs under contribution to maintain himself and family, servants and horses." It is not strange that under such grinding tyranny famine should so often visit the land and sweep off the



people by tens of thousands. The only wonder is that a people thus downtrodden and crushed have preserved any traces of noble ambition, and have not long since yielded to utter discouragement and demoralization.

As to their houses, we are told that the average dwelling of the peasant "consists of a single apartment, built round with walls of earth and with earthen floor, while the roof is a mass of the same material supported by beams and pillars. The *tandour*, or oven, is a deep hole in the centre where all cooking is done, with dried manure for fuel: the acrid smoke fairly glistens on the walls. A hole above answers for chimney and window. In this one room all work, eat and sleep, usually three or four generations under a patriarchal system." Strange conditions these, surely, under which to foster intellectual life and poetical genius, and courtliness of manner!

But the darkest feature of their social life appears in the place and treatment generally accorded to the women. "Man is the tyrant and woman the drudge of all, doing the hardest work without sympathy or love, in the midst of frequent brawls, expecting beatings, and ready, when the opportunities offer, to return bitter oaths and revilings." Any traveller in this region will see that the wives and mothers and daughters are put upon the same level, for the most part, as beasts of burden. You can see them in the mountains carrying heavy loads upon their backs, with scarcely strength enough to drag one foot after another; while just behind them, mounted upon his ox or donkey, rides the brutal husband or father—here called "lord"—taking his ease and enjoying his pipe. Buffaloes and oxen are cared for with far more tenderness than wives, and have a money value far exceeding theirs. Girls are not considered as worth educating, but grow up in wild ignorance, having no higher ambition than to be married at an early age (twelve to fifteen) and to be the mothers of large families of sons. The language knows no such words as *home* and *wife*, but only *house* and *woman*. And to such ignorant, debased, grovelling creatures have been given for centuries the entire care and nurture of the Persian youth during all the formative and most important period of their lives. How truly man must be above the brute by nature, to retain any traces of the divine image despite such ancestral influence!

#### RELIGIONS OF PERSIA.

But if we would be intelligent as to the real causes of the physical and moral needs of this interesting people, we must glance at the *religions* of Persia. These are *four* in number.

1. *The faith of Zoroaster*.—This was the dominant religion of

Persia from very early times until the conquests of Mohammed, in 641 A. D. It carries us back to the time when the Japhetic race was still one family on the plains of Persia, before the Hindoo movement had begun to set up Veda worship in the East, and before the various tribes which peopled Europe had started on their westward course. One may well feel an intense desire to know what was the faith of that early day, when the ancestors of so many mighty and distant nations still formed but one family and spoke one language. Says Dr. J. H. Shedd, to whom we are indebted for much in this sketch, "there is much to show that it was the worship of the one living and true God. Such are the breathings of the earliest hymns of the Zendavesta, and such all the oldest religious monuments of the Persians attest. The high priest and sage of this religion was called *zarathrusta*, a word taken by the Greeks and Romans to be a proper name, and changed to Zoroaster. This purest form of worship was gradually corrupted. A dualism grew up which gave to an evil principle a part of the powers of deity; worship of fire and the heavenly bodies followed. The occult sciences of the magi and the corrupt mysteries of Babylon were grafted on, so that the religion of the Persians in the time of Cyrus and Esther was different from the original. It was an intermixture of idolatry with the worship of the God of heaven. Still, the Persian faith was the purest found outside of divine revelation. As the Hebrew among the Semitic races, the Persian among the Japhetic, alone was found faithful in keeping the Creator above the creature. It distinguished the evil from the good, and referred the origin of evil to a wicked spiritual enemy. The war waged against this evil was real, earnest, unceasing, and to result in victory. It predicted that a Saviour should come at last to abolish death and raise the dead. And it is instructive to observe how this fidelity, though so imperfect, was acknowledged of Jehovah. The prophets are commissioned to utter denunciation, captivity, desolation or complete destruction upon Egypt, Tyre, Syria, Nineveh, Babylon and the smaller nations surrounding Palestine. Persia is a marked exception. Two hundred years before the event, the Lord predicted the birth of Cyrus by name, calling him His anointed, shepherd, servant (Isaiah 41: 25-28 and 44: 28). He was raised up to be the deliverer of the Jews, to subdue their oppressors, to restore them to their native land, 'saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.' Cyrus fully acknowledged his commission in the edict 2 Chron. 36: 23—'Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and hath charged me to build him a house in Jerusalem, which is in Judah.' God counted the Monotheistic Persians as

most worthy to rebuild his temple and befriend his people; and while all the other nationalities of Bible times have lost their existence, the finger of the Lord hath traced the bounds of Persia and preserved the nation and the race."

This hoary system continued to be the ruling faith of Persia until, about 630 A. D., the Persian emperor was bidden by "the camel-driver of Mecca" to renounce his ancestral religion and embrace the faith of the one true God, whose prophet Mohammed declared himself to be. The monarch, justly indignant, scorned the message and drove the messengers from his presence; but ere ten years had passed, the fiery hordes of Arabia had driven the king from his throne, and within ten centuries the Mohammedan religion had displaced in Persia the honored faith of Zarathrusta. The only adherents of the system now left are some five thousand souls in Yezd, a city of Persia, and one hundred thousand Parsees in Bombay.

2. *Mohammedanism*.—This is the faith which for more than a thousand years has swayed and cursed the millions of Persia. It has existed under two forms—as the orthodox or *Sunnee* system until 1492 A. D., and since that time as the heterodox or *Sheah* system, the peculiarity of which is that it regards Ali, the son-in-law and cousin of Mohammed, as having been the only proper heir and successor of the prophet, instead of Abubeker, Omar and Osman, who are regarded by the *Sunnecs* as the rightful vicars of the prophet. It is wonderful with what devotion and even fanaticism the Persian Mohammedans have championed the cause of the long-dead son-in-law. He is the centre of their system and the life of their creed. In their call to prayer they say "Mohammed is the prophet of God, and Ali the vicar of God." This breach from the regular faith, now cherished for four hundred years, has produced much contention between the Turks and the Persians, and is likely to be a fruitful cause of fresh quarrels in the years to come. The situation suggests to Dr. Shedd's mind the remark that "*Persia is the weak point of Mohammedanism,*" for the following reasons: (1) Because the Persians themselves are sectaries—not the defenders of the orthodox faith, as are the Turks, Arabs and Tartars, but the enemies of it. They turn for sympathy and aid to Christians rather than to their rival sect; and, being branded as heretics by the *Sunnecs*, they are more accessible to the Christian missionary than other Moslems. (2) As a people, the Persians are more liberal and tolerant than the other Mohammedan nations. Practically there is more religious liberty to-day in Persia than in Turkey, notwithstanding the pressure brought to bear upon the latter country by Christian nations. It is an almost unheard-of thing for an Arab or a Turk to discuss his religion with a Chris-

tian; but the Persian invites it and enjoys it, and will listen patiently to all you can allege with reason against his religion or in behalf of your own, where he is not in dread of the mullah or priest. And the government, while nominally pledged to support Mohammedanism, yet so far shares this spirit of toleration as to wink at irregularities in its subjects. (3) It must be remembered that in Persia the Moslem system is divided against itself more than in any other land. The people originally received it under compulsion, at the hands of their conquerors, and with a vigorous protest; and they have never been content under it. New heretical sects arise from time to time, which are as fierce in their opposition to each other as though they were adherents of entirely different systems. During the last thirty years the whole body of Moslems has been convulsed by the new religion of the *Bâb*, and immense numbers are adherents of a mystical faith which antedates the introduction of Islamism. Writing under date of January, 1881, Dr. Shedd says, "The moon just past was the Moslem month of Moharrem. The first ten days of this month are devoted to the Persian passion play, the tragedy of Hussein. It is the fanatical season of the *Sheahs*. It was inevitable, in such a war of religious sects, that the worst passions should be roused. Sheahs were killing Sunnees, and Sunnees, Sheahs, as if either party were wild beasts. The Sunnees were all driven out of the country or killed, except a few who changed their form of faith." And (4) we need to add to these considerations only one other to demonstrate the weakness of Mohammedanism in Persia. This is the utter failure of the system, during all these twelve hundred years, to do anything for the people except to curse them. It offers no solace for life's woes; it knows no sympathy or charity. Its priesthood are vile and profligate and rapacious. It knows no God except a metaphysical conception, cold and lifeless. It denies the Trinity, the Bible, the incarnation, and fosters directly formalism, self-righteousness and pride. It knows no heaven except an abode of the grossest sensual pleasures, and represents hell as consisting of the most exaggerated material tortures. Thus it has simply oppressed and degraded the people, so that they are open to discreet missionary effort beyond any other Moslem population, and results have been realized from the limited work done among them, altogether beyond expectation. It should be added that while the mass of the people in Persia proper are Mohammedans of the Sheah sect, there are in the mission field, which extends somewhat into Turkey on the west, over a million of Koords and Moslems who speak the Koordish and Turkish dialects, and belong to the Sunnee sect of Moslems.

3. *The Nestorians*.—These are an ancient Christian sect who take their name from Nestorius, a patriarch of the fifth century,

and who followed him in rejecting the statement that "Mary was the mother of God," going so far in this direction as to teach a double personality in the Lord Jesus Christ. Originally they dwelt for the most part in the north of Persia, and were far more numerous than now; but the bloody Tamerlane, in the fourteenth century, rushed down from Tartary upon them with his ruthless hordes, and nearly annihilated them. Their churches were demolished, their sacred books and literature destroyed, the rivers ran red with their blood, and only a remnant of them were spared. These escaped to the fastnesses of the Koordish mountains, where they dwelt among the wild tribes, built their rude churches and worshipped after the manner of their fathers. Later, many of them ventured down upon the plains of Persia, where they have since lived, remaining, when practicable, in villages by themselves, but sometimes obliged to mingle with the Mohammedans and to accept a position of inferiority to these. After such persecutions, with their literature all destroyed, and their few remaining books in manuscript, and these written in the ancient Syriac tongue—a dead language which only their priests and deacons can read—this old Church has yet maintained the primitive faith in far greater purity than any other Oriental Church. They have clung to their Bibles with a desperate tenacity, and reverence them as the very Word of God. They tolerate no pictures or images, no crucifixes or confessionals, or worshipping of the Host; but the masses of the people are very ignorant and degraded and superstitious, leaving the care of their souls for the most part to the priests, and having no just conception of the character and work of Jesus Christ. They look upon His ministry simply as that of a *teacher*, and see in His tragic death only a martyr's end. These number about one hundred and fifty thousand in all. A few of them have gone to Russia; about thirty thousand of them dwell in the plain of Orooniah, while the rest inhabit the Koordish mountains or extend westward into the valley of the Tigris. The Church of Rome has been unremitting in her efforts to proselyte the Nestorians, and has been so far successful as to have gained over some fifty thousand—who, however, refuse to receive the Latin language or liturgy, will not accept the celibacy of the clergy, and since the Vatican Council, have come to an open rupture with the papal power.\*

4. *The Armenians.*—Like the Nestorians, the Armenians are an

\* It is an interesting fact that this ancient church was, at least in the eighth century, a missionary church with widely extended influence. In China in the province of Shensi some years since a tablet was discovered which gives a brief history of the coming of Nestorian missionaries to China, and their favorable reception by the emperor. For several centuries their influence continued, but "persecutions and dynastic changes weakened the church, and it finally became extinct."

ancient Christian sect, and in several districts are mingled with them. They number about sixty thousand, and are found, for the most part, in ancient Armenia, with Tabriz as their centre. Mr. Eli Smith, in his "Researches," concludes that as the Christian Church had become corrupt in the fourth century, and was content with a mere profession of certain theological dogmas and with a round of ceremonial observances, so the Armenian Church, being converted at that time to the forms of Christianity, has adhered to these ever since, knowing almost nothing of vital religion. "They adhere to the seven sacraments of the Romish Church, perform baptism by trine immersion, believe in the mediation of saints, the adoration of images, and transubstantiation, and administer the holy communion in both kinds, to laymen. They deny purgatorial penance, and yet think the prayers of the pious will help the souls of the departed." Their name and some remnant of their ancient faith survives, but their ignorance and superstition and spiritual darkness are almost incredible. Even the priests can scarcely mumble through the appointed prayers in the dead language, and cannot translate a single word. They are very much in the state of the Nestorians, when first made known to the Christian world, a generation ago—socially and morally corrupt, having a religion of mere formalism, a system of fasts and ceremonies, knowing nothing of the Bible itself, practically thinking of Christ as the Jews of the East do of Moses, or the Moslems do of Mohammed, as *their* prophet. Surrounded by Mohammedanism, they have imbibed much of its spirit and morals, and concubinage, and marriage for a limited season, are not unknown."

5. *The Jews*.—About fifty thousand of these, remnants of both the Assyrian and Babylonian captivities, are found in more than one hundred towns and villages between the Tigris and the Caspian.

#### IV.—WHAT HAS BEEN DONE.

So much with reference to the people seemed necessary in order to an intelligent view of the missionary work which has been accomplished. As is true of nearly all Eastern lands, the Romish Church was first in the field, their efforts dating back even to the fourteenth century, when they were rivals of the Nestorians in seeking the favor of the Grand Mogul. Later on, they expended no little effort to proselyte the Armenians, but a very small church in Ispahan is the only existing result of those centuries of labor.

Modern Protestant missions date from 1811, when Henry Martyn, passing from India, took up his abode in Persia, and spent about eleven months in Shiraz. Here he gave bold and frequent testimony to Christ before the Mohammedans, and even the bigoted Mullahs, and labored incessantly upon a translation of the New

Testament and Psalms, which he completed in about ten months, and then dedicated his arduous labors to the Master and His cause, in the following prayer: "Now may the Spirit who gave the word, and called me, I trust, to be an interpreter of it, graciously and powerfully apply it to the hearts of sinners, even to the gathering an elect people from among the long-estranged Persians." One year after entering Persia, this great and good man left Shiraz and proceeded to the king's camp near Ispahan, to lay before him the translation he had made. Most thrilling is the story of that interview, when he was called to a severer trial of his faith than at any previous time. Several of the most intemperate Mullahs set themselves against him, and contended with him in the presence of the prime minister of the kingdom. Then it was demanded of him that he deny the Saviour who had bought him with His blood; but he witnessed a good confession, "and fearlessly acknowledged Jesus as his Lord." Let him tell us the story in his own words: "June 12th, I attended the vizier's levee, when there was a most intemperate and clamorous controversy kept up for an hour or two, eight or ten on one side and I on the other. The vizier, who set us going at first, joined in it latterly, and said, 'You had better say God is God, and Mohammed is the prophet of God.' I said 'God is God,' but added, instead of 'Mohammed is the prophet of God,' 'and Jesus is the Son of God.' They had no sooner heard this, which I had avoided bringing forward until then, than they all exclaimed in contempt and anger, 'He is neither born nor begets,' and rose up as if they would have torn me in pieces. One of them said, 'What will you say when your tongue is burnt out for this blasphemy?' One of them felt for me a little, and tried to soften the severity of this speech. My book, which I had brought expecting to present it to the king, lay before Mirza Shufi. As they all arose up, after him, to go, some to the king and some away, I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt. Thus I walked away alone, to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, thought I, but bearing testimony to Jesus. I thought over these things in prayer, and found that peace which Christ hath promised to His disciples."

The next European laborer in this field was the Rev. C. G. Pfander, a German, whose brethren had a flourishing mission in Shoosha, Georgia. He visited Persia in 1829 and sojourned there at intervals, leaving, as his most important work, a large controversial book called the "Balance of Truth," which exhibited the comparative evidences of Mohammedanism and Christianity, and

showed the great preponderance of the latter. This book, with several other treatises on the Mohammedan controversy, is still doing a good work among the skeptical Moslems.

Then came, in 1833, Rev. Frederick Haas, another German missionary, who located at Tabriz, in northwest Persia. He was soon followed by other brethren from the German missions in Georgia, which had been broken up by the intolerance of the czar. Could these brethren have been sustained, they would have done a blessed pioneer work for Persia; but unscrupulous bigotry held sway and created embarrassments in the city, so that they were recalled by their society in Basle, after four years of labor.

In July, 1838, Rev. William Glen, D.D., a Scottish missionary, entered the field. He had already spent many years in Astrachan, Russia, on a translation of the Old Testament into the Persian language. This work he completed in 1847, and, combining his translation with that of Henry Martyn, he returned to Scotland to superintend the printing of them, and at the age of seventy went back to Persia to aid in circulating the Scriptures thus prepared. These two men will ever be held in grateful remembrance for their labors in giving the Bible to the millions of central Asia.

The only other European missionary who labored in Persia was the Rev. Robert Bruce, who in 1869 spent several months in Teheran, where he found a field of great promise; but the Church Missionary Society, owing to the pressure of other fields, could not sustain his work, and thus, in the providence of God, Persia has been left to look to the American churches alone for the gospel she so much needs.

Tracing now the history of American missions in Persia, we find that, in 1829, Rev. Messrs. Smith and Dwight were sent by the American Board of Commissioners for Foreign Missions, to explore the regions of northwest Persia. The result was that their hearts were especially drawn out toward the oppressed Nestorians on the plain about Lake Oroomiah, and on their representations the American Board determined to establish a mission in Persia with special reference to the Nestorians; and so for many years this mission was known, not as the "Persian Mission," but as "The Nestorian Mission." In 1833, Justin Perkins, a tutor in Amherst College, was appointed the first missionary, and sailed, with his wife, in September of that year. About a year later they reached Tabriz, and in 1835 were joined by Dr. and Mrs. Grant.

#### OROOMIAH.

This little company formally occupied Oroomiah as a station Nov. 20, 1835, and soon proved themselves to be possessed of strong faith and unquenchable zeal. The career of Dr. Grant was cut off in a



few years by death ; but Dr. Perkins was spared to labor with great vigor and usefulness for thirty-six years. The instructions given to these pioneer workers mentioned, among other objects to be kept in view, the two following : (1) " To convince the people that they came among them with no design to take away their religious privileges, nor to subject them to any foreign ecclesiastical power ;" (2) " To enable the Nestorian Church through the grace of God to exert a commanding influence in the spiritual regeneration of Asia."

Having obtained as a teacher Mar Yohanan, one of the most intelligent of the Nestorian bishops, Mr. Perkins gave himself to the study of the common language ; and when this had been mastered to some extent, the first formal work was undertaken—that of reducing this language to writing (which had never yet been done), and the preparation of a series of cards. As to the obstacles which presented themselves to these brethren, Dr. Perkins wrote : " Can these bones live ? was the inquiry which the painful spectacle itself prompted from us, and to which the promised breath of Jehovah to breathe upon those slain and cause them to live, could alone furnish a comforting answer. The life and the power of Christianity had departed ; scarcely a symptom of spiritual vitality remained. Of the meaning of regeneration even their most intelligent ecclesiastics seemed to know little or nothing." Only a barren round of rites and ceremonies remained, a mere shell of the former spiritual substance. The oppression under which the people languished was another serious obstacle. For centuries they had been treated as serfs, being called by the Moslems unclean infidels and dogs, and subject to cruel outrage and extortion, with no means of redress or relief. Even their children, as well as their property, had been taken from them at times, and no rights were recognized as belonging to them which their superiors were bound to respect. Commerce was forbidden, and only a few of the mechanical arts were allowed to them. Their social and political condition can be inferred from the fact that " a decent garment on a Nestorian was safe only as it had an outward covering of rags to hide it." Other hindrances were found in the low moral state of the people, in the prevalence of falsehood, deceit, Sabbath-breaking, profanity, obscenity, intemperance, and kindred vices. Add to these considerations the scattered condition of the people, the violent oppression of the Nestorian priesthood, and the blind bigotry of ignorant superstition, and we can form some idea of the barriers which had to be surmounted by these pioneer brethren. To effect any change in the political and social condition of the people directly, was not their province, even had it been in their power. The only course before them was to take the people as they found them and employ

such educational and moral influences as might prove practicable by way of enlightening their minds and renewing their carnal natures, and thus lifting them up into the region of divine light and liberty.

As has been said, the original design of the mission had special reference to the Nestorians; but it was impossible rigidly to exclude all others, and hence we find at once that Dr. Grant's medical skill so impressed and attracted all classes that Moslems as well as Nestorians began to throng his door, and opportunity was thus given to dispense, guardedly, the word of life. His patients often came from very great distances, and his valuable services, given gratuitously, were heralded far and wide, and did very much to gain a favorable reception for the missionaries and to give security to the mission.

The first school was opened in January, 1836, in a cellar, with seven small boys in attendance. On the next day there were seventeen. That school was the germ of the Oroomiah college, which has since sent forth scores of devout and scholarly preachers and teachers among the people. During the last year (1880) the students in attendance have numbered fifty-three, thirty-six of these being communicants.

About two years later Mrs. Grant gathered a few little girls as the beginning of a female school, which has also increased to the proportions of a seminary, with an attendance, in 1880, of over fifty students, nearly all of whom are followers of Christ. Thus, year by year, educated, refined and godly women have been sent out from this school, scores and hundreds of whom are still living, and laboring faithfully to elevate their sex and honor the Master. During the first year of the missionary residence three village schools were opened, and in less than ten years over seventy such schools were established, while the report of the mission for 1880 shows an attendance on the common schools of 1777, and a total attendance on the schools connected with this station of 1944.

Thus from the outset education was wisely employed as one of the chief auxiliaries, but only as such. The preaching of the Word was from the first regarded as of prime importance, and was immediately instituted, the missionaries preaching at first in their own dwellings, or in the homes of the people, or in schoolhouses, until after a while the Nestorian churches were opened to them, and they were permitted to declare to these ancient but degenerate believers the pure gospel of the Son of God.

It was very soon found necessary to supply a religious literature, and in 1837 a printing press was sent to the mission by the Board; but it proved too unwieldy to be taken over the mountains, and was sent from Trebizond back to Constantinople. But two years later,

the invention of man had provided a press which could be taken to pieces, and one of these, in charge of Mr. Edward Breath, a printer, was at once sent to Oroomiah, and was regarded with great interest and wonder by the people. The Scriptures were now so far translated into the Syriac of the Nestorians that portions were at once struck off. "Some of the ablest of the Nestorian clergy had aided in the translation, and the contents of their rare ancient manuscripts were now given back to them in a language which all could understand. They stood in mute astonishment and rapture to see their language in print; and as soon as they could speak, the exclamation was, 'It is time to give glory to God, since printing is begun among our people.'" Besides the Bible, which has been issued in many forms, numerous works, such as "The Pilgrim's Progress," "The Saint's Rest," "Rise and Progress of Religion in the Soul," church history, hymn-books, geographies, theological lectures, &c., have been given to the people. For many years a monthly periodical called "Rays of Light" has been published, containing the several departments of religion, education, science, missionary intelligence, &c.

The force of laborers was increased at intervals by devoted and able men and women, the most of whom have now rested from their labors; but, being dead, they yet speak—not only in the seed sown by them, which is still bearing fruit, but in the memories and records of their devotion gratefully cherished by the Church at home.

Up to the transfer of the mission in 1871 to the Presbyterian Board, there had been connected with it nineteen missionaries, three physicians, one printer, and seven unmarried ladies. Among these were the now sainted names of Perkins, Grant, Rhea and Coan, Miss Fiske and others, whose prayers and tears and sacrifices to save the millions of Persia proved them true heroes of faith, and still survive as a mighty stimulus to missionary zeal in the hearts of all who know of them.

As it was not the intention of the missionaries to organize new churches, the effect of their preaching and influence could not for a long time be known; but they labored on in faith and prayer, teaching and guiding those whom they were able to influence, seeing prejudice softened, Christian civilization respected, the Bible prized, schools increasingly attended, and education sought for both sexes. All went on well in these directions until the year 1844, when Dr. Grant died, who had been a great power among the mountain Nestorians. It was found necessary also at this time to change the policy of the first missionaries and to cease to employ the Nestorian bishops as secular assistants. This was used by the Romish and Anglican ecclesiastics to alienate the Nestorians from

the missionaries. Attacks were made upon the schools, which, to the number of fifty, were dispersed. The native helpers also and the printers were assaulted, and an effort was made to have the missionaries sent out of the country. But in God's gracious providence these plans were frustrated and a new departure was taken, with changes that were most valuable to the mission. And, best of all, ere another year had passed there were sure tokens of the Spirit's presence and renewing work. Fifty were hopefully converted in the two boarding-schools, and the work spread into the surrounding villages until many trophies of redeeming grace were gathered, the history of some of them being wellnigh as wonderful as the conversion of the apostle Paul. Many other revivals have followed, of great power and blessing, especially that of 1876, when hundreds embraced the truth and confessed the Saviour.

The plan of seeking to reform the old Nestorian Church was faithfully tried, but proved a failure, so that in 1870 it was decided to organize separate churches. This movement alienated some Nestorians who were friends of the mission, but on the whole it proved a great blessing. By the year 1871 there were fifteen church organizations, with a membership of one thousand souls, and some of these churches were self-sustaining. In 1880 there were connected with the Oroomiah station nineteen organized churches and ordained pastors, and 1398 communicants.

#### TEHERAN.

With the transfer of the mission, there came an urgent plea from the missionaries for an enlargement. It was felt to be a duty to embrace within their work the Armenians and Moslems of central Persia. Accordingly Rev. James Bassett, who had reached Oroomiah in 1871, made an extended tour the following year, visiting Tabriz, Hamadan and Teheran, the result of which was that he was sent to occupy the capital city of Teheran in November, 1872, where he was warmly welcomed by both Mussulmans and Armenians. Here was a population of 130,000, most of whom were Moslems; but there were one thousand Armenians, two thousand Jews and one hundred Europeans. The two languages chiefly spoken are the Turkish and the Persian, the latter only being heard on the streets. Of this field Mr. Bassett says, "We occupy the only tenable ground for labor designed to reach either eastern Persia or the Tartar tribes of Turkistan. The Turkish language spoken here enables a person to pass quite through Turkistan to the birth-place of Tamerlane and Genghis Khan, into Chinese Tartary and far to the northward, while the Persian makes accessible all central and southern Persia, through Khorassan to Afghanistan, and even large populations of India. In this city there is no evan-

gical preacher or church. There are two French Lazarists, and one Armenian priest who reads to a few Armenians a ritual in an ancient and unknown tongue; and this is all that is done in the way of giving the gospel to this city, the capital of a kingdom, and the most important, both in its political and commercial relations, of any city between Constantinople and Bombay. Central Asia has in nearly all the past been neglected by the Church of Christ; the result has been that it is the great source whence have proceeded the scourges of mankind; and the Tartar and Iranian hordes have age after age, as in great tidal waves, quite overflowed Christendom, overthrowing its civilization and nearly extinguishing its light. It is vain for us to expect peace on earth or the sway of a Christian civilization, until the millions of those vast regions shall have been brought under the sceptre of the King of peace."

The same agencies were employed in the work here as at Oromiah, though on a smaller scale. The result is that a church exists at Teheran with thirty-one members, a boys' school, and a girls' boarding-school with twenty-eight pupils; a primary school for girls has also been opened.

Rev. J. L. Potter says in his report for 1880, "There seems to be progress, though slow, in the matter of religious liberty. One of the elders of the Teheran church, at a meeting October 3, remarked upon the greater religious liberty now enjoyed, as compared with the past. He said even soldiers go through the bazars offering the New Testament for sale publicly, and crying boldly, '*Injeel! Injeel!*' (the gospel, the gospel). It is proper, however, to remember, on the other hand, that article 8 of the revised police regulations (viz., 'Whoever disseminates a book against the religion or state, and faith, shall be imprisoned from five months to five years') has intimidated some who had bought the Word, so that they have returned the books. God speed the day when the gospel of Christ shall not only be tolerated, but shall reign triumphant, in this land!"

A reading-room has been opened during the past year in the chapel, with papers in Armenian, Persian, and English. Religious services of a simple character are held here two nights in the week, something after the style of young men's Christian associations in the United States.

An interesting feature of the work here is the Scripture distribution carried on. The sales from the three depositories, Teheran, Hamadan, and Meshed, for the six months ending June 1, 1881, aggregated 40 Bibles, 239 Testaments, and 347 portions, making a total of 626 volumes. "The transactions from the Meshed depot take a wide range, reaching to Mero, Bokhara, and other points in Turkistan, far beyond the range of any missionary tour at present possible."

## TABRIZ.

A third centre of work in Persia is Tabriz, which was occupied in 1873 by Rev. P. Z. Easton and his wife, with Miss Jewett, who had been laboring for some time previous at Oroomiah. This city lies east of the lake Oroomiah, and about 140 miles by the road from the city of that name. It is the great centre of European merchandise; and as to trade generally, it is the emporium of Persia, having bazars and caravansaries in great numbers, and in many cases extensive and of superior construction. It has a population of about two hundred thousand, made up principally of Armenians and Moslems. The missionaries have encountered more opposition here than at any other point. At first, large numbers of both the classes named attended the services, and a few seemed to be especially interested. Their steady attendance upon the means of grace aroused the suspicion and hostility of certain ecclesiastics, which resulted in their being watched by some of the police. Soon some of them were apprehended, thrown into prison, and severely beaten. They were, however, released through the active interference of the English consul and Mr. Easton. One of those who were thus punished was an old man. He had reason to believe that if he did not acknowledge Mohammed, death might await him; but he remained steadfast, and if he did not venture to call upon Christ, neither did he invoke Mohammed or Ali, but cried, "O Lord of heaven, in Thee is our hope." This opposition to evangelical effort was instigated by the Armenian priests, who were afraid of losing their followers, as there is no law against an Armenian becoming a Protestant, though the death penalty exists against any follower of Mohammed embracing Christianity. Time, however, has wrought sure and notable progress. Quite a large number of Mohammedans have confessed Christ, a girls' boarding-school, a boys' school, and a training school for native helpers, have been established, and the encouragement for the future is limited only by the scantiness of the missionary force.

## HAMADAN.

This ancient city is supposed to occupy the site of Ecbatana (Ezra 6 : 2), the place where Darius found the roll with the decree of Cyrus for rebuilding the house of God at Jerusalem. Work is carried on here among two classes, the Armenians and the Jews. Among the former there is an organized church and a school of forty pupils. Much interest is felt by the missionaries at Teheran, who have the oversight of this station, in regard to the Jewish population of two thousand souls.

Rev. Mr. Potter writes, "There is certainly an extraordinary movement among the Jews at Hamadan. Forty men, they them-

selves declare, besides women and children, are believers in Jesus, though only a few thus far have ventured publicly to confess their faith. It is certainly interesting to note that close by the reputed tomb of Mordecai and Esther, a company of the children of Israel should be meeting regularly twice a week to examine the law and the prophets, and consider the claims of Jesus to be the Messiah. In view of the present prospect, and in answer to the earnest recommendation of the mission, the Board has authorized us to go forward and occupy Hamadan as a new station."

The great need at all these centres is a reinforcement of men. Only nine ordained missionaries, three physicians, and eighteen female missionaries, are now connected with the great Persian field.

#### V.—THE OUTLOOK.

The most important consideration, as suggesting hope in our work, is the simple fact that so many years of faithful seed-sowing have passed. He is faithful who hath said, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void." The work thus far has, of necessity, been largely preparatory. To create a literature, to establish schools, and to win the confidence of the people, called for time and no little patience. A strong foothold has now been gained. The scores and hundreds, and even thousands, of youth who have been educated in our schools, go out in every case as friends of the mission. In what they are, and in the words they speak, they spread far and near the sweet savor of a gospel education, and reveal the refining and elevating influence of the work we seek to accomplish. These educated youths will in the years to come, as they grow in age and influence, help to mould a public sentiment favorable to pure Christianity; and so the way shall be made plain for an unfettered and effectual preaching of Christ, as the only hope of Persia.

It is gratifying to know that never have our missionaries enjoyed the respect of all classes in Persia more than at the present time, as is especially evident from the fact that the Moslems, in spite of their notorious fanaticism, yet allow a promising work to be carried on in behalf of their own people, from whom not a few communicants have been received into our churches. Says Mr. Larabee, "A fact propitious of success is the strange degree of liberality that exists alongside of religious intolerance in the Persian character. They are naturally tolerant in their disposition, and are growing more so. This circumstance opens unlimited opportunities for the proclamation of the gospel. The ear of the people is everywhere open at the present time to the earnest preacher acting prudently. This is especially true in the district of Oroomiah. The Mohammedans there have come to regard the work of the mission-

aries as under special divine protection. Notable instances of providential interference in defence of our cause have created the widespread conviction that it is of the Lord." Thus all the signs at Oroomiah, at Teheran and at Tabriz point to a wider and more pervasive influence and a greater success than we have ever before realized.

It should be especially noticed that God has overruled the terrible scourge of famine, as an occasion of sympathy and benevolence on the part of the Christians in this land, for the spread of His glorious gospel. In 1871 the eastern and southern portions of the country were visited by a fearful and blighting famine, which destroyed hundreds of thousands of the people. As their sufferings were reported from time to time, Christian hearts in many lands were touched, and large sums were contributed to feed these starving ones. During the last two years a similar scourge has prevailed, though not to the same extent, and again the hearts of our people have been touched, and their money has been given freely for the relief of the famishing. Nearly forty thousand dollars have been distributed by our missionaries in Oroomiah alone. The effect of this has been most powerful to soften the hearts and remove the prejudices of the Moslems. They have seen cruel selfishness reigning supreme among their own favored countrymen, who would not give of their hoarded wealth to feed their starving neighbors and co-religionists. But while neglected thus at home, and left to die, those whom they had hitherto regarded only as infidels and dogs, in far-off lands, poured in relief upon them by tens of thousands, and they could not but ask "Why did they do it?" and they could not but see in this generosity one of the fruits of a Christian civilization.

In the fall of 1880, just as the poor people were recovering from the effects of the famine and gathering in the products of the field and vineyard, "the Kurdish hordes came upon them as suddenly as a mountain storm." Here again, in God's providence, the missionaries were honored in saving the Oroomiah district from complete destruction. Months before Dr. Cochran had ministered to the Kurdish sheik Obeidullah during sickness in his mountain home, and now when Oroomiah was besieged, the sheik, out of respect for the missionary-physician, consented to restrain his wild followers for a time and try to conduct the war in a civilized way. In the meantime Persian troops arrived and the city and district were saved. Thus it is believed that both these dreadful scourges, famine and war, will be providentially overruled to strengthen the mission in the affections of the people and in the confidence of the government.

The future is big with the promise of a new and better order



of things for Persia. All the leadings of God's providence beckon forward our Presbyterian Church as the only Protestant Church that sends missionaries into this land, and hold out to us the bright hope that, at no distant day, the Paradise that was lost in this land through man's first disobedience shall be replaced, for the millions of Persia, with that Paradise of God where grows the Tree of Life, on the banks of the River of Life, whose source is the throne of God.

## MISSIONARIES, 1881.

**OROOMIAH.**—Rev. Messrs. B. Labaree, Jr., John H. Shedd, D.D., and J. M. Oldfather, Joseph P. Cochran, M.D., and their wives; Miss N. Jennie Dean, Miss Mary K. Van Duzee, Miss Agnes Carey.

**SEIR.**—Mrs. J. G. Cochran.

**TEHERAN.**—Rev. Messrs. Joseph L. Potter, James Bassett, and their wives; Rev. James W. Hawkes, Miss Sarah J. Bassett, Miss Anna Schenck.

**TABRIZ.**—Rev. S. L. Ward, G. W. Holmes, M.D., and their wives; Rev. John N. Wright, Rev. Samuel G. Wilson, Miss Mary Jewett, Mrs. Loretta C. Van Hook, and Miss Mary A. Clark; W. W. Torrence, M.D., and his wife.

## MISSIONARIES IN PERSIA, 1871-1881.

\* Died. † Transferred from the American Board. Figures, Term of Service in the Field.

Bassett, Rev. J.,	1871-	Potter, Rev. J. L.,	1874-
Bassett, Mrs.,	1871-	Potter, Mrs.,	1874-
Bassett, Miss S. J.,	1875-	Schenck, Miss Anna,	1877-
Carey, Miss A.,	1880-	*Scott, Rev. D.,	1877-1879
Clark, Miss M.,	1880-	Scott, Mrs.,	1877-1879
*Coan, Rev. G. W., †	1849-1879	Shedd, Rev. J. H., †	1859-
Coan, Mrs.,	1849-1879	Shedd, Mrs.,	1859-
*Cochran, Rev. J. G., †	1847-1871	Stocking, Rev. W. R.,	1871-1880
Cochran, Mrs.,	1847-	*Stocking, Mrs.,	1871-1872
Cochran, J. P. (M.D.),	1878-	Stocking, Mrs.	
Cochran, Miss K.,	1871-1875	Torrence, W. W. (M.D.),	1881
Dean, Miss N. J.,	1860-	Torrence, Mrs.,	1881-
Easton, Rev. P. Z., †	1873-1879	Van Duzee, Miss M. K.,	1875-
Easton, Mrs.,	1873-1879	Van Hook, Mrs. L. C.,	1876-
Hawkes, Rev. J. W.,	1880-	Van Norden, Rev. T. L., †	1866-1873
Holmes, G. W. (M.D.),	1874-77; 81-	Van Norden, Mrs.,	1866-1873
Holmes, Mrs.,	1874-77; 81-	Ward, Rev. S. L.,	1876-
Jewett, Miss M.,	1871-	Ward, Mrs.,	1876-
Labaree, Rev. B., †	1860-	Whipple, Rev. W. L.,	1872-1879
Labaree, Mrs.,	1860-	Whipple, Mrs.,	1872-1879
Oldfather, Rev. J. M.,	1872-	Wilson, Rev. S. G.,	1880-
Oldfather, Mrs.,	1872-	Wright, Rev. J. N.,	1878
Poage, Miss A. E.,	1875-1880	*Wright, Mrs.,	1878.

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., secretary of the Presbyterian Board of Foreign Missions.

BOOKS OF REFERENCE.

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Tennessean in Persia. Rev. Dwight L. Marsh. \$1.75.  
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Life Scenes among the Mountains of Ararat. Rev. M. P. Parmalee. \$1.25.  
Ten Years on the Euphrates. Rev. C. H. Wheeler. \$1.25.  
Laurie's Mountain Nestorians.  
Nestorian Biography. \$1.00.

# HISTORICAL SKETCH

OF THE

# MISSIONS IN INDIA,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

REV. A. BRODHEAD, D.D.

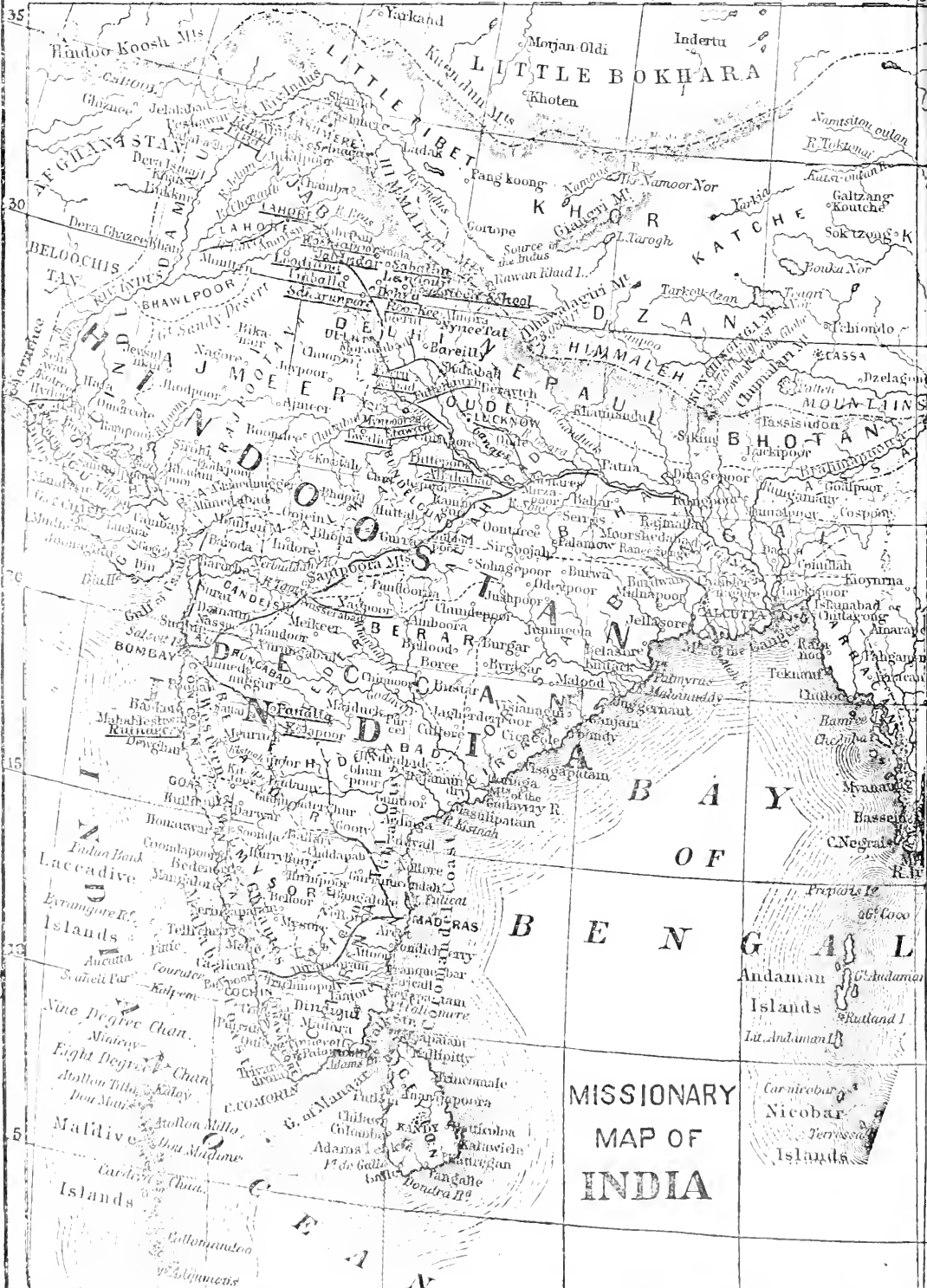
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No. 1334 CHESTNUT STREET, PHILADELPHIA.

1881.



# MISSIONS IN INDIA.

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THE writer of this sketch cannot do his readers a better service than, as a preface to anything he may present, to transfer to these pages from the "Church Missionary Atlas," a recent English work of great value, the following compendious view of India:

"The classical name of INDIA seems to have been anciently given to the whole of that part of Asia lying east of the river Hind, or Sindhu, or Indus, as far as the confines of China, and extending north as far as the Mongolian steppes. The modern name, Hindustán, is of Persian origin, and means the place or country of the Hindus. Sindhu means 'black,' and was the name given to the river Indus; but it is not clear whether the (black) people first gave the name to the river, or the river to the people.

"To the dwellers in the elevated and dry steppes and uplands of Arabia, Persia, and Asia Minor, such a land of magnificent rivers, impenetrable forests, and rich alluvial plains, abounding in all natural products, must have seemed little short of an Eldorado; and it is not to be wondered at that from the days of Herodotus downwards the land of India should have had such an interest for the natives of the West. History, moreover, shows that whatever city or nation has been the channel of connection between it and the Western world, that city or nation has for the time being risen to opulence and power. From this source, in pre-Christian times, Arabia, Tyre, Palmyra, and Alexandria derived most of their greatness. Later on we find the same enriching stream flowing up the Persian Gulf to Baghdad, and afterwards to Venice and Genoa, till, in 1498, Vasco da Gama's discovery of a new route to the East, by way of the cape, diverted the trade into other channels, and so caused the Portuguese, Dutch, French and English to come successively to the front.

## HISTORY.

"Of the history of India in the times before the Christian era we know but little, and that little is so mixed up with mythological fable that small reliance can be placed upon it. All that we know for certain is that in very early times—probably about two thousand years before Christ—the ancestors of the present Hindu people came into India from the northwest, and gradually overran

the whole country; but the first invasion from the West of which we have anything like a clear historical account was that of the Mohammedans, who, in A. D. 636, landed on the west coast of India in order to plunder the town of Tanna. In the following century they appeared at Múltán, and from A. D. 714 to 750 they held possession of Sindh. For two centuries after this India enjoyed immunity from their depredations, until the time of Sabuktegin and his famous son, Sultan Mahmúd of Ghuzni. Between A. D. 1001 and 1024 Mahmúd invaded Hindustán no less than twelve times, and, inflamed with irrepensible zeal for the destruction of idols, destroyed some of the most famous shrines of the Hindus, giving up to plunder some of the principal seats of their religion. One of Mahmúd's successors—Shahab-ud-dín or Mohammed Ghorí (A. D. 1157 to 1196)—succeeded in converting the chief Hindu kingdoms into dependencies, and these, in A. D. 1206, were formed into an independent kingdom, of which Kutub-ud-dín, once a slave, became the first ruler. The dynasty of the slave kings lasted from A. D. 1206 to 1288, when it was succeeded by the house of Khilji, of which the second king, Alla-ud-dín, may be mentioned, because he was the first to carry the crescent in triumph, in A. D. 1294, across the Vindhya mountains into the Deccan, and afterwards into South India. During the rule of the next, or Toghlok, dynasty (A. D. 1321 to 1414) one of the most memorable events was the invasion of India by Timour Beg or Tamerlane, and his proclamation as emperor of India at Delhi on the 17th of December, 1398. He did not, however, remain himself in India, but for thirty-six years (A. D. 1414 to 1450) some Seiads professed to govern in his name. To them succeeded the Lodi dynasty (A. D. 1450 to 1526), and after them the Moguls. The first Mogul emperor, Baber, claimed the throne of India in virtue of his descent from Tamerlane, but had to make his claim good, as others before and since, by the power of the sword. During the earlier period of this dynasty—the last representative of which was put forward by the mutinous Scpoys, in 1857, as the rightful sovereign of the country—India attained a high degree of power and prosperity; but after the death of the emperor Aurungzib, in 1707, the emperors of Delhi became mere puppets, and were unable either to curb the ambition of powerful viceroys, who seized the opportunity for rendering themselves independent, or to resist the growing power of the Mahrattas and Sikhs and other external enemies who threatened the empire. Thus, in 1739, Nádir Shah, the king of Persia, captured Delhi, which was then given up to carnage and plunder; and in 1758 Ahmed Shah Abdálí, the Afghan king, subjected to the same cruel treatment the inhabitants of the Mogul capital. This state of general anarchy and

disorder was at last happily terminated by the establishment of the British supremacy, under whose rule the people of India have enjoyed complete civil and religious liberty, and have attained a greater degree of order and security than they had ever previously known.

“The beginnings of the British authority in India were small enough. A little more than one hundred and twenty years ago the East India Company (first formed for trading purposes in 1660) had but half a dozen factories dotted over different parts of India, and could only maintain a very precarious hold even in these. And this was all. The rise of British political supremacy in Hindustán may best be dated from the battle of Plassy, when, on June 23, 1757, Robert Clive, with a force of only three thousand men, not one-third of whom were English, gained the first great victory over the Nawáb Názim of Bengal, one of the viceroys of the Mogul emperor. Within the limits of this paper it is not possible to relate in detail how the servants of the English company found themselves in constant collision with the French and other European nations, and how the success which usually attended their arms made the native chiefs anxious to secure their alliance, and how the wars in which they engaged led to the gradual extension of the British empire from Cape Comorin, in the extreme south, to Peshawar, in the far north; and how, while in one quarter the maritime provinces of Burmah have become British possessions, in an opposite direction the conquest of the Punjáb and Sindh has brought the English to the gates of central Asia. It will suffice to state that the empire in India which it has pleased God to entrust to the stewardship of England covers an area of 1,486,319 square miles (nearly equalling that of China proper), with a population of 240,000,000. This includes the territory of some one hundred and fifty-three feudatory chiefs, covering an extent of 589,315 square miles, with a population of about 50,000,000; the area under direct British rule consists of 904,049 square miles, with a population of 190,000,000.

“By a census taken in 1871-72 of the population under British rule, it appeared that the Hindus numbered 139,248,568 and the Mohammedans 40,882,537. If to these be added some 35,000,000 Hindus and some 10,000,000 Mohammedans under native rule, then the aggregate of Hindus will be 174,000,000 and of Mohammedans about 51,000,000, or nearly one-third of the aggregate population of the world. The term ‘Hindu’ in the census, however, includes many of the aboriginal population of India and others who, strictly speaking, are outside the pale of Hinduism. The remainder of the population of British India is made up of Sikhs (1,174,436), Buddhists and Jains (2,832,851), ‘Christians’ (896,658), and ‘others’ (5,527,998). The ‘Christians’ in the

census returns include Europeans, Eurasians,\* and natives—Protestants and Roman Catholics. The 'native Christians' are given as just under 600,000, of whom three-fourths are Romanists; but this excludes Travancore and the other semi-independent states. The subjoined tabular statement, however, not only shows how the population is distributed through the different territorial divisions into which India has been divided for administrative purposes, including the semi-independent states, but also embodies the results of a careful enumeration made at the close of 1871, showing the progress made in each division in spreading the gospel by the united labors of all the Protestant missionary societies now at work in India. This return shows that the native Protestant Christians have increased from 91,092 in 1850 to 224,258 in 1871, and the native ministers during the same period from 21 to 225. This is exclusive of Ceylon and Burmah. The government report of 1873 on the moral and material progress of India gave the number of native Protestant Christians as 318,000; but this included Ceylon and Burmah. There has been a very considerable increase in the last seven years, and there can be little doubt that that figure is now reached without reckoning Ceylon and Burmah."

1872.	Population (according to Census of 1872).	Foreign Missionaries.	Native Ministers.	Native Christians (including candidates for baptism).	Communitants.	Pupils under Christian instruction.	
						Boys.	Girls.
<b>BENGAL PRESIDENCY:</b>							
Bengal and Assam, . . . . .	69,938,652	106	35	46,968	13,502	22,297	5,653
N. W. Provinces and Oudh, . . . . .	44,908,449	74	19	7,779	3,031	13,033	4,232
Panjab, . . . . .	22,910,946	38	14	1,870	701	8,679	1,868
Central India (including Nizám's dominions, Berars, and Rájputána), . . . . .	39,145,996	17	6	2,509	665	5,459	671
<b>MADRAS PRESIDENCY:</b>							
(Including Mysore, Coorg and Travancore), . . . . .	38,531,949	196	131	160,955	33,320	39,988	13,668
<b>BOMBAY PRESIDENCY:</b>							
(Including Sindh), . . . . .	25,647,818	57	20	4,177	1,591	6,055	1,119
	241,083,810	488	225	224,258	52,810	95,511	27,211

Looking at India from a geographical standpoint, we find it to be an irregularly-shaped territory lying between latitude 8° and 35° north and longitude 67° and 92° east. Its boundaries are

\* Persons of mixed blood.



the Bay of Bengal and Burmah on the east, the Himalaya mountains on the northeast, the river Indus and the Arabian Sea on the northwest and west. The Vindhya mountains extend from the western side almost to the Ganges in the parallels of latitude from  $23^{\circ}$  to  $25^{\circ}$ . South of this range the country is called the Deccan, and sometimes Peninsular India. The country to the north of these hills is called Hindustán, though this title (as we have already seen) is also applied to the whole country. The greater part of this country possesses a soil of great fertility, particularly the immense plains watered by the Ganges and its tributaries, embracing perhaps four hundred thousand square miles. These plains, for the most part of extremely rich, loamy and alluvial soil, are amongst the most fertile and densely-inhabited regions of the earth. The climate during most of the year is extremely warm. For a few months, beginning about the first of April, the heat is intense. The thermometer during the months of May and June ranges from  $110^{\circ}$  to  $120^{\circ}$  in the shade, and from  $150^{\circ}$  to  $170^{\circ}$  in the sun's rays. The great heat is modified by the setting in of the periodical rains. These generally begin about the middle of June and continue for three or three and a half months. The rainy is succeeded by the cold season, covering a period of four or five months. Perhaps no more delightful climate can be found in any part of the world than that enjoyed by the residents in northern India during this season of the year; and it is more particularly to this part of the country that the statements in this section refer.

#### RACES AND LANGUAGES.

In order to any right understanding of India, it is important to keep in mind the fact that it is not inhabited by a homogeneous people, having one language and one religion. On the contrary we find there a variety of races, religions with but little if anything in common, and languages as distinct as those spoken on the continent of Europe. In the lapse of time the distinctive character of the several races has been greatly modified by their admixture through intermarriages. The main divisions from which all have sprung may be classed in three groups—the Aryan or Indo-European, the Semitic, and the non-Aryan.

It is ascertained that there are not less than ninety-eight languages current in India, besides various dialects. Of the languages, some are spoken by, it may be, only a few thousands of people; others are used by millions. Of these latter the following may be specified: Of Panjábí-speaking people the estimated population in 1871 was 16,000,000; of those speaking Hindí, 100,000,000; Bengálí, 36,000,000; Maráthí, 15,000,000; Támil, 14,500,000; Telugu, 15,500,000; Kanarese, 9,250,000; Gujrátí, 7,000,000.

The first four languages named are found in the Aryan or Indo-European group, and it is among three families of this group—the Panjábí, Hindí, and Maráthí—that the mission work in India conducted by the Board of Foreign Missions of the Presbyterian Church in the United States of America is principally carried on. In connection with these three languages a dialect of the Hindi known as the Hindustání, or, more specifically, the Urdú, must be mentioned. This is spoken by Mohammedans throughout India; and of this class of religionists there are several millions dependent for their acquaintance with gospel truth upon the missionaries of our Board.

The same authority from which we have already quoted says, “The division of religions does not follow the ethnological lines. Speaking broadly, it may be said that the dominant religion north of the Vindhya range is Brahminism, and the dominant race Aryan. In the hilly tracts of central India the population is non-Aryan and pagan. In the valleys and ridges of the Himalayas, from the Sutlej to the Irawadí, the population is non-Aryan, and the religion partly Buddhist, partly pagan, with isolated incursions of Brahminism. South of the Vindhya range Brahminism is the dominant religion, but up to a certain point the population is Aryan, and beyond that Dravidian, including the north of Ceylon. Mohammedans are to be found in the large towns everywhere, but the bulk are settled either in eastern Bengal, consisting of converted non-Aryans, or in the Panjáb, consisting of alien immigrants from western Asia. Zoroastrianism is found only among the Parsees (mostly in Bombay), and Judaism in the singular settlement of Jews at Cochin. Buddhism is the dominant religion of British Burmah and the south of Ceylon. Demonolatry and ghost-worship prevail in the south of India and Ceylon; Jainism (in which may be seen traces of Buddhism) is found in detached localities and very limited numbers.”

#### BEGINNING OF MISSIONARY WORK.

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 to 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 Provinces the missions of the Presbyterian Church are of still more recent date.

The work of the Presbyterian Board of Foreign Missions in India is carried on by the missionaries and native helpers laboring within the bounds of the Lodiana, Furrukhábád and Kolapore missions. These will be considered in the order of their establishment.

It was before the organization of the present Board, and while the Western Foreign Missionary Society was still in existence, that the Rev. J. C. Lowrie, now one of the secretaries of the Presbyterian Board, and the Rev. William Reed were sent to India to lay the foundations of the work which the Presbyterian Church had resolved to carry on in that land. The selection of the particular field in which they should begin their labors was left to their judgment after consultation with friends of the work in India. Leaving America in May, 1833, they reached Calcutta in October of the same year, and after getting the best information available, they decided to begin the work at Lodiana, a then frontier town of the Northwest Provinces, and bordering upon the Panjáb, a territory which at that time was under the control of Ranjit Singh, a Sikh chief. Dr. Lowrie, in his "Two Years in India," after stating some more general reasons which influenced his colleague and himself in their decision, says, "Having now the history of nearly seventeen years to confirm the opinion, I have no doubt that (Lodiana) was on many accounts preferable to any other as a point from which to commence our efforts. Other cities had a larger population, and could be reached in less time and at less expense, but at no other could more favorable introducing influences have been enjoyed; at no other could our position have been more distinctly marked, nor our characters and object more accurately estimated by the foreign residents of the upper provinces; at no other were we less likely to find ourselves laboring 'in another man's line of things made ready to our hand,' or to occupy ground that other bodies of Christians would shortly cultivate; and, not to insist on the important consideration of health, no other place could be more eligible in its relations to other and not less dark regions of the earth in its facilities for acquiring a number of the languages chiefly spoken in those parts."

It was not, however, without afflictive dispensations that the mission work was to be begun. While Messrs. Lowrie and Reed were detained at Calcutta, it became evident that Mrs. Lowrie's health, which had been impaired before leaving America, was rapidly failing, and on the 21st of November she was called to her rest. In view of Mrs. Lowrie's illness it had been determined that Mr. and Mrs. Reed should proceed without their colleagues to Lodiana. This arrangement, however, was reconsidered and preparations were made to remain for the time in Calcutta. Before the expiration of the time, it became clear that Mr. Reed's

health was such as not to warrant his proceeding further, and the conclusion was reached that he should return to America. Taking passage, with his wife, in July, 1834, in a ship bound for Philadelphia, a sad farewell was given to many cherished hopes. Mr. Reed was not permitted to reach home. His death occurred only three weeks after leaving Calcutta.

Dr. Lowrie says, "I reached Lodiāna, my post of missionary duty, on the 5th of November, 1834. This was nearly eighteen months after leaving Philadelphia; and it serves to show the manner in which distant places have been connected with each other by the providence of Him who beholds all the nations of the earth at one view, that a messenger from churches in the western hemisphere, after traversing nearly seventeen thousand miles of the broad ocean, and penetrating thirteen hundred miles further towards the heart of Asia, should at last find his sphere of labor in a city unknown even by name to those by whom he was sent, when his journey was at first undertaken."

It may be mentioned as a commentary on the above, and as showing that the world is growing smaller, as it were, in order that it may come within the grasp of the Church, that the journey to Lodiāna, which at that time, by ordinary modes of travel, could not have been performed in less than seven or eight months, can now be made within thirty-five days.

The stations which were successively established in the North-west Provinces and in the Panjāb brought evangelizing agencies to bear upon large portions of the populations of those territories. In the annexed table a list of these stations is given, arranged according to the date of their establishment so far as can be done consistently with indicating the separate missions:

#### LODIANA MISSION.

- 1834. Lodiāna, 1100 miles northwest of Calcutta.
- 1836. Saharanpur, 130 miles southeast of Lodiāna.
- 1836. Sabathu, 110 miles east of Lodiāna, in the lower Himalaya mountains.
- 1846. Jalandar, 30 miles west of Lodiāna.
- 1848. Ambala, 55 miles southeast of Lodiāna.
- 1849. Lahore (the political capital of the Panjāb), 1225 miles northwest of Calcutta.
- 1853. Dehra, 47 miles east of Saharanpur.
- 1855. Rawal Pindi, 160 miles northwest of Lahore.
- 1856. Rurki, 20 miles southeast of Saharanpur.
- 1867. Hoshiarpore, 45 miles north of Lodiāna.

#### FURRUKHABAD MISSION.

- 1836. Allahabad, 596 miles northwest of Calcutta.
- 1838. Futtchgurh, 723 miles northwest of Calcutta.
- 1843. Furrukhabad, near Futtchgurh.
- 1843. Mainpurí, 40 miles west of Futtchgurh.
- 1853. Futtchpore, 587 miles northwest of Calcutta.
- 1863. Etawah, 32 miles south of Mainpurí.
- 1875. Gwalior, in Scindia's dominions.

## KOLAPORE MISSION.

1870. Kolapore, southeast of Bombay. Original mission begun 1853.  
 1873. Ratnagiri, 70 miles northwest of Kolapore.  
 1877. Panalla

The character of the people determined, to a large degree, the nature of the agencies employed; and since at the various stations, with some modifications, similar agencies were used, it will be unnecessary to describe in detail the work at these several points.

## RELIGIONS.

*Brahminism.*—By far the larger number of the inhabitants of northern India adhere to the Brahminical faith; in this part of the country the Mohammedans are to the Hindus in the proportion of probably one to six, although in the Panjáb the proportion is much larger. In reply to the question “What is Brahminism?” the writer will be permitted to quote what he has written in another place.

“To the eye of the casual observer Brahminism is the religious idea expressed in a polytheistic form. In it deity is incarnated in various forms of man or beast, or represented by inanimate objects, until, as the natural result of this fearful departure from God, the original conception is lost sight of, and the symbol takes the place of that for which it stands. (Romans i. 21–25.) The *avatars* or incarnations of the Supreme Being are few in number, but nature is ransacked to find a sufficient number of objects in which He may be enshrined. Three hundred and thirty-three millions of inferior deities find place in the imaginary Pantheon of the Hindus. The river Ganges is the goddess Gunga, born on the snow-capped ranges of the Himalayas from the forehead of Brahm, as Minerva from the head of Jupiter. At Allahabad this river, receiving into its embrace the scarcely less sacred Jumna, is joined underground by a third stream descending direct from heaven, and thus a trinity of streams is formed, which to the devout Hindu is the very portal to the skies. But not the rivers alone: the trees, the fountains, a rock, a stone, is made sacred by the indwelling of some divinity. There is a certain tree, the trunk of which is a god, while each branch, twig, and leaf, represents an inferior deity.

“But all this is for one class of minds. The Hindu religion adapts itself readily to all classes. It is, indeed, a vagary of the imagination rather than a religion of the heart. Thus, whilst it is with some a pure polytheism, as held by others it is sheer pantheism. The writer once asked a Hindu, *Parmeshwar Kahán hai?* (‘where is God?’) The reply was, *Ap Parmeshwar hain* (‘your Honor is God’). But we need not be flattered by such distinction, for to the Pantheist, God is inseparable from His cre-

ation. As the Hindu states it, God is without a second—that is, besides Him there is nothing. To account for sin the Hindu philosophers will tell you that the soul, a spark struck from the source of all life and light, has through its union with the flesh become contaminated. In successive births, however, the accretions of sin will be removed, till at the last the soul, regaining its original purity, will be absorbed into the Infinite.

“This religious imposture was, by the same hands that in the far-distant past constructed it, interwoven into the social system of the Hindus; and so skillfully was the work performed that it would seem impossible, but by the grace of God, for those who are born within the meshes of this net ever to escape. Never was more consummate wisdom displayed by men than was shown by the Hindu priests of a pre-historic age, when they perfected a system which should at once secure its own perpetuation and the supremacy, social and religious, of its founders. The web of caste was indeed artfully woven. It is a social system strengthened and guarded by religious sanctions, or, if you please, it is a religious system guarded by social sanctions. The Brahmin, its originator, is the centre and circumference of this system. With reference to it he formed all things, and by him do all things consist. He sprung from the head of Brahm, and unites in himself all the attributes of him who is without form, all-wise, all-powerful. The Brahmin stands upon the apex of the social and religious pyramid. Next to him are the *Kshatriyas* or warrior caste, springing from the breast of Brahm; then the *Vaisyas* or merchant class, descending from his loins; last of all the *Sudras* or laboring class, issuing from his feet. And during all the centuries since this system was contrived, these castes have held the same relative position, immorality or crime, however black, causing no descent from the higher to the lower, virtue, however conspicuous, securing no ascent from the lower to the higher.”

*Mohammedanism.*—As to Mohammedanism, the creed of Islam is very simple: there is one God, and Mohammed is his apostle. The religion of the followers of Mohammed begins and very often ends with this. It is a religion without a saviour. The most that its adherents have to hope for is that Mohammed will intercede for them; but their intercessor did not claim to be without sin, much less did he claim to be divine. When it is stated that the Mohammedan conception of God is purer than that of the Hindu, all has been said that can be in favor of his religion as compared with the idolatrous religion which it antagonizes. While the Koran is for the Mohammedans of India *The Book*, still there are many and grave departures from its teachings found in the practice of the followers of the prophet. If they have to some extent acted upon the idol-

atrous religion around them—at least on its social side—they in turn have been acted upon by being led to engage in various idolatrous practices.

A feature which characterizes both these religions is the elasticity of which they are capable. The Hindu religion, within the caste lines which are determined by birth, has a charity broad enough to admit every form of belief or disbelief; in other words, being born a Hindu and conforming to the prescribed ritual, you may believe what you choose. This being the case, the writer was not greatly surprised to find the name of Christ written interchangeably with the names of their gods upon the walls of a Hindu temple. And thus with the religion of Islam: only repeat the *Kalama*, the creed given above, and it matters not what you believe or what you are. It is not strange that religions so insensible to the moral quality of their adherents, and which, while satisfying the demands of a depraved conscience, require no crucifixion of the heart's lusts, should have a fascination for their followers most difficult to overcome.

*Sikhs*.—With reference to the Sikhs, the only other class of religionists which need be particularly mentioned, and who are found principally in the Panjáb, Dr. Lowrie, in his "Two Years in Upper India," remarks as follows: "The Sikhs are said not to constitute more than a twelfth or fifteenth part of the population of the Panjáb. They evidently are much more allied to the Hindus than to the Mussulmans in their worship and customs. The system of caste prevails more or less among all these sects, though in regard to the Sikhs and Mohammedans it is not enjoined by their religion, or rather it is contrary to their creed, especially to that of the Sikhs; but throughout India usage is all-powerful. Hindus, when they become Sikhs, do not renounce caste, except as it bears on one or two inferior points.

"The religion of the Sikhs is described as a creed of pure deism, blended with the belief of all the absurdities of Hindu mythology and the fables of Mohammedanism. Nanak Shah, the founder of this religion, professed a desire to reform but not to destroy the religion of the sect in which he was born, and endeavored to reconcile the jarring faiths of Brahma and Mohammed by persuading each to reject particular parts of their respective belief and usages."

#### LODIANA MISSION.

It was among the millions of the people of the Northwest Provinces and the Panjáb holding such faiths as these, all of which were opposed to the faith of the gospel, that our missionaries began and have continued their labors. Providence conspired most wonderfully to open the way before the pioneers in this work. Lahore, the capital of the Panjáb, was regarded as the objective point by

the first of our missionaries sent to India, and much of the work done at Lodiana for several years was in preparation for the time when an advance might be made in this direction. In 1849 this time came. Ranjít Singh dying left no successor capable of wielding his iron sceptre. "The country soon fell into a state of anarchy, under the leaders of the army which he had trained; and they were so elated with mistaken views of their own power as to resolve on the overthrow of the British dominion in India. For this purpose, unprovoked they crossed the Sutlej into British territory. Defeated they withdrew, but a second time, equally without provocation, these chiefs and their fierce troops arrayed themselves against their former foe. The conflict between the Sikh and British armies was terrible, and the issue for a time doubtful; but the end was the prostration of the Sikh power and the annexation of the Panjáb to the Anglo-Indian empire—a measure hailed with satisfaction by the greater part of the inhabitants of that long-oppressed land. As the result of these great changes in the political condition of the Panjáb the whole of that interesting country is now open to the missionary."\*

Previously to the establishment of a mission station at Lahore, the work had been begun at Sabathu, Saharanpur, Jalandar and Ambala. The station at Sabathu, in the lower range of the Himalayas, furnished a sanitarium for invalid missionaries and at the same time gave opportunity for reaching representatives from the Hill tribes, a class of people which, although sanitarium have been established in different parts of the Himalayan range, have not had the attention paid to them which their spiritual needs demand.

At a somewhat later period than the occupation of Lahore, and next succeeding that, was the beginning of mission work at Dehra, in 1853. The special work at this station—the education of the daughters of native Christians—will be noticed subsequently.

The next point selected by the missionaries of the Lodiana mission was Ráwal Pindi, lying well up toward the frontier of the Panjáb. This station was occupied in 1855, and Rurki in 1856.

#### FURRUKHABAD MISSION.

Turning our attention now to the Furrukhabad mission, we find mission work begun at several important centres. As early as 1836 Allahabad had been selected as a field for evangelistic labor; and although it has not proved to be the most promising, still the wisdom of those who chose this field has been justified. As the capital of the Northwest Provinces, and the headquarters of the North India Bible and Tract societies, it is highly desirable that our mission should be represented there. By means of the Press,

\* "Two Years in Upper India."



which for many years was under the management of the missionaries, and is now carried on by native Christians connected with our mission, the influence of the mission is widely extended, and in addition to the usual work of bazar and village preaching and the education of the young, the facilities for meeting and proclaiming the gospel to representatives of all parts of northern India, at the annual *mela* or religious gathering, are very great.

The next point occupied in the Furrukhabad mission was Futtehgurh, in 1838. Shortly after the occupancy of this station a number of orphan children who had been rescued from a famine then prevailing, and had been consigned to the care of the Rev. Henry R. Wilson, were brought here from Futtehpoore, and these may be said to have constituted a nucleus for the thriving Christian community which is now formed at Futtehgurh.

In the year 1843 mission work was begun at Mainpurí, forty miles distant from Futtehgurh, and some of the native helpers were detached from the Futtehgurh station and took up their residence along with a missionary at Furrukhabad city, of which Futtehgurh is a cantonment. It was not until ten years after that any new station was occupied. In that year work was undertaken at Futtehpoore, one of the smaller cities between Allahabad and Cawnpore.

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In the preceding slight sketch a glance is taken of the mission stations of our Board as they existed in northern India and the Panjáb previous to the mutiny, which occurred in 1857. At that time the work was making favorable progress, being carried on in the various directions of preaching, teaching, and the preparation of a literature for the growing Indian Church. If the European population generally had but little reason to anticipate impending danger, there was less cause for any such expectation on the part of the missionaries. They had, many of them, lived for years among the mixed Hindu and Mohammedan population, on the most friendly terms with all classes. Their schools had been attended by children from every caste. Even the preaching of the gospel, which, when faithfully preached, could not but antagonize their favorite systems of belief, was generally listened to with respect, and at almost every station there were converts to the truth.

But the whole European population was awakened from fancied security as if by an earthquake shock. Barrackpore in Bengal, and Meerut in the Northwest Provinces, were the first to be visited, and in a few weeks the whole country was convulsed. Of the mission stations of our Board, Lodiana, Futtehgurh, and Allahabad were the greatest sufferers. It was at Futtehgurh the blow fell most heavily. At the other stations above named the loss of prop-

erty was great, but at Futtehgurh and the adjoining station of Furukhabad precious lives were sacrificed. The sad story of the hurried flight to Cawnpore of the brethren Freeman, Campbell, Johnson and McMullen and their wives, with the two little children of Mr. and Mrs. Campbell; the capture of the party at Bithoor; the dreary march thence to Cawnpore, a distance of eight miles; the detention for a night in the *Sivala Kothi*, a house belonging to their captor; the *translation* on the morning of the next day, when upon the parade-ground of the station they fell before the fire of their murderers,—these tragic events cannot be forgotten by the Church which was so nobly represented by these martyred ones; nor can their last words, expressive of their trust in the Saviour, when passing through this terrible ordeal, be forgotten. Only a few of these words may be quoted here.

Mrs. Freeman wrote, "We are in God's hands, and we know that He reigns. We have no place to flee 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. If He does, we know that He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, His will be done. Should I be called to lay down my life, most joyfully will I die for Him who laid down His life for me."

Mrs. Johnson says, "Everything seems dark and doubtful, but that which seems so mysterious now may be but the bringing about of a brighter day for poor benighted India. We look upon each day now as our last; but oh! how delightful are our seasons of prayer, together imploring the care and protection of that God who alone can save us."

The others wrote in a similar strain, and from their writings it is not difficult to understand that the promises of God in Christ were very precious to them until the full fruition came in their seeing the King in His beauty.

#### KOLAPORE MISSION.

The Kolapore mission, located in a distant part of the country from the Northwest Provinces, suffered but little during the mutiny. It may be well at this point to refer to the work in this field. The information is gathered from a sketch lately published. The territory occupied by this mission lies southwest of Bombay, and covers part of the Deccan. The Ghats, a range of mountains some forty or fifty miles from the coast, cut the field into two. The Kolapore state lies east of this range, and has a population of 802,691. The adjoining districts to this, in which are no missionaries, have a population of 1,700,000; add to this the Concan, or the portion between the Ghats and the sea, and in which is

Ratnagiri, and there is a population nearly as great, or a total of 5,000,000, who are to be reached with the truth.

Kolapore is the capital of the province bearing the same name. It contains a population of some 50,000. "As seen from a distance the city is beautiful for situation. The most commanding object, next to the king's palace, is the towering white dome of a very large temple. Few cities or places in India have so high a reputation for sanctity. The favorite legend among the people is that the gods, in council, once pronounced it the most sacred spot of all the earth."

This city was selected by Rev. R. G. Wilder, in 1853, as a centre of missionary operations. His work had been supported for years by friends in the United States and in India, and after he had severed his connection with the American Board, it remained independent of any church until its transfer to the Presbyterian Board in 1870. Mr. Wilder had been privileged to do a good preparatory work, and to organize a church of twenty-one members. Ratnagiri, on the coast, and Panalla, farther in the interior than Kolapore, have been occupied as mission stations within a few years. The same agencies employed in northern India are in operation in this mission for making known the story of redeeming love. The school, the circulation of books and tracts, and the proclamation of the truth in chapel and on the highway, have the same object in view—to reach the heart, and bring men into sympathy with Christ.

#### RESULTS OF THE MUTINY.

After the mutiny it became a question of great interest how the mission work would be affected by such a crisis. Would the barriers which had previously existed be lowered, or would the people be more disposed to reject the truth? It was found that in the good providence of God, whilst all obstacles were not removed, still there was more ready access to the people. It is thought by many that had the British government at that time given up its principle of neutrality with regard to religious matters, and taken a decided stand in favor of the propagation of the Christian religion, much would have been gained toward the rapid evangelization of the country. But without this having been done, evangelistic work has measurably advanced. There can be no question that the faith of Hindus and Mohammedans in their religions has been shaken within the last twenty-five years to an extent never before known, and to-day India is more accessible to gospel influences than ever before. It would be impracticable in such a sketch as this to illustrate this proposition fully. One corroborative fact will be pointed out which has marked significance. Reference is made to the

advancement that has been made in the education of the women and children of India. The social systems in this land are such as to preclude much intercourse between the sexes; indeed the females are to such an extent secluded from the males that they can scarcely be considered as forming a part of the communities in which they dwell. Such being the case, it was in former years almost impossible to bring evangelistic influences to bear upon the women of India. Efforts in this direction were made from the beginning of the missionary work, but with only limited success. With exceptional cases the way was barred to the advances of the missionary ladies who so earnestly desired to carry the gospel to their benighted sisters.

That there has been a marked change in this respect since the mutiny is evident. The caste system may be said to remain unimpaired. It cannot be affirmed, however, that the Hindus and Mohammedans have any more friendly feeling toward their conquerors, or for the religion which they profess. How then is the change to be accounted for? To the writer of this sketch the reason for the change may be found largely in the impulse given to English education as a result of the mutiny. Consequent upon the transfer of the East India Company's rights to the crown, it was soon perceived that the British government intended to furnish the people of India with greater facilities for securing an education, whether in the vernaculars or in the English tongue. Graded schools, from those of an elementary character to such as prepared for an entrance to the university, were established all over the country. To these the native boys and youth flocked in great numbers, and year by year hundreds, if not thousands, were graduated with an education greatly superior to that which their parents had received.

Here an additional point is to be noticed. Perhaps in no country more than in India is marriage the chosen lot; indeed for a girl not to marry at an age which in Christian lands would be thought altogether too early, would be regarded as an unfortunate thing. But for the educated youth of the land there must be found educated wives; hence the necessity was forced upon parents to secure for their daughters such an education as would fit them for this new condition of things.

*Work among Women.*—Whether this theory has or has not any foundation in fact, it is certain that where, twenty years ago, zenana teaching and girls' schools were unknown, now scores and hundreds of women and girls are taught, and this too from God's Word. On every side the houses of Hindus and Mohammedans are thrown open to the visits of the wives of the missionaries and the young ladies who have gone to India for the express purpose

of teaching. Girls' schools are found in every part of the country, and it is safe to affirm that the time is not far distant when it will be as difficult to find in India a girl who cannot read and write as it would be in our own land.

In connection with this topic the reader must be asked to look in upon the native Christian girls' school at Dehra, a station of our Board situated in the beautiful valley between the Sewálik hills and the lower ranges of the Himalayas. This school, which was very small in its beginnings, has grown into almost magnificent proportions, and will undoubtedly exert a controlling influence upon the native Christian community in northern India. The present prosperity of this institution is, under a kind Providence, largely due to the wisdom and self-denying zeal of the two ladies at first connected with it—Mrs. Herron, the wife of the Rev. David Herron, and Miss Catharine L. Beatty. Of the former, Miss Beatty wrote as follows: "To Mrs. Herron's zeal and patience, never flagging under the heaviest trials and discouragements; to her peculiar tact in overcoming difficulties; to her skill in adapting our best American school systems so nicely to the widely-different habits of this country, so as neither to offend the prejudices of the pupils on the one hand nor encourage the evils of their customs on the other,—will this school through all time stand as a monument." Respecting Miss Beatty the following record is made in the report of the Lodiana mission for 1871: "Mr. and Mrs. Herron were joined by Miss Beatty in the spring of 1863. This lady then took charge of the educational department, and continued in charge of it till the end of that year, when, Mr. Herron leaving the country after the death of Mrs. Herron, the entire charge of the school was committed to her. The charge which she then undertook was a weighty and responsible one; but she proved herself fully equal to it. Her experience as a teacher, her decision of character, and her administrative ability, fitted her in no common degree for the work. Her heart was in it, and she gave herself wholly to it. She lived in the same house and sat at the same table with the children, and had them under her eye and influence continually. Their progress in learning, their cultivated manners, their prompt obedience, and their order and good conduct, were proofs of her ability and devotion that all could see, and evidences of a success which is seldom attained in so short a time. The labor and care, however, which she gave to the school were too much for her physical strength. By the end of the year 1868 her health was so impaired that she had to seek rest and a change. But in a few months it was evident that her work was done. Although not able to walk, yet with characteristic energy she undertook the long and fatiguing journey home, where, on the 24th of December,

1870, she died, in the midst of loving friends. There are many in this land who 'arise up and call her blessed.' "

The erection of the building now occupied by the school was under the superintendence of the Rev. J. S. Woodside. The Rev. Dr. Mather, speaking of this building, says, "The site chosen, on high, open ground, is admirable, and the building itself is a model of solidity blended with economy." The school, during nearly the whole period of its existence, has been under the superintendence of Rev. D. Herron, while Miss Pratt, Miss Craig and Miss Herron have the direct charge of it. In a paper read before the Allahabad Missionary Conference, Mr. Herron stated the design of the institution to be—

1st. To give the children the comforts and advantages of a home.

2d. To give them the highest intellectual culture that they are capable of receiving.

3d. To bring them to Christ, and to cultivate in them the Christian virtues.

4th. To lead the native Christians to value the education of their daughters by making them pay for their children's support when they are able to do so.

Another step in the direction of woman's work for woman was the establishment of the girls' school at Woodstock. This school, the buildings belonging to which were presented to our Indian missions by the Christian ladies of America, is under the management of Mrs. J. L. Scott, assisted by a corps of lady teachers. The primary object of the institution was to furnish an education for the children of our missionaries. The shape that it finally took was a school of the higher grade, for the instruction not only of the daughters of the missionaries, and the sons also up to a certain age, but also for girls, whether European, Eurasian or native Christian. The largest number of the pupils is from the second class, of mixed European and Indian descent—a class greatly needing the care and training afforded by such a school. Woodstock is beautifully situated on a spur of the Himalayas, about seven thousand feet above the level of the sea. The school is in a highly-prosperous condition, and may be regarded as one of the permanent agencies for the extension of Christ's kingdom in northern India.

While the improvement of the mental condition of the females of India is sought as a means toward supplying their spiritual need, the amelioration of their physical condition has not been disregarded as helpful to the same end. Work in this direction has been carried on by lady medical missionaries, and success has been attained at least to the extent of showing that multitudes of this class who are shut up in Indian households are accessible to the ministrations of ladies who, while they can alleviate physical suf-

fering, have abundant opportunity to point to the great Physician "who healeth *all* our diseases."

#### THE PRESS.

The press was one of the earlier agencies used by our missions, and it is one that is more and more productive of good. In a late work on missions in India, by the Rev. Dr. Sherring, of the London Missionary Society, the writer gives to the missions of our Board the credit of doing more than any other mission in the way of creating a Christian literature. Too much space would be occupied in enumerating all that has been done in this direction. In a general way it may be stated that commentaries have been prepared on Genesis, the Psalms, Isaiah, the later Prophets, the four Gospels, Ephesians and Colossians; a work on theology was begun by Dr. Owen, and was left uncompleted at his death; a Hindí grammar has been prepared, as also a Hebrew grammar in the Urdú vernacular, and other works to assist theological students; translations of various standard works have been made, and large numbers of tracts composed and translated, which are circulated by thousands and tens of thousands of copies every year. Besides these a hymn-book has been furnished for the Indian Church, containing, in addition to original hymns and selections in the native metres, translations of many of the choicest selections from English and German hymnology. At Allahabad a monthly magazine, the *Makhzan à Masihí*, or "Christian Treasury," is published in the Urdú language, for Christian families, and has entered upon its fourteenth year; and at Lodia the *Núr Afshán*, or "Dispenser of Light," is doing good service in the contest between Christianity and Mohammedanism. In the preparation of a Christian literature some of our native brethren have done excellent service. One who has lately passed away—the Rev. Ishwári Dáss—prepared in the English language an elementary work on theology, which received a prize for excellence. Another has been engaged in the translation of Dr. A. A. Hodge's "Outlines of Theology." He also, besides translating a work on the early history of the Church, has just brought out a valuable treatise on the Trinity.

Thus is the highway being cast up. Much preparatory work has been done; much, it may be, remains to be done before the chariot of the Lord shall appear; but we know that He shall come whose right it is to reign. Let us not decline the work of preparation, since this shall be the consummation. In spite of every difficulty the work has advanced. Great obstacles have been overcome. Facilities for acquiring the language have increased. Thousands of youth are taught in our schools, while other thousands have gone out from these schools with their prejudices

against Christianity diminished and in many cases removed, and with the seeds of divine truth implanted in their hearts. Churches have been organized; an indigenous native ministry is being raised up; and through the preaching of the gospel souls are saved.

In view of what has been accomplished, and having the promises of God's Word for our better encouragement, can we not share the aspirations of Rev. W. Fleming Stevenson, who wrote as follows?—

“I watched the sun rise over the Himalayas, and as the light gathered, the boundless plains of India grew visible, stretching for a hundred miles to the south, dim and still among the shadows; but when the sun rose and smote the plains the shadows fled away, and all the sounds of life stole up into the air; and I longed for that day when Christ will rise in all His glory over the whole land—when the shadows of its night and the sleep of death shall give place to the shining of the Sun of righteousness and all the waking of a spiritual life; and then I turned to see the mountain wall, height upon height of mighty mountain ranges, and behind them, the endless peaks of snow, shining like some bright pathway out of this world into another; and I felt, in the clear glory of that sun, as if the great ingathering of the heathen peoples was already come, and that I saw

‘Ten thousand times ten thousand,  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steeps of light.

’Tis finished, all is finished,  
Their fight with death and sin:  
Fling open wide the golden gates  
And let the victors in.’”

### MISSIONARIES, 1881.

RAWAL PINDI.—Rev. Messrs. Reese Thackwell and A. P. Kelso and their wives; Miss Margaret Given and Miss Caroline Downs.

LAHORE.—Rev. C. W. Forman, Rev. Messrs. John Newton, Charles B. Newton and Francis J. Newton and their wives; Miss C. Thiede.

LODIANA.—Rev. Messrs. Elwood M. Wherry and Edward P. Newton and their wives; Miss Sarah M. Wherry.

AMBALA.—Rev. Messrs. George S. Bergen and Marcus C. Carleton and their wives; Miss Julia M. Bacon.

SABATHU.—Rev. Adolph Rudolph and his wife and Mrs. J. Newton, Jr.

SAHARANPUR.—Rev. Messrs. William Calderwood and William J. P. Morrison and their wives.

DEHRA.—Rev. J. H. Morrison, D.D., and his wife; Rev. D. Herron, Miss M. A. Craig, Miss M. Pratt, and Miss Annie Herron. *Woodstock*—Mrs. J. L. Scott, Miss A. E. Scott, Miss Mary Fullerton, and Miss Irene Griffiths.

FUTTEHGURH.—Rev. Messrs. J. J. Lucas and John S. Woodside and their wives; Miss Jennie Woodside.

FURUKHABAD.—Rev. Messrs. Thomas Tracy, George A. Seeley, and J. C. R. Ewing and their wives; Miss Elizabeth J. Seeley.

MYNPURIE.—Rev. James M. Alexander and his wife; Miss Lizzie Walsh, Miss Frances Perley, and Miss Sarah S. Hutchinson.

ETAWAH.—Rev. Julius F. Ullmann and his wife; Miss C. Belz.

ALLAHABAD.—Rev. Messrs. William F. Johnson and James F. Holcomb and their wives; Rev. F. Heyl; Miss S. C. Seward, M.D.

GWALIOR.—Mrs. Joseph Warren.



KOLAPORE.—Rev. Messrs. Joseph M. Goheen and L. B. Tedford and their wives; Miss Esther E. Patton.

RATNAGIRI.—Rev. Messrs. J. P. Graham and G. W. Seiler and their wives.

PANALLA.—Rev. George H. Ferris and his wife.

Rev. G. W. Pollock and his wife, M. Carleton, M.D.

### MISSIONARIES IN INDIA, 1833–1881.

\* Died. Figures, Term of Service in the Field.

Alexander, Rev. J. M.,	1866–	Goheen, Rev. J. M.,	1875–
Alexander, Mrs.,	1866–	*Goheen, Mrs.,	1875–1878
Bacon, Miss J. M.,	1872–	Goheen, Mrs. (Miss A. B.	
Barker, Rev. W. P.,	1872–1876	McGinnis, 1876–),	1879–
Barker, Mrs.,	1872–1876	Graham, Rev. J. P.	1872–
Barnes, Rev. George O.,	1855–1861	Graham, Mrs. (Miss M.	
Barnes, Mrs.,	1855–1861	Bunnell),	1872–
*Beatty, Miss C. L.,	1862–1870	Green, Willis (M.D.),	1842–1843
Belz, Miss C.,	1872–	Griffiths, Miss Irene,	1879–
Bergen, Rev. G. S.,	1865–	Hardie, Miss M. H.,	1874–1876
Bergen, Mrs.,	1869–	Hay, Rev. L. G.,	1850–1857
Brink, Miss P. A. (M.D.),	1872–1874	Hay, Mrs.,	1850–1857
Brodhead, Rev. Augustus,	1859–1878	*Henry, Rev. Alexander,	1864–1869
Brodhead, Mrs.,	1859–1878	Henry, Mrs.,	1864–1869
Butler, Miss J. M.,	1880–1881	Herron, Rev. David,	1855–
Calderwood, Rev. William,	1855–	*Herron, Mrs. (Miss Mary	
*Calderwood, Mrs. L. G.,	1855–1859	L. Browning, 1855–),	1857–1863
Calderwood, Mrs. Ernestine,	1863–	*Herron, Mrs.,	1868–1874
*Caldwell, Rev. Joseph,	1838–1877	Herron, Miss Annie,	1879–
*Caldwell, Mrs. Jane,	1838–1839	Heyl, Rev. Francis,	1867–
Caldwell, Mrs.,	1842–	Hodge, Rev. A. A.,	1848–1850
*Campbell, Rev. James R.,	1836–1862	*Hodge, Mrs.,	1848–1850
*Campbell, Mrs.,	1836–1873	Holcomb, Rev. J. F.,	1870–
*Campbell, Rev. David E.,	1850–1857	Holcomb, Mrs.,	1870–
Campbell, Mrs.,	1850–1857	*Hull, Rev. J. J.,	1872–1881
Campbell, Miss Mary A.,	1860–1863	Hull, Mrs.,	1872–
Campbell, Miss A.,	1874–1878	Hutchinson, Miss S. S.,	1879–
Campbell, Miss L. M.,	1875–1878	Irving, Rev. David,	1846–1849
Carleton, Rev. M. M.,	1855–	Irving, Mrs.,	1846–1849
Carleton, Marcus (M.D.),	1881–	Jamieson, Rev. J. M.,	1836–1857
Carleton, Mrs.,	1855–	*Jamieson, Mrs. Rebecca,	1836–1845
*Craig, Mr. James,	1838–1845	*Jamieson, Mrs. E. M'L.,	1848–1856
Craig, Mrs.,	1838–1846	*Janvier, Rev. Levi,	1842–1864
Craig, Miss M. A.,	1870–	*Janvier, Mrs.,	1842–1854
*Davis, Miss Julia,	1835.	Janvier, Mrs. (Mrs. M. R.	
Downs, Miss Caroline,	1881–	Porter, 1849–),	1856–1875
Ewing, Rev. J. C. R.,	1879–	*Johnson, Rev. Albert O.,	1855–1857
Ewing, Mrs.,	1879–	*Johnson, Mrs.,	1855–1857
Ferris, Rev. G. H.,	1878–	Johnson, Rev. Wm. F.,	1860–
Ferris, Mrs.,	1878–	Johnson, Mrs.,	1860–
Forman, Rev. C. W.,	1848–	Kellogg, Rev. S. H.,	1865–1876
*Forman, Mrs. (Miss Mar-		*Kellogg, Mrs.,	1865–1876
garet Newton),	1855–1878	Kelso, Rev. A. P.,	1869–
*Freeman, Rev. John E.,	1839–1857	Kelso, Mrs.,	1869–
*Freeman, Mrs. Mary Ann,	1839–1849	Leavitt, Rev. E. H.,	1855–1857
*Freeman, Mrs. Elizabeth,	1851–1857	Leavitt, Mrs.,	1856–1857
*Fullerton, Rev. R. S.,	1850–1865	*Loewenthal, Rev. Isidore,	1855–1864
Fullerton, Mrs.,	1850–1866	Lowrie, Rev. John C.,	1833–1836
Fullerton, Miss Mary,	1877–	*Lowrie, Mrs. Louisa A.,	1833.
Given, Miss Margaret,	1881–	Lucas, Rev. J. J.,	1870–

Lucas, Mrs. (Miss E. M. Sly),	1871-	*Rudolph, Mrs.,	1846-1849
M'Auley, Rev. Wm. H.,	1840-1851	Rudolph, Mrs.,	1851-
M'Auley, Mrs.,	1840-1851	Sayre, Rev. E. H.,	1863-1870
*M'Ewen, Rev. James,	1836-1838	Sayre, Mrs.,	1863-1870
M'Ewen, Mrs.,	1836-1838	*Scott, Rev. J. L.,	1839-67; 1877-1880
*M'Mullen, Rev. R. M.,	1857.	*Scott, Mrs. C. M.,	1839-1848
*M'Mullen, Mrs.,	1857.	Scott, Mrs. E. L.,	1860-67; 1877-
Millar, Mrs. S. J.,	1873-1877	Scott, Miss Anna E.,	1874-
Morris, Mr. Rees,	1838-1845	Seeley, Rev. A. H.,	1846-1854
Morris, Mrs.,	1838-1845	*Seeley, Mrs.,	1846-1853
Morrison, Rev. John H.,	1838-	Seeley, Rev. G. A.,	1870-
*Morrison, Mrs. Anna M.,	1838.	Seeley, Mrs.,	1879-
*Morrison, Mrs. Isabella,	1839-1843	Seeley, Miss E. J.,	1879-
*Morrison, Mrs. Anna,	1846-1860	Seiler, Rev. G. W.,	1870-
Morrison, Mrs.,	1870-	Seiler, Mrs.,	1881-
Morrison, Rev. W. J. P.,	1865-	Seward, Miss S. C. (M.D.),	1873-
Morrison, Mrs. (Miss Thack-		Shaw, Rev. H. W.,	1850-1855
well, 1877-),	1879-	Shaw, Mrs.,	1850-1855
Morrison, Miss H.,	1865-1875	Tedford, Rev. L. B.,	1880-
*Munnis, Rev. R. M.,	1847-1861	Tedford, Mrs.,	1880-
Munnis, Mrs.,	1851-1861	Thackwell, Rev. Reese,	1859-
*Myers, Rev. J. H.,	1865-1869	*Thackwell, Mrs.,	1859-1873
Myers, Mrs.,	1865-1875	Thackwell, Mrs. (Miss S.	
Nelson, Miss J. A.,	1871-1878	Morrison, 1869-),	1875-
Newton, Rev. John,	1835-	Thiede, Miss Clara,	1873-
*Newton, Mrs. Elizabeth,	1835-1857	Traey, Rev. Thomas,	1869-
Newton, Mrs.,	1866-	Tracy, Mrs. (Miss N. Dickey)	1870-
*Newton, John, Jr. (M.D.),	1860-1880	Ullman, Rev. J. F.,	1848-
Newton, Mrs.,	1861-	Ullman, Mrs.,	1848-
Newton, Rev. Chas. B.,	1867-	*Vanderveer, Miss Jane,	1840-1846
Newton, Mrs. (Miss M. B.		Walsh, Rev. J. J.,	1843-1873
Thompson, 1869-),	1871-	Walsh, Mrs.,	1843-1873
Newton, Rev. F. J.,	1870-	Walsh, Miss Marian,	1865-1866
Newton, Mrs.,	1870-	*Walsh, Miss Emma,	1868-1869
Newton, Rev. E. P.,	1873-	Walsh, Miss Lizzie,	1870-
Newton, Mrs.,	1874-	*Warren, Rev. J.,	1839-54; 1873-1877
*Orbison, Rev. J. H.,	1850-1869	*Warren, Mrs.,	1839-1854
*Orbison, Mrs. Agnes C.,	1853-1855	Warren, Mrs.,	1873-
Orbison, Mrs.,	1859-1869	Wherry, Rev. E. M.,	1867-
*Owen, Rev. Joseph,	1840-1870	Wherry, Mrs.,	1867-
*Owen, Mrs. Augusta M.,	1844-1864	Wherry, Miss S. M.,	1879-
Owen, Mrs.,	1866-1870	Wilder, Rev. R. G.,	1870-1876
Patton, Miss E. E.,	1880-	Wilder, Mrs.,	1870-1876
Perley, Miss F.,	1879-	Williams, Rev. R. E.,	1852-1861
Pollock, Rev. Geo. W.,	1881-	Wilson, Rev. Henry R.,	1838-1846
Pollock, Mrs.,	1881-	*Wilson, Mrs.,	1838-1846
*Porter, Rev. Joseph,	1836-1853	Wilson, Rev. James,	1838-1851
*Porter, Mrs.,	1836-1842	Wilson, Mrs.,	1838-1851
Porter, Mrs. M. R.,	1849-1856	*Wilson, Miss M. N.,	1873-1879
Pratt, Miss M.,	1873-	Woodside, Rev. J. S.,	1848-
Rankin, Rev. J. C.,	1840-1848	Woodside, Mrs.,	1848-
*Rankin, Mrs.,	1840-1848	Woodside, Miss J.,	1868-
*Reed, Rev. William,	1833-1834	Wray, Rev. John,	1842-1849
Reed, Mrs.,	1833-1834	Wray, Mrs.,	1842-1849
*Rogers, Rev. Wm. S.,	1836-1843	Wyekoff, Rev. D. B.,	1860-1875
*Rogers, Mrs.,	1836-1843	Wyekoff, Mrs.,	1860-1875
Rudolph, Rev. A.,	1846-	Wynkoop, Rev. Theo. S.,	1868-1877

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board of Foreign Missions.

# HISTORICAL SKETCH

OF THE

## Missions in Siam and among the Laos

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY REV. J. F. DRIPPS.

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1881.



## MISSIONS IN SIAM.

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CHINA on the extreme east, and India on the south—each has its definite place in our mind; but we cannot always say as much for the tract of land which lies between them, in the southeast corner of Asia, and known sometimes as Farther India or Indo-China. Siam occupies the central and larger portion of this corner-land, with Burmah on its west and Cochin China on the east, including also most of the long, narrow Malayan peninsula which juts out from the mainland and forms the sharply-defined corner of the continent. Beginning at the lower end of this peninsular portion, within five degrees of the equator, the Siamese territory extends 1350 miles to the north, and measures at its widest point some 450 miles from east to west. It contains 190,000 square miles, or about as much as New England with the four middle states.

Most of the country is a low-lying plain, completely overflowed every year by its four great rivers. Journeying northward along the chief river, this plain is found to continue for some four hundred miles, when great mountains close in upon the stream, and the traveller encounters more than forty very difficult rapids in the midst of singularly-impressive scenery; after which the country opens again into another wide plain, very much like the former one, and known as that of the Laos people. The annual overflow of the rivers, with the abundant rainfall, enables the production of such crops as rice and sugar in great abundance. It is claimed to be the garden-land of the world—the land of fruit and flowers and of never-ending summer, with grand old trees overshadowing every hamlet, and plant-life in fullest variety bursting on every side from the fertile soil.

It is also the land of elephants, the king having five thousand of them in his service for war purposes alone. One variety is that which is known to us as the "white" elephant, though the Siamese name for it is "the strange-colored," and it is really a whitish brown. Its form is used on the Siamese flags as the national symbol, and it is held in great honor, though not actually worshipped. There is great abundance of fish, as also of insects and, indeed, of every form of tropical life.

The climate of the whole country is genial and not unfavorable to health, though Europeans need to exchange it at intervals for

something more bracing, and the natives suffer considerably from malarial diseases. The thermometer varies from  $64^{\circ}$  to  $99^{\circ}$ , averaging  $81^{\circ}$ . There is a dry season from November to May, and a wet season for the other half of the year.

The population is but partly Siamese, nearly one-half being made up of the tributary races and of Chinese immigrants. There are perhaps five or six millions in all, though no exact statement has ever been given on this point. In any case, however, it is not a quarter of the number which the land could easily support, and the paucity is ascribed to such causes as war and disease, polygamy, and the celibacy of the priesthood. By descent the people are of the same family with the Chinese, having also several features of likeness to the natives of India. The name by which we call them is supposed to come from the Sanscrit word "*syam*," meaning "the brown," though they call themselves by a term signifying "the free." They are a gentle, passive, rather weak race, given to dissimulation, and very conceited; but they are reverential to the aged, especially to parents, are kind to their children, liberal in alms giving, orderly and peaceable. They have quick, though not very strong, minds, and are said to be more receptive than the Chinese. These traits are common to all the native races, though the Laos have a somewhat stronger character, with many interesting traits peculiar to itself. The universal inertness, due to the enervating climate, is confirmed by the fact that food is so excessively cheap, and that small exertion is required for satisfying the need of clothing, a waist-cloth having usually been all that was held necessary, with sometimes a light cape over the shoulders. A large proportion of the people have continued to live in a state which is nominally that of slavery, though it is of a mild type, and terminable at any time by the payment of a fixed sum. It is now in process of being entirely abolished, by order of the king. Women are not held in restriction, but go about the streets at will, and transact business freely. They are, however, considered to be of so inferior a nature that they are not educated at all, whereas most of the men and boys can read and write. Polygamy is usual among those who can afford it, and divorce is easy in all classes, though there are many happy marriages.

The government is an absolute monarchy, entrusting all power of every kind to the king. The "second king" has no share in the administration, nor have the nobles, although when the king dies it is the assembly of nobles which chooses his successor, either from among his sons or, if they prefer, from some other family.

The history of the country presents very little of importance or interest until the advent of Christian missionaries; since which time many features of western civilization have been adopted by

order of the present king and of his predecessor. In fact, the change made in this direction has nothing to equal it, except in the case of Japan.

Foreign commerce, with the encouragement which it is now beginning to receive, is capable of immense expansion, so abundant are the natural resources of every kind, and so readily accessible. This feature of accessibility is especially marked. Not only can the great rivers be readily made available, but the net-work of canals which interlaces the country between them. This gives its peculiar character to Bangkok, the capital, which has much the same importance for Siam as London for England. This city, of four hundred thousand inhabitants, situated not far from the sea, has the chief river of the land for its main avenue and canals for lesser ones. When the native houses are not built on piles driven into the banks, they are often floated on platforms in the river itself, whose sides are thus lined for several miles. The whole city and, indeed, all lower Siam can be reached by boat—a fact most important for commerce, as it is also for missionary work.

#### BUDDHISM.

Considered as a field for Christian missions, the most noticeable fact in regard to Siam is that it constitutes the very citadel of Buddhism—the land which, more than any other, is entirely and only Buddhist. In China, a Buddhist is also a Confucianist and a Taoist; even his Buddhism itself being far less pure than in Siam. This system attracts the more attention because within the present generation it has become distinctly known by us for the first time. The result is that while many still regard it as a mere tissue of palpable absurdities, some of our writers are claiming for it a place by the side of Christianity itself, and on a level with it.

The truth lies of course between such extremes. Buddhists need Christianity as deeply as any men on earth; yet their own system, with its strange mixture of good and evil, has a power which is real and formidable. It is six hundred years older than Christianity, having originated about the time of the Jewish prophet Daniel, in an age which also witnessed the teaching of Confucius among the Chinese, and of Pythagoras among the Greeks; a time which was one of mental quickening and enlargement of thought over all the earth. Its founder himself was commonly known by his family name Gautama, and by the title of "The Buddha"—that is, "The Enlightened One." He has left an impression, by his personal character and teachings, rarely equalled among men. In Siam, for example, there has been for twelve hundred years no other religion than his; one which is venerated beyond expression, and interwoven with every act and occu-

pation of life. It has shown much of intellectual subtlety, and even of moral truth, mingled with all its absurdities and vices; and has proven itself singularly adapted to the people with whom it deals. Its influence is not only long-continued and deep, but very broad. It has greatly modified the other religions of India, though seven centuries ago it was finally driven from its place among them; while in China the whole population is enrolled among its adherents. One-half of mankind bear its impressions; one-third of them are its active supporters. It would be by all means the leading religion on earth if mere numbers could make it such.

Yet, in the real sense of the word, it is no religion at all, for it teaches no God above and no soul within us. Most of its followers have in their language no word whatever for that which we call "God," in the sense of a divine Ruler, Creator, Preserver of men, and the very idea of such a being does not exist in Buddhism. The Buddha himself was not a god, but a man; and though he speaks of beings who are called gods, yet they are described as mere mortals like ourselves, having no power over us, nor even any essential superiority to us. Each man must work out his own destiny for himself, with no aid from any higher power, in the spirit of atheistic rationalism.

Buddhism, as such, has therefore no such thing as prayer or religious worship in any form. The nearest approach to this is in the form of inward meditation, or of paying outward honors to the memory of Gautama by carrying flowers to his monument. When Buddhists wish to find any outlet for the religious instinct they must go outside of Buddhism to seek it. This is actually the case with nearly all of them. They crave some object of worship, and since Gautama has given them none, they addict themselves to some form of devil-worship or witchcraft by way of addition to his system. This single fact is sufficient commentary upon the fatal defectiveness of his teachings. They do also say prayers, which are in some cases the real cry of the soul toward some one or some thing which can help it. Usually, however, the "prayer" which they repeat is not so much in the form of appeal to any living hearer as in that of a charm or incantation; the mere repetition of the words being supposed to have magical power in itself. Hence originated the use of "praying-mills" in Thibet, each turn of the wheel being considered as a repetition of the prayer or magical form which is written upon it. In such ways as this Buddhism has come to receive an enormous mass of additions, many of which are directly opposed to its original teachings. A singular fact in this connection is the outgrowth of an extremely elaborate system of worship in Thibet, though not in Siam, which resembles closely in all its outward forms that of the Church of Rome. Even in Siam images



of Buddha are enormously multiplied, tending to practical idolatry. There are said to be fourteen thousand in one temple alone.

The atheism of Gautama's teaching is the more complete because of his declaring, in the most emphatic manner possible, that there is no such thing as soul or spirit in man himself; that a man is only a body with certain faculties added to it, all of which scatter into nothingness when the body dissolves. One feature of Buddhism, therefore, is its denial of all spirituality, divine or human.

A second feature is its assertion, as the positive facts upon which it builds, of two most remarkable ideas. One of these is the doctrine to which Gautama most frequently refers, and to which his followers have given most heed, viz., that of *transmigration*. This belief, strange as it seems to Christians, is held by most of the human race as affording the only explanation they can find for the perplexing inequalities of earthly experience. It teaches that the cause of every joy or sorrow is to be found in some conduct of the man himself, if not in this life, then in some of his previous lives. Such a theory appeals to the conviction that every event must have a cause, and to the innate sense of justice which demands that every act shall have its merited consequence. It also connects itself with that "strange trick of memory," as it has been called, which leads occasionally to the sudden sense of our having previously met the very scene, having said and done the very things which are now present with us; and as they say it cannot be disproved, its believers are slow to give it up. In fact, as the usual emblem of Christianity is the cross, so that of Buddhism is the wheel—chosen as such from its suggestion of endless rotation.

Buddhism, however, which denies the existence of the soul, is obliged to teach transmigration in a very strange form—a form, indeed, which is not only mysterious, but impossible. According to this, although you go to nothingness when you die, yet a new person is sure to be produced at that moment, who is considered to be practically the same as yourself, because he begins existence with all your merits and demerits exactly, and it is to your thirst for life that he owes his being. Yet, as it is acknowledged that you are not conscious of producing him and he is not conscious of any relation with you, it is hard to see how human brains can accept such a hopeless absurdity as this doctrine of "Karma." Practically, its believers are apt to forget their denial of the soul, and speak as if it does exist and goes at death into a new body. This new birth, moreover, may be not into the form of a man, but into that of a beast of the earth, a devil in some hell or an angel in some heaven. Buddhism not only teaches the existence of hells and heavens, but fixes their exact size and position; so that one glance through the telescope, or any acquaintance with

astronomy, is enough to prove the falsity of its declarations on that point. It is further taught that each of these future lives must come to an end, for all things above and below are continually changing places with each other, as they ever have done and ever will do. There is therefore no real satisfaction even in the prospect of a heavenly life, since it must in time change, probably for the worse, while the chief probability points to some new life which is worse, and not better, than the present.

In close connection, then, with this fundamental idea of Buddhism, namely transmigration, is the other idea that all life, present or future, is essentially so transitory, disappointing, and miserable, that the greatest of blessings would be the power to cease from the weary round entirely and forever. Practically its votaries have before their minds a life in some delightful heaven, which may be secured against turning into any following evil by passing instead into calm unending slumber. The essential features of this heavenly condition are its preception of life's illusiveness, with freedom from all resulting lusts and passions; and this ensures that when the life you are then living shall close, no new being will be formed in your place, because your thirst for living is at last extinguished. While it is true, then, that this condition of heavenly calm or *Nirvana* is represented as eminently attractive, yet its distinguishing benefit lies in the fact that when it ends, that which follows is not a new birth, but an eternal freedom from all life. This is in its essence a doctrine of despair, even though the annihilation of life is called by the softer name of endless slumber, and attention is mainly fixed on the joys of *Nirvana* which precede that slumber.

The remaining or third chief feature of Buddhism is its description of the "Noble Path"—the way by which a man is to reach this desired goal. Having (1) denied the existence of God and the soul, and (2) asserted the existence of transmigration and of an essential misery in all life, from which *Nirvana* is the only deliverance, it proceeds (3) to tell how *Nirvana* may be reached. It is by means of persevering meditation upon the hollowness of life, together with the practice of control over self and benevolence to others. Many of the rules given for this end have in them a moral truth and beauty which is exceedingly remarkable. The opposition made to caste and to extending religion by force of arms, the freedom given to woman, and the mildness of manners cherished among all, are most commendable. Much of its hold upon men undoubtedly came from the fact that its moral standard is endorsed to so great an extent by every man's conscience, while its spirit of self-help and of working out merit by one's own acts would find a responsive chord in most men. Gautama, the Buddha, must have been a noble man, far above the average around him in brain and heart,

and not the least so in his efforts to learn from others before beginning himself to teach. But his followers of to-day are by no means teachable in the presence of Christianity, with its fullness of divine truth; and whenever partial truth resists fuller truth it becomes wrong and hurtful. If Buddhism held faithfully the truth it knew, ever ready to learn further lessons of good, it could be viewed with gladness as a system which had prevented many a worse one, while not hindering aught better still; but this latter assertion cannot be made.

Its claim to be perfect and final is utterly wrong. On the one hand it absolutely ignores any thought of love and duty to God, or even the mention of His name, and even its benevolence to man arises from the desire of saving self. It has no living root, no true foundation. As the main thing is to save one's self from misery, separation from others is a cardinal virtue; the best form of life is that of the monk, and his goodness is most complete when he refuses even to look at a woman, or to have any share in healing the diseases of others. Such a theory is far removed from the benevolence of our Lord Jesus Christ. It commits also the natural mistake of forbidding a thing totally when it is only its excess which is evil, as where the man seeking perfection is forbidden to touch money at all or to take any life, etc. It must be remembered that disobedience to these moral laws is not called "sin," for where no God is recognized no sin is confessed, and it is merely so much loss to one's self, just as when any other law of nature is broken. If you choose to take the loss you are always at liberty to break the law. Morality becomes a mere affair of profit and loss; so that we even read of a Buddhist account-book, with its debtor and creditor columns, by which the yearly balance of merits or demerits could readily be ascertained.

We must beware then of putting Christian meaning into Buddhist words, or of supposing that such a description of Buddhism as Arnold's "Light of Asia," with all its poetic and spiritual beauties, could have been written by any man destitute of Christian ideas. Moreover, if there is fault and defect even in the purest possible form of the system, how much more is there in the actual teachings of Buddhist books after twenty-four hundred years of corruption.

The practical conduct of its followers is below even this faulty standard; they live as the heathen did whom Paul describes in the first chapter of his Epistle to the Romans. For after all, the great distinction between all other religions and Christianity is not merely that they present lower standards than it, but that they do not present at all that which is its one chief offer, viz., grace and strength whereby men become able to rise toward their standard. Buddhism makes no such offer as this, and has no conception of

such a thing. It fixes the mind upon the evils and miseries of life, which it is by its own power to shun, and not upon the positive holiness and blessedness of a divine Father and Saviour, whose grace can lift the soul toward the glory which it sees.

Christians freely concede all that can truly be claimed for the Buddhist standard; for the higher it is, the more does it show natural conscience endorsing the requirements of God as no more than right and just. The defects of Buddhism, both in theory and practice, are evident enough. In all these twenty-four hundred years, and among these myriads of men, it has produced no single nation comparable with even the lowest of Christian states. In fact, the very existence of its priesthood, as seen in Siam, is enough to dwarf the prosperity of any people. The name of "priest" is, indeed, hardly accurate in this case, for the condition intended is rather that of a monk—of one who gives himself to carry into practice Gautama's conception of the best life. Each works out merit for himself by a life of meditation, without undertaking for others any work which is really "priestly." Forbidden to engage in useful work, and enjoined to live solely on alms, these men drain the community of \$25,000,000 each year for their bodily support alone, beside all which they get for their temples, etc. This is at a rate which would amount, if Siam were as large as our own nation, to the enormous sum of \$200,000,000 yearly for the personal support of priests. Ignorant as they usually are, yet the whole education of the people is in their hands; and every man in the nation spends at least part of his life in the priesthood, while every woman and child is glad to gain merit by feeding them. They not only control the nation, but may almost be said to include it, bodily; and it may be imagined how firmly they hold it to Buddhism. When it is possible for a man to say, as one of these priests did, "I do not worship the gods, but they worship me," and to really believe that by rigid perseverance in his system he can outrank any being in existence, it is evident that such pride will not readily confess itself wholly wrong, and accept any new religion.

How can a system be conceived more completely guarded against the entrance of Christianity, and at the same time more utterly in need of the gospel? It might readily be expected that missionary work would make slow progress under such circumstances. We can the better appreciate, then, that advance which has actually been made.

#### ROMAN CATHOLIC MISSIONS.

The Church of Rome established its missions in Siam as early as 1662. The grand embassy from Louis XIV., a few years later, was accompanied by a number of priests, and from that time to the

present they have tenaciously held their ground, through periods of severe persecution or of contemptuous toleration, varied only occasionally by intervals of royal favor. They have found the work to be one of special difficulty, however, and their efforts have produced far less result than in most other missions conducted by them. Yet the size of their roll is still greater than that of the Protestant missions, and it is therefore necessary to remember that the difference in quality is so radical and complete that such a comparison of quantities is utterly misleading. This declaration would not be made if the Roman Church held the same standard in Siam which it does in England or America, instead of sinking, as it actually has done, almost to the level of heathenism itself. This can be tested by observing its attitude towards the "Christians," the Siamese, and the Chinese.

There is still quite a considerable body of mixed descendants from the early Portuguese settlers whom the Roman priests have succeeded in keeping from apostatizing to Buddhism; but their preservation as a distinct body bearing the name of "Christian" has been a very questionable benefit. Dr. Gutzlaff, for example, found that the servility and moral degradation of these "Christians" had inspired the Siamese with such contempt, not only for the religion but for the civilization and power of all Europeans, that they only began to change their minds upon finding that British arms had actually defeated and conquered Burmah, which is on the very border of Siam itself. What wonder is it that to such a body as this there have been added scarcely any converts whatever from among adult Siamese, and that the rolls of the Roman Church are enlarged mainly by claiming the names of those heathen infants who are surreptitiously baptized when at the point of death, by the priests or their assistants, under the guise of administering medicine?

From the Chinese traders Dr. House informs us that the Roman priests have received of late quite an accession, by offering as a consideration the protection of the French government, with consequent immunity from the many exactions and annoyances of the Siamese officials. It is very evident that a roll of names made up on such principles and for such a body can in no way be considered as a roll of Christian converts, and compared as such with that of Protestant churches. Whatever could be accomplished by Jesuit influence has always been tried, to induce the native government to expel from the country every gospel missionary. No retaliation for these attacks has been attempted, but it has been clearly perceived that the need of Siam for Protestant missions is not a particle the less, but rather the greater, because of the mission work of the Church of Rome.

## PROTESTANT MISSIONS.

“It is an interesting fact,” says Dr. House, “that the very first effort made by any of the Protestant faith for the spiritual good of the people of Siam was by a woman. This was Ann Haseltine Judson, of sainted memory, who had become interested in some Siamese living at Rangoon, where she then resided. In a letter to a friend in the United States, dated April 30, 1818, she writes, ‘Accompanying is a catechism in Siamese, which I have just copied for you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated the Burman catechism (just prepared by Dr. Judson), a tract containing an abstract of Christianity and the Gospel of Matthew, into that language.’ The catechism was printed by the English Baptist mission press at Serampore in 1819, being the first Christian book ever printed in Siamese.”

For more than twenty years after this time, however, Siam was regarded by mission workers chiefly as a point of approach to China, where nearly one-third of the human race were living in total ignorance of Christianity. It was in this way that Bangkok was visited in 1828 by the celebrated Dr. Karl Gutzlaff, whose works upon China are still of great value. He was then connected with the Netherland Missionary Society, and was accompanied by Rev. Mr. Tomlin, of the London society's mission at Singapore. They immediately gave their services as physicians to crowds of patients, and distributed twenty-five boxes of books and tracts in Chinese within two months. They connected with their Chinese work the study of Siamese, even attempting to translate the Scriptures into that language. Appeals were also sent by them to the American churches and the American Board of Commissioners for Foreign Missions, and to Dr. Judson in Burmah, urging that missionaries be sent to Siam. Mr. Tomlin was compelled by severe illness to return to Singapore in the following year. Late in 1829 Dr. Gutzlaff, having prepared a tract in Siamese and translated one of the Gospels, also visited Singapore to have them printed. While there he was married to Miss Maria Newell, of the London Missionary Society, the first woman to undertake personal work for Christ in Siam itself, whither she went a few months after their marriage. She lived, however, little more than a year after that time, and her babe soon followed her. Her husband, being extremely ill, was urged to sail northward to China itself, which, in spite of great peril, he succeeded in doing, and began, on his recovery, a singularly-adventurous pioneer work in that land. He was but twenty-five years of age when he reached Siam, and put forth all the energy of his nature into the work he found there.

The death of his devoted wife and his own enforced departure to China were felt to be no ordinary loss for Siam. A few days after he had sailed, in June, 1831, Rev. David Abeel arrived, having been sent by the American Board of Commissioners for Foreign Missions in answer to the appeal of Gutzlaff and Tomlin. Mr. Tomlin himself came with him, but could only remain for six months, when he was placed in charge of the Anglo-Chinese college at Malacca. After repeated experiments, Dr. Abeel also was compelled to give up work in Siam, on account of protracted ill-health, in November, 1832. The American Board thereupon sent out Rev. Messrs. Johnson and Robinson, who arrived in July, 1834, and D. B. Bradley, M.D., in July, 1835. "Like all their predecessors, these missionaries had some knowledge of the healing art and a stock of medicines for free distribution; so that the people of Siam naturally give to every Protestant missionary the title of 'mau,' or 'doctor of medicine.'" Several of them have been fully-trained physicians, among whom was Dr. Bradley. "His work as medical missionary, writer and translator into Siamese of Christian books, printer, and preacher, continued with a zeal and hope which knew neither weariness nor discouragement until his lamented death, after thirty-eight years of toil, in June, 1873." Two of his daughters, Mrs. McGilvary and Mrs. Cheek, still continue on the field as the wives of Presbyterian missionaries. Upon the opening of China to missionary work, the American Board transferred its efforts to that country, and gave its field in Siam to the "American Missionary Society," by which the work was maintained for some years longer, and then discontinued.

An American Baptist mission to the Chinese in Siam is still carried on with great success by the veteran soldier of the cross, Rev. Dr. Dean, who was its founder in 1835. There was for many years another department of the mission, beginning still earlier, in 1833, and addressing itself to the Siamese themselves. This has now for several years been discontinued, and the entire strength of the Baptist mission is concentrated upon its work for the Chinese, which proved to be much the more successful of the two. These Chinese, it will be understood, keep themselves as distinct from the natives as they do in our own land. They are much the more energetic race, and have rapidly accumulated for themselves the positions of profitable enterprise in the land. If the Siamese are permanently to hold their own, they greatly need the stimulating influence of Christian religion and civilization. They have traits of their own, however, which are peculiarly favorable to such development, and we have cause, not only for the sense of responsibility but for hopeful effort, in the fact that the entire work of Christianizing the natives of Siam is left to the Presbyterian Church

Ours is the only Siamese mission which has remained in permanent operation.

#### PRESBYTERIAN MISSIONS.

The first visit made to Siam by any representative of our own Church was for the same purpose which had already brought other missionaries there—namely, to find some door of access to the Chinese. This was in November, 1838, when Rev. Mr. Orr spent a month in Bangkok, and thereupon recommended our Board of Foreign Missions to take this country as a field of effort, not only for the Chinese, but for the Siamese themselves. In accordance with this recommendation the Rev. W. P. Buell was sent to Bangkok, where he arrived in 1840. After remaining until 1844 and doing good foundation work, he was compelled to leave the field to bring home Mrs. Buell, who had been stricken with paralysis. Arrangements were made to fill his place as soon as possible, but from various reasons it was not until 1847 that the next missionaries actually reached Siam. From that time until the present, continuous work has been maintained; and as the Chinese could then be reached in their own land, our mission here addressed itself directly to the native Siamese.

The Rev. Stephen Mattoon and wife, with Rev. S. R. House, M.D., were the missionaries who began work in that year. Their foothold seemed, however, very precarious for several years afterward, on account of the active, though secret, opposition of the king. Without openly using force, he so exerted his despotic influence upon the slavish people that none of them could be induced to rent or sell any house to the missionaries, and a most effectual obstacle to their work was thus presented. Other difficulties of the same general nature were put in their way, and it seemed quite certain that they would actually be edged away from the land altogether.

About the same time Sir James Brooks, who had arrived to open negotiations with the king on behalf of the British government, found himself treated in a manner which he considered so insulting that he indignantly took ship again with the purpose of securing assistance in the effort to open the country by main force. Just at the moment when all these complications were at their height, the death of the king was announced (April 3, 1851). This event brought about a complete change in the whole situation, and in all the succeeding history of the country; a change which is directly traceable to the influence of Protestant missions. The man whom the assembly of nobles elected to fill the throne, and who reigned from 1851 until the end of 1868, proved to be very liberal in all his policy. When the next embassy from the British



government reached Siam, under Sir John Bowring, it was to find on the throne no longer an ignorant, unmanageable barbarian, but a man who could appreciate civilization, and who claimed to be himself quite a scholar even by European standards. This came from the fact that while still in private life he was occupied much of his time, under the instruction of a Baptist missionary, in the study of language and of modern science.

For the thirty years which have now intervened since his accession, Protestant missionaries have been accorded very noticeable influence with the government. In estimating the result of their work, this fact must be given much prominence. An official document, under the royal sanction, makes the following statement: "Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them, and has no fear whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things."

Reference is also frequently made to the statement of a regent that "Siam was not opened by British gunpowder like China, but by the influence of missionaries." No estimate of mission work would be complete, therefore, which did not include its connection with these great changes in the whole attitude and condition of the nation, which have already astonished the world, and which are of still ampler promise for the future. Though such results may be considered as indirect and preparatory, they are to be thankfully acknowledged before God, who has chosen to attest His blessing and help in this form, while not omitting further tokens of a more immediately spiritual nature.

Perhaps the best way to view the course of our work will be to look at it in connection with the places which have successively been taken up as centres of effort, among both Siamese and Laos.

#### BANGKOK.

The first convert in connection with the mission was the Chinese teacher Qua-Kieng, who was baptized in 1844, and died in the faith in 1859. It is interesting to learn that three of his children became Christians after his death, one of them a candidate for the ministry. This is by no means the only instance in the history of

the mission in which the baptized children, either of foreign or of native laborers, have taken up the work of their fathers.

A good record is also given of Nai Chune, the first native Siamese convert. "Though frequently offered positions of honor, lucrative offices and employment by the government, he refuses all and chooses to support himself by the practice of medicine, that thus he may the more readily carry the gospel message."

It was not until 1859, however, that this first convert was made. Twelve long years had elapsed before the missionaries of 1847 were given the joy of gathering any first-fruits of their labors. Such a period of delay has not been unknown in the history of several other mission fields, which became thereafter eminently successful, and in view of all the obstacles in the case now before us, it can hardly be thought surprising. Instead of causing His servants to reap immediately, by bringing one part of the field into full maturity, the Master chose, as we have seen, to use them for doing long-continued preparatory work, which will in the end attest His wisdom as the Lord of the harvest. Tokens have moreover come to light within recent years which show that there really was success, even of a directly spiritual nature, where there were no signs visible to the workers through the years of patient perseverance. For example, several years after Dr. Bradley's death a marked instance of conversion was found, which was traceable directly to his faithful efforts in the printing and distribution of Christian truth. In a letter from the Laos mission in May, 1878, we are told of a visit made some months earlier, in June, 1877, by a venerable stranger, evidently a man of high rank, who came to ask medicine for his deafness, and referred to the miraculous cure which Christ had wrought upon a deaf man. He proved to be the highest officer of the court in the province of Lakaron, and at the time of this visit was seventy-three years of age. Twenty years before, he had visited Bangkok and received religious books from Dr. Bradley. They were printed in the Siamese character, which is so different from that used by the Laos, though the languages themselves are much the same, that he could not at the time read them, but learned the Siamese character for the purpose of so doing. He gave inward assent to the truth contained in them so far as he could understand it, but had never found any missionary to give him further instruction in his far-off home. He was now brought, for further light, to a place where meantime a Christian mission had been established for his nation. The path was opened by Divine Providence in his case, as in that of so many others in every age and land, through God's overruling of human persecution. His firmness of principle now brought upon him such trouble in his own province that he had

come to Chieng-mai, where he immediately sought out the missionaries. From that time he made this matter his one study, obtaining Buddhist books from the temple, and comparing them with Christian books, in the full exercise of that keen, practical sagacity for which he was noted. He intended to present himself at the communion-table in April, but was obliged to remain at home under a severe attack of illness. At the next communion, however, he made his appearance, declaring his conviction that the healing of his disease had been in answer to prayer. The missionary who moderated the session at his examination had seldom heard a more satisfactory and intelligent confession of faith in Christ than was given by him. As soon as he was known to be a Christian he was ordered back to his native city far away. His death was not unlikely to be the result; but he said to his Christian friends, "If they want to kill me because I worship Christ, and not demons, I will let them pierce me." His life was spared in the end, but office, wealth, and social position were taken, and he was ignored by all his friends. Later still we hear of him as starting to walk all the way to Chieng-mai, being too impoverished to command any mode of conveyance more suitable for his old age. His object in coming was to hear still further about the Lord Jesus, and the result of this second visit was the return with him of two native members from the Chieng-mai church to begin work in his native city. Out of this there is now developing one of our most promising out-stations; and the whole affair is traceable directly to the patient work of that early missionary, who never in this life came to know anything of it.

Another instance of the same kind is mentioned in a letter of Rev. Mr. Dunlap from Petchaburi in February, 1879. He speaks of visiting a very old Christian, who was evidently near his end, and there learning that he had received portions of the Bible from Dr. Bradley many years before, which he had hidden for fear of the authorities, and studied in secret, until he accepted Christ as there revealed, and put away his idols. Since that time his life had been that of a devoted Christian, active in work for other souls. Near him in his sickness lay his Bible and other books, among them the "Pilgrim's Progress," which he said he had read and re-read with joy. "The aged disciple," writes Mr. Dunlap, "said to the native preacher who accompanied me, 'I pray every day, but often wonder if I pray aright; if you will listen I will tell you, that you may teach me.' I listened also, and to such a prayer! It was full of humility, faith, and thanksgiving. He had plainly been taught by the best and highest of teachers."

No doubt these cases are but specimens of a class in which spiritual results were really gained during the very years which

seemed so barren of immediate fruit. Since the time when the first open confession was made by a native convert, other members have been steadily gathered into the churches, and the work, though it may be considered as still very largely in its preparatory stage, has many a token of encouraging success. All the usual forms of Christian effort are employed with diligence and effectiveness.

*Preaching*, both in chapels and by the wayside, has been given from the very beginning that prominence which justly belongs to it as the ordinance of Christ for the saving of souls. Whatever else is done, this is also done. The establishment of stations for regular preaching, and the organization of churches, have received full attention wherever God opened the way.

*The Press* affords another agency of especial importance among a people where four-fifths of the men and boys are able to read. The mission press at Bangkok is constantly sending forth copies of the Scriptures in Siamese, with translations from such books as the "Pilgrim's Progress," the "Child's Book of the Soul," etc., and also tracts and books prepared especially for this purpose. Its publication of the Siamese Hymnal has also proved very serviceable among a music-loving race. It may be mentioned that the Bible itself is usually printed in separate portions only, on account of the fact that a complete copy, even in the smallest Siamese type, would make a volume of larger size than our Webster's Unabridged Dictionary. In April, 1881, the whole Bible had been translated, except the books of Chronicles, which were in progress; and most of it had been printed. The delay in translating is caused by the need of accuracy, such as can only be ensured by employing men who have been long on the field and have become very familiar with the language. There have been in use, almost from the very beginning, translations of the Gospels and of some other books which have served a good purpose for the time; but the preparation of a standard Siamese Bible, which is greatly needed, is of much slower and more difficult attainment. The language is one which does not lend itself to the expression of truths so elevated as those of Scripture, with as much facility as some others which appear less promising. In 1880 there were printed 2500 copies of Matthew and 1000 each of five Old Testament books, besides much other matter.

*Medical work* has also been a most valuable adjunct of missionary effort, and this in two ways. Here, as in every land, it opens a way to the hearts of men by its self-denying beneficence, and affords many an opportunity of pointing the sin-sick soul to the Great Physician. But there is also the further effect of undermining the native confidence in the efficacy of spirit-worship. The mere fact of finding malaria healed through the use of quinine by one

of the native assistants is mentioned as producing a marked impression of this kind. It helps to convince them that Christianity shows itself to be of God by its harmony with all other truth, even in nature and science; whereas the whole teachings of Buddhism regarding its system of heavens and hells are contradicted and disproved by the science of astronomy, and the employment of incantations and witchcraft for the sick is proven to be false and useless by the scientific medical practice introduced by missionaries. The opportunities for such service are abundant. Thirty-four years ago Dr. House found this at the very beginning of his practice to such an extent that in the first eighteen months he treated 3117 patients. The need of such practice was shown in a terrible way soon afterward, when cholera was carrying off its victims at the rate of 30,000 a month. So favorable is the impression produced upon the Siamese by this work that they are now taking it up for themselves. In 1881 it is noted that a hospital for 60 patients had been erected and given for public use by a native nobleman, and in charge of native attendants; the physician in charge being Dr. Tien Hee, who had graduated some years earlier from the missionary boarding-school at Bangkok, and afterward from the Medical School of the University of the City of New York. The very existence and operation of such a hospital is a living argument against Buddhism, of unceasing and ever-widening operation. The sad need of it, even for the purpose of humane care for the suffering, was shown immediately after its erection, during the renewed visitation of cholera in the summer of 1881, when the death-rate in Bangkok had risen to five hundred a day at the very beginning of July. Surely there is abundant material for prayer to the Great Physician at our missionary concerts, in view of such facts as these. The devoted efforts of Christian physicians, laboring in the midst of all dangers, and, in such cases as that of the veteran Dr. House, for the period of a whole generation, deserve the most cordial recognition and support.

*Education* has, of course, a most important bearing upon mission work. The experience of Dr. Duff in India, and in fact that of all who have fairly tried the experiment, confirm everything which has been already said of the benefit secured by showing the heathen that scientific facts are never contradictory to the real doctrine of the Christian Scriptures, while such facts are always contradictory to the systems of false religion. Even the ordinary lessons of the day-school are found to produce among heathen families a powerful impression concerning religion, while of course the missionary teachers embrace every suitable opportunity for directly religious effort. There was at first no small difficulty in persuading any of the Siamese to come and be taught, and even in securing a really

desirable site for a school. The premises first occupied for the mission at Bangkok, and the best which could at the time be obtained, were at the lower end of the city. Here are two dwelling-houses, a chapel and room for the printing press, together with the school-house for boys. It was years after this before another lot was procured, some five miles further up the river in an excellent position, opposite some of the palaces and amidst the better residences. Here is a house for the missionaries and one for the girls' boarding-school.

The boys' school began work as early as 1852, and had an attendance in 1880 of sixty-seven; the girls' school, organized much later, had thirty attendants at the same date. There is an organized church at each of these points made up in part of the membership of the schools.

Great encouragement has been felt because of the interest and approbation manifested by the government in all our educational work. The recent appointment by the king of Dr. MacFarland to be principal of the Royal College at Bangkok and Superintendent of Public Instruction at large is very noteworthy. The large salary given for this service enables Dr. MacFarland to dispense with any support from the Board of Foreign Missions, while he still continues voluntarily to preach and teach Christianity in addition to the important work of his new position, whose influence is of incalculable advantage to the whole cause.

#### PETCHABURI.

This city, one hundred miles southwest of the capital, is the favorite sanitary resort for Europeans and for the court. Though numbering but twenty thousand inhabitants, it is the central point of influence for a district containing a population of five hundred thousand. It is a significant fact that when Petchaburi was visited by a missionary in 1843 his books were refused, and every attempt to exert even a passing influence for Christianity was repulsed in the most uncompromising manner by the authorities. In 1861, however, it was by the urgent request of the governor that a station was formed at this point. Two years later there were three native converts applying for membership, and a church was thereupon organized, which has been steadily growing ever since.

*School work* is very prominent in Petchaburi. There were eight schools at different points in the city in 1880, and the Girls' Industrial School has much of special interest connected with it. In 1865, when the ladies tried to induce some of the ignorant half-grown girls of the neighborhood to come and be taught sewing, with reading and writing, there was much difficulty in securing even one. The idea of teaching a girl anything was so com-

pletely novel that the greatest opposition was made by the parents, as well as the girls themselves, to such an undertaking. The results in this case, however, approved themselves so well that the new enterprise grew in favor, and before very long the two ladies had forty-five girls in their charge, which was quite as many as they could care for, with all their other activities. In 1880 there were forty-nine in attendance. Soon after this was begun an invitation was extended to younger scholars, for whom a primary school was formed. In this case also the result was most encouraging. Parents would come to visit the school, repeating there the Scripture verses which they had caught from their children.

At one of the other schools the two native teachers were Christians, and the report also mentions that all but two of the thirty-eight scholars were from families in which were some church members; so that they were to some extent becoming surrounded by Christian influences. "The girls," we are told, "learn to make clothes and wear them, to find it possible to live without swearing or chewing betel." The filthy practice of chewing a mixture of tobacco and the betel nut, which is universal, and that of being what we should call half-naked, which is slowly being corrected, would be very sure to attract the attention of any Christian woman. The details of daily work in these schools are full of interest, and it is greatly to be desired that the *Foreign Missionary* magazine and the *Woman's Work for Woman*, which record many such facts, should have a largely-increased body of regular readers. In the present sketch it is only possible to indicate in passing that which can be found in those magazines with full details. The interest of the Siamese is shown by the fact that the king gave \$1000, and his nobles \$1300 more, for the new school building.

*The native ministry* began to receive its development at this station. In 1866 the license to preach was for the first time given to a native Christian, and there were four licentiates at work in the mission in 1880. The native preacher who is mentioned in a letter from Petchaburi, dated 1880, bears the marks of an excellent Christian. He was so affectionately attached to the elder of his church that the death of the latter brought upon him a severe illness, which threatened his own life. He is depicted as faithful in family training, constant in preaching labors, in acting as assistant surgeon also, vaccinating the people, and giving help of any kind wherever needed. Emergencies requiring just such ready helpers are not seldom found, as, for example, in the cholera scourge of 1881, which was fearfully prevalent not only in Bangkok, but throughout many other cities. The letter of Miss Cort, in the *Foreign Missionary* of October, 1881, presents a picture of desperate suffering all around, and of pure Christian devotedness,

which is intense in its very simplicity. It is greatly to be deprecated that such a station should be left, as Petchaburi was in 1880, for several months without any ordained minister on the ground. The ladies of the mission cared faithfully for its interests, but there are many needful services which in a heathen city cannot be performed by ladies. It looks as if they really needed to be helped in their own work, and not to be taken off from it to do a service which calls urgently for new recruits. The missionary work done by these Christian women on their journeys through the country gives further token of their earnestness and tact. Fresh life and courageous effort may be seen on every side, indeed, in the operations of this little Christian band as a whole.

#### OUT-STATIONS.

The best sign of health in any church, in the foreign field or at home, is the existence of an aggressive spirit, leading the members to go out to the world around them with their prayers, gifts, and efforts. This sign marks both of the churches at which we have been looking.

From Bangkok mission effort extended itself to the city of Ayuthia, some distance further up the river. This point was occupied as a regular station in 1872, and since the departure of Rev. Mr. Carrington, in 1875, it has been carried on by native effort. The two churches of Bangkok combined in the erection of a chapel and house, as well as the support of a native teacher.

The Petchaburi mission has stations at Bangk-boon and Wang-tako, each with its chapel for regular preaching, and there are also other points of effort which mark this as a field of much promise.

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#### THE LAOS MISSION.

This name indicates an organization which is distinct and separate, though it is grouped with the Siamese mission in our reports, and is of course very closely connected with it. The Laos people, it will be remembered, are distinct from the Siamese, though subject to the royal government. The upper plain which has already been described as their home, though but five hundred miles above Bangkok, is practically further from it than is New York itself, if the distance is estimated by the length of time required for the journey. The rapids in the river and the almost impassable mountains on each side of it present a barrier not quickly passed over. Chieng-mai, the capital, was visited by a deputation from the Siam mission in 1863, and in 1867 and 1868 Messrs. McGilvary and Wilson came to remain. They were soon encouraged by the cou-



version of Nan Iuta, a man who had thoroughly studied Buddhism and was dissatisfied with it, while knowing of nothing to replace it. He was much impressed by having the eclipse of August 18, 1868, foretold by the missionary a week in advance. He found the science of the Christians disproving the fables of Buddhism, and at once began eagerly to study the more directly spiritual truths connected with Christianity. He was soon able to make an intelligent confession of faith in Christ, and seven other converts were baptized within a few months. At this point the infant church was brought to a season of persecution and martyrdom. The king of the Laos, who usually exercised full control over his own people, though tributary to Siam, began to manifest the hostility which he had thus far concealed. Noi Soonya and Nan Chai were arrested, and on being brought before the authorities confessed that they had forsaken Buddhism. The "death-yoke" was then put around their necks, and a small rope was passed through the holes in their ears (used for ear-rings by all the natives), and carried over the beam of the house, to which they were thus tied as tightly as they could bear it. After being thus tortured all night they were again examined in the morning, but steadfastly refused to deny their Lord and Saviour even in the face of death. They prepared for execution by praying unto Him, closing with the words, "Lord Jesus, receive my spirit." Being then taken off to the jungle they were clubbed to death by the executioner, and one of them, not dying quickly enough, was thrust through the heart by a spear. The whole record is like one from the apostolic age, and speaks vividly of the first martyrs and of the same Lord by whose living presence they were sustained. Such fruits of the Spirit are unmistakable.

The persecution which thus began checked seriously for the time any progress in mission work. Shortly after this, however, the king died, and progress was resumed. Several new converts were soon received, and it was found that these cases of martyrdom had produced a deep impression for good. Still later, in 1878, another crisis was encountered, though less serious in its nature. The missionaries had decided to perform the marriage ceremony between two native Christians who had applied to them, and to do this without making any provision for the customary feast to the demons. The relatives, who were all devil-worshippers, prevented the marriage on this account, and the authorities supported them in the refusal. An appeal was at once made to the king of Siam, which brought for reply a "Proclamation of Religious Liberty to the Laos," which has placed the whole matter on a new basis and entirely changed the conduct of the officials. This proclamation was viewed as a great step in advance. It will be seen that

although Buddhism is theoretically opposed both to persecution and to devil-worship, yet Buddhists can be practically guilty of both the one and the other.

The pulpit and the press, the school-house and the hospital, are to be given active operation here, as in the Siamese mission.

The work of printing has been delayed by the great difficulty in procuring suitable type. The characters used, as noted above, are entirely different from those employed by the Siamese; and the diversified nature of a missionary's work would be vividly realized by any one who should read Mr. Wilson's experience with the type foundries in New York and Boston, followed by other difficulties on the field. The work of translating and printing is urged forward with all diligence.

Dr. Cheek's temporary hospital, though but a mere shed of bamboo, is described as rendering most important service to the whole cause, and well deserving to be replaced with a permanent building.

The girls' boarding-school is most successfully managed, and one for boys is in course of establishment. This department of the work met with sad bereavement in February, 1831, by the drowning of Miss Mary Campbell on her way back from a visit to Bangkok. The narrative as given by Miss Hartwell, in the *Foreign Missionary* for May, 1831, is full of pathetic interest. Dr. Cheek's watchful care to prevent any accident, and his persistent efforts at rescue, even when himself so nearly drowned as to be deprived of the power of speech, are fully recognized; as is also the fatal superstition which kept the natives from rendering any assistance, and the power of Christian principle in the native girl who alone of them all had just shaken off the fear of demons, and plunged into the water to do what she could. There is an urgent call for reinforcements, not only to fill up the gaps, but to increase the aggressive work. In every direction there is an open door inviting entrance.

*The Chieng-mai church* is growing well, both in numbers and in grace. One of the good signs is in the fact that a prayer-meeting is conducted each week by native elders and church members, with careful preparation and evident usefulness.

*The Bethlehem church* was organized in July, 1830, at a point some nine miles from Chieng-mai. This was the result of an interesting awakening of inquiry among the natives, who had heard of Christianity from relatives visiting the capital.

*The Lakow church* has also been organized, at a distance of ninety miles from the parent congregation. One of the Chieng-mai members, having his residence at this point, had instructed a little band in Christian truth, so that they were ready for baptism when the missionary should visit them.

*Rahang*, on the frontiers of Siam, half way between Chieng-mai and Bangkok, is described as inviting regular occupancy. During Mr. McGilvary's visit, in 1880, he met several inquirers and applicants for baptism. Two were actually baptized, and one received instruction as a candidate for the ministry.

#### THE OUTLOOK.

In both of the missions at which we have now glanced, the prospect is decidedly encouraging. It is true that in point of actual members it has only been since 1860 that any visible results appeared, and the roll (at the beginning of 1881) included but three hundred and fourteen names. The rate of progress, however, since the advance did begin has steadily increased, so that in one year the Siamese churches were increased by one-quarter and those of the Laos by nearly one-half of their previous number.

There are other tokens, moreover, less easily stated in figures, but no less obvious. Buddhism is shown to be losing ground by such facts as these: fewer men go into the priesthood, so that in Bangkok there are but half as many as there were some years since. "Monasteries which formerly had from seventy-five to one hundred priests have now not over twenty." Those who do enter the priesthood remain for a shorter term than formerly. "The king himself only remained in the priesthood a month, and his younger brother recently entered it for three days." Our inference from such a fact is confirmed by the further statement that the leading priests are themselves becoming so alarmed that they are taking vigorous measures to defend Buddhism by printing and distributing books which attack Christianity and uphold the native religion. We are reminded of the fact that when the early missionaries arrived in Siam a native nobleman said to them, "Do you with your little chisel expect to remove this great mountain?" Years afterward, when one of those missionary pioneers had died, though without seeing any fruit of his labors, another nobleman exclaimed, "Dr. Bradley is gone, but he has undermined Buddhism in Siam." It was a felicitous expression. "Undermining" is a form of work in which every stroke tells with the greatest advantage. Even a chisel may be used with success against a massive cliff if it be employed to "undermine" it. The missionaries have cut their little channels under the cliff, and laid up here and there the magazines of spiritual power, in full expectation that the electric flash of divine fire would in due time pass through the channels, and split in pieces the mighty rock.

But it is not enough to do merely this negative work. There is pressing need of positively Christianizing the land as it becomes emptied of Buddhism, else the last state of this people will be

worse than the first. Infidelity is no improvement upon even Buddhism. Our chief encouragement is in the evident presence of that living Lord who can bless the more positive work of building up Christianity, as He has blessed the negative work of undermining Buddhism. The men who occupy the outposts on the field itself regard themselves as anything but a "forlorn hope," while their weapons are proving "mighty through God to the casting down of strongholds." We, who read of it all from afar, can surely do our part in standing by them with prayer and sympathy and every needful support. The "Captain of the host of the Lord" may well look to us also for that "obedience of faith" which shows itself by trusting in Him as to the wisdom of the plan and the certainty of its success, while meantime we simply obey our standing orders by doing all we can to "preach the gospel to every creature."

#### MISSIONARIES, 1881.

##### SIAM.

BANGKOK.—Rev. Messrs. Noah A. McDonald and James W. Van Dyke and their wives; Miss Mary E. Hartwell, Miss Hattie H. McDonald, and Miss Laura A. Olmstead.

PETCHABURI.—Rev. C. S. McClelland and E. A. Sturge, M.D., and their wives; Miss Sarah Coffman and Miss Mary L. Cort.

##### AMONG THE LAOS.

CHIENG-MAI.—Rev. Messrs. Daniel McGilvary, D.D., and Jonathan Wilson and their wives; Milton A. Cheek, M.D., and his wife; Miss Edna S. Cole and Miss S. Archibald.

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#### BOOKS OF REFERENCE.

- The Land of the White Elephant. F. Vincent. \$3.50.  
 Siam; or, the Land of the White Elephant. Rev. Mr. Bacon. \$1.50.  
 Siam: its Government, Manners, and Customs. Rev. N. A. McDonald. \$1.25.  
 The Journal of Dr. Abeel.  
 Manual of Buddhism. Rev. R. Spence Hardy.  
 Buddhism. T. W. Rhys Davids. 75 cents.  
 Fan-Kwei. Dr. W. M. Wood, U. S. N. \$1.50.

## MISSIONARIES IN SIAM AND LAOS, 1840-1881.

\* Died. Figures, Term of Service in the field.

Anderson, Miss A.,	1872-1876	Hartwell, Miss M. E.,	1879-
Archibald, Miss S.,	1881-	House, Rev. S. R. (M.D.),	1847-1876
Arthur, Rev. R.,	1871-1873	House, Mrs. H. N.,	1856-1876
Arthur, Mrs.,	1871-1873	McCauley, Rev. J. M.,	1878-1880
*Buell, Rev. William P.,	1840-1844	McCauley, Mrs. (Miss J. Kooser),	1878-1880
Buell, Mrs.,	1840-1844	McClelland, Rev. C. S.,	1880-
Bush, Rev. Stephen,	1849-1853	McClelland, Mrs.,	1880-
*Bush, Mrs.,	1849-1851	McDonald, Rev. Noah A.,	1860-
Carden, Rev. Patrick L.,	1866-1869	McDonald, Mrs.,	1860-
Carden, Mrs.,	1866-1869	McDonald, Miss H. H.,	1879-
Carrington, Rev. John,	1869-1875	McDonald, Rev. S. G.,	1860-1878
Carrington, Mrs.,	1869-1875	McFarland, Mrs.,	1860-1878
Coffman, Miss S.,	1874-	Mattoon, Rev. S.,	1847-1866
Cort, Miss M. L.,	1874-	Mattoon, Mrs.,	1847-1866
Culbertson, Rev. J. N.,	1871-1881	Morse, Rev. Andrew B.,	1856-1858
Culbertson, Mrs. (Miss B. Caldwell),	1878-1881	Morse, Mrs.,	1856-1858
Dickey, Miss E. S.,	1871-1873	*Odell, Mrs. John F.,	1863-1864
Dunlap, Rev. E. P.,	1875-1880	Olmstead, Miss L. A.,	1880-
Dunlap, Mrs.,	1875-1880	Sturge, E. A. (M.D.),	1880-
George, Rev. S. C.,	1862-1873	Sturge, Mrs.,	1881-
George, Mrs.,	1862-1873	Van Dyke, Rev. James W.,	1869-
Grimstead, Miss S. D.,	1874-1877	Van Dyke, Mrs.,	1869-

## LAOS.

*Campbell, Miss M. M.,	1879-1881	McGilvary, Mrs.,	1860-
Cheek, M. A. (M.D.),	1875-	*Vrooman, C. W. (M.D.),	1871-1873
Cheek, Mrs.,	1875-	Wilson, Rev. Jonathan,	1858-
Cole, Miss E. S.,	1879-	*Wilson, Mrs. Maria,	1858-1860
McGilvary, Rev. D.,	1858-	Wilson, Mrs.,	1866-

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board of Foreign Missions.









# HISTORICAL SKETCH

OF THE

# MISSIONS IN CHINA,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

REV. ALBERT B. ROBINSON.

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PUBLISHED BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH.

No. 1334 CHESTNUT STREET, PHILADELPHIA.

1881.



# MISSIONS IN CHINA.

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## I.—THE COUNTRY.

POPULATION.—“The Middle Kingdom” contains more than one-fourth of the human race. A New England pastor has suggested the following object lesson: A diagram is drawn containing one hundred squares, each representing four millions of souls. On this surface, which stands for China, ten squares are marked off for France, twelve for the United States, &c.; and the population of China exceeds, by more than one-half, the aggregate population of the five foremost nations of Christendom. Various estimates have been made by those best qualified to judge; it is probably safe, however, to place the population of this hive of humanity at three hundred and fifty millions.

AREA.—The eighteen provinces of China proper embrace an area of a million and a half square miles; while the Chinese empire extends over nearly one-tenth of the habitable globe. “Each province in China,” says a recent writer, “is about as large as Great Britain; so that China proper may be compared to eighteen Great Britains placed side by side. But when we include Mongolia, Manchuria, Thibet, and other dependencies, we find that the vermilion pencil lays down the law for a territory as large as Europe and about one-third more.”

HISTORY.—Chinese history embraces a period of more than forty centuries. At the centennial of the incorporation of the town of West Springfield, Massachusetts, a few years since, Mr. Chan Laisun, then Chinese commissioner of education, made an address in which he said that in his native country he had taken part in several millennial celebrations, which were not uncommon there. The chief authority for the history of China is the *Shu King*, a work in which Confucius compiled the historical documents of the nation. From this we learn that Yâo and Shun reigned from 2357 B. C. to about 2200 B. C., when the *Hia Dynasty* was founded by Yu the Great. This was succeeded, 1766 B. C., by the *Shang Dynasty*, which in its turn was overthrown, about 1100 B. C., by Wu Wang, founder of the *Châu Dynasty*. During this period (1100 to 255 B. C.) lived Confucius, who was born 551 B. C. The *Ts'in Dynasty* was founded 249 B. C. by the tyrant Lücheng,

who was the first to assume the title *Whangtee*. He built the Great Wall as a protection against the invasion of the Tartars, and attempted to blot out the memory of the past by burning the books that contained historical records. From the name of this dynasty the country was called Chin or China. The *Han Dynasty* continued from 206 B. C. to 220 A. D. One of the emperors of this line restored the books destroyed by Lücheng; and another, A. D. 66, sent to the West in search of a new religion messengers, who returned accompanied by Buddhist priests. A period of division was succeeded by the second *Ts'in Dynasty*, which continued until A. D. 420. After the rule of the Tartars in the north, the families of *Sung* and *Tang* came successively into power. The invasion of Genghis Khan, in the thirteenth century, resulted in the establishment of the *Mongol Dynasty* (A. D. 1279–1368). A revolution led by a Buddhist monk overthrew the *Mongols*, who were followed A. D. 1368 by the *Mings*. This dynasty continued until A. D. 1644, when the Manchoo Tartars, taking advantage of a political quarrel, placed upon the throne Shun-chi, son of their own king, and founded the *Ts'ing Dynasty*, which continues to the present day.

LANGUAGE.—The Chinese language has no alphabet: each character represents a word. The imperial dictionary of the emperor Kang-hi contains more than forty thousand characters; but it is said that only five or six thousand are in ordinary use. These characters are not inflected. Distinctions which in other languages are marked by a change in the form of the word, in the Chinese are made by using additional characters; *e. g.*, people is *multitude man*, son is *man child*, &c. In the written language the characters are arranged in perpendicular columns, which follow one another from right to left. The negative form of the Golden Rule, as given in the *Lung-yu* or “Conversations,” is regarded as a good specimen of Chinese style:

Ki	su	pok	ük	ük	sic	ü	ing.
Self	what	not	wish'	not	do	to	man.

The *Wen Li* is the written or classical language, and is understood in all parts of the empire, while the spoken dialects or colloquials differ almost as much as do the languages of Europe. The *Wen Li* is not used in conversation. For this the following reason is given: since the number of characters is many times greater than the number of monosyllables it is possible to form with the vocal organs, several different characters must receive the same sound. The written language therefore speaks to the eye rather than to the ear. Quotations from books, used in conversation, are most intelligible when already familiar to the listener. Among the more

important of the colloquials are the Canton, the Amoy, the Foo-chow, the Shanghai, and the Ningpo.

The *Kwan-hwa*, "language of officers," is the court dialect, which the government requires all its officials to use. It is commonly called by foreigners the *mandarin* (from the Portuguese *mando*, to command). It is the prevalent language in sixteen provinces, and is spoken by about two hundred millions of Chinamen. Both the Mandarin and the more important colloquials have been reduced to writing.

To master the Chinese language is not an easy task. John Wesley said the devil invented it to keep the gospel out of China. The difficulty of acquiring one of the colloquials is increased by the use of the tones and aspirates. For example, in the colloquial of Amoy there are ten different ways of uttering the monosyllable *pang*, and according to the utterance it has as many different meanings. A missionary was once visiting a family who were mourning the death of a near relation. Wishing to ask whether they had buried the corpse, he used the right word but misplaced the aspirate, so that he really asked whether they had murdered their relative.

Pigeon-English is business-English. "Pigeon" was merely the result of the Chinaman's attempt to pronounce the word business. This Anglo-Chinese dialect is a jargon consisting of a few hundred words—chiefly corrupt English words—while the idioms are mostly Chinese. It serves the purpose for which it was invented, enabling the two races to communicate at the commercial centres without the necessity of either learning the language of the other.

CHARACTER OF THE PEOPLE.—"Never," says Dr. W. A. P. Martin, "have a great people been more misunderstood. They are denounced as stolid because we are not in possession of a medium sufficiently transparent to convey our ideas to them or transmit theirs to us; and stigmatized as barbarians because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than any other people; as destitute of the inventive faculty, though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in their history."

RELIGIONS.—The Chinese had anciently a knowledge of a divine Being, received possibly by tradition from an earlier time. The worship of this great Power, which they called *Shangte* (Supreme Ruler), became very early a representative worship. It was restricted to the emperor; the people had no part in it. This fact may account for the growth of idolatry, the worship of a great multitude of spirits, and the worship of ancestors. "It is not in-

gratitude," they say, "but reverence, that prevents our worship of Shangte. He is too great for us to worship. None but the emperor is worthy to lay an offering on the altar of Heaven." Although the original monotheism is retained in the state worship of to-day, the idea of God is almost wholly lost.

Confucius used the more indefinite term *T'ien* (heaven) instead of Shangte, though doubtless referring to the personal Being whom his countrymen had worshipped. He did not pretend to originate any new system of doctrine, but merely to expound the teachings of the wise men who had preceded him. He enjoined the duties arising out of *the five relations*—those subsisting between emperor and subject, father and son, husband and wife, older and younger brother, friend and friend. He also taught *the five virtues*—*jen*, benevolence, *yi*, righteousness, *li*, propriety, *cu*, knowledge, *sin*, faith. But of all the duties arising out of the relations of life, Confucius dwelt most upon respect for one's parents. Filial obedience is the first and greatest duty. "No stigma which could be attached to the character of a Chinaman is more dreaded than that of *puh-liao*, undutiful." But a good principle is carried to an unwarranted extreme when Confucius teaches that filial piety demands the worship of parents and sacrifice to them after death. The little tablet set up in the ancestral hall is supposed to be occupied, while the service is performing, by the spirit of the departed whose name and title are inscribed upon it. Before this tablet incense and candles are burned and prostrations made; offerings of food are brought; while paper money and other articles made of paper, supposed to be needed in the spirit world, are burned.

When the disciples of Confucius asked their master about death he frankly replied, "Imperfectly acquainted with life, how can I know death?" The doctrine of the immortality of the soul, though implied in ancestral worship, was not distinctly taught. Confucius recognized the existence of a God, but was unable to teach anything definite concerning Him. It has well been said there is in the system "no bringing down of God to men in order to lift them up to Him."

Taoism originated with Lao-tse, who lived in the sixth century B. C., and was contemporary with Confucius. It was an abstruse system full of superstitions. As a religion it did not become popular until, influenced by Buddhism, it was modified to its present form. It supplied some of the gods that are supposed to watch over the interests of the people.

The spiritual wants of the Chinese were not satisfied. It was no doubt the imperfection of their religious systems that led the emperor Mingte, of the Han Dynasty, to send an embassy in search of teachers, and disposed the people to listen to the doc-

trines of Buddhism. The distinctive characteristics of the system, as given by Dr. Nevius, are a belief in a benevolent deity associated with inferior ones, whose special object and care it is to save man from sin and its consequences; the doctrine of the transmigration of souls; and the efficacy of good works. The great object of worship is to make provision for the future state by obtaining merit. Most of the worshippers at the temples are women. Believing in the transmigration of souls, they hope, by faithfulness in worship, to be born in more favorable circumstances. The chief blessing that Buddhism promises for the future is *nirvana*—unconsciousness, annihilation.

The Chinaman has been called a religious triangle. He does not profess one of the *San Kiao*, or three creeds, to the exclusion of the other two. All three exert an influence over his mind. They are supplementary; the one is supposed to meet a spiritual want for which the others make no provision. But his three religions have not made the Chinaman moral; they have not taught him about God; they have not delivered him from the thralldom of sin.

## II.—WORK OF THE NESTORIANS.

Many years ago at Siangfoo, in the province of Shensi, a tablet was discovered which gives an abstract of the Christian religion and a brief history of the Nestorian missions in China. There is little reason to doubt the authenticity of this tablet. Its date is 781 A. D. The work and influence of the Nestorians must have been widely extended in the eighth century. The tablet speaks of the great eternal cause as "Our three in One mysterious Being, the true Lord." It gives an account of the creation, the sin of man, the circumstances connected with the advent of our Lord, His work and ascension, the growth of the early Church, the coming of missionaries to China and their favorable reception by the emperor, who said of Christianity, "As is right, let it be promulgated throughout the empire." Among the various causes given for the loss of that wide influence which the Nestorians exerted for several centuries is the following: "Their civilization was of a lower type than that of China." Persecutions and dynastic changes weakened the Church, and it finally became extinct.

## III.—EARLY PROTESTANT EFFORT.

Protestant missionary effort in China is embraced in three periods: first, from 1807 to 1842; second, from 1842 to 1860; third, from 1860 to the present time.

Robert Morrison, sent by the London Missionary Society, who sailed in 1807, went first to Macao, a Portuguese settlement in the

mouth of the Canton river. He afterwards became translator to the East India Company's factory outside of Canton. He was most diligent in his work of study and translation, and though "a prisoner in his own house as far as direct evangelistic work was concerned," he secretly instructed as many natives as he could reach. He baptized the first convert in 1814. His translation of the New Testament was completed about that time; and in 1818, with the assistance of Milne, the whole Bible was finished. The work of the first period was done chiefly in the Malayan archipelago. It was a time of foundation-laying. The language was studied, grammars and dictionaries were made, the Bible and other books translated. Tracts and parts of the Scriptures were distributed, about one hundred converts were baptized, and a few native preachers trained for the work. Though waiting for greater opportunity it was a time of great activity.

In 1842, by the Treaty of Nanking, five ports, Canton, Amoy, Ningpo, Foochow, and Shanghai, were opened to foreign trade and residence. These cities were at once occupied by the faithful workers, who, in the island missions, had prepared for such an opening. Other missionaries were sent, and at the close of the second period, though all effort had been confined to the treaty ports, the native Christians numbered about thirteen hundred.

The Treaty of Tien Tsin, 1860, not only legalized Christian missions and recognized the rights of Chinese converts, but opened other places to the gospel.

#### IV.—WORK OF THE PRESBYTERIAN CHURCH.

The Board of Foreign Missions of the Presbyterian Church began its labors for the Chinese in 1838, by sending Rev. R. W. Orr and Rev. J. A. Mitchell to Singapore. Mr. Mitchell was soon removed by death and Mr. Orr was compelled by failing health to return within two years. Rev. T. L. McBryde, sent out in 1840, returned in 1843 for the same reason. The next reinforcements were Rev. J. C. Hepburn, M.D., who still continues in the service of the Board in Japan, and Rev. Walter M. Lowrie, who met his death by the hands of pirates in 1847.

Dr. Hepburn and Mr. Lowrie in 1843 transferred the mission from Singapore to China, and were soon joined by Dr. D. B. McCartee and Mr. Richard Cole, who established a most important agency, the mission press. A special appeal was now made for funds, and as a result the church was enabled to strengthen the mission. Among those sent out were Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, Mr. M. S. Coulter, and their wives, Rev. Messrs. Brown, Lloyd, and A. P. Happer. Macao, Amoy, and Ningpo were occupied as stations.



Our missions in China are three, viz. :

- I. Canton Mission.
- II. Ningpo Mission.
- III. Shantung and Peking Mission.

#### CANTON MISSION.

CANTON, the capital of the province of Kwantung, is located on the Canton river, seventy miles from the sea. It contains a population of 1,000,000, of whom 100,000 live in boats. The city was occupied as a mission station in 1845, Macao having been the seat of the mission for a few years. The first laborers were Rev. Messrs. Happer, Speer, and French. The agencies at first employed were chapel preaching, distribution of the Scriptures, teaching and ministering to the sick. In 1846 a boarding-school for boys was established. A dispensary, opened in 1851, was under the care of Dr. Happer until the arrival of Dr. Kerr, in 1854. In 1861, after sixteen years of labor, the first convert was baptized, and in January, 1862, a church of seven members was organized. This church now numbers three hundred and sixty-two communicants. The house of worship is located opposite the Chamin (an artificial island, near the left bank of the river, on which foreigners reside).\*

In 1875 a second church was organized, which now numbers one hundred and twenty-four. This is located near the hospital further down the river.

Chapel services, with daily preaching, are also maintained at six different points in the city. There are eleven out-stations located from three to one hundred and fifty-five miles from Canton, one of them, however, being three hundred miles northwest of the city. At San Ui, one of these stations, eighty miles distant, a church was organized in 1879, which now has thirty-two members on its roll.

The twelve day-schools for girls under the care of Mrs. Happer, the Misses Mary and Alverda Happer, Miss Mattie Noyes, and Miss Hattie Noyes have an aggregate attendance of about two hundred and sixty. The seven day-schools for boys have an aggregate attendance of about one hundred and seventy-five.

A female seminary or boarding-school for girls and women was founded in 1872. The building first occupied was recently burned. The new and commodious structure which takes its place was dedicated on Thanksgiving Day, 1880, at which time it was reported that during the eight years of the seminary's history, seventy women and ninety-six girls had been pupils. Of these, thirty-two women

\* See outline map of Canton in *The Foreign Missionary* for May, 1875. An illustration of the church building may be found in *The Foreign Missionary* for January, 1876.

and twenty-eight girls had been received to the church, and twenty-four had been employed by our own or other missions. This is the object of the instruction given, to train up Christian helpers. The school is under the care of Misses Hattie and Mattie Noyes. The attendance during the past year has been forty-six.

A most important agency in this mission is the theological class, or training-school for young men, with a prescribed course of three years study. In this school Dr. A. P. Happer is training up a native ministry, both for the province of Kwantung and for our mission in California.

Dr. Peter Parker, the founder of medical missions in China, opened a hospital in Canton in 1835, chiefly for the treatment of diseases of the eye. The expenses were met by the foreign community, among whom a medical missionary society was organized. In 1854 the care of the hospital was transferred to Dr. J. G. Kerr, who is supported by our Board, while the finances of the institution are managed by the Canton Hospital Society. Dr. Kerr has continued in charge except during a year spent in California, when his place was filled by Dr. Fleming Carrow. Since 1835 more than seven hundred and fifty thousand patients have received medical treatment; but this is not all. With the healing a spiritual gift has been offered, for the two-fold duties of the medical missionary have been recognized, as expressed in the words of our Saviour, "Heal the sick, and say unto them, The kingdom of God is come unto you." Special religious work has been carried on by Rev. B. C. Henry, assisted by the lady missionaries, the native preachers and Bible women. It has consisted of a daily morning service in the hospital chapel, personal visitation, and the distribution of religious books and tracts. As a result, many have gone away with favorable impressions, and some have professed faith in Christ. Besides the missionaries at Canton, there are 17 native helpers, 23 teachers, and 7 Bible women.

#### NINGPO MISSION.

This mission was founded in 1845 by Dr. McCartee. Its five stations are Ningpo, Shanghai, Hanchow, Suchow, and Nanking.

NINGPO is a city in the province of Chekiang, on the Ningpo river, twelve miles from the sea. The city, with its suburbs, contains a population of three hundred thousand. To the west and south stretches a beautiful and fertile plain, intersected in every direction with canals. This plain has been called "the very garden of China."

Ningpo, one of the five ports opened in 1842, was occupied as a mission station in 1845. Among the early laborers were Rev. Messrs. Richard Q. Way, M. S. Culbertson, A. W. Loomis, Mr.

M. S. Coulter, and their wives, and Rev. Walter M. Lowrie. The mission press, transferred by Mr. Cole from Macao, remained in Ningpo until 1860. The people were more willing than the Cantonese to listen to the gospel, and in 1846 the first convert was baptized. A small church was soon organized, consisting chiefly of natives who had been instructed at Singapore and Java.

A boarding-school for girls was organized by Mrs. Loomis in 1846. This was afterward for many years under the care of Rev. and Mrs. H. V. Rankin, and later of Mrs. Morrison. It is now conducted by Mrs. McKee and Miss Warner, and numbers about twenty-six pupils. "The girls are taught the common duties of housekeeping with their other studies, and much attention is paid to religious instruction. The number of applicants is far greater than can be accommodated." According to a recent report, the pupils, with few exceptions, have been converted while in the school. They have become wives of native Christians, preachers or teachers, or have themselves engaged in teaching. One woman is mentioned, formerly a pupil, afterwards a teacher, who for strength of character and fidelity and extent of biblical knowledge would do credit to one reared in a Christian land.

The boarding-school for boys, organized early in the history of the mission, and in which a dozen native pastors received their training, was in 1877 removed to Hangchow.

The seven day-schools in Ningpo number one hundred and sixty-three pupils. In these, as in all the similar schools connected with the mission, one-half of each day is devoted to the study of the Scriptures and Christian books.

The Presbyterian Academy, or boarding-school for boys, opened February 1, 1881, though under control of the Presbytery of Ningpo, is to be managed by the natives. Rev. Yiang-lingtsiao was elected principal. Funds have been liberally contributed by natives, and it is hoped the institution will soon become self-supporting.

SHANGHAI, in the province of Kiangsu, is a city of three hundred thousand inhabitants, on the Woosung river, fourteen miles from the sea. It was occupied as a mission station in 1850 by Rev. Messrs. Culbertson and Wight, who were transferred from Ningpo. The first convert was baptized in 1859, and a native church organized in 1860. The South Gate chapel\* is mentioned as a "most appropriate and sensible place of worship"—not an attempt to reproduce a foreign style of architecture, but a thoroughly Chinese structure.

Besides ten day-schools, with two hundred and thirty-four pupils,

\* See illustration in *The Foreign Missionary* for June, 1876.

there are at this station two boarding-schools for boys and girls, which number fifty-two pupils. These have long been under the care of Rev. J. M. W. Farnham, D.D., and his wife. The instruction is not confined to books. The boys spend a part of their leisure time in the garden connected with the mission premises. From these schools many have been brought into the church, and in them many laborers have been trained. Says the report for 1881, "Twenty of those who have been trained in the boys' school are now helpers in the mission. Eight pupils have been received to the church during the year. It is a proof of the thoroughness of the instruction given that two graduates have been admitted to the Chinese literary degrees."

Colporteurs are constantly employed, who during one year visited forty thousand families and sold three thousand books. Two papers, *The Child's Paper* and an illustrated paper for adults, are circulated. Mrs. Farnham has held meetings in the houses of Christian women, corresponding to our cottage prayer-meetings, "each house for the time becoming a little chapel, a centre of light."

Of the mission press, under the superintendence of Rev. W. S. Holt, an account is given on page 18.

The native laborers at this station are Rev. Messrs. Bao Tsih-dze and Wang Tenlan, two licentiates, six teachers and Bible-women.

HANGCHOW, the provincial capital of Chekiang, is 156 miles northwest of Ningpo. It has a population of eight hundred thousand, and is a stronghold of idolatry. "It was occupied as a station in 1859 by Rev. J. L. Nevius, but he was obliged, as the treaty did not allow him to reside in the interior, to return to Ningpo. His sojourn in Hangchow bore fruit in the conversion of a native of Sing-z, where we have now an interesting native church. A woman of some property also received the gospel, and she was instrumental in commencing another church at Kao-kiau." In 1865 the city was permanently occupied by Rev. D. D. Green, who was joined by Rev. Samuel Dodd and his wife.

The boys' boarding-school, under the care of Mr. Dodd, a "nursery of many native helpers," was strengthened in 1877 by the removal of a similar school from Ningpo. It is now conducted by Rev. J. H. Judson, and numbers twenty-three pupils.

The church in Hangchow, with a membership of fifty-two, has contributed during the past year \$122. Daily chapel-preaching is sustained at two points by native evangelists.

Rev. Tsang Nying-kwe, Rev. Pao-kang Kya, two evangelists, five teachers and helpers, constitute the native force at this station.

SUCHOW is a city of five hundred thousand inhabitants, seventy miles from Shanghai. "In view of its advanced civilization in

some respects, it is known as the Paris of China." It is also noted for the low state of its morals.

Mr. Charles Schmidt, a European, was in the employ of the Chinese government during the Taiping rebellion. After its close he engaged in business, but was unsuccessful. In conversation with Rev. David D. Green, when he said he had been unfortunate in business because of the hard times, Mr. Green asked if he did not think God had something to do with it. The words brought him silently to acknowledge God, and prepared the way for his conversion. He had married a Chinese wife, and both became members of the Presbyterian church in Shanghai. Supported in part by his own means, he undertook evangelistic work in Suchow in 1868. Rev. and Mrs. George F. Fitch came to his assistance, and in 1871 a mission station was formally established. Rev. W. S. Holt and wife arrived in 1873.

NANKING, about one hundred and eighty miles northwest of Shanghai, on the Yang-tse Kiang, was occupied as a mission station in 1876 by Rev. Albert Whiting and Rev. Charles Leaman, after a long struggle with the mandarins, who endeavored to interpret the treaty in such a manner as to exclude missionaries. Mr. Whiting sacrificed his life in 1878 while engaged in relieving the famine sufferers in Shensi province. Mr. and Mrs. Leaman are at Hangchow, Mrs. Whiting at Suchow, and the only laborer at Nanking is a native helper.

There are in the Ningpo mission thirteen churches, of which twelve are under the care of native preachers. The whole number of communicants is seven hundred and twenty. Besides the thirteen churches there are in the mission about thirty chapels where the gospel is preached. Strangers in the city passing the chapel, attracted by the music or the voice of the preacher, enter and listen, perhaps but for a few moments, and in this way the seed is sown. The mission conducts four boarding-schools, with one hundred and thirty-one pupils, and twenty-three day-schools, with three hundred and ninety-six pupils.

#### SHANTUNG AND PEKING MISSION.

The four stations in this mission are Tungchow, Chefoo, Peking, and Chenanfoo. Shantung, with an area equal to that of New England, has a population of 30,000,000. To this province Rev. J. L. Nevius and his wife went in 1861 to recruit their health. Finding the people kindly disposed and willing to listen to the truth, it seemed a providential opening for missionary work. Rev. Messrs. Gayley and Danforth were sent out, and began to labor at TUNGCHOW. This is an important sea-coast city on the Gulf of

Petchele, having a population of 150,000. As Mr. Gayley was soon removed by death and Mr. Danforth by loss of health, the mission was reinforced by Rev. Charles H. Mills and his wife, transferred from Shanghai. In 1864 Rev. C. W. Mateer and H. J. Corbett with their wives arrived. A church composed of six natives, who had received the truth, was organized in 1862. In 1871 a church was set off from Tungchow at Pingtu, one of the neighboring out-stations. Here the natives have without aid erected two chapels, and they also support two day-schools. At Tea Ling Tswang, another out-station, the church has a native pastor, Rev. Mr. Yuen, who receives as salary 50,000 cash per year. Much faithful work has been done at the out-stations about Tungchow. Woman's work has not been neglected; in the extensive tours that are made many native women have received sympathy and instruction.

A boys' school was established Feb. 2, 1866, by Rev. and Mrs. Mateer, with six pupils. At the close of the twelfth year thirty-one boarders and three day-scholars were reported. Of the thirty-one boarders twenty-one were professed Christians and three others were baptized children. At this anniversary the name of the school was changed to Tungchow High School. Of the oration of Tso Le Wun, who took the first honor, a member of another mission said, "It would have done its author credit at any commencement in America." Mrs. Mateer's report for 1877 says, "These young men have learned no English and no foreign ways. They have not been lifted above their natural position, nor in any way denationalized. Our aim has been to enlighten and train their minds, to make them strong, manly, self-reliant Christian Chinamen, fit for the Master's use." Rev. Dr. Nevius, visiting the school in 1879, gave this report, "I was as much pleased with the earnest Christian spirit which pervades the school as the high standard of scholarship which has been reached and the unusual evidence of mental development and discipline. The chemical, philosophical, and astronomical studies correspond very nearly to a full college course. The same may be said of mechanics." The Tungchow High School has been pronounced by good authority "probably the most thorough mission school proper in China." It is now proposed to make it a college, that more thorough work may be done in training young men.

The native laborers at Tungchow are Rev. Yuen Ku Hyin, three evangelists, and eight helpers.

CHEFOO is an important commercial city, the chief foreign port of Shantung province. Dr. McCartee occupied it as a sanitarium in 1862, and in 1865 Rev. H. J. Corbett came here from Tungchow. The city was "inhabited by merchants and traders without their families, and was proverbially immoral."

The work of education has been carried on through day-schools, industrial schools, and boarding-schools for girls and boys. Helpers and students have been trained in a theological class, instructed during the winter months by Dr. Nevius and Mr. Corbett. Bible-women, specially trained for their work, are constantly employed in teaching from house to house.

An important agency, which has been signally blessed, is itineration. Our missionaries in Chefoo have spent much of their time making tours through the cities and villages of the peninsula. Dr. Nevius has often visited the fairs, which he says form a striking feature of the customs of the whole north of China, and where most of the buying and selling is performed. Here the opportunity is presented of meeting people from the surrounding country and villages. Literary graduates, returning from their public examination, have sometimes been met, and have gladly received Christian books.

An interesting work has been in progress at Chimeh, one of the out-stations. Here in 1874 Rev. Mr. Corbett baptized one hundred adults and sixty children—people belonging to the “Nameless Sect,” a class who had renounced idolatry and recognized the existence of a supreme Being. Churches have been organized, and schools are supported, and the natives are making commendable efforts towards self-support.

At Chefoo and its out-stations two hundred and thirty persons have been received to the churches during the past year (1880–81) on profession of faith.\*

Rev. Yuin Kihyin, two evangelists, and two helpers constitute the native force at Chefoo.

PEKING, the imperial capital, lying in the latitude of Philadelphia, embraces within its walls an area of twenty-seven square miles, and has a population of about two millions. It consists of three cities. The southern is occupied by pure Chinamen, the northern by descendants of the Tartars; and within this is the forbidden or imperial city, surrounded by a high wall, and a moat, forty feet wide, filled with water. As Peking is the educational centre of China, an opportunity is here presented to meet and influence men from every part of the empire.

Dr. W. A. P. Martin and his wife established a mission here in 1863. In 1869 Dr. Martin was elected president of the Tungwen college, and resigned his connection with the Board. Chapel preaching, which is well attended in Peking, is regarded as an economical method of work, since it reaches not only these in the neighborhood, but many from the country and from other cities.

\* An illustration of the mission premises at Chefoo may be found in *The Foreign Missionary* for November, 1875.

The church in Peking numbers forty members. The average Sabbath-school attendance is fifty-nine. There are twenty pupils in the boys' school and eighteen in the girls' school.

Our missionaries are assisted by one licentiate and four helpers.

CHENANFOO, the provincial capital of Shantung, is situated on the Hoang Ho river, three hundred miles south of Peking, and about the same distance west of Tungchow. Rev. J. S. McIlvaine, with a native helper, visited the city in 1871, and was soon followed by Rev. J. F. Crossette. Chapel preaching was commenced, two boys' schools were opened, and various other agencies employed. At the end of eight months, after baptizing three converts, the mission was temporarily suspended on account of the failure of Mr. McIlvaine's health. Work was permanently resumed about one year later. After laboring alone for some time Mr. McIlvaine was joined in 1875 by Mr. Crossette and his wife. The latter were compelled by ill health to leave the mission in 1879. The former died February 2, 1881. He had just secured, with great difficulty, a permanent location for a chapel. This fine property, in a most advantageous part of the city, was purchased for \$5000, of which \$2000 came from the private funds of Mr. McIlvaine.

"The Shantung mission," says *The Foreign Missionary*, "bids fair to be one of the most fruitful of all. Its population is of a more stalwart character than that found in the south. The Shantung province has been the source of the chief intellectual life of China—the home of Confucius, Lao-tse and others." In the mission boarding-schools there are one hundred and eight pupils, and in the day-schools seventy-four, while the churches number eight hundred and seventy-seven members.

The work of our three missions in China is carried on at ten central stations and several out-stations. There are engaged in this labor twenty-six American ministers, fourteen ordained natives and sixteen licentiates, forty-four American lay missionaries (of whom thirty-nine are women), and one hundred and four natives. The churches number 1995 communicants, and the schools 1210 pupils.

#### V.—THE AGENCIES EMPLOYED.

(1) *Preaching*.—The great work of the missionary is to make the people of China acquainted with God's Word through preaching. The methods, however, must be accommodated to the circumstances. While services for Christians are similar to those held in our churches at home, for the uninstructed a somewhat different method is adopted. The Chinese know little about remaining quietly in a public assembly, so that an audience is constantly changing, and a formal discourse is not always profit-



able. Hence the conversational *kiang-shu*, "explain the book," often takes the place of the sermon. Says Dr. S. W. Williams, "An acquaintance with native habits of thought, religious ideas and prejudices; wide familiarity with their books, so as to make apt quotations; wise facility and appropriateness in illustrating truth, joined with an earnest love for souls,—all these combined render the preacher efficient and his message understood."

(2) *Itineration*.—Itineration, to which reference was made on page 15, has become an important feature of the work. During a single year each of our ordained missionaries in the Shantung Presbytery spent from sixty to one hundred and fifty days in this labor, and thus the gospel was preached in nearly a thousand villages. A supply of books is always taken; and as much of the travel is by canal, the missionary boat becomes an itinerating bookstore. The missionary is often accompanied on these tours by his wife, who visits from house to house and gives personal instruction, or gathers the women who are ready to listen to the gospel. Dr. J. L. Nevius on a single recent trip baptized eighty-five adults. Rev. J. A. Leyenberger writes of a tour made in the spring of 1881, during which one hundred and eighty-four were baptized. Rev. Mr. Henry, of the Canton mission, visited during one year seventy towns and villages, and Rev. Mr. Noyes also a large number. By this method both the written and spoken word are carried to great multitudes who would not otherwise be reached, and the way is prepared for establishing new stations and out-stations.

(3) *Education*.—The value of education as a missionary agency can scarcely be overestimated. Dr. Nevius once said of the schools at Ningpo that while they had received less than one-fourth of the time and labor of the missionary force, they had, during the early history of our Church there, furnished more than one-half its members. He believes the experience of the past to teach that they are "among the cheapest and most efficient missionary agencies that can be employed in China."

At the Shanghai Conference, in 1877, the following reasons were given in favor of missionary control of the common schools:

"1. They take hold of one of the great means used for strengthening heathenism, and use it for implanting and strengthening Christianity.

"2. They are one of the best means for reaching the young of heathen families and grounding them in Christian truth.

"3. They are an efficient means of reaching the families, and especially the women.

"4. They are a means of training up men for higher spheres of labor.

“5. They form a centre from which to work, and are sources of light to the districts in which they are placed.

“6. They are a source from which to draw better material for training and boarding-schools.”

Day-schools are maintained at all our mission stations, and in them more than nine hundred pupils receive instruction.

There is a boarding-school for girls at Ningpo and one at Shanghai, while at Hangchow and Shanghai there are similar schools for boys. Schools of a higher grade are the Canton Female Seminary, the Tungchow High School and the newly-established Ningpo Presbyterian Academy.

A Theological Seminary is conducted by Dr. Happer at Canton. A similar training-school is sustained during the winter months at Chefoo by Dr. Nevius and Rev. Hunter J. Corbett. Instruction in theology has also been given and young men trained for the work at Tungchow.

(4) *The Mission Press*.—One of the most efficient agencies employed in China is the mission press.

Rev. Richard Cole arrived at Macao with an outfit February 23, 1844, accompanied by a young Chinaman who in America had learned something of the printer's trade. The first work undertaken was an edition of the Epistle to the Ephesians; this was followed by an edition of the Gospel of Luke. In June, 1845, Mr. Cole removed the press to Ningpo. From 1849 until his death, in 1852, it was in charge of Mr. M. S. Coulter, who had been sent out by the Board for this purpose while continuing his studies for the work of the ministry.

The use of separate characters instead of cut blocks was begun in 1856. A Frenchman had conceived the idea of separating the complex Chinese character into its simple elements, so that a few elemental types might be variously combined to form many different characters. When the sum of fifteen thousand dollars was needed to secure the manufacture of matrices for the type, King Louis Philippe and the British Museum gave five thousand dollars each, and the remaining five thousand was contributed by the Presbyterian Board of Foreign Missions. After this step in advance was taken, a type foundry and electrotyping department were added to the institution. As Shanghai was thought to possess superior advantages as a commercial centre, the press was removed to that place in December, 1860, by Mr. William Gamble, who retained the superintendency until 1869.

The temporary management was committed successively to Rev. John Wherry and Rev. C. W. Mateer, until the arrival of Mr. J. L. Mateer, in 1872. In 1875 the premises were sold and more suitable property, in a central location, was purchased. The press

is now "thoroughly provided with every facility and capability for printing the sacred Scriptures and Christian books." It is described as "a printing-office, a type foundry which furnishes type for China, Japan, England and America, electrotyping and stereotyping rooms, and a book bindery." With eight presses constantly running, and about seventy-five men employed, it is believed to be the largest establishment of the kind in Asia. About thirty-five million pages are printed every year. A part of this is called job printing—not business printing, but the making of dictionaries, religious and scientific works, and religious books for other missions. In 1872 a Japanese-English dictionary by S. Hori was issued; also the revised edition of Dr. J. C. Hepburn's dictionary; in 1873 an electrotyped edition of Dr. S. Wells Williams' Chinese-English dictionary.

In 1876 the press not only paid its way but brought a surplus into the treasury. In 1879 it supplied our mission with books to the amount of \$896 67 without any expense to the Board, and paid into the general treasury about \$8000 of its surplus earnings. The report of 1881 says, "Although \$1682 has been written off for depreciation, yet aside from this the books show a net profit of \$3256 66. Of this amount \$3000 will be paid into the mission treasury to aid in the regular work of the mission."

Some of the workmen employed are Christians. "Every morning the workmen gather in a chapel at the rear of the main building, where a native teacher reads from the Scriptures and leads in singing and prayer."

As one influence of the press, the Chinese are beginning to throw aside their cumbrous system of block printing and adopt our methods.

By means of the press it has been possible to circulate a Christian literature. Besides various editions of the Scriptures and Christian tracts, there have been published commentaries, works on the evidences of Christianity, and books giving instruction in all the Christian graces and virtues. The influence of this has been to break down the prejudice of the Chinese, since the new religion is brought to them in their own language. Rev. J. S. Mellvaine, in a letter written eleven days before his death, after relating how an opium smoker read the New Testament by the dim light of his opium lamp, and wept over the sufferings of Jesus, says, "We cannot know all that results from the distribution of Christian literature. The fertilization of that scattered seed should be set before the home Church as a topic of prayer."

(5) *Medical Missions.*—Medical missions, working chiefly through dispensaries and hospitals, have been abundantly blessed. "There seems to be no work," says a missionary, "that is telling

more now for the advancement of the good cause than the medical work."

Through this agency the way has been opened for direct evangelistic work by removing prejudice and ill-will. It is just as true in China as in America that the direct way to the heart lies through the heart. The heart must be reached before the understanding can be convinced. Rev. Hunter Corbett once wrote, "In connection with our mission in the south, every attempt to get a hold on a new city failed until our medical missionaries first won the confidence of the people by healing." Dr. Nevius was attempting to establish a station at Hangchow. The people regarded him with suspicion, but two men were cordial and respectful. One had been treated by Dr. Lockhart in the hospital in Shanghai, the other by Dr. McCartee in Ningpo, and both testified that in hospital they were taught the same doctrines Dr. Nevius was then preaching. Direct evangelistic work has not been neglected by our medical missionaries. All who receive bodily healing learn also of the Great Physician.

Prejudice has been disarmed by convincing the Chinese that we surpass them in a knowledge of medical science. The Chinese medical profession stands in great need of enlightenment. Most native physicians, being ignorant of physiology and anatomy, are unable intelligently to practice either the healing art or surgery. They believe, *e. g.*, that there are five simple elements—*metal, wood, water, fire, earth*. "These five elements lie at the basis of medicine. It is supposed that they have some mysterious connection with and relation to the different parts of the body; such as the heart, the lungs, &c. If a disease is found to be in a part or organ of the body connected with the class *metal*, then the medicine must be drawn from the mineral kingdom; if in a part connected with the class *wood*, it must be drawn from the vegetable kingdom, &c."

Mr. Li Hung Chang, the late minister of foreign affairs, is regarded as one of the most progressive of Chinese statesmen. His wife, recently ill, had been treated by native physicians without success, and the case was given up. Foreign physicians were then summoned, and her life preserved. As a result, Li Hung Chang has provided funds for the establishment of a Christian hospital at Tien Tsin.

The hospital at Canton has already been briefly described. A few Chinese women have been engaged in the study of medicine under Dr. Kerr, some of whom have just entered upon the duties of their profession. It is said that this new departure impresses their countrymen favorably.

Our medical missionary force, which is inadequate to the de-

mands, consists of John G. Kerr, M.D., Canton; Horace R. Smith, M.D., and Miss A. D. Kelsey, M.D., Tungchow; Rev. S. A. Hunter, M.D., Chenanfoo; B. C. Atterbury, M.D., Peking; Rev. J. C. Thomson, M.D., Nanking; J. E. Stubbert, M.D.

## VI.—THE OBSTACLES.

Those most often referred to by our missionaries may be briefly stated as follows:

1. Ancestral worship. The Chinese look upon it as one of the requirements of filial piety. According to Rev. John Butler, it is the greatest obstacle. "It has entered into the very bones and marrow of the people. It is remarkably suited to corrupt human nature. Free from gross and vulgar rites, sanctioned by Confucius, it wields a power it is impossible to compute."

2. The lack of suitable words in the language to express religious ideas. Many of the words that must be employed have heathen associations connected with them, and are to a great extent misleading.

3. Society is not adjusted to the observance of the Sabbath. Many possible converts stumble at this requirement, and advance no further. The case is said to be much the same as if a clerk in one of our cities should be absent from his work every Wednesday. He would expect to lose his position.

4. The pride and self-sufficiency of the Chinese. A firm belief in the superiority of their own institutions.

5. The fact that Christianity is a foreign doctrine, and is presented by foreigners. When a great company of Chinese laborers has been raised up, when Christianity has lost its foreign type, when the native churches not only support themselves but give liberally to evangelize the rest of China, more rapid progress may be expected.

6. The degrading superstitions of the people.

7. The non-Christian conduct of foreigners residing in China.

8. The treatment of the Chinese by foreign nations: (*a*) They have been persecuted in the United States; (*b*) Opium has been forced upon them by England, a professedly Christian nation. "Surely it is impossible," said a Chinaman, "that men who bring in this infatuating poison . . . can either wish me well or do me good."

9. The degrading and demoralizing effects of the use of opium. "It is rapidly effecting the physical, mental, and moral deterioration of the nation. It threatens to transmute the most industrious people in the world into a nation of helpless idlers. The poison is destroying the very vitals of the nation."

10. A national contempt for the education of women.

11. The inhuman custom of foot-binding, which Christianity

cannot tolerate. Chinese mothers would rather secure small feet for their daughters than allow them to enjoy the benefits of a Christian education.

### VII.—ENCOURAGEMENTS.

Among the encouragements may be mentioned the following :

1. The religions of China do not appeal to the affections. At heart the people care little for their idols. They need Christianity, though so few of them seem to desire it.

2. Prejudice is giving way as the Chinese learn more of the doctrines of the Bible and the character of the missionaries. A most favorable impression was made upon the minds of natives during the late famine by the self-denying labors of men like the late Rev. Albert Whiting. A native, writing for a Shanghai paper, said of this, "Let us, then, cherish a grateful admiration for the charity and wide benevolence of the missionary whose sacrifice of self and love toward mankind can be carried out with earnestness like this. Let us applaud too the mysterious efficacy and activity of the doctrine of Jesus, of which we have these proofs." Mr. Li Hung Chang, the viceroy mentioned above, whose influence is probably greater than that of any other official in China, gave similar testimony in the following language: "The religion of Jesus must exert a powerful influence on the hearts of its followers, when it led them to give even their lives in endeavoring to save the people of China."

3. Converts are multiplying from the higher classes.

4. The large increase in the number of converts. In the three missions of the Presbyterian Church the gain has been eighteen per cent. during the past year (1880-81).

5. The general influence of Christianity upon the Chinese, as seen in the improvement of morals and the weakening of faith in their own systems of religion.

6. The character of converts to the gospel.

In answer to the question, What kind of Christians are found among the Chinese? the testimony of those who have studied Chinese life and character may be given. Dr. Nevius says, "Their lives are often marked by a beautiful, unquestioning faith. There are few doubting Christians: they have not yet reached the point of skeptical misgivings. Their prayers have often a practical and childlike simplicity." The testimony of another is, "When the religion of Christ really gets hold of some of them they become wonderfully transformed. The stolid apathy is exchanged for an earnestness and enthusiasm that one hardly deemed possible for them; and they do things that one only looked for as the result of long training in Christianity." Dr. Happer says that some of the

converts to the gospel in China have witnessed to the sincerity of their profession by enduring scourgings, stonings, stripes and imprisonments for the gospel, and in some cases have sealed their testimony with their blood. Rev. W. Fleming Stevenson, secretary of the Irish Presbyterian mission, after a tour of observation round the world, reported, "I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone or a nobler spiritual life;" and he adds, "I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible revolution which will carry over the whole empire to the new faith." Rev. George F. Fitch relates the following of a native Christian whom he knew. The man was a master mason of Ningpo, but engaged in his work in the city of Suchow. Every morning he assembled his men for prayers, though they were all heathen. Before leaving Suchow he gave ten dollars to the mission school. On the return he was robbed of forty dollars and his watch. After reaching his home he wrote the missionary a letter saying, "While in your city it was in my heart to give more than I did for your school, but I came away and carelessly neglected it. On the way home the Lord rebuked me. I now send you my check for forty dollars." Dr. Williams says it is not known that any member of the *Yesu K'iao* has ever been condemned before the courts for any crime. According to one of the reports, a distance of fifteen *li* (five miles) is not considered a sufficient obstacle to prevent them from attending divine service. The following instance of love for the Bible is given: A woman who had become a Christian was intently reading one of Paul's epistles during the intervals of her work. Some one who observed this asked, "What would you sell your Bible for?" and she quickly replied, "Other things have their price, but the things taught here are beyond all price."

Chinese Christians exhibit strength and nobility of character. They love Christian work, and are efficient in doing it. They not only aim at self-support, but when that is attained are ready to help send the gospel to others.

Christianity has gained entrance into China. Neander, in 1850, said this would be "a great step towards the Christianizing of our planet." More than one step has been taken. Converts are rapidly multiplying; they now number about twenty thousand. Prophecy is being fulfilled. Among the countless multitude of those who sing the new song because redeemed to God by the blood of Christ out of every kindred and tongue and people and nation, "behold these shall come from far; and, lo, these from the north and from the west; AND THESE FROM THE LAND OF SINIM."

## MISSIONARIES, 1881.

CANTON.—Rev. Messrs. A. P. Happer, Henry V. Noyes, B. C. Henry, Wellington White, and their wives; Rev. A. A. Fulton; John G. Kerr, M.D., and his wife; Miss H. Noyes, Miss M. Noyes, Miss Mary R. Happer, Miss Alverda Happer, Miss E. M. Butler.

SHANGHAI.—Rev. Messrs. J. M. W. Farnham, D.D., W. S. Holt, and their wives.

NINGPO.—Rev. Messrs. John Butler, William J. McKee, and their wives; Rev. John N. B. Smith; Miss Sarah A. Warner.

HANGCHOW.—Rev. Messrs. David N. Lyon, Charles Leaman, J. H. Judson, and their wives.

SUCHOW.—Rev. George F. Fitch and his wife; Mrs. Albert Whiting.

NANKING.—Rev. Joseph C. Thomson, M.D., and his wife.

TUNGCHOW.—Rev. Charles R. Mills, Rev. C. W. Mateer, D.D., and his wife; Horace R. Smith, M.D., and his wife; Rev. R. M. Mateer; Mrs. M. B. Capp, Mrs. J. M. Shaw, Miss A. D. Kelsey, M.D., Miss Lillian E. Mateer.

CHEFOO.—Rev. Messrs. J. L. Nevius, D.D., Hunter J. Corbett, J. A. Lyenberger, J. Hood Laughlin, and their wives; Miss Jennie Anderson and Miss Ida Tiffany.

PEKING.—Rev. Messrs. John Wherry, Daniel McCoy, J. L. Whiting, and their wives; Miss Mary E. Barr, B. C. Atterbury, M.D.

CHENANFOO.—Rev. John Murray and his wife; S. A. Hunter, M.D., and his wife.

J. E. Stubbett, M.D.

## Work among the Chinese in the United States.

Prof. Austin Phelps is reported to have said, "If I were a foreign missionary in Canton, my first and most importunate prayer every morning would be for home missions in America for the sake of Canton."

If home missionary effort, in quickening the spiritual life of a Christian nation, is to bless Canton, surely Canton may expect an especial blessing as the result of home foreign work among the Chinese in America.

The Chinese began to come to this country in 1848. Those who are now here number about one hundred and fifteen thousand. They are all from Kwangtung province, and speak the Cantonese dialect. The majority are young men, the average age being about



twenty-five years, while many are boys from twelve to fifteen. They are not immigrants; they do not come here for permanent residence. Retaining their own habits and customs and their love for China, they do not assimilate with Americans, but are strangers in a strange land. Their single purpose in coming is to sell their labor for money. Not only do they expect to return: the companies that bring them are bound by contract to carry back their bodies if they die here. The average time that they actually remain is less than five years. Coming from the middle class of Chinese society, they are as a rule peaceable and industrious, while many exhibit enterprise and energy.

SAN FRANCISCO.—The first effort to evangelize these, our home heathen, was made by the Presbyterian Church in 1852, when Rev. Wm. Speer, D.D., who had been connected with the Canton mission, was commissioned for this work. A few were found in San Francisco who had been instructed in mission schools in Canton. As some of these had renounced idolatry before leaving home, a church was organized in 1853. Dr. Speer, who was compelled by ill-health to leave the mission in 1857, was succeeded in 1859 by Rev. A. W. Loomis, D.D., and his wife, who had been fifteen years in China. In 1870 the mission was strengthened by the arrival of Rev. I. M. Condit, also from Canton.

Although the Chinese are taxed to support free schools in California, those schools are not free to them. Education is therefore one of the first agencies to be employed. Some of the Chinese desire to learn English. These can be reached "by baiting the gospel hook with the English alphabet." Evening schools are held at the mission house, 800 Stockton Street, with an average attendance of about one hundred. Arithmetic, geography, grammar, and history, are among the branches taught. The different departments at the close of each session assemble in the chapel for religious instruction, prayer, and song. In these schools "Christianity is taught directly or indirectly all the time; and we are cheered by seeing the greater portion of our scholars losing their respect for idols, many openly avowing their disbelief in the superstitions of their countrymen, and some becoming the true followers of Jesus."

The Occidental school on Dupont Street, in charge of Miss Baskin, numbers about fifty pupils, ranging in age from four to sixteen years.

Chapel services, held twice on the Sabbath, and on Wednesday evening, consist of reading and expounding the Scriptures, preaching, prayer, and singing. The evening congregation consists largely of men, and is followed by a special service for young men. At the morning service the inmates of the Home and some other

Chinese women are present. The monthly concert for missions is regularly observed on the first Sabbath evening of each month, and an offering is made. Says Dr. Loomis, "Always at Sabbath worship and at the prayer-meetings, when the Scriptures are read, every person present has a copy in his hands, and all closely follow the reader; and as the preaching is largely expository, we expect all to keep their Bibles open before them during the discourse."

The gospel is carried to the people. The missionaries and their assistants itinerate through the city and suburbs, preaching on the streets, in shops, eating-houses, and lodging-houses. A favorable time for this work is Sabbath morning, when so many are at leisure. The Chinese seem to appreciate the efforts of men who can speak their language, and wish to do them good. They often invite the missionary to come in and *kong Jesu* (preach Jesus). The effort is made to visit all new-comers as soon as they arrive. This work is followed up by itinerating through the towns and villages of the interior. Many are found who remember the kind word thus spoken—in whose minds seeds of truth were sown. Training colporteurs and assistants, and directing their labors, constitute an important part of the duty of our missionaries.

The proportion of women among the Chinese in this country is estimated at about one in thirty. Most of them are of the abandoned class, and are brought here for a base purpose. Efforts for their rescue and salvation, made by the Woman's Missionary Societies, culminated in the foundation in 1873 of the Chinese Woman's Home. The care of this institution was committed to Miss Cummings. In 1875 Miss H. N. Phillips, transferred from the Chipewa mission, became associated with her as matron. Mrs. Preston, from Canton, who assumed charge of the Home in 1878, was succeeded by Miss Maggie Culbertson. One of the assistants is Hooramah, a Persian who was converted at Oroomiah. The Home is a place where Chinese women who are susceptible to kindly influence and desire to change their life may be invited. Many young girls have been rescued from bondage by the "Humane Society," whose secretary obtains letters of guardianship for the Home. The work of the household is performed by the inmates. Two daily sessions of the school are held, and religious instruction is regularly given both to the inmates and to women gathered from outside. Classes are taught in needlework; and some of the inmates, by sewing for Chinese stores, earn a little money, which is placed to their credit and expended in supplying their wardrobe. By this means habits of industry are formed, and a feeling of self-respect is created. The objects of the Home were thus stated in a recent report: "To teach the women and children not only to read and write, but to keep house neatly, to cook, and to be good wives

and Christian mothers." Since the Home was founded one hundred and seven women and girls have thus been taught. Some have married Christian men, some have returned to China, some have been helpful as assistants and Bible readers. The Home is gaining favor as it becomes known. It numbers among its friends the Chinese consul and vice-consul. The latter, a Christian gentleman, was present at the last holiday exercises. "By request he gave a brief history of the birth of our Saviour and its connection with the observance of the day by Christian nations; and closed with an earnest appeal to all to seek happiness in the faith and worship of the true God." The present number of inmates is twenty-three, several of whom are Christians.

House-to-house visitation has been carried on by Mrs. I. M. Condit, Miss Emma R. Cable, and others. By this means the gospel has been carried to many heathen women, and the Christian women have been encouraged in the performance of duty.

OAKLAND.—When Rev. I. M. Condit and his wife went to Oakland, in August, 1877, to take permanent charge of the mission there, the Chinese Sunday-school in Dr. Eells's church, organized in 1873, was in the care of Mr. E. E. Hyde. Fifteen Chinese had been received to the church; and Mr. Hyde had for three years held a Sabbath afternoon service in a jute-mill where eight hundred Chinamen were employed. The mission house was dedicated Feb. 10, 1878. In July of the same year a church was organized, and Shing Chack, who had been employed as a colporteur and possessed considerable power as a preacher, was ordained to the office of ruling elder. The church now (1881) numbers fifty-eight members. Four of these are preparing for the ministry—two with their former pastor, Dr. Eells, at Lane Theological Seminary, and two with Dr. Happer, at the Canton Theological Seminary.

At SACRAMENTO a school was established in 1873. This branch mission is under the care of Rev. Mr. Condit. Excellent work has been accomplished by Mrs. Johns and her daughters. There are thirty Chinese members in the Presbyterian church, Rev. Mr. Rice pastor. These are about to organize a separate church, with Mr. Quan Loy of Canton as pastor. A successful Chinese Sunday-school has been conducted by Mr. Aitkin, an elder in the Presbyterian church.

At SAN JOSÉ the school has been conducted by Mrs. Carey and Miss Lewis. Singing and religious instruction are given at each session, and after school hours some remain for Bible study and prayer. By means of visitation among Chinese families instruction has been given to women and children. Twenty Chinese have been received to the Presbyterian church.

At SANTA ROSA Mrs. E. P. Wilson is the superintendent of the school, which numbers thirty scholars. Nam Art, a Christian young man who hopes to prepare for the ministry, is a valuable assistant in the work. Five from this school have been received to the church, Rev. Mr. Dimmick pastor.

In PORTLAND, OREGON, a school has been opened under the auspices of the Board, though under the immediate supervision of the First Presbyterian Church. It is under the care of Miss S. F. Gould, and averages twenty-two pupils.

In NEW YORK CITY the work of the Board among the Chinese is progressing favorably, a larger number having been brought under instruction during the past year than ever before. In order to reach the employes in the four hundred Chinese laundries in this city, branch Sunday-schools have been established at different points—a plan which has proved successful, and is appreciated by the Chinamen themselves. There are altogether in these schools eighty or more Chinese under instruction every Sabbath at the same hour—2.30 P. M. At No. 119 White Street a school is held every evening of the week except Saturday, and the attendance is increasing. The number of new pupils entering last year was one hundred and six. A Chinese Young Men's Christian Association, with officers and members from the schools of the mission, has been organized.

“The following list of Chinese Sunday-schools will indicate in some measure the widespread interest that is springing up in regard to these people.”—*Annual Report of the Board of Foreign Missions*, 1881.

New York (Presbyterian schools	Cincinnati, . . .	3
6. Methodist 1, Baptist 1), 8	Yonkers, . . .	1
Brooklyn, . . . . . 2	Indianapolis, . . .	2
Philadelphia, . . . . . 2	Chicago, . . . . . 1	
Pittsburgh, . . . . . 1	Denver, . . . . . 1	
Belleville, N. J., . . . . . 1	Portland, . . . . . 1	

Hostility to the Chinese is the chief hindrance to the progress of this good work. The outrages perpetrated upon them have not only made attendance at the evening schools at times unsafe, it has embittered the minds of some who would otherwise be susceptible to good influence.

Still a healthy growth is manifest. Converts are multiplying; the number of Christian homes is increasing; young men of more than ordinary ability and promise are willing to give up profitable employment and engage in study to prepare themselves for Christian work. One of these, Tam Ching, left his business, went to Canton for the study of theology, and returned to California. He

was described as “an eloquent preacher, blessed with a quick perception and retentive memory, and understanding how to choose themes suited to the capacity of his hearers, and to improve passing events and local circumstances.”

The importance of the work can scarcely be overestimated. For many years the Church prayed earnestly that China might be opened to the gospel. The treaty of Nanking in 1842 and that of Tien Tsin in 1860 were direct answers to the prayer. But that the work of evangelizing China might be hastened, great multitudes of these idol-worshippers have been sent to our very doors. It is a golden opportunity. We may do the work of a foreign missionary without leaving our own land. It is a God-given opportunity. The divine purpose is clearly seen in sending them to us—that they may receive Christian light, and, returning, may become centres of Christian influence among their countrymen.

MISSIONARIES, 1881.

SAN FRANCISCO, CAL.—Rev. A. W. Loomis, D.D., and his wife; Miss Margaret Culbertson; Miss Emma R. Cable; Miss M. M. Baskin.

OAKLAND, CAL.—Rev. I. M. Condit and his wife.

NEW YORK, N. Y.—Miss S. U. Goodrich.

CHINESE POPULATION IN THE UNITED STATES ACCORDING TO THE CENSUS OF 1880.

California, . . . . .	75,122	Mississippi, . . . . .	52
Oregon, . . . . .	9,508	Iowa, . . . . .	47
Nevada, . . . . .	5,423	Indiana, . . . . .	37
Idaho, . . . . .	3,378	Michigan, . . . . .	29
Washington Territory, . . . . .	3,227	Rhode Island, . . . . .	27
Montana, . . . . .	1,737	Tennessee, . . . . .	26
Arizona, . . . . .	1,632	Kansas, . . . . .	22
New York, . . . . .	942	District of Columbia, . . . . .	18
Wyoming, . . . . .	914	Florida, . . . . .	18
Colorado, . . . . .	610	Nebraska, . . . . .	18
Utah, . . . . .	518	Georgia, . . . . .	17
Louisiana, . . . . .	483	Wisconsin, . . . . .	16
Massachusetts, . . . . .	256	New Hampshire, . . . . .	14
Dakota, . . . . .	238	West Virginia, . . . . .	14
Illinois, . . . . .	214	Kentucky, . . . . .	10
New Jersey, . . . . .	182	South Carolina, . . . . .	9
Pennsylvania, . . . . .	170	Maine, . . . . .	8
Texas, . . . . .	142	Maryland, . . . . .	6
Arkansas, . . . . .	134	Virginia, . . . . .	6
Connecticut, . . . . .	130	Alabama, . . . . .	4
Ohio, . . . . .	117	North Carolina, . . . . .	1
Missouri, . . . . .	94		
New Mexico, . . . . .	55	Total, . . . . .	105,679
Minnesota, . . . . .	54		

## MISSIONARIES IN CHINA, 1838-1881.

\* Died. † Transferred from the American Board. Figures, Term of Service in the Field.

Anderson, Miss Jennie,	1878-	Happer, Rev. A. P.,	1844-
Anderson, Miss S. J. (M.D.),	1877-1880	*Happer, Mrs. Elizabeth B.,	1847-1865
Atterbury, B. C. (M.D.),	1879-	*Happer, Mrs.,	1869-1873
Barr, Miss M. E.,	1877-	Happer, Mrs. (Miss H. J.	
Bliss, S. C. (M.D.),	1873-1874	Shaw, 1870-),	1876-
Brown, Rev. Hugh A.,	1845-1848	Happer, Miss Lucy,	1869-1871
Butler, Rev. John,	1868-	Happer, Miss Lily,	1871-1880
Butler, Mrs. (Miss F. E.		Happer, Miss Mary M.,	1879-
Harshburger, 1875-),	1877-	Happer, Miss Alverda,	1880-
Butler, Miss E. M.,	1881-	Henry, Rev. B. C.,	1873-
*Byers, Rev. John,	1852-1853	Henry, Mrs.,	1873-
*Capp, Rev. E. P.,	1869-1873	Hepburn, James C. (M.D.),	1841-1846
Capp, Mrs. (Miss M. J.		Hepburn, Mrs.,	1841-1846
Brown, 1867-),	1870-	Holt, Rev. W. S.,	1873-
Carrow, F. (M.D.),	1876-1878	Holt, Mrs.,	1873-
Carrow, Mrs. F.,	1876-1878	Houston, Miss B.,	1878-1879
Cole, Mr. Richard,	1844-1847	Hunter, Rev. S. A. (M.D.),	1879-
Cole, Mrs. R.,	1844-1847	Hunter, Mrs.,	1879-
Condit, Rev. Ira M.,	1860-1867	Inslee, Rev. Elias B.,	1857-1861
*Condit, Mrs. Laura,	1860-1866	*Inslee, Mrs.,	1857-1861
Cooley, Miss A. S.,	1878-1879	Judson, Rev. J. H.,	1880-
Corbett, Rev. Hunter J.,	1864-	Judson, Mrs.,	1880-
*Corbett, Mrs. H.,	1864-1873	Kelsey, Miss A. D. H. (M.D.)	1878-
Corbett, Mrs.,	1875-	Kerr, J. G. (M.D.),	1854-
*Coulter, Mr. Moses S.,	1849-1852	*Kerr, Mrs.,	1854-1855
Coulter, Mrs. C. E.,	1849-1854	Kerr, Mrs.,	1858-
Crossette, Rev. J. F., †	1870-1879	Laughlin, Rev. J. Hood,	1881-
Crossette, Mrs.,	1870-1879	Laughlin, Mrs.,	1881-
Culbertson, Rev. M. S.,	1844-1862	Leaman, Rev. Charles,	1874-
Culbertson, Mrs.,	1844-1862	Leaman, Mrs. Lucy A. (Miss	
Danforth, Rev. Joshua A.,	1859-1863	L. A. Crouch, 1873-),	1878-
*Danforth, Mrs.,	1859-1861	Leyenberger, Rev. J. A.,	1866-
Davenport, Rev. S. A. (M.D.)	1874.	Leyenberger, Mrs.,	1866-
Dickey, Miss E. G.,	1873-1875	*Lloyd, Rev. John,	1844-1848
Dodd, Rev. Samuel,	1861-1878	Loomis, Rev. A. W.,	1844-1850
Dodd, Mrs. (Miss S. L.		Loomis, Mrs.,	1844-1850
Green),	1864-1878	*Lowrie, Rev. Walter M.,	1842-1847
*Doolittle, Rev. J.,	1872-1873	*Lowrie, Rev. Reuben,	1854-1860
Doolittle, Mrs.,	1872-1873	Lowrie, Mrs. Amelia P.,	1854-1860
Downing, Miss C. B.,	1866-1880	Lyon, Rev. D. N.,	1869-1881
Eckard, Rev. L. W.,	1869-1874	Lyon, Mrs.,	1869-1881
Eckard, Mrs.,	1869-1874	*McBryde, Rev. T. L.,	1840-1843
Farnham, Rev. J. M. W.,	1860-	McBryde, Mrs.,	1840-1843
Farnham, Mrs.,	1860-	McCartee, Rev. D. B. (M.D.)	1844-1873
Fitch, Rev. G. F., †	1870-	McCartee, Mrs. Juana,	1852-1873
Fitch, Mrs.,	1870-	*McChesney, Rev. W. E.,	1869-1872
Folsom, Rev. Arthur,	1863-1868	McChesney, Mrs.,	1869-1872
Folsom, Mrs.,	1863-1868	McCoy, Rev. D., †	1869-
*French, Rev. John B.,	1846-1858	McCoy, Mrs.,	1869-
French, Mrs. Mary L.,	1851-1858	*McIlvaine, Rev. J. S.,	1868-1881
Fulton, Rev. A. A.,	1881-	McKee, Rev. W. J.,	1878-
Gamble, Mr. William,	1858-1869	McKee, Mrs. (Miss A. P.	
*Gayley, Rev. S. R.,	1858-1862	Ketchum),	1876-
Gayley, Mrs.,	1858-1862	Marcellus, Rev. A.,	1869-1870
*Green, Rev. David D.,	1859-1872	Marcellus, Mrs.,	1869-1870
Green, Mrs.,	1859-1872	Martin, Rev. W. A. P.,	1850-1869

Martin, Mrs.,	1850-1869	Roberts, Mrs.,	1874-1878
Mateer, Rev. C. W.,	1864-	Roberts, Rev. John S.,	1861-1865
Mateer, Mrs.,	1864-	Roberts, Mrs.,	1861-1865
Mateer, Mr. J. L.,	1872-1875	Schmucker, Miss A. J.,	1878-1879
Mateer, Rev. R. M.,	1881-	Sellers, Miss M. R.,	1874-1876
Mateer, Miss Lillian E.,	1881-	*Shaw, Rev. J. M.,	1874-1876
Mills, Rev. C. R.,	1857-	Shaw, Mrs.,	1874-
*Mills, Mrs.,	1857-1874	Smith, Horace R. (M.D.),	1881-
*Mitchell, Rev. John A.,	1838.	Smith, Mrs.,	1881-
*Morrison, Rev. Wm. T.,	1860-1869	Smith, Rev. John N. B.,	1881-
Morrison, Mrs. M. E.,	1860-1876	Speer, Rev. William,	1846-1850
Murray, Rev. John,	1876-	*Speer, Mrs. Cornelia,	1846-1847
Murray, Mrs.,	1876-	Stabbert, J. E. (M.D.),	1881-
Nevius, Rev. J. L.,	1854-	Thomson, Rev. J. C. (M.D.),	1881-
Nevius, Mrs. H. S. C.,	1854-	Thomson, Mrs.,	1881-
Noyes, Rev. Henry V.,	1866-	Tiffany, Miss Ida,	1881-
*Noyes, Mrs. Cynthia C.,	1866.	Warner, Miss S. A.,	1878-
Noyes, Mrs. A. A.,	1876-	Way, Rev. R. Q.,	1844-1858
Noyes, Miss H.,	1868-	Way, Mrs.,	1844-1858
Noyes, Miss M. E.,	1873-	Wherry, Rev. John,	1864-
*Orr, Rev. R. W.,	1838-1841	Wherry, Mrs.,	1864-
Orr, Mrs.,	1838-1841	White, Rev. W.,	1881-
*Patrick, Miss Mary M.,	1869-1871	White, Mrs.,	1881-
Patterson, J. P. (M.D.),	1871.	*Whiting, Rev. A. M.,	1873-1878
*Preston, Rev. C. F.,	1854-1877	Whiting, Mrs.,	1873-
Preston, Mrs.,	1854-1877	Whiting, Rev. J. L.,†	1869-
Quarterman, Rev. J. W.,	1846-1857	Whiting, Mrs.,	1869-
*Rankin, Rev. Henry V.,	1848-1863	Wight, Rev. Joseph K.,	1848-1857
Rankin, Mrs. Mary G.,	1848-1864	Wight, Mrs.,	1848-1857
Roberts, Rev. J. L.,	1874-1878		

## MISSIONARIES TO THE CHINESE IN CALIFORNIA, 1859-1881.

Condit, Rev. Ira M.,	1870-	Loomis, Rev. A. W.,	1859-
Condit, Mrs. Samantha D.,	1872-	*Loomis, Mrs. Mary Ann,	1859-1866
Culbertson, Miss M.,	1878-	Loomis, Mrs.,	1875-
Cummings, Miss S. M.,	1874-1877	Phillips, Miss H. N.,	1875-1877
Kerr, J. G. (M.D.),	1877-1878	Speer, Rev. William,	1852-1857
Kerr, Mrs.,	1877-1878	Speer, Mrs.,	1852-1857

## CHINESE IN NEW YORK.

Goodrich, Miss S. U.,	1878-
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Compiled from lists prepared by Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board of Foreign Missions.

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# HISTORICAL SKETCH

OF THE

# MISSION IN JAPAN,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

REV. A. GOSMAN, D.D.

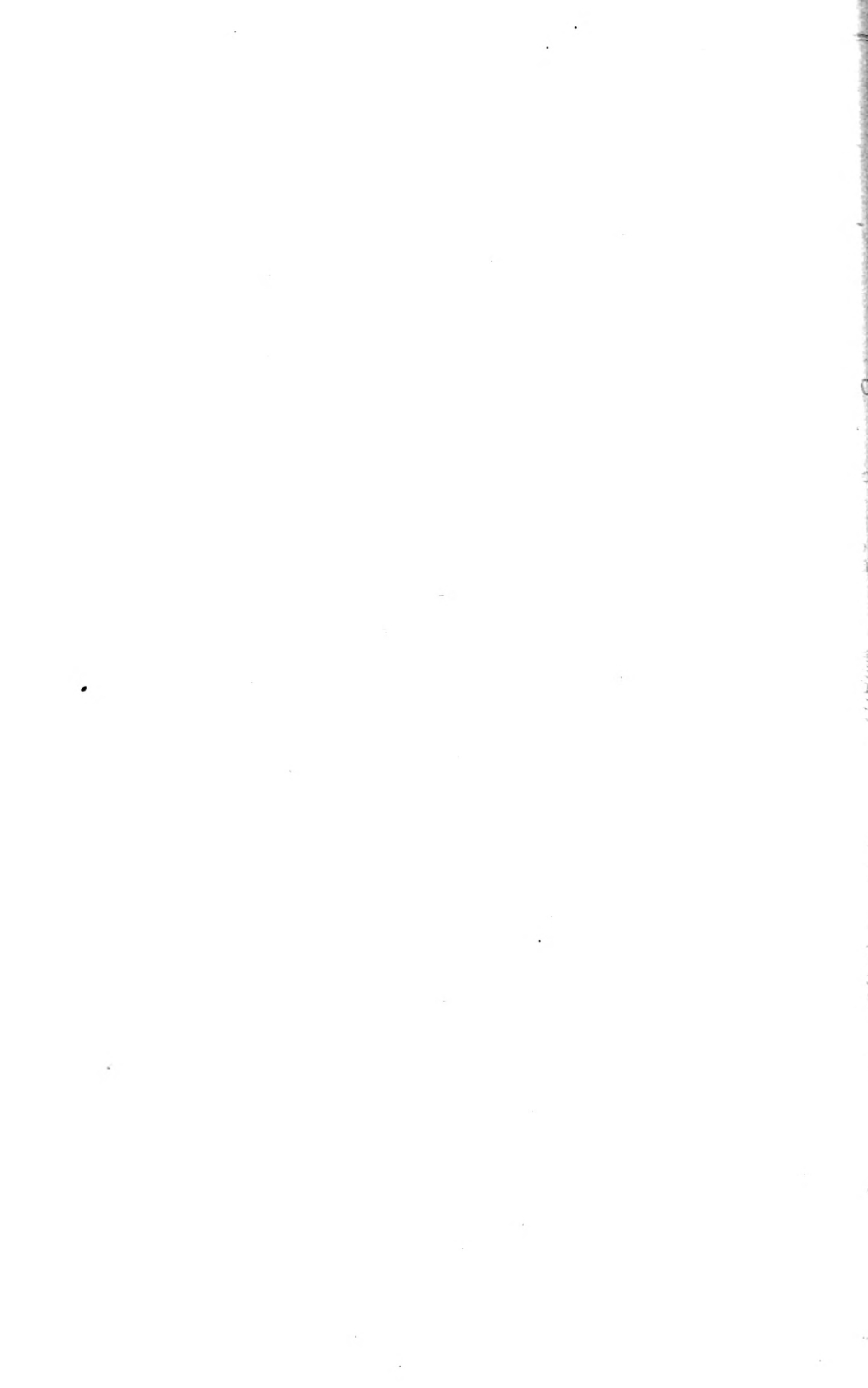
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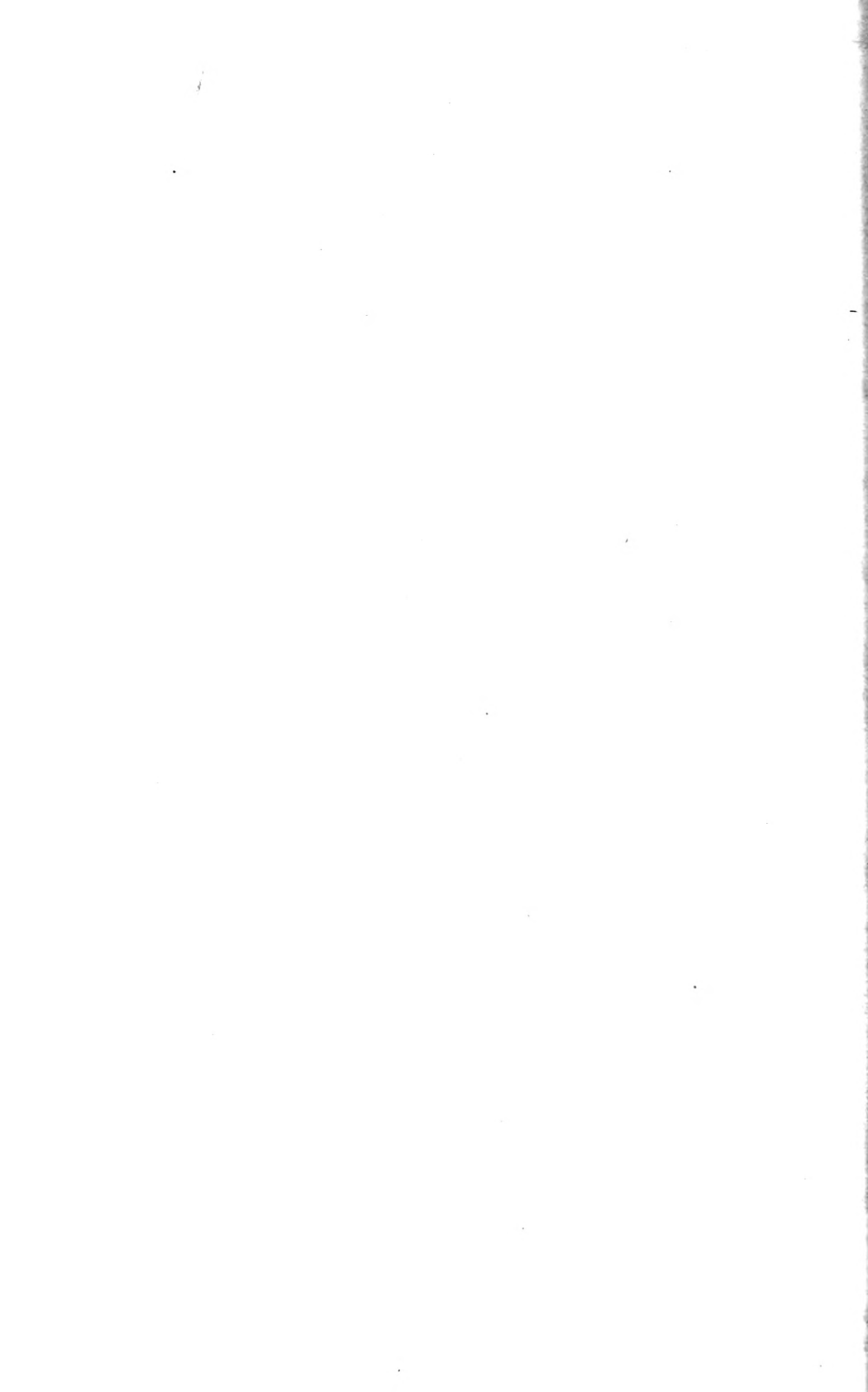


**TOKYO**  
AND  
VICINITY.

**PRONUNCIATION**  
(Every letter is sounded)

- A as in father,
- E " " prey,
- I " " pique,
- O " " bone,
- U " " tune,
- G " " gum,
- AI " " bite.

**DAI NIPPON**  
THE  
**EMPIRE OF JAPAN.**



# MISSION IN JAPAN.

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## THE COUNTRY.

THE islands which compose the Japanese empire stretch in a crescent shape along the northeastern coast of Asia, from Kamtchatka on the north to Corea on the south, embracing an area of about 160,000 square miles. They are very numerous, but the four islands of Yezo, Nippon (or more accurately Hondo), Shikoku and Kiushiu form the great portion of the empire. The climate, except in the very northern islands, is mild and healthful. The heats of summer are tempered by the surrounding ocean, and the Gulf Stream of the Pacific, which washes the eastern shores of these islands, mitigates the severity of the winter. In location and climate there is a striking similarity between these islands and those of the British empire, so that Japan may be called the Great Britain of the East. The great mountain chain which forms the backbone of the islands is broken by frequent valleys, exceedingly fertile, and opening out to the sea in small but fruitful plains. The skies are clear and beautiful, and nature clothes itself in its brightest robes of green. It is a land of fruits and flowers, and its hills are stored with the choicest minerals. At the census of 1878 the population of the empire was 34,338,404.

A fertile soil, healthful air, temperate climate, abundant food, and comparative isolation from other nations, with that subtle, ever present sense of uncertainty which clings to all volcanic regions, have shaped, to a large extent, the character and history of the people.

## THE PEOPLE.

The Japanese are a kindly people, impressible, quick to observe and imitate, ready to adopt whatever may seem to promote their present good, imaginative, fond of change, and yet withal loyal to their government and traditions. The long and bloody strifes which have marked their history have not only left their impress in a strong martial spirit, but have naturally resulted in separating the people into two great classes, the *Samurai* or military—who in Japan are at the same time the literati, holding both the sword and the pen—and the agriculturists, merchants and artisans. The distinction holds not only in their social but in their intel-

actual and moral character. What is descriptive of the one class is not necessarily true of the other. The ruling or military class are intelligent, cultured, courteous, restless, proud, quick to avenge an affront, ready even to take their own lives upon any reproach,—thinking, apparently, that the only thing which will wash out a stain upon their honor is their own blood. The more menial class is low, superstitious, degraded, but more contented. The average Japanese is, however, comparatively well educated, reverent to elders, obedient to parents, gentle, affectionate, and, as far as this life is concerned, indifferent, and, in that sense, happy. But there is a sad want of the higher moral virtues. Truth, purity, temperance, unselfish devotion, self-denial, love to men, are not prominent virtues: they are lamentably wanting. Even that obedience to parents which may be regarded as their characteristic virtue, has been carried to such an extent practically, is held so fully without any limitations in personal rights or conscience, that it actually proves “the main prop of paganism and superstition, and is the root of the worst blot on the Japanese character—the slavery of prostituted women.” The idea of chastity seems almost to have perished from the Japanese life.

#### THE HISTORY.

The history of Japan falls into three great periods. The lines of division are so well marked that all writers recognize them. The first stretches into the remote past, and comes down to about the middle of the twelfth century. Here, as elsewhere, the aborigines have gradually retired before a stronger foreign power, until, partly by destruction and partly by amalgamation with their conquerors, they have wellnigh disappeared. The pure Ainos—or the original inhabitants—are found only in the northern portion of the islands. It is not certain from what quarter the adventurers came; but the existence of Chinese words in their language, and the known relation between these two nations in later historic periods, point to the swarming hive of China as one of the sources from which the present Japanese have come; while another element of the population is of Malay origin. The present *mikado* or emperor of Japan traces his line back in unbroken succession to about 660 B. C., when, according to their tradition, Jimmu Tenno, the first mikado—sprung from the sun-goddess—landed upon the islands with a few retainers, and, after a severe and protracted struggle with the natives, established the empire. The dynasty thus founded has never lost its hold upon the people, who regard the emperor as divine, and whose loyalty has its support and strength in their religion. Its actual power, however, has been liable to great fluctuations. The ruling prince found it difficult at

times to restrain the power and pride of his nobles, or *daimios*. They were restless, ambitious, wielding absolute power in their own domain, and chafing under restraints—rendering oftentimes a formal rather than a real allegiance to the supreme ruler. It was not an unnatural step, therefore, when Yoritomo, one of these powerful nobles, employed by the emperor to subdue his rebellious subjects, usurped the entire executive authority, and thus closed the first period of the history.

The second period reaches from the origin of this dual power in the state—1143 A. D.—until the restoration of the imperial authority—1853–1868. Yoritomo never claimed the position or honor of emperor. He was not a rival to the mikado. He recognized the source of authority in the divine line, but under the title of *shogun* or general, exercised regal power, and transmitted his office in his own line, or in rival families. This whole period, with the exception of the latter two hundred and fifty years, was marked by internal and bloody strife. One family after another aspired to the shogunate, and rose to power upon the ruin of that which preceded it. The dual government had two capitals. While the mikado remained at Kioto, the sacred city, excluded from the sight of his people, approached only by a few courtiers, receiving greater homage and reverence than is paid to a mere man, the shogun established his capital first at Kamakura, and afterward at Yedo, the present Tokio. With all his actual power, the shogun always recognized the superiority of the emperor. Though really an independent prince, he never claimed separate authority. His edicts were in the name of the emperor. It was his policy to assume only to be the first of the princes under the divine head. The title of *tycoon* (*taikun*, great lord), attributed to him by foreign powers, was never claimed by him until the treaty with Commodore Perry, in 1853. It was the assumption of this title which prepared the way for his downfall and the overthrow of the whole system connected with him—a system which, like the feudal system of the Middle Ages, having served its purpose, now stood as a bar to the nation's progress, and must therefore perish.

It was during this period that the papal missionaries under Francis Xavier reached Japan—1549. Although meeting with serious difficulties, in his ignorance of the language and the opposition made by the followers of the existing religions, Xavier was well received and had great success. Converts were rapidly multiplied, so that in about thirty years there were two hundred churches and one hundred and fifty thousand native Christians. In 1583 a Japanese embassy composed of four nobles was sent by the Christian daimios to Pope Gregory XIII. with letters and valuable presents, to declare themselves vassals to the Holy See. The

causes of this rapid progress of the Jesuit missionaries are found partly in the mental soil prepared for them—the people were oppressed, found no relief in their own religion, and were ready to receive whatever opened to them a door of hope—partly in the doctrines they preached, for the gospel, even in the corrupted form in which they taught it, was full of promise and hope, and partly in the fact that they made the transition from heathenism to Christianity extremely easy. It was to a great extent a substitution of one form of idolatry for another. The idols of Buddha served for the images of Christ; the Virgin Mary took the place of the Japanese goddess of mercy; all the ritualistic appendages—saints, altars, bells, rosaries, holy water, &c.—are common alike to Buddhism and Roman Catholicism. It cost little, therefore, to become a Christian. But the Jesuits brought with them the spirit of the Inquisition. They taught their converts to insult the gods and burn or desecrate the old shrines. Christian nobles were instigated to compel their subjects to embrace their religion. “Whole districts of country were ordered to become Christians or to leave their lands and houses.” Not content with this, they soon began to use political intrigues, so that the rulers became aware of the fact that, if the religion of the Jesuits prevailed, the authority of the pope would soon overshadow their own. They were not men to sit idle with such a prospect before them. Edicts were soon published, expelling the missionaries from the empire. As some of the nobles and people sided with the new religion and its emissaries, a civil war followed, in which the native rulers were victorious. The Christian people were subjected to systematic and cruel persecutions. All the tortures which barbaric hatred could invent were used to turn them from their faith. The final catastrophe occurred at Shunabara, where, after a heroic resistance, thirty-seven thousand Christians were slain, and over their graves the decree was written, “So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan.” The government believed that Christianity was extirpated; yet the gospel even in this most imperfect form had not only its “noble army of martyrs,” but its secret adherents. “When the French missionaries came to Nagasaki, in 1860, they found in the villages around them over ten thousand people who held the faith of their fathers.” But it is sad to think that such a representation of Christ and His gospel as these Jesuits made, should fill the minds of these millions, and that the great result of their work should have been only to bar the door against other and kindlier Christian work, and to make it a capital crime for any one to become a disciple of Christ. The edict forbidding Christianity was followed by one rigidly excluding all foreigners from Japan, with the exception of a few Dutch



traders, who under the most humiliating conditions were allowed a residence in Deshima, a little island in the port of Nagasaki. The Japanese were forbidden to leave their country, and those even who were driven from their land by storms, or carried by the currents of the sea to other shores, if they returned were to be put to death. This is what the Christian world owes to Jesuit missions, and it furnishes an instructive comment upon the spirit and methods in which these missions are conducted.

This policy of entire seclusion, so inaugurated, was maintained until the treaty with Commodore Perry, in 1853, which introduces the third period in the history of Japan. It would be a mistake, however (as Griffis—"The Mikado's Empire," chap. xxviii.—has clearly shown), to attribute the great revolution which then began, and was completed in the restoration of the mikado to his rightful throne in 1868, to such an event as this, or to the subsequent treaties with other western powers. No mere external event like this could have fired the popular heart unless it had been prepared for it. Mighty forces were at work among the people tending to this result. They were growing restless under the usurpation of the shogun. Rival families who had been subjected, were plotting his destruction. The more cultivated of the people were growing acquainted with the facts and principles of their earlier history. Men of culture and influence—scholars, soldiers, statesmen—were laboring to bring back the old *régime*. The introduction of the foreigner, even in the restricted sense in which it was first permitted, only served to hasten what was already sure to come. It was the spark which kindled the elements into a flame. But, whatever the cause, a mighty revolution swept over the land. The mikado resumed his power. The shogun was compelled to resign his position, the more powerful daimios were removed from their fiefs, the whole feudal system fell as at a single blow, and a government administered like the modern governments of Europe, was established. The mikado, without formally renouncing his claim upon the loyalty and homage of his people on the ground of his divine descent, has come out from his seclusion, has changed his capital to the great city of Tokio, moves among his people like other princes, seems disposed to seek their interests, and is making strenuous efforts to secure for Japan a recognized place among the enlightened nations of the world. It was this treaty and the revolution which followed it, which opened the way for Christian work in Japan.

#### RELIGIONS IN JAPAN.

The early faith of the Japanese (Shintoism) seems to have been little more than a deification and worship of nature, and a supreme

reverence for their ancestors and rulers, who were not the representatives of God, but the divinities themselves. Its central principle is the divinity of the mikado and the duty of all Japanese to obey him implicitly. "It is in no proper sense of the term a religion. It is difficult to see how it could ever have been so denominated." Whatever it may have been originally, in its revised form as it now exists, it is little more than a political principle underlying the present form of government, and embodying itself in governmental laws and regulations. It is the state religion, but has a feeble hold upon the masses of the people. It does not claim to meet or satisfy any of the religious demands of our nature. It left the way open for any system which should propose to meet those demands.

Accordingly, about 550 A. D. the Buddhists carried their faith from China to Japan. Buddhism, originating in India, but subsequently expelled from its native soil, swept through Burmah, Siam, China, northeastern Asia and Japan, and now holds nearly one-third of the human race among its adherents. Theoretically it is a system of godless philosophy, connected with a relatively pure and elevated morality. Starting with the existence of the material world and conscious beings, it holds that everything is subject to the law of cause and effect, and to the law of change. It recognizes all men as sinful and miserable, but all capable of being freed from their sin and misery,—as by following its prescribed methods they may attain *Nirvana* or extinction. There is no life which lies beyond the domain of transmigration, and which is not held by the inevitable law of change. The life which now is, has followed upon the forms of life which have preceded it, and will in time, through death, pass into still other forms of being, and so on in endless succession. What we now suffer, is the fruit of sins committed in a previous state, and what we now do, will go to determine what the future state of being will be—whether lower or higher than that in which we now are. The only hope of escape from this endless process of dying and living—"this law of rebirth, decay and death"—is in *nirvana* or utter annihilation, which is to be attained by a successful destruction of all desires, or by freeing one's self from all desire and ignorance. Its only hope for men, oppressed with sorrows and sins, is extinction. The connection between the present conscious being, and life, and the new being which follows death, is not such as to imply the continued existence of the soul; in the Christian sense, "Buddhism denies the existence of a soul as a thing distinct from the parts and powers of a man which are dissolved at death." With this gloomy and hopeless philosophy, this godless and soulless faith, it taught a refined and elevated morality, summed up in the great

principles "of self-conquest and universal charity."—*Encyc. Brit., art. "Buddhism."*

But this was not Buddhism as it came to Japan. In the twelve hundred years of its existence, it had grown into a vast ecclesiastical and sacerdotal system, with its idols, its altars, its priests and ritual, its monks and nuns—indeed a Roman Catholicism without Christ. It found a congenial and unoccupied soil in the Japanese mind, and, although meeting with opposition, spread rapidly until it became the religion of the state, and ultimately embraced the great mass of the people. It reached its golden age, in Japan, about the thirteenth and fourteenth centuries before Christ, when the land was filled with its temples, priests and worshippers.\* Buddhism, in Japan, has its different sects or denominations, bearing the names of its great teachers and apostles, varying almost as widely in doctrines and customs as Protestants vary from Romanists, but still all united in opposition to the Christian faith. While it has lost something of its power and glory, and deteriorated in its moral teachings, it is still the religion of the people, and presents the great religious obstacle to the introduction and spread of the gospel.

Confucianism also has its followers in Japan; but as that great philosopher never claimed to be a religious teacher, never discussed or answered the momentous questions as to man's religious nature, his origin or his destiny, and regarded man solely in his political, social and moral relations in this life, Confucianism cannot be regarded as a religion. It offers no serious hindrance to the progress of Christian missions. Shintoism as the religion of the state, allying itself with modern secularism, and atheism and Buddhism, the religion of the masses, are the Japanese rationalism and superstition which the gospel must meet and overcome.

#### PREPARATIONS FOR THE WORK.

For this work the way had been wonderfully prepared. The providence of God was clearly leading the Church to this field. American enterprise had reached the Pacific slope, and was pushing its commerce to the eastern continent, which now lay at its doors. Lines of steamers went out from the Golden Gate, and on their way to China, skirted these beautiful islands, which, although secluded from the world, were known to be filled with a teeming population. The scanty information which the civilized world had obtained through the Dutch traders, fed the desire to know more. The necessities of commerce seemed to demand that the long seclu-

\* The most famous statues (or idols) of Buddha are the *Dai-Butsu* (Great Buddha) at Kamakura and Nara. That at Kamakura is a mass of copper forty-four feet high. The Nara image is larger, although not so perfect as a work of art. It is fifty-three and a half feet high; its face is sixteen feet long and nine feet wide. It is a bronze composed of gold, tin, mercury and copper.

sion should cease. On the other hand there had been, as we have seen, a great awakening among the Japanese themselves. The spirit of inquiry which led their scholars back into their earliest records, turned their thoughts also to the outlying world. Eager and searching questions were put to the Dutch traders. A dim conception of the superior power and civilization of the western world began to dawn upon their minds. The more thoughtful were longing for a clearer knowledge of that outside world, and to break through the barriers which had so long shut them in. At the same time the fermentation in religious thought, connected with the political and social changes in the restoration of the Shinto faith, with the mikado's power, was favorable to the spirit of inquiry. Those who were wearied and dissatisfied were ready to listen favorably to the claims of the new faith which was even now standing at their doors. At this juncture, in 1853, a small American squadron under Commodore Perry—in no spirit of conquest, but in the interest of commerce and humanity—appeared in the Japanese waters, and succeeded in opening the long-sealed gates. The fleet under Perry was the representative of the western nations. The American treaty was rapidly followed by treaties with other powers, granting larger privileges. In 1860 Mr. Townsend Harris, United States consul-general for Japan, negotiated a new treaty, opening other parts of the empire to commerce, in which Christianity and Christian trading were no longer forbidden, and the custom of trampling on the cross was abolished, but which contained no clauses granting liberty to the Japanese to embrace the Christian faith, or for Christian missionaries to propagate its truths.

#### MISSION WORK IN JAPAN.

The Christian Church was watching with intense interest the steps by which Japan was opened to the civilized world. As early as 1855, the Presbyterian Board of Foreign Missions requested Dr. McCartee, one of its missionaries in China, to visit Japan and make inquiries preparatory to sending forth a laborer to this long-inaccessible field. The Board believed Dr. McCartee to be peculiarly qualified for this important pioneer work, and hoped, if his reports were favorable, to enter immediately upon the work there. Dr. McCartee went at once to Shanghai, but was unable to obtain a passage thence in any vessel to the Japanese ports, and after some delay returned to his work at Ningpo. The way was not yet open. It was thought to be impracticable to establish the mission contemplated, and the Board waited, watching the movements for the first favorable indication. After three years of weary waiting, the favorable indication was seen; the executive committee reported

that in their judgment the way was open, and that it was the duty of our Church now to take part in this great work. Brethren were found ready and eager to be sent. Dr. James C. Hepburn and his wife, formerly missionaries in China, but then residing in New York, where Dr. Hepburn had secured a handsomely-remunerative practice, were appointed by the Board, and sailed for Shanghai, on their way to Japan, April 24, 1859. Rev. J. L. Nevius and his wife, of the Ningpo mission, were associated with Dr. Hepburn in the new mission. Thus our Church was among the first to enter the open field. Dr. Hepburn arrived in Japan early in November, 1859, and settled at Kanagawa, a few miles from Yedo (now Tokio). Here a Buddhist temple was soon obtained as a residence; the idols were removed, and the heathen temple was converted into a Christian home and church. The missionaries found the people civil and friendly, inquisitive, bright, eager to learn, apt in making anything needed, if a model were given them. There was no decided opposition from the government, although it evidently knew who the missionaries were and what was the object of their coming. They were kept under constant surveillance, and all their movements were reported to the rulers. The circumstances in which they were placed, greatly facilitated their progress in the study of the language. Going without servants, and relying entirely upon Japanese workmen, carpenters, servants, &c., they were compelled to use the language, and made quite rapid progress. Dr. Hepburn says, "The written language is no doubt more difficult than the Chinese, and the spoken is nearly as difficult, though quite different in structure." Public service, to which foreigners were invited, was established in the home, and the mission work began—Dr. Hepburn using his medical skill and practice, as furnishing an opportunity to speak to the suffering, of Christ, whose gospel he was not permitted to preach.

Mr. and Mrs. Nevius were prevented from joining the mission permanently, by the state of their health and by the urgent call for their services in China. For a time there was some solicitude for the personal safety of the missionaries, owing to a reactionary movement among the ruling classes. They were jealous of their prerogatives, and in many cases eager for a return to the old exclusive policy of the government. But the danger soon passed away. While the missionaries were watched with the utmost vigilance, they were not interfered with, or subjected to any restrictions which were not imposed upon other foreigners residing within the empire. They could not yet engage in direct missionary work, but were forced to content themselves with the work in the dispensary, with the acquisition of the language, and the distribution of a few copies of the New Testament in Chinese, which it was

found a small portion of the people could read. Meanwhile they were waiting in faith, exploring the field, watching for opportunities which might present themselves, and acquiring the facilities for efficient work when the time should come. They found the people eager for knowledge, fond of reading, nearly the whole population able to read books written in their own character, and furnishing for the Word of life. There was a great work, therefore, in the translation of the Scriptures and the preparation of religious tracts, pressing upon them, and the lone missionaries called earnestly for help. Watching the progress of events around him, as he saw the government breaking through its prejudices and adopting freely everything foreign which it found useful, Dr. Hepburn writes, "I feel sure that as soon as the government knows what the spirit of true Christianity is, they will give it free toleration."

It was found difficult, if not impossible, to remain at Kanagawa, on account of the opposition of the Japanese authorities to the residence of foreigners in that place. Toward the close of the year 1862—after three years residence at Kanagawa—Dr. Hepburn purchased a property for the mission in Yokohama, and removed to that place. It lay just across the bay from his previous station, but was more acceptable to the authorities because it was the place where other foreigners mostly resided. In the eyes of the government, the missionary as yet was but one of the foreigners. Soon after the removal to Yokohama, the Rev. David Thompson joined the mission, and the work in the study of the language and the rough preliminary translation of the Scriptures was pushed forward with greater energy and success. Doors were partly opened to other work. Application was made that the missionary would consent to instruct a company of Japanese youth in geometry and chemistry. To his surprise he found these young men far advanced in mathematical studies. With this instruction in English, he was able to connect lessons in Christian doctrines and duties; and thus, though unofficially, yet really began to preach the gospel.

This school, which was so full of promise, was soon broken up. The country was in a disturbed state; society was rent into parties, which were bitterly hostile to each other, but all more or less jealous of any foreign influence. The young men were called away to fill posts in the army, but most of them took copies of the Bible in English and Chinese. The seed was sown: would it germinate and bear fruit? They could not yet preach the gospel or open public schools; still the missionaries did not lose heart or hope. They felt that they were doing a necessary work—they were laying the foundations on which they themselves, and others with them, should build afterward. They found some opportunities in connection with the government schools, in which they had been

invited to take part; and Dr. Hepburn was already engaged in his great work of preparing a Japanese and English dictionary, which he found so exceedingly difficult, but which has been so happily completed within recent years. He was opening the way for those who should follow him. The first edition of this work was published in 1867, and in this form and in the more complete work recently issued, has proved not only of great service to our missionaries, but to all other English-speaking missionaries in that land. With this work finished, Dr. Hepburn writes stating his strong conviction that the time for more direct work had come, and urges the Church to increase her force, so that she may be able to take her place in that work. During the year 1868 the mission was strengthened by the arrival of Rev. Edward Cornes and his wife. The field of work was gradually enlarging; the missionaries enjoyed freer intercourse with the people, and their knowledge of the language enabled them to bring the truth more perfectly to bear upon the hearts of those with whom they mingled. In February, 1869, Mr. Thompson was permitted to baptize three converts, two of whom were men of good education and talent, and one, an aged woman. Though all appeared intelligent and earnest followers of Christ, and although the government had not repealed the edicts against Christianity—indeed had republished them as soon as the mikado ascended his throne—these converts were not molested.

Rev. C. Carrothers and his wife arrived in Japan in 1869, and, in connection with Mr. and Mrs. Cornes and Mr. Thompson, established a new station at Yedo (now Tokio), which, as the capital of the country, and the residence of the court and emperor, afforded a wide field of influence and usefulness. A special feature of the work, growing in prominence and interest, was the number of young men who sought the acquaintance and instruction of the missionaries, and who were destined to fill positions of influence among their countrymen—some of whom became thoughtful and interested students of the Scriptures.

The mission was greatly tried by the sudden death of Mr. and Mrs. Cornes and one of their children, in August, 1870. They had just embarked on board a steamer leaving Yedo for Yokohama, when the boiler exploded, and all the family but the little babe were lost. It was an inscrutable providence which removed them in the midst of their usefulness, and when the prospect before them was so bright and promising.

In reviewing the work for the year, Dr. Hepburn alludes to his interesting Japanese Bible-class; his dispensary work; the translation of the four Gospels, now completed and distributed among missionary brethren for criticism; the English service on Sabbath morning; the sale and distribution of Bibles in the Chi-

nese language, and also a large number of English Bibles; and closes with the declaration of his strong conviction that the time had come when more public efforts should be tried. The Rev. Henry Loomis and his wife and the Rev. E. Rothesay Miller joined the mission in 1872.

From 1859 to 1872 our missionaries, with those from other churches, had been engaged, as we have seen, in preparatory work—in the study of the language; in the dispensaries and the religious instruction connected with them; in translating the Scriptures; in teaching private classes; and in the government schools. During all this period, there was no regular stated preaching of the gospel to a native audience. "The missionary Boards were restless and the missionaries were not satisfied." The edicts declaring that every one accepting the "vile Jesus doctrine" would be put to death, were published all over the land. There was no actual persecution; there was, on the contrary, a general belief that religious toleration would be granted. The period was one of waiting and expectation; and although it was true that "God led our missionaries into the schools, and the kingdom of Christ entered Japan through the schools," yet it was felt by all that this state of things could not and ought not to continue. It was time to try, at least, the public preaching of the gospel and the regular methods of church work.

But during these years of waiting the missionaries had witnessed great events, and events which were full of hope. The great political revolution had been completed; the mikado was seated on his throne; a new policy was inaugurated; wiser hands were holding the helm of state; more liberal measures were adopted, and the government, once repelling foreign intercourse, now sought eagerly the advantages of western commerce and civilization. They had seen the departure and return of that memorable Japanese embassy to the United States, and the nations of western Europe. They had seen that wonderful movement of students from Japan to Europe and America, and were feeling its results in the new life all around them. Dr. Ferris, in his paper at the Mildmay Conference, says, "Returning to my office in New York city on a chilly, rainy afternoon in the fall of 1869, I found awaiting me a plain man and, as I supposed, two young Chinamen. It proved to be the captain of a sailing vessel and two Japanese young men, eighteen and twenty years old. They presented a letter of introduction from Mr. Verbeck (a missionary of the Reformed Church in Japan), stating that they were of good family and worthy of attention. They said that they had come to learn navigation and how to make 'big ships and big guns.' They had left Japan without the consent of the government, and their lives were forfeited.



The young men were well connected, and through the influence of their family and the missionaries, they obtained permission to remain in the United States. This was the beginning of the movement which has brought some five hundred Japanese youth to the schools of this country, and as many more to the schools of Europe." Every one can understand how much it has had to do with the marvellous progress of Japan. It was very influential in originating and maintaining a system of common schools similar to that of the United States, which at the time of the Centennial Exhibition at Philadelphia, embraced over thirty thousand schools and over three million children under their instruction. The influence of missionary work is wide-reaching and effective. It does good even where we are not looking for it. Its incidental fruits are precious. These years of patient labor and waiting were not in vain.

But now the set time to favor Japan had fully come. The new order of things was established. Some of the statesmen connected with the government had been pupils of the missionaries. Others had been educated in this country. A liberal policy was inaugurated; all connection of the state with any form of religion ceased; the signboards denouncing Christianity were removed, and toleration for all forms of religion became practically, though not formally, the law of the land. The calendar was changed to conform with that in use among western nations, *including the weekly day of rest.*

The Japanese Church was born in prayer. In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observance of the week of prayer. Some Japanese students connected with the private classes taught by the missionaries were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the Acts in course day by day, and, that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week until the end of February. After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, with the tears streaming down their faces, that He would give His Spirit to Japan, as to the early Church and to the people around the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, said, "The prayers of these Japanese take the heart out of us." The missionary in charge often feared that he would faint away, "so intense was the feeling." Such was the first Japanese

prayer-meeting. A church was organized by Rev. S. R. Brown, a missionary of the Reformed Church, consisting of eleven members. It grew rapidly in numbers, and its members were not only consistent, but in many cases gave unmistakable signs of growth in grace. The missionaries of the Reformed Church and our own brethren had labored side by side, and were now rejoicing in this first fruit of their common toil. For a part of the time, indeed, Mr. Thompson had charge of the church. Everything now wore a cheering aspect. The missionaries give an outline of their work as follows: "Necessary books have been prepared, portions of Scripture have been translated, printed, and to some extent circulated, schools have been kept up and well attended, tracts and works of elementary Christian instruction are in process of preparation, and a church organized." They were looking forward to a constant and rapid growth in years to come. Their hopes were not unfounded. From this time the progress has been rapid.

This year (1872) was marked also by the entrance of women's societies into this field of Christian work. The claims of their Japanese sisters awakened a deep interest in the hearts of our women. A home for single women in Tokio was established by the Ladies' Board in New York, needed buildings were furnished and teachers supported; and the Woman's Foreign Missionary Society in Philadelphia took under their care Mrs. Dr. Hepburn at Yokohama and Mrs. Loomis and Mrs. Carrothers in Tokio, and were looking forward with eagerness and hope to a larger share in the Christian work in that empire.

Two native churches, in Yokohama and Tokio, were organized in the following year, partly through the preaching and personal influence of our missionaries; but they did not connect themselves with the Presbytery which was organized in December of that year. Rev. Oliver M. Green and the Misses Youngman and Gamble gave needed strength to the mission, and the whole work of translating the Scriptures, dispensary practice, teaching and preaching was carried vigorously forward.

In 1874 the mission received signal marks of the divine favor. The schools were in a flourishing state, and doing efficient service. Children and youth were grounded in the knowledge and faith of the Bible. Two churches were regularly organized under the care of the Presbytery, the one in Yokohama and the other in Tokio—the former consisting of twenty-three members, all on profession of faith, and the latter of twenty-three also, of whom sixteen were received on their confession of Christ. Each of these churches was represented in Presbytery by a native elder, and soon after their reception, eight young men applied to be taken under the care of the Presbytery as candidates for the ministry. After due

examination they were received, and arrangements were made for their training for the work. Besides these churches, Mr. Thompson was acting as the pastor of one of the independent churches, and had received about forty into the communion of the church during the year. The very success of the work imposed new burdens upon the brethren. The theological class required constant care and instruction. It was easy to see that much would depend for the future upon the qualifications and piety of the native ministry. The care of the churches now organized, but as yet without native pastors, was heavy and constant. The schools, mainly under the care of the women's societies, called for new workers and new appliances, in response to which Mrs. Carrothers' school at Tokio was placed upon a new basis by the prompt and liberal action of the Philadelphia society. A lot was purchased and funds for a suitable building promised, so that this school might be thoroughly equipped for its work—a work which cannot be overestimated in its relation to the moral purification and elevation of Japanese women, and is second only in importance to the preaching of the gospel. While the mission was reduced in numbers by the transfer of some of its members to other evangelical missions in Japan, and by the return to this country of Mr. and Mrs. Loomis on account of ill health, it was reinforced by the arrival of Rev. W. Imbrie and his wife from this country, and by the appointment of Mr. and Mrs. J. C. Ballagh, who were already in Japan. The native churches were not only growing in numbers, but, what is of greater moment, they were manifesting a readiness to every Christian work—sustaining the weekly prayer-meetings, and, in connection with the candidates for the ministry, keeping up preaching-stations which have in them apparently the germs and promise of separate Christian churches. The church at Tokio began at once to send out its offshoots in small nuclei of Christians, gathered in other parts of the great capital, and in adjoining towns, which were one after another organized into churches. The fire was spreading in all directions.

In 1876 the report of the missionaries refers to a movement on the part of the missionaries of the Scotch United Presbyterian Church, the Reformed (Dutch) Church, and our own brethren holding a common faith and occupying the same field, which looked to the adoption of the same standard of faith, order and worship, and to a closer union in church work. It was a most important step, and has resulted in the organization of the independent, self-governing Japanese Church, in which the missionaries are only advisory members. It was the fruit of a tendency which has impressed the minds of all the brethren in the field, and which should impress all the friends of mission work in the Church. Dr. Hepburn says,

“One feature of the work here is of urgent interest. Whatever is done by our Church should be done soon. In one generation hence, foreign missionaries will not be much needed in Japan. The natives will push them aside and do the work themselves.” It is a healthy jealousy of foreign influence which leads to independent labor and organization, but it shows what care is needed now to shape the character of these jealous native Christians, and to give their energies a right direction.

This incipient union was consummated in the following year, and the plan proposed was to be referred to the highest court of each of the denominations for approval. The union thus formed constitutes the strongest body of Christians in Japan, has laid the foundation of a theological seminary, with which Mr. Imbrie is connected, and had then (1877) no less than thirty young men under instruction and training for the ministry. The mission that year received an important accession of seven missionaries—Rev. Messrs. Knox, Alexander and Winn and their wives and Miss Eldred—and two native ordained ministers; and was more fully equipped for its work, and more hopeful as it looked forward to the future. There were great difficulties, it is true; there were reasons for solicitude in the animus and course of the government; but, on the whole, the situation was full of promise. New churches were constantly added to the list, and the older ones were growing in numbers and in healthy Christian work; the schools were vigorous, well attended, partially self-supporting, and rendered most efficient aid. The translation of the New Testament Scriptures, now in the hands of Drs. Hepburn and Brown and Rev. Mr. Green, was steadily progressing towards completion; and additions were made of well-qualified men to the native ministry.

In 1879 a new station was formed at Kanazawa, about one hundred and eighty miles southwest from Tokio, and Mr. and Mrs. Winn and Mrs. True were transferred to that station. An important field is opening there, and Mr. Winn enters upon his labors with great hopes of success. The schools, in which so many of our missionaries are employed, are not only growing in interest, but are felt to be more important every day from their relation to the government schools, in which no religious instruction is given. Whatever is to be done for the religious instruction of the young, must be done in mission schools, and of course at the expense of missionary time and labor.

In 1880 the missionaries were permitted to rejoice in the completed translation of the New Testament. It was a great satisfaction to the able senior member of our mission, that he was spared to put the finishing touch to this great work. It bids fair to take rank among the best translations ever made. Great progress has

been made also in the translation of the Old Testament. The day is not far distant when the Japanese will have the entire Word of God in their own tongue. Dr. Hepburn has also translated and published the Confession of Faith, and, in connection with a native pastor, the Book of Discipline. The Theological Seminary, in which Mr. Imbrie, of our Church, has the chair of New Testament exegesis, is prosperous and efficient. Our mission has twelve students for the ministry there, in the different stages of progress, most of whom, while prosecuting their studies diligently, have been actively engaged in teaching and preaching. A good, substantial building has also been erected for the purposes of this institution. Two new churches have been organized—one on the far-away island of Kiushiu and the other in the city of Shimonoseki, at the western extremity of Nippon or Hondo. The church at Yokohama, under the care of Rev. George W. Knox, has introduced and carried out a plan of systematic giving, and a strong effort is being made to get the churches as near the standard of self-support as possible.

“But the most hopeful sign in connection with the native Church is its missionary spirit. The church in Kiriū, to the northwest of Tokio, owes its existence to the labors of native evangelists. The church at Kiushiu grew up under the hand of a native helper not yet licensed. More than eighteen months ago two of our native brethren volunteered to go to Shimonoseki and preach the gospel; and to-day, by the blessing of God, there is a Christian church in that hotbed of bigotry, prejudice and Buddhism. When Mr. Winn decided to go to the ‘interior,’ there was no difficulty in finding a native helper to go with him. Now there is in Kanazawa a company of nineteen believers organized into a church. A few months ago a young man whose health made it necessary that he should leave Tokio came to the missionaries and offered to go into the interior and preach as long as the Lord would give him strength. He is now located in Yamaguchi, and a blessed work is growing up around him. It is enough to make the Christian’s heart beat fast to see churches springing up through the labors of these native brethren, and in these strongholds of Satan.”

During all these years from 1872, the woman’s work has been prosecuted with great patience and faith, and not without blessed fruits. These faithful workers have not only filled a large place in the schools, but in their personal intercourse with the women of Japan, and by religious services held among them, have done much for those who so greatly need their Christian love and help. Two girls’ boarding-schools are now established in Tokio in connection with the Presbyterian mission—one in *Tsukiji*, the foreign concession, and the other at Bancho, in the native city; and some

who were pupils in the first mission schools opened are now helpful Christian teachers in these schools, as Bible women among their own people. At Yokohama there are day-schools of great present efficiency and future promise, and the activity of the native Christian women there, in extending the knowledge of the gospel, is very remarkable.

#### RESULTS.

While there is reason enough for caution and sobriety in our judgments and hopes, yet the results already won are such as to call for our admiration and thanks. God has wrought wonders. Less than ten years ago there were only a few hidden converts; missionaries could scarcely venture to preach to native audiences; there were no organized churches, no schools designed for the training of a native agency; the only Christian literature was that brought from China, while signboards everywhere denounced Christianity in the bitterest terms, and threatened any one who should adopt it, with instant death. Now there are more than three thousand professed followers of Christ, a body of one hundred and seventy-six evangelical missionaries, an efficient and rapidly-increasing native ministry; schools and theological seminaries; a growing Christian literature; the whole New Testament and portions of the Old Testament widely circulated; a body of more than fifty organized churches, some of them approaching self-support, and all being trained in the methods of Christian work; a Christian newspaper circulating in all parts of the empire; and a ready, earnest missionary activity spreading itself over all parts of the empire. Results like these justify the brightest hopes, and ought to move the Church to a more hearty work and faith.

We cannot close this meagre sketch of what our Church has done in this interesting, important and promising field, without reminding our readers that while there is so much to cheer and encourage Christian hearts in the past history; in the present condition of the work; in the comparative freedom of the Japanese from strong predilections or attachments to other systems; in the character and type of piety of the native Christians; in the tendency to self-reliance and support; in the enthusiasm and self-denial and zeal with which they enter upon mission work; and in the favoring providence of God, controlling and shaping the plans of the rulers of the nation, and its material progress,—there are also serious difficulties and hindrances which the Church must meet and overcome. It is probable that the hindrance growing out of the history of the Jesuit mission has been already removed. The intelligent Japanese statesmen doubtless see that there is nothing in the efforts and growth of Protestant evangelical missions to im-

peril the stability of the government. The human heart in Japan is no more opposed to the gospel, or inaccessible to it, than it is elsewhere. But the same tendency in the Japanese mind which leads it to listen to the gospel, lays it open to other and hurtful teachings. The government schools in every grade are essentially irreligious. Rationalistic and infidel teachings are not discouraged by the authorities; and there is no general Christian sentiment counteracting their influence. There is something fearful in the fact that three million children—the whole rising generation—are reared and cultured under such influences. The rush and whirl of events, the rapid and wonderful political and social changes, the eagerness with which the great body of the people are pressing into new pursuits and a new life, are not altogether favorable to the healthy and sure spread of the gospel. The Greek and Roman Churches, too, are busy. The Holy Synod of Russia makes liberal grants year by year for its mission work in Japan, and sends out its missionaries under instructions from the czar, and in his vessels of war. Rome has already her three bishops and her numerous bands of priests and nuns, and, backed by the power of the French, hopes to regain her lost position. It is with these materialistic and skeptical forces, with these false forms of Christianity, as well as with heathen superstitions and degradation, that the Church must contend. There is nothing to dishearten in such a prospect, but enough to drive the Church to prayer, to make her feel the need of greater consecration to Christ and of greater zeal and efforts in His service, to lead her back to the source of all her strength in God, and then lead her on to win this empire for Him.

#### MISSIONARIES, 1881.

• YOKOHAMA.—James C. Hepburn, M.D., Rev. George W. Knox, and their wives.

TOKIO.—Rev. Messrs. David Thompson, William Imbrie, Thomas T. Alexander, James M. McCauley, and their wives; Rev. Oliver M. Green; Mr. John C. Ballagh, teacher, and his wife; Mrs. Maria T. True, Miss Kate M. Youngman, Miss Sarah C. Smith, Miss Anna K. Davis, Miss Carrie T. Alexander.

KANAZAWA.—Rev. Thomas C. Winn and his wife.

*Under Appointment.*—Rev. Jas. B. Porter and Miss I. A. Leete.

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The works which have been consulted in this sketch are—Griffis, "Mikado's Empire;" Dr. Ferris in "The Mildmay Conference;" the Church Missionary Atlas; Dr. Worcester's sketch, "Japan as a Mission Field;" Dr. N. G. Clarke, "Ten Years in Japan;" Mrs. Carrothers, "The Sunrise Kingdom;" Rev. Frank S. Dobbins, "Japan as a Mission Field;" the Annual Report of the Board of Foreign Missions; the Annual Report of the Woman's Foreign Missionary Society, Philadelphia: the *Foreign Missionary*; and the weekly religious press.

## MISSIONARIES IN JAPAN, 1859-1881.

\* Died. Figures, Term of Service in the Field.

Alexander, Rev. T. T.,	1877-	Knox, Rev. G. W.,	1877-
Alexander, Mrs.,	1877-	Knox, Mrs.,	1877-
Alexander, Miss C. T.,	1880-	Leete, Miss Isabella A.,	1881-
Ballagh, Mr. J. C.,	1875-	Loomis, Rev. Henry,	1872-1876
Ballagh, Mrs.,	1875-	Loomis, Mrs.,	1872-1876
Carrothers, Rev. Cornelius,	1869-1875	McCauley, Rev. J. M.,	1880-
Carrothers, Mrs. Julia D.,	1869-1875	McCauley, Mrs.,	1880-
*Cornes, Rev. Edward,	1868-1870	Marsh, Miss Belle,	1876-1879
*Cornes, Mrs.,	1868-1870	Miller, Rev. E. R.,	1872-1875
Davis, Miss A. K.,	1880-	Porter, Rev. James B.,	1881-
Eldred, Miss C. E.,	1877-1880	Smith, Miss S. C.,	1880-
Gamble, Miss A. M.,	1873-1875	Thompson, Rev. David,	1863-
Green, Rev. O. M.,	1873-	Thompson, Mrs. (Miss M. C.	
Gulick, Miss F.,	1876-1879	Parke, 1873-),	18.
Hepburn, J. C. (M.D.),	1859-	True, Mrs. M. T.,	1876-
Hepburn, Mrs.,	1859-	Winn, Rev. T. C.,	1878-
Imbrie, Rev. William,	1875-	Winn, Mrs.,	1878-
Imbrie, Mrs.,	1875-	Youngman, Miss K. M.,	1873-

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board of Foreign Missions.

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 "Art and Art Industries of Japan." Sir R. Alcock.  
 "The Capital of the Tycoon." Sir Rutherford Alcock.  
 "Life and Adventure in Japan." E. Warren Clarke.  
 "The Great Conquest" (chapter xxiii.). F. F. Ellinwood.  
 "Japan." Samuel Mossman.  
 "Unbeaten Tracks in Japan." Isabella L. Bird.

















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