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DR. JOHN HENRY WATSON

MISSIONS

AND

MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH.

BY REV. J. M. REID D.D.

IN TWO VOLUMES.

VOL. I.

WITH MAPS AND ILLUSTRATIONS.



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ACKNOWLEDGMENTS.

THE sources from which this work has been derived are very numerous. Among them may be specified the Annual Reports of the Missionary Society; the files of the Missionary Advocate, of the Heathen Woman's Friend, and of the Church weeklies; Dr. Bangs' History of our Indian Missions, and the writings of Rev. J. B. Finley and other missionaries to the Indians; various books on our early work in Oregon and California; publications on our Missions in India, in China, and in Germany, and upon our Domestic German work; Dr. Kidder's Brazil, and the Life of Rev. Melville B. Cox by his brother; Dr. Butler's Land of the Veda; the Ladies' Repository and Methodist Quarterly Review; the General Minutes and General Conference Journals; the printed Reports and Minutes of the North India and South India Conferences; the Reports and other issues of the Colonization Society, and many other works. We had, also, free access to the files and records of the Missionary Society, and had the constant and faithful assistance of Rev. J. T. Gracey in searching among them for materials out of which to construct our history. To him we acknowledge our indebtedness, not only for this service, but also for valuable contributions to various parts of the volume, especially toward the history of the mission in North India.

The daily journals and other private papers of Rev. John Seys were put into our hands by his son-in-law, Dr. J. W. Gunn, of Springfield, Ohio, with liberty to use whatever we might need; also Mrs. George Cone, of Utica, N. Y., favored us with an interesting communication in regard to the early history of the Liberia Mission. To Rev. W. F. Warren, D.D., Rev. D. P. Kidder, D.D., and Rev. H. Bannister, D.D., we are indebted for papers in respect to the relation of our Theological Institutions to missions. Several ladies of the Woman's Foreign Missionary Society have aided us in respect to matters appertaining to that society or its missionaries. Rev. William Goodfellow, D.D., Rev. J. F. Thomson, Rev. Thomas Carter, D.D., Rev. T. B. Wood, and Rev. H. G. Jackson, D.D., aided us in the history of our South American work. Rev. L. W. Pilcher sent a valuable representation of the mission in North China. We severely taxed Rev. Dr. Nast, Rev. C. H. Doering, Rev. Louis Wallon, Rev. J. W. Freund, Rev. J. Y. Wolff, and others, to correct

errors and guide us into truth with respect to our German work, foreign and domestic; and Rev. O. P. Petersen and others were serviceable to us in the same way in respect to the Scandinavian work. The history of India was enriched from papers furnished us by Rev. P. M. Buck, Rev. J. L. Humphrey, M.D., Rev. J. M. Thoburn, D.D., Rev. C. P. Hard, Rev. E. W. Parker, Rev. Henry Jackson, Rev. T. H. Oakes, Rev. J. W. Waugh, D.D., Rev. T. Craven, Miss Fanny J. Sparks, and Mrs. G. H. M'Grew. Several of the Bishops who have visited our missions furnished us with very full reports of their visitations. Complete histories were furnished as follows: Of Bulgaria, by Rev. F. W. Flocken; of Italy, by Rev. L. M. Vernon, D.D.; of Mexico, by Rev. William Butler, D.D.; and of Japan, by Rev. R. S. Maclay, D.D. None of these papers, however, appear as they came from the hands of the writers. There was an "office" side of the subject of which they could not be informed; there were matters which their modesty forbade them to present, and there were reports and histories from other missionaries in the same field that have been more or less incorporated by us with the papers thus furnished. No imperfections or faults in our volume should be charged to these superintendents or to any others who have aided us, but to us alone. Scores of persons have placed us under obligations to them for some single item of information.

From all these sources we have appropriated, whenever it seemed best, the words of the writers, and it was not always possible to give due credit on the page without burdening our volume with references. Our task has been largely one of preparation rather than of authorship. It was assumed in response to a demand for the facts of the missionary history of the Methodist Episcopal Church. This preparation has been a most laborious task, especially as added to constant office duty, extensive travels, and frequent public speaking. Accuracy as to the facts, rather than literary excellence in communicating them, has been our aim, and yet we apprehend that many errors even of fact may have escaped us. We invite corrections from all quarters for future editions.

Very much time and attention have been expended in preparing the tables that are found in the Appendix, and great care has been used in producing the maps. The wood-cuts that illustrate the volumes are for the most part historic, selected from publications by the Missionary Society. More elegant ones might be produced at present, but these have most interesting associations.

Neither the AUTHOR of this history, nor *any of the contributors*, receive aught of pecuniary remuneration for their service, all the profits of the publication going into the missionary treasury.

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METHODIST EPISCOPAL MISSIONS.



PART I.

ORGANIZATION AND ADMINISTRATION.

Go ye into all the world, and preach the Gospel to every creature.—Mark xvi, 15.

This Gospel of the kingdom shall be preached in all the world for a witness unto all nations.—Matt. xxiv, 14.

1. Revival of the Missionary Spirit.

THE Lord Jesus Christ no sooner disappeared from among men than his disciples, in compliance with their great commission, “went forth and preached everywhere.” The enthusiasm of a divine life gave insignificance to labors, dangers, and sufferings; and before the last of the apostles had gone to his reward they had proclaimed the Gospel in all lands known to them. Tradition declares that some of this band little spoken of in the Bible penetrated the remoter Orient. The twelve, in fact, filled the world with their doctrine.

The apostolic Church was *all* missionary. Its Founder was a missionary; so were all its members; and its entire spirit was missionary. When “the hour had come,” and he was praying to the Father for his disciples, he thus described them, saying, “As thou hast *sent* me into the world, so have I also *sent* them into the world.” All were “*sent*”—*all* were missionaries.

This missionary spirit did not long survive the age of the apostles. Heresies in doctrine began to appear, and naturally gave birth to defenders of the faith. Dogmatism rapidly displaced spirituality. One cannot fail to notice what an immense disproportion there is in patristic literature between the amount of that which is polemic, and that which treats of experience. Indeed, little is preserved from the theology of the Middle Ages but disputations. These often raged more fiercely as the difference was more minute. The missionary spirit of the primitive Church was largely lost amid the fierceness of these controversies.

With the conversion of Constantine came an influx of wealth and power, and wonderful material development of the Church, to the further disadvantage of its spirituality. The Church became a grand system of propagandism, and its history for centuries was one of great zeal for the Church; of great labors and sacrifices to add to her numbers and possessions, to build magnificent cathedrals and monasteries, and to swell ecclesiastical endowments. Emissaries of the Church there were in multitudes, but not *missionaries* except in name. "Converts" were counted by hundreds of thousands among the heathen, but they were made by a few drops of water, or by some other ordinance that could not even whiten the outside of the sepulcher, much less purify it of uncleanness. There could be no permanence to a work so superficial as this. These "missions" have long ago, for the most part, been re-absorbed by surrounding idolatries.

A *renaissance* of the missionary life of the Church could only be produced by a revival that should affect both head and heart. The Reformation of the sixteenth century, which Martin Luther, under God, be-

gan, accomplished the first; and this was supplemented, rounded and completed by the great heart-revival under the Wesleys and others. Then only did the lowly, and degraded, and afar off, again enlist the prayers and efforts of the Church. Prisoners were visited, colliers preached to, and the Evangel of mercy borne to the heathen. Individual effort naturally preceded organization, and even organization was at first comparatively crude and imperfect. The well-organized missionary society of the present time is a development, its inception dating from this great spiritual quickening.

There were only two Protestant missionary organizations in the world in the first half of the last century; namely, the English Society for the Propagation of the Gospel, and the Moravian Missionary Society on the Continent. Three others were added during the last decade of the same century, namely, the Baptist Missionary Society, of which William Carey was the founder, in 1792; the London Missionary Society, founded in 1795; and the Netherlands Missionary Society, in 1797. All the other great Protestant missionary organizations have arisen during the present century. The nineteenth century is the missionary epoch.*

It is not to be understood that there were not isolated instances, in all ages of the Christian era, of a noble appreciation of the great commission. The race of the faithful has never been extinct. But they were too few and too limited in extent to modify the general spirit of the Church till near the dawn of the nineteenth century.

The spirit of Protestant America was stirred by the same causes that had been reviving the Church in Europe; and the souls of Christians in the New World

* For a tabulated statement of the Missionary Societies of the world, see Appendix, No. I.

were going out after the lost and perishing. The Indians and the new settlers called for special Christian effort, and, with true comprehensiveness, the eye of love and faith looked with prayerful interest and eager desire to the far-off nations. In 1799 the Massachusetts Missionary Society was formed. In 1806 a Mr. Morris, of Salem, gave ten thousand dollars to Andover Theological Seminary, declaring his great object to be "the foreign missionary enterprise." Many such indications there were, but the rising missionary spirit had not yet combined in any great enterprise or plan for sending the glad tidings of salvation to the widely-extended pagan field.

It was in 1806 that Samuel J. Mills became a member of Williams College. When a child he had heard his mother say, "I have consecrated this child to the service of God as a missionary," and his soul, when converted, seemed fully penetrated with the idea that his mother's vow should be fulfilled. The next year after his admission to college he invited Gordon Hall and James Richards to a walk, and led them to a retired spot in a meadow, behind a haystack, where they spent all day in fasting, prayer, and conversation on the duty of missions to the heathen. The spot where they spent that day has become historic, and is now inclosed in a memorial park. Their conferences at length ripened into a private society among the pious students, the object of which was declared to be "to effect in the person of the members a mission or missions to the heathen." Of this society no person could be a member "who is under any engagement of any kind which shall be incompatible with going on a mission to the heathen," and each member was to "hold himself in readiness to go on a mission when and where duty may call." Richards,

Mills, and others, upon graduation, went to Andover Theological Seminary, and were joined by such students as Adoniram Judson and Samuel Newell.

When the General Association of Massachusetts convened at Bradford, in June, 1810, several of these young men appeared before the body, and represented their sense of duty to give themselves personally to mission work among the heathen. Thus the association were led to institute the American Board of Commissioners for Foreign Missions, the earliest of the great missionary associations of our country. Four years later followed the organization of the Baptist Missionary Union; and nine years later, namely, in 1819, the Missionary Society of the Methodist Episcopal Church, the third in chronological order of the great missionary associations in the United States.

Like nearly every part of our history as a Church, the Missionary Society was a child of Providence, born not of human suggestion, but of divine indication. For many years the opening frontier had invited labor that was supplied at the utmost sacrifice; and every-where benevolent hearts were making occasional and isolated gifts to aid in the support of pioneer preachers. Many Methodists, whose hearts were enlarged for the salvation of the world, in the absence of a Society of their own, contributed freely to the foreign work opened by other denominations. Our pioneer work at every point was in direct contact with the heathen aborigines, and all things were ready when God, with only a spark, touched the train, and light broke forth along the whole line. The deeply affecting interest which attaches to the incidents at the beginning of the Missionary Society possesses almost the charm of romance. Let us rehearse them.

2. Origin of the Missionary Society.

One Sabbath day, in the year 1816, Marcus Lindsay was preaching in Marietta, Ohio, and John Stewart, an inebriate colored man, was among his auditors. Stewart was sorely convicted and soundly converted. What followed he himself relates in a manuscript sent to Dr. Bangs for his "History of Missions." Stewart says: "Soon after I embraced religion I went out into the fields to pray. It seemed to me that I heard a voice, like the voice of a woman, praising God; and then another, as the voice of a man, saying to me, 'You must declare my counsel faithfully.' These voices ran through me powerfully. They seemed to come from a north-west direction. I soon found myself standing on my feet, and speaking, as if I was addressing a congregation."

He could not subdue the feeling within him, that there were sinners somewhere that even he must call to repentance; and he was continually drawn to follow in the direction from which the voices seemed to proceed. He at last took his knapsack, and set off toward the north-west, not knowing whither he was going. He says, "When I set off my soul was very happy, and I steered my course, sometimes in the road and sometimes through the woods, until I came to Goshen, where I found the Delaware Indians." The Indians, when he arrived, were singing, and preparing for a dance, and he captivated them with one of the songs of Zion. They repeatedly asked him to "sing more." He preached to them, and fancied that, having discharged his duty, he could return to Marietta, but the persuasive impression was irresistibly upon him, and he pursued his way to the Upper Sandusky, till he arrived at the house of

Mr. William Walker, agent of the Wyandots. Here, as the star of old rested over the manger, the voices seemed to stay our traveler. Suspicion soon disappeared before his artless testimony, and prepared his way before him.

Here he found, living as an Indian, one Jonathan Pointer, whom he had in former years met in Kentucky. He was now a fugitive slave, and a backslidden Methodist. Stewart said to him, "To-morrow I must preach to these Indians, and you must interpret." Pointer, bursting into tears at the recollection of departed joys, exclaimed, "How can I, without religion, interpret a sermon?" Then followed a night of wrestling and prayer, and the sermon on the morrow. Stewart made an appointment for the next day, to which only one old squaw came; but he preached faithfully to her. The next day his congregation was doubled by the addition of an old man, and Stewart again preached. The next day was Sabbath, and eight or ten attended. Soon crowds came to hear him, and many notable conversions followed, among which were Robert Armstrong, (who, taken prisoner when a lad, had been adopted by the Turtle tribe,) and the eminent chiefs Between-the-Logs, Mononcue, Hicks, and Scuteash.

The Church through the land was stirred to its profoundest depths by these triumphs of grace, and the needs of this and other work of the kind led to the organization of the Missionary Society of the Methodist Episcopal Church three years later. Individual solicitations for this work were made by many persons, especially in Ohio, where the family of Governor Trimble became thus actively engaged, and like interest was felt in Baltimore. Gabriel P. Disosway, Esq., then a young enterprising merchant of New York city, came to Dr. Bangs, pleading for the immediate organization of a

missionary society, such as other denominations had formed. But it was not then evident how such an institution could be formed and made compatible with our peculiar economy.

Dr. Bangs and Rev. Joshua Soule conferred together, and agreed that such society, if organized, must be under the *control* of the General Conference, and its missionaries in all respects subject to the Discipline of the Church, and that to so form it required much careful deliberation. Doubtless much consideration was given to the subject, and many propositions were made. Already local missionary societies had actually sprung up in Philadelphia, Boston, and probably at other places in the connection. The event could not longer be delayed. Rev. Laban Clark, some time in the year 1818, moved, in the meeting of the preachers of New York city, for the organization of a Bible and Missionary Society for the Methodist Episcopal Church.

New York city then constituted one circuit, the preacher in charge of which met the preachers of the circuit weekly to confer together, and transact any needful business. The Book Agents, Editors, and visiting ministers usually met with them. At this meeting were present Reverends Freeborn Garrettson, Nathan Bangs, Samuel Merwin, Joshua Soule, Thomas Mason, Laban Clark, Seth Crowell, Samuel Howe, and Thomas Thorp. The subject was fully discussed, the Society resolved upon, and Messrs. Clark, Bangs, and Garrettson were appointed a committee to draft a constitution. In due time this committee reported, and the Preachers' Meeting approved the form of constitution, and determined to submit it to a public meeting of members of the Church and friends of the missionary cause. This meeting convened in the Forsyth-street Church on the evening of

April 5, 1819. The first record of the Society begins as follows:—

“Bowery Church, April 5, 1819. At a call made yesterday from the pulpits, a large number of members of the Methodist Society met this evening at half-past seven o'clock. On motion of Joshua Soule, Rev. Nathan Bangs was called to the chair.” Francis Hall was chosen secretary of the meeting. The Chairman stated the object of the meeting, and remarks were made by Messrs. Garrettson, Soule, and others. Then, on motion of Freeborn Garrettson, seconded by Laban Clark, it was

“*Resolved*, That it is expedient for this meeting to form a Missionary and Bible Society of the Methodist Episcopal Church in America.”

On motion of Joshua Soule, seconded by Thomas Mason, the meeting proceeded to consider the Constitution that had been prepared, and, article by article, it was amended and adopted. Subscriptions were then taken, and, on motion of Joshua Soule, seconded by William Thacher, the new Society proceeded to elect its officers, with the following result,* namely:

Bishop WILLIAM M'KENDREE, *President*.

Bishop ENOCH GEORGE, *First Vice-President*.

Bishop ROBERT R. ROBERTS, *Second Vice-President*.

Rev. NATHAN BANGS, New York Conference, *Third Vice-President*.

Mr. FRANCIS HALL, *Clerk*.

Mr. DANIEL AYRES, *Recording Secretary*.

Rev. THOMAS MASON, *Corresponding Secretary*.

Rev. JOSHUA SOULE, *Treasurer*.

* For a complete list of Officers and Managers from the beginning, see Appendix, No. II.

Managers.—Philip I. Arcularius, Paul Hick, Joseph Smith, Gilbert Coutant, Samuel Stillwell, Joseph Sandford, Dr. Nehemiah Gregory, Dr. Richard Seaman, Robert Mathison, Samuel L. Waldo, Eliphalet Wheeler, George W. Pittman, John Boyd, M. F. Smith, Stephen Dando, William B. Skidmore, Abraham Shotwell, James B. Gascoigne, Nathaniel Jarvis, Samuel B. Harper, William Duval, James Donaldson, James Demarest, John Westfield, for New York; Robert Snow, Andrew Mercein, and Joseph Mosier, Brooklyn; Abraham Miller, Abraham Davis, and William Barker, Westchester; James Palmer and George Taylor, also for New York.

The above list, which differs from the one given by Dr. Bangs in his "History of our Missions," is, nevertheless, an exact transcript of the original record which now lies before us. The list ordinarily given is of the Board as elected April 17, 1820, as the record shows. On April 7, 1819, James Palmer and George Taylor sent in their resignations, and Abraham Paul and George Caines were chosen in their stead. On June 7, 1819, Eliphalet Wheeler also resigned; and on October 13 Abraham Miller, Abraham Davis, and William Barker resigned. To fill the existing vacancies the following were chosen, namely: Lancaster S. Burling, James B. Oakley, John Shaw, Benjamin Disbrow, and William Myers. On November 1st James Demarest resigned, and on December 6th Thomas Roby was chosen in his place. On the 6th of March Gilbert Coutant resigned, but his place was not filled, as the annual meeting was so near.

Strange as it may seem to us at the present day, the first thing to be done was to overcome objections to the enterprise, and arouse and interest the Church in it. As organized, the Society had the double character of a

Bible and Missionary Society. Many were opposed to this, thinking the Methodist Episcopal Church should co-operate with the American Bible Society; but this last-named Society shared in the general objections entertained at this time by Methodists to all societies that had assumed the name AMERICAN, and set up a claim to be *National*. Methodists were the only considerable body holding prominent anti-Calvinistic views, and were by no means distinguished for wealth or social position. Whether justly or otherwise, many of them felt that in these great societies they were permitted to exert but little influence, and could therefore best do their Tract, Sunday-School, and Bible work, through societies of their own. This, doubtless, led to the grafting of the Bible feature upon the present missionary organization; but by so doing it encountered the opposition of numerous Methodists who were friends of the American Bible Society. In the opposition on this ground the "Mite Society," as the Philadelphia Missionary Society was styled, actively shared. Beside, it objected to yield the right it had, under the constitution of the Mite Society, of appropriating its own funds—a right which the Missionary Society now organized proposed to yield to the General Conference.

Article XIII of the Constitution of the Missionary Society provided that the Society should be established "wherever the Book Concern may be located," and the approaching General Conference was authorized to insert articles into the Constitution for such purpose, and to make the Book Agents treasurers, and also to provide for the appropriation of its funds within the object specified. New York and Philadelphia, then young cities of not very unequal prospects, were competitors for the location of the Book Concern, and Philadelphia, having

a missionary society of its own, was little disposed to become auxiliary to the one more recently organized at New York, although the latter had presumed to organize itself for the whole connection, which the Philadelphia Society had not. Never, until the Bible feature was removed and the General Conference had requested it, did the Missionary Society within the bounds of the Philadelphia Conference heartily co-operate with the Missionary Society of the Methodist Episcopal Church. In 1844 a plan of actual union between these two Societies was ratified, and the Philadelphia Conference bears to-day the banner of our missionary host.

The Board of Managers at New York evidently from the beginning had expected the Society would in process of time branch out into the foreign field, and, this being apprehended, some were opposed to it on this ground. Our whole system, they said, was missionary; our preachers were not called, but sent; and the rapidly-swelling millions of our own country would furnish fields broad enough for all our energies and resources. The arguments of the enemies of all missions fell naturally into the hands of these persons, and were plied with disheartening effect. Moreover, the denomination was poor, and many doubted the possibility of success. Most frivolous objections, most unfounded prejudices, and evil surmisings without number, were presented on every side. But the greatest hinderance of all was from the apathy of the great body of the Church. Many who were at first favorably inclined to the Society became disheartened by the intensity of the opposition made to it. Managers tendered their resignations, or failed to attend the meetings. For three of the months of the year a meeting of the Board could not be assembled. Much courage was requisite to abide in the ship at such

an hour, but there were honored names that did it. Rev. Joshua Soule at one of the meetings of the Board, when very few were present, and when the whole outlook was gloomy indeed, said, "The time will come when every man who assisted in the organization of this Society, and persevered in the undertaking, will consider it one of the most honorable periods of his life."

The plan of procedure was to organize auxiliaries in all the principal cities, and then have other local and limited societies made auxiliary to these. But events took a course of their own. The first auxiliary formed was the Female Missionary Society at New York. This was organized about ninety days after the Parent Society was organized, namely, in July, 1819. It existed for nearly half a century, and did the best of service in this holy cause. One elect lady, Mrs. Mary W. Mason, filled its chief office during the whole period of its history, being in fullness of efficiency for two thirds of this time. It took a deep interest in all women in the mission field, whether married or unmarried. It exerted a great influence with the Board and Bishops in behalf of women, and raised a full proportion of the missionary funds of the Church. So far as we can learn, this Women's Missionary Society antedated all other missionary organizations of women in the land.

When its officers had become old, and when congregations had almost universally assumed charge of the matter of raising missionary funds, younger women, under the same inspiration, touched with the unspeakable degradation and misery of the "Five Points," in New York city, entered that place, and the land was at once electrified by their heroism and achievements. Similar home missionary associations among women sprang up in other cities, and the zeal and enterprise of these

absorbed the women of the time, and the first female auxiliary ceased to exist. But it had made an honored record.

The Young Men's Missionary Society of New York was the next auxiliary in order of time. It was formed a month or two later than the Female Auxiliary, and had not so long a history, but a very noble one. As will be hereafter seen, it had in charge the Liberia Mission.

Bishop M'Kendree and his colleagues entered heartily into the work of sustaining the Society. The Baltimore Conference led off in a most thorough indorsement of it, and formed an auxiliary. Virginia Conference followed the lead of Baltimore. Genesee Conference fell promptly into line, and the Domestic Missionary Society that had for some time existed in Boston reorganized and became an auxiliary. These, with three other auxiliaries, one at Cortland, N. Y., one at Stamford, Conn., and one at Columbia, S. C., constituted all the auxiliaries that had been reported as organized at the close of the first year. Helpful and inspiring words came from them all, and the aggregate financial result for the year was \$823 64, of which \$85 75, or more than 10 per cent., was consumed in expenses, though no officers were salaried, nor had any missionaries as yet been appointed.

The first anniversary of the Society was held in the John-street Church, April 17, 1820. It was probably not a great occasion, if numbers in attendance be the standard. Nathan Bangs was in the chair, and delivered an opening address. Samuel Merwin conducted the opening religious services, and moved the acceptance of the report which had been previously read, and supported his motion in a speech. Thomas Mason sec-

ended the motion with a speech. The election and collection, with an item or two of business, made up the total of the exercises. The next year they sought to make the anniversary an important occasion. Rev. Ezekiel Cooper, John Emory, Elijah Hedding, Chaplain-to-Congress Ryland, Lawrence Keane, Asa Shinn, Joseph Lybrand, George Caines, Esq., and J. W. Watson, Esq., were all invited to be present and deliver addresses, but only a part of them came.

The General Conference convened in the city of Baltimore, May 1, 1820, just at the close of the first year of the Society, and its organization came to their attention in the address of the Bishops, and was referred to a committee, who in due time reported, and their report was adopted, giving the Society, and the missionary cause in general, a great and effectual impulse. First, the committee fully indorsed the cause of missions, reminding the Methodist Episcopal Church of the United States of its own indebtedness to missions, for Wesley was a missionary to the United States; so were Boardman, Pilmoor, Wright, Asbury, and others, and gratitude should prompt Methodists to be missionary in character.

The report said, "Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life-blood of the cause." It also pointed to the fact that our British brethren were before us in this cause; so were the Congregationalists of our own land, and the Baptists. It conceded that "the time may not be come in which we should send our missionaries beyond the seas," but, at the same time, it pointed to the nations that were flowing in upon us in an immense tide, especially the French and Spanish; also to the fields in the Canadas, the Floridas, in Louisiana, Arkansas, and Missouri, and particularly to the vast field

among the pagan aborigines of this continent. It referred with gratitude to the help proffered by the Government of the United States to establish and maintain schools among the Indians, and to the success that had already crowned missionary efforts among this people. It also highly approved of the organization of the Society in New York, and of its constitution, recommending all the conferences to take measures for forming auxiliaries. All this, as we have said, was adopted by the General Conference.

After heartily commending the pious zeal of the Philadelphia brethren, and voting them the thanks of the Conference, giving them also to understand that at the recommendation of the Board of Managers at New York the Constitution of the Society had been so amended as to make it purely a missionary society, separated from the publishing of Bibles, in accordance with the views of the Philadelphia brethren expressed in their address to the General Conference, they respectfully and affectionately recommended that the "Mite Society" should become auxiliary to the Missionary Society of the Methodist Episcopal Church. It was also decided that the Bishops should appropriate and draw the funds of the Society.

With a Constitution thus modified, and with the unqualified support of the General Conference, the Society became possessed of a new being. Hitherto its life had been like that of an infant born before its time, barely breathing; now it began to live. The General Conference had but just adjourned when the treasurer enthusiastically announced that he had received a donation from one of the managers, Dr. Nehemiah Gregory, of \$500. Other generous donations were added. Most of the Conferences became auxiliary, and several of them appointed each a Vice-President to the Society, as

was their privilege according to the Constitution. The founders and managers of the Society were joyful and encouraged. The existence of the Society must really date from the General Conference of 1820.

3. Course of the Finances.

Before we record the achievements of the Society, it may be well, for the sake of unity, to trace some of the changes in its policy and practice which years of experience wrought, and in the *personnel* of the Mission Rooms.

For several years from its origin the Treasurer of the Society had always considerable balances on hand, for men and opportunities did not at once present themselves—this, though the contributions were not large, for there was little to stimulate great liberality. At the close of the report of 1828, however, only \$167 11 were reported as being in the treasury. The work had overtaken the giving, and an appeal was made by the Board to the Church, in view of an empty treasury right in the face of opening fields and increased demands. The response of the Church was prompt, and the income of the Society for 1829 was doubled.* At the end of the year, though the drafts on the treasury far exceeded the income of the year, many of them not being yet presented, a large balance was again reported. Liberality at once flagged, in view of this seeming surplus, and the collections for several years fell off.

Something, however, should doubtless be allowed for the non-reception of funds from the Church in Canada, which after 1828 ceased to be a part of the Methodist Episcopal Church, or a contributor to the Society. It was not until 1833 that the collections passed be-

* See Appendix, No. III, for entire receipts of the Society.

yond the highest previous mark, but in 1834 the income was double that of 1833. This was the natural effect of opening the Liberia Mission. The South American field, too, was looming up before the mind of the Church, and was opened soon afterward, satisfying in some small degree a long cherished desire of many in the Church to enter the foreign field. The reports of the Treasurer from this time exhibit a steady advance of receipts, till at the close of 1844 they fell barely short of \$150,000. The trifling falling off that followed the extreme financial stringency of 1837 can scarcely be counted an exception.

In the report of 1845 the receipts are greatly reduced, but this needs no explanation, for the separation which then took place between the North and South is yet too fresh in the public mind. The Society started in the dismembered condition of the Church with \$94,562 27 for the year 1845, and amid the agitations that followed no advance could be expected. In 1850 the contributions of the Church again barely exceeded \$100,000, but in 1852 there were reported \$152,482 48. The receipts reported in 1853 were more than double this amount, but by changing the close of the fiscal year from May to January nineteen months must be reckoned in comparing this year with the others, and some allowance must also be made for the unusual amount of legacies, namely, \$21,262 93, an amount not reached again till 1864. From this time onward there was a general advance, year by year, till after the opening of the civil war.

In 1862, as will be seen, there was an increase of more than 50 per cent., and from this there was a steady advance till, in 1866, the greatest figures were reached ever recorded by the Society, namely: \$682,380 30.

Extraordinary expenditures on the part of the Government in carrying on our Civil War led to the issue of currency, and money became very abundant. This affected the collections favorably. Moreover, in the disturbed state of the country it was not possible to expand our work abroad or at home, and hence a large surplus accumulated in the treasury to meet the unusual providential demand that was to follow upon the return of peace and the re-opening of the South to our labors. This it was that enabled the Society in 1867 to appropriate \$1,030,000.

There was for several years a falling off in the income of the Society, to be offset, however, by the increased value of the currency. In 1872 the receipts were again in advance of those of the previous year. The sum reported this year was \$680,836 64, to which, for the purpose of comparison, must be added the grants of the Bible Society that were always reckoned in till 1871, making the income of the year \$690,516 64. Very large appropriations were made by the General Committee at their meeting in November, 1872. They made appropriations to Canton and Intro-Africa, renewed those to Mexico, Italy, and Japan, and greatly advanced all the mission work, both at home and abroad. Some thirty missionaries, more or less, about this time went out into our foreign fields.

These movements constituted a call rarely exceeded in grandeur, and it seemed as if the Church were about to respond to this extraordinary demand made upon her, when, ere the year closed, in the opening of the autumn of 1873, a financial panic seized the country, interfering with the fall collections of this first year of the great onward movement, so enthusiastically inaugurated. This panic was followed by a derangement of the business of

the country, by grave discussions about the true financial policy of the nation, and by a scarcity of money and of work, from which we have but commenced to recover.

It is not difficult to understand how the disbursements of the Society steadily exceeded its income, for the four years succeeding 1873, till the debt of the Society had mounted up in November, 1876, the close of the financial year, to the sum of \$262,355 56. The work since that time has been prosecuted under great limitations and restraints, and there has necessarily been no entering upon new work, and some abridgment of the work in hand. There is light, however, in the east at this moment, for our debt was reduced during 1877 to \$169,375 86; that is, the liabilities of the Society were decreased \$92,979 70. This happy result was not all from the increase of income, which this year exceeded last only by the sum of \$34,988 87, but chiefly from the reduced appropriations made in November, 1876. Yet even to sustain the income on a falling premium on gold is a real advance, and gold for the year had averaged but 103. When will the Church give a dollar a member to this glorious cause? God hasten the day!

A careful examination of table No. III, in the Appendix, suggests many other reflections which desirable brevity forbids us to record.

4. First Corresponding Secretary.

It will be remembered that the Missionary Society was located by the General Conference at the same place with the Book Concern that it might avail itself of the Book Agent for treasurer, and have the countenance and co-operation of the other general officers of the Church. How much the Society has ever been indebted to these will appear by inspecting the list of

officers and managers in the Appendix. These services, for the most part, have been without pecuniary compensation. As the General Conference of 1836 approached, the Board felt impressed that the growing interests of the missionary cause in the Methodist Episcopal Church demanded the undivided services of at least one man. In this judgment the General Conference concurred, and took action. Accordingly "NATHAN BANGS, *Resident Corresponding Secretary*," appears for the first time in the report of 1837. He had written every annual report of the Society prior to this time, had acted for the Society in various offices, and now gave to it the unre-served energies of the best period of his life, and all the influence of a great name at its very zenith.

The effect of this appointment is seen in the steady increase of the funds of the Society; so that they were actually doubled during his first term, in face of an unprecedented prostration of business. More than any other, he deserves to be considered the father of the missionary work of the Methodist Episcopal Church. The happy effects consequent upon this appointment, led the General Conference of 1840 to make provision for three Corresponding Secretaries, and the report announced: "Nathan Bangs, D. D., William Capers, D. D., E. R. Ames, Corresponding Secretaries."

The first was resident at head-quarters, the second was in the South, and the last in the West. The chief business of the two last-named was to visit our missions to the Indians and "blacks," to stir up the Churches and increase the collections, while the burden of the correspondence and management still devolved on Dr. Bangs. After a single quadrennium it was thought that the cause could again be intrusted to a single Secretary, especially as there was a prospect of a greatly

reduced field, and the General Conference of 1844, therefore, elected but one.

During Doctor Bangs' administration, the policy of the Society continued much the same that it was in the beginning, though expressed from time to time with greater precision in the Constitution and By-Laws. It is significant that in the first Constitution this Society was designated as belonging to the "Methodist Episcopal Church *in America*," not the United States of America, for its founders meant to have at least the continent for a field. Upon revision, in 1828, the words, "in America" were stricken out, for already the possibility of having the world for a field had entered leading minds. The establishment of the Society, according to the Constitution as perfected in 1828, was "for the express purpose of enabling the several Annual Conferences more effectually to extend their missionary labors throughout the United States and *elsewhere*, and also to assist in the support and promotion of missionary schools," the last clause being an addition. At the close of the first administration, the General Conference of 1840 still further added the words, "in our own and in foreign countries." These various amendments are indicative of the growth of the idea of foreign missions in the Church. In 1836 the election of the Corresponding Secretary was devolved upon the General Conference, though he was to labor under the direction of the Board of Managers. As this was a chartered institution, empowered by the Legislature to elect its own officers, for legal effect the form of an election was always repeated by the Society. All ordained ministers of the Methodist Episcopal Church, who were members of this Society, were *ex-officio* members of the Board of Managers, and every Annual Conference was entitled to

one Vice-President. The Bishops were authorized to establish missions, appoint missionaries, and pay their expenses, by draft on the Treasury. So far as we know this great trust was in all cases satisfactorily discharged. Dr. Bangs continued to hold this office till, in 1841, persuaded by friends and against his own judgment, he resigned it to enter upon the presidency of the Wesleyan University, at Middletown, Conn.

5. Dr. Pitman, Corresponding Secretary.

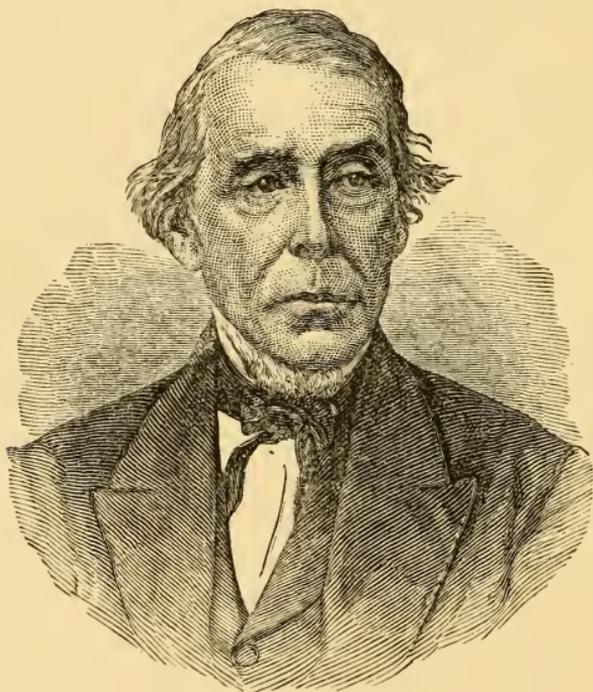
The successor of Dr. Bangs was to be chosen by the New York Annual Conference, as the Constitution of the Society and the Discipline of the Church declared. Public sentiment seemed to center on no one name, and the great interest felt in the subject ripened into excitement as the session of the Conference approached. While the subject was before the Conference, Rev. Charles Pitman, an eloquent and useful preacher of the New Jersey Conference, entered the room, and many beholding him, there seemed to be concentration upon him, as the most fitting person, and he was accordingly elected. Serving for the residue of the quadrennium he was re-elected by the General Conference of 1844, and again by the General Conference of 1848. The great events of his administration were entering upon the China Mission and the Mission in Germany and Switzerland, of which we speak in the appropriate places.

The Domestic work had also greatly enlarged, and California, especially from the vast influx of population consequent upon the discovery of gold, began to make importunate demands upon the Society for men and means. Dr. Pitman's eloquent sermons and addresses were every-where an inspiration to the Church. In the

year 1849, in the midst of his work, Dr. Pitman was smitten with paralysis of the tongue, and was compelled to resign his office. This he did March 20, 1850. The disease slowly spread over his entire system, and four years afterward terminated his life.

6. Dr. Durbin, Corresponding Secretary.

The Constitution of the Society had been so amended by the General Conference of 1844 as to take from the



REV. JOHN P. DURBIN, D.D.

New York Conference the power of filling vacancies in the office of Corresponding Secretary, and it had been given to the Board of Bishops. The duty was first performed in this instance, and at a meeting of the Board, held April 15, 1850, Rev. John P. Durbin, D.D., was introduced, properly accredited from the Bishops, as Cor-

responding Secretary of the Missionary Society of the Methodist Episcopal Church. The General Conference of 1844 had made still other important changes in the Constitution of the Society. They ordained the division of the Church into as many Mission Districts as there were effective superintendents, and the appointment by the Bishops of one man from each of these districts, who together should constitute the General Missionary Committee. This Committee was to meet annually in New York city, and, jointly with the Board of Managers, Corresponding Secretary, and Treasurer, determine the amount to be drawn for the ensuing year, and the proportion of the same for Domestic and for Foreign Missions. In conjunction with the Bishop presiding at the New York Conference, they were to designate what fields should be occupied as Foreign Missions; the number of persons to be employed in the same, and to estimate the sums necessary for the support of each mission, subject to the approval of the Bishop presiding. They were also to determine the amount each Bishop should draw for *domestic* missions, thus reserving to the Board the administration of Foreign Missions.

A new mission field might be opened in the interim of the sessions of the General Committee by the Board of Managers, with the concurrence of a majority of the Bishops, and in the same way any unforeseen emergency was to be provided for. Here was inaugurated what, with certain amendments, continues to be the excellent policy of this Society to this day. These amendments we pause here to note.

In 1852 the Constitution was so amended as to make the concurrence of the Bishops in charge of the work necessary to open a new mission or provide for an emergency. In 1856 the concurrence of the Board of Man-

agers with the General Committee was made requisite to determine the fields to be occupied, the number of missionaries, the amount necessary for the support of each, and what each Bishop should draw for the domestic work.

Hitherto the Board of Managers had consisted of thirty-two laymen, with all ordained ministers either traveling or local who were members of the Missionary Society, as *ex-officio* members of the Board. The General Conference of 1856 determined that the clerical members of the Board should not exceed thirty-two, the number to be defined by the annual meeting of the Society. In 1864 the General Committee was made to embrace the Assistant Corresponding Secretaries, and the Bishops were endowed with full power to administer the missions in the interim of the General Committee. In 1868 the General Conference allowed the Board of Managers to name annually from among themselves a number of members of the General Committee equal to the number of Missionary Districts, and it was required that the Bishops be notified to attend the meetings of the General Committee, and to advise in all matters before them.

In 1872 most radical changes were made in the Constitution, necessitating a new charter, which in turn necessitated still other changes in 1876, by which at present the Board of Managers is made to consist of the Bishops, thirty-two lay members of the Methodist Episcopal Church, and thirty-two traveling ministers elected by the General Conference for a term of four years; the list being subject to annual revision by the General Committee. The Bishops were made members of the General Committee, while the representatives of the districts were to be elected by the General Conference on nomination by the delegates of the Annual Conference within each district respectively.

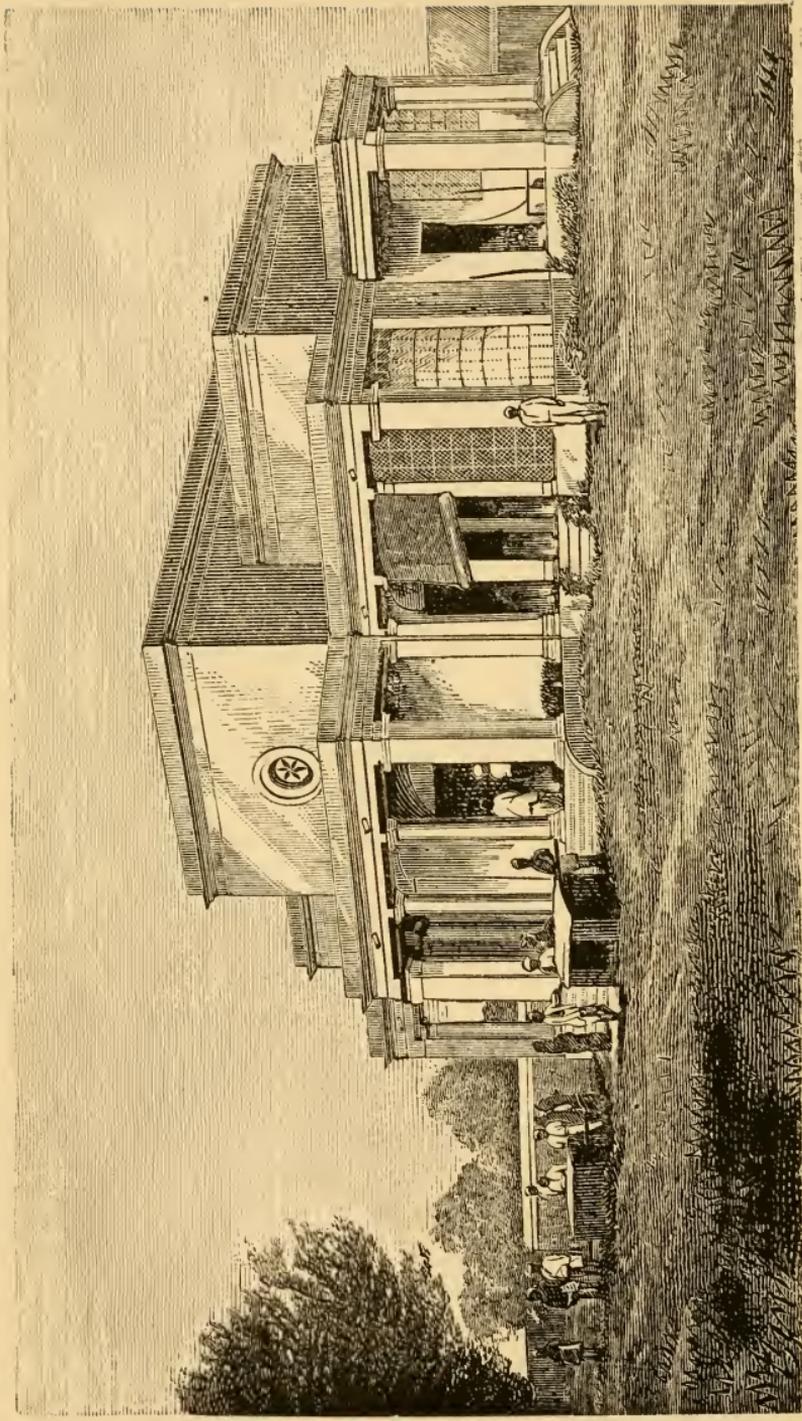
Thus the Society reached its present degree of perfection during the administration of Dr. Durbin, who brought to the office the most eminent qualifications. He possessed a wealth of intellectual stores that were given to the public in most thrilling sermons and addresses. His fame as an orator had gone out to the ends of the earth. To all this was added a very rare ability to do the business of the office. He was thorough, systematic, painstaking, and conscientious in the smallest matters. It was as if the great Head of the Church had made him for this very post to which the General Conference four times re-elected him. When he ceased to be able longer to work, the Church felt it a pleasure to retain him as Honorary Corresponding Secretary till his death, which occurred October 19, 1876.

The Annual Report of 1876 says of him: "No name as yet identified with our history as a Society is so memorable as that of Durbin; and justly so, for the inspiration of his soul, and the peculiarly methodical character of his mind, are stamped indelibly upon its every part. When he entered the office our income was but one hundred thousand dollars, now it exceeds six hundred thousand dollars. Then but thirty-seven thousand three hundred dollars were appropriated to foreign missions, now nearly three hundred thousand dollars are devoted to this work. Foochow was then really our only foreign field, for Liberia and South America could scarcely be so regarded; now the sun never sets on our work among the nations. To his wisdom, foresight, comprehensiveness of view, and personal influence, these grand results must be largely attributed. His monument is in every land."

The chapter, "For the Support of Missions," as it stood in the Discipline for many years was mainly written by him. Its first sentence, as he framed it, is a key

to the new administration: "The support of missions is committed to the Churches, congregations, and Societies, as such." Already this had become to some extent the case, and the local auxiliaries were dying out, absorbed in the effort of congregations and Churches, "as such," for missions. This tendency was encouraged, and became of full effect under this administration. The pastors, without any expense to the Society, now take the collections, and the Conference auxiliaries are now the only ones. To reach the pastors and chief laymen of the Church the amount of letter-writing and travel done by Dr. Durbin was truly incredible. Having this in contemplation, Dr. Durbin made it a condition of assuming the position that assistance should be granted him in the office, and a committee was appointed to confer with Rev. David Terry, a member of the Board of Managers, and a New York city missionary actively engaged at that time in securing the Bethel Ship for Scandinavian work, who was deemed the most suitable person for this position known to the Board. He entered the office with Dr. Durbin, and shared with him in the arduous labors of this period of the Society's history. After a brief time he was elected Recording Secretary of the Society, to which office he has been re-elected each year since. He is yet at his desk, a veteran in the service, but with a love of missions and missionaries that possesses all the ardor of youth.

In the year 1860 the General Conference provided for the election of an Assistant Corresponding Secretary, to reside in the West, and to labor to promote the general interests of the Society under direction of the Board at New York. To this office Rev. W. L. Harris, D.D., was elected, who faithfully and successfully addressed himself for a quadrennium to his assigned duties, when it



Medical Dispensary.

was decided that his services were greatly needed at the office in New York, and provision was accordingly made for two Assistant Corresponding Secretaries; Dr. Harris being retained for the office, and Rev. J. M. Trimble, D. D., elected for the western field, to take the duties hitherto performed by Dr. Harris. Dr. Trimble was one of the earliest and strongest friends of the Society, and his love and zeal for it led him to abundant labors, that yielded corresponding results. The General Conference of 1868, however, indefinitely postponed the election of the second Assistant Corresponding Secretary, leaving Drs. Durbin and Harris at New York in charge of the entire work. This proved a quadrennium of much care and labor to the assistant. The failing health of Dr. Durbin devolved upon the assistant, in fact, all the great duties of the office. With amazing endurance he performed the work until, in 1872, he was elevated to the Episcopacy.

7. Woman's Foreign Missionary Society.

The careful reader of these pages will not fail to perceive how early the hearts of the women of Methodism were touched for the heathen. The first after John Stewart to fly to the heathen Indians was a young and gifted woman of no mean rank—Harriet Stubbs. And others followed her godly example.

At a meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, held April 7, 1819, two days after its formation, on motion of Joshua Soule, seconded by James B. Gascoigne, it was

“*Resolved*, That the females attached to the Methodist congregations be invited to form a Society auxiliary to this.”

Rev. Nathan Bangs was requested to issue the call.

Quick to respond, ninety days had scarcely passed after the organization of the Missionary Society of the Methodist Episcopal Church before the women of New York city had organized an auxiliary that lasted for nearly fifty years, and did noble service in the work of Methodist missions. There were also Female Missionary Societies at an early date in Baltimore, Boston, and other places. Our own Church gave the largest liberty to women, and it was not strange that they should thus be foremost among Christian women in this blessed work.

It is the fate of all independent organizations to perish, but the Church will last while the world lasts. There came a period soon when a very much wider sphere was opened to woman in our land. She was bearing herself in all departments with greater confidence and independence. Just at this time, also, the missionary work in India had been so far prosecuted that the wives of missionaries and others were having greater access to the women of India, who were in the main inaccessible to Christian instruction from males. Christian women must elevate and save these heathen women, and now the door to doing it was opening.

Rev. J. W. Waugh, of India, in February preceding the organization of the Woman's Foreign Missionary Society, wrote: "Some one hundred girls and young women are here breaking over customs sanctioned by the practice of centuries, and are attending schools, learning to read and write." This, in truth, was like all other parts of our missionary work. God had prepared the way for this particular style of work, and touched the vision of living faith to perceive this preparation, and seize the opportunity for the glory of his own great name. In a word, it was providential.

For some time Dr. Durbin had been writing, as his

wont was, to different persons, stirring them up to an interest in the Zenanas, now evidently inviting Christian workers. Before he had read the first letter about the Woman's Foreign Missionary Society he had sent an article to the "Missionary Advocate," describing the Zenana schools, and saying, "Our sisters in the mission, and particularly at Lucknow, are engaged in this work to the extent of their ability, but they are greatly too few to compass the work. Young devoted Christian women ought to be sent to their aid."

Since 1860 "The Woman's Union Missionary Society for Heathen Lands" had existed, and acted a noble part under the leadership of that saintly and now sainted woman, Mrs. T. C. Doremus, and in 1868 "The Woman's Board of Missions, Auxiliary to the American Board," had been organized.

The head-quarters of the American Board were at Boston, and here at this time were Rev. E. W. Parker and wife, of the India Conference, on leave of absence; Mrs. Dr. William Butler, wife of the first Superintendent of our India Mission; and Dr. W. F. Warren and wife, just from our mission in Germany. Methodist women could not fail to be impressed and stimulated more or less by the organization of the new Societies above-mentioned, an impression which these zealous missionaries were careful to deepen.

On the 17th of March, 1869, Mr. Parker addressed the Corresponding Secretaries at New York in reference to a proposed missionary organization in Boston of Methodist women. Dr. Durbin replied on the 20th, giving an outline of his own thoughts on this subject, and advising mature deliberation in view of the great gravity of the subject. He also expressed the hope that the ladies would steadily aim at two points: First, To

raise funds for a particular portion of our mission work in India, perhaps also in China; Second, Leave the administration of the work to the Board at home and the missions in India. Two days after the writing of this letter Mrs. Parker and Mrs. Dr. Butler organized a Society at a meeting of nine ladies. At a meeting held on the 30th of March a Constitution was adopted, and officers chosen, mainly from Boston and vicinity. One Corresponding Secretary was from the West, and forty-four Vice-Presidents were chosen from the various States.

It was soon found that this was by no means satisfactory, but that to obtain the co-operation of Methodist ladies throughout the country there must be more extended consultation. Much, perhaps, was said and written within a brief period. On the 23d of April Dr. Durbin invited the ladies to a Conference, which was held in Boston on the 7th of May. The Secretaries found the missionary spirit manifested by these ladies worthy of all commendation, but were apprehensive of collisions both at home and abroad. Dr. Durbin earnestly desired unity of administration in both places. The ideal of the ladies was, however, molded after the "Union Missionary Society," which was entirely undenominational, and this ideal seemed to the Secretaries incompatible with our rigid connectionalism. Compromise was necessary, and thus resulted the present form of the "Woman's Foreign Missionary Society:"

1. The organization was to confine its labors to "sending female missionaries to women in foreign mission fields of the Methodist Episcopal Church."

2. In the employment and remuneration of missionaries, the designation of their fields of labor, and in the general plans and designs of the work, they were to be subject to the approval of the Parent Society, under the

supervision of which, and in harmony with it, they were to work.

3. Collisions at home were to be avoided by taking no collections or subscriptions in any promiscuous assembly, but they were to raise their money in such ways as would not interfere with the income of the Parent Society.

One million Methodist women in the United States, laying aside two cents weekly for the women of heathen lands, would make a grand offering to the blessed Christ. This amount could be saved by the poorest of them who had a heart to it. The oftener we give the oftener we pray, and hence the reflex influence of the plan proposed. To all this the Secretaries consented, and the Parent Society gave the new organization their hearty approval, saying, "If the ladies who govern these Societies adhere to the plan of subordinating their work to the rules and authority of our Church and of her chief Missionary Society, we do not perceive that there can arise any conflict or interference with the general plan of our missionary operations. . . . Until, therefore, the Societies named depart from these principles, we discover no reason for using other language in reference to them than that of the great Master, 'Forbid them not; for who are not against us are on our part.'"

At the moment of this organization Miss Isabella Thoburn had offered herself to the Parent Board for India, and her case, in conformity with the compromise, was commended to the new Society, and she was the first missionary appointed by the Society. Misses Beulah Woolston and Sarah H. Woolston were never, strictly speaking, appointed by the Woman's Foreign Missionary Society, but accepted by them in 1871 in pursuance of an arrangement between the two Societies, by which the

girls' schools in Foochow, founded, and fostered for many years by the Parent Society, were transferred to the Woman's Society. These ladies had been in Foochow since 1859.

A medical missionary was called for, and Miss Clara A. Swain, who had been preparing for work in our India Mission, presented herself. "The Woman's Union Missionary Society" proposed to support her, but this could not be, as no one not subject to our direction could be permitted to labor in our missions. The "Woman's Foreign Missionary Society" of our Church appointed her, and she went out under their auspices. So far as we know she was the first medical woman sent to Asia. A royal line follows, whose names and heroic achievements are chronicled in the record of the several missions. At the request of the Woman's Foreign Missionary Society, the Female Orphanage at Bareilly also, which had been so successfully carried on for years by the Parent Society, was committed to their hands, and after some years the premises occupied by it were bought by the "Woman's Foreign Missionary Society."

The Woman's Foreign Missionary Society exists in six branches, which are really so many different Societies, confederated under one central Executive Committee. The contributions of the Society attest the zeal and energy of those who direct its affairs. They have been as follows:—

From organization,	March 1, 1869,	to April 1, 1870..	\$4,546	86
"	"	April 1, 1870, " " 1, 1871..	22,397	99
"	"	" 1, 1871, " " 1, 1872..	44,477	46
"	"	" 1, 1872, " " 1, 1873..	54,834	87
"	"	" 1, 1873, " " 1, 1874..	64,309	25
"	"	" 1, 1874, " " 1, 1875..	61,492	19
"	"	" 1, 1875, " Feb. 10, 1876..	55,276	06
"	"	Feb'y 10, 1876, " " 10, 1877..	72,464	30

Such in outline are the origin, character, and relations of this most important auxiliary to the Church in her mission work.

8. The Present Administration.

The office of Corresponding Secretary being entirely vacant, by the retirement of Dr. Durbin and the election of Dr. Harris to the Episcopacy, after much deliberation the General Conference determined to elect "three Corresponding Secretaries," and chose to fill the office, Rev. R. L. Dashiell, D. D., Rev. T. M. Eddy, D. D., and Rev. J. M. Reid, D. D. They toiled together with great success, though amid the business reverses of the country, until October 7, 1874, when Dr. Eddy was suddenly stricken down by death. The universal Church mourned the loss of his great activity and eloquent words, and his colleagues were especially bereaved. The Bishops did not exercise the right they possessed of filling the office, and the General Conference of 1876 provided for only two Corresponding Secretaries, and re-elected Drs. Dashiell and Reid.

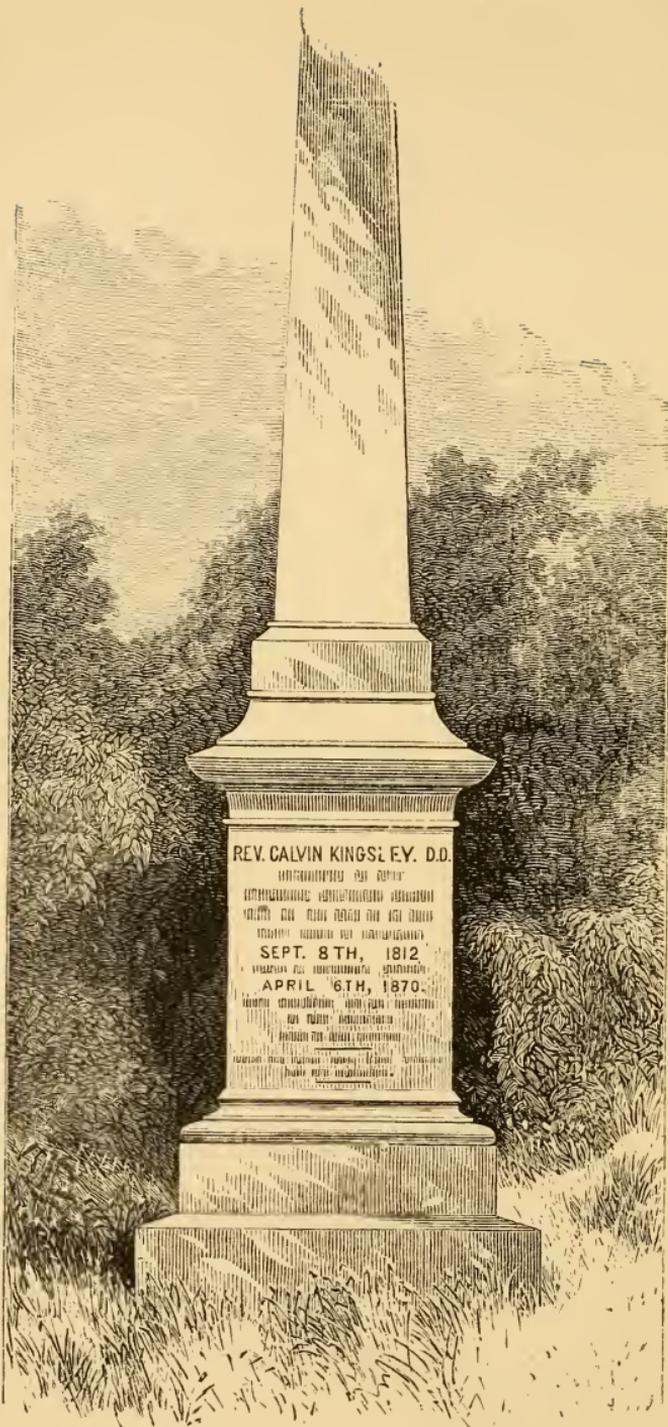
9. The Bishops and Missions.

The Bishops have very important functions in respect to the missionary work. They appoint all missionaries, and their superintendence extends to all fields. In the prosecution of these duties visits had been made to isolated foreign missions, of which we speak in the history of those missions; but in 1864, sustained by the General Conference, the Bishops determined that one of their number should visit our entire work in the Orient.

The lot fell upon Bishop Thomson. He embarked from New York on the 24th of August, 1864, in the *Persia*,

and landed at Liverpool on the 4th of September; thence, by way of London, Marseilles, Alexandria, the Red Sea, Ceylon, and Madras, to Calcutta. From Calcutta he went into the North-west Provinces, to which, with the addition of Oude, our work was then confined. The Bishop traveled extensively, preached often, and performed many other duties. Upon him devolved the honor of organizing the India Conference, which convened at Lucknow, December 8, 1864. Returning to Calcutta, he embarked December 21, in the *Thunder*, for Hongkong, and from thence he voyaged to Foo-chow, the center of our mission in China. Returning, he visited our infant mission at Bulgaria, and that in Germany and Switzerland, reaching New York in safety in the early spring of 1865. The result of this visit was enlarged knowledge of our work and confidence in it, and it was especially beneficial, as are all such visits, in comforting and strengthening the pastors and members in those distant fields. Two volumes of great beauty of style, entitled "Our Oriental Missions," contain the Bishop's own account of his visit, and his wise and loving suggestions.

The following quadrennium an Episcopal tour on a more extended scale was proposed under order of the General Conference. It was to be nothing less than a tour around the world, for our missions were now girding the globe. Such an Episcopal tour the world had never yet seen. The duty of making this visitation was assigned to Bishop Kingsley. Accompanied by his wife, he left Cincinnati, Ohio, on May 10, 1869, in good health and with high hopes. On his route he met in succession the Colorado, Oregon, Nevada, and California Conferences. On the 8th of September, taking leave of his wife, he embarked from San Fran-



Bishop Kingsley's Monument

cisco. Calling at Japan, he passed over to China, visiting Shanghai, Peking, and other northern cities, reaching Foochow in November, where, on the 16th of the month, he opened the Annual Meeting of the China Mission.

Thence, on November 30, he sailed to Calcutta by steamer "Orissa," touching *en route* at Ceylon. The vessel entered the Hooghly, one of the mouths of the Ganges, on Dec. 21st, and the next day he was in Calcutta. Thence he journeyed eight hundred miles northward to Lucknow, which consumed eight days. Until January 20 was spent in visiting and inspecting the work, at which date he met the India Mission Conference, and arranged the work for another year with much satisfaction to the Conference.

His work in the remote Orient was now done, and he turned his face homeward. His letters date from the Arabian Sea, on February 10, 1870; Gulf of Aden, on February 20; Red Sea, February 23; and Cairo, March 1. His appointed duties yet embraced a visit to Bulgaria, Germany, Switzerland, Norway, Denmark, and Sweden, and he was further deputed as delegate to the British Wesleyan Conference, and to visit the Irish Conference. He had time to go to the Holy Land, and his soul longed to behold with his eyes the places made sacred by the earthly presence of his adored Master. He accordingly took passage from Alexandria to Joppa, and passed through Jerusalem on to Beyroot. He arrived there April 4, and two days afterward suddenly fell into the hands of death through disease of the heart, expiring in the arms of Rev. Henry Bannister, D. D., whom he had providentially met at Jerusalem, and who became his companion to Beyroot. Thus suddenly were the desires of his soul more abundantly gratified, for he passed from

just beholding the place where Jesus *was* to "behold him as he is."

The kindness of the Presbyterian missionaries in this hour of our grief will ever be remembered with gratitude by the Methodist Episcopal Church. The Bishop's body rests in the Prussian Cemetery, and friends in this country have erected on the spot an appropriate monument. The granite may perish, but old Lebanon, with his hoary head, will stand till the end of time, God's sentinel over this precious dust.

The letters of Bishop Kingsley to periodicals and friends were subsequently gathered into two volumes, entitled, "Round the World." They abound in interesting information and practical suggestions, which everywhere evince the Bishop's unswerving faith in the final triumph of Christ's kingdom in the earth.

The General Conference of 1872 repeated its recommendation to the Bishops to visit the foreign missions. They designated Bishop Harris to visit our missions in Europe and Asia, the duty involving a journey around the globe. His long experience in the office of Missionary Secretary, and his consequent familiarity with missionary affairs, eminently qualified him for this service. As will be seen, he completed the task assigned him, and thus far it stands alone in our history; Bishop Kingsley having fallen in the midst of the only other Episcopal tour ever undertaken by the Methodist Episcopal Church intended to be of like extent. Bishop Harris left New York, May 6, 1873, passing overland to California, and then embarking, on the 16th of June, for Yokohama, by the steamer "Great Republic." The Rev. James W. Waugh, D.D., of the Mission in India, about returning to his field of labor, at the request of Bishop Harris, and with the consent of the Board of

Managers of the Missionary Society, accompanied him to India. The Rev. Wm. A. Spencer, of the Central Illinois Conference, and the Rev. Ross C. Houghton, of the Northern New York Conference, also became members of this company. After a pleasant voyage they anchored in the Bay of Yeddo, before the city of Yokohama, on the 8th of July. All were cordially welcomed by the missionaries of the Reformed and of the Presbyterian Churches of this country, who had already planted themselves in Japan, as well as by Dr. Maclay and the other missionaries of our own Church, who had been in the country but a month or two.

After much observation and consultation the missionaries were convened at the residence of Dr. Maclay, in the city of Yokohama, on the 8th of August, and the mission in Japan was then organized. Transacting its business preparatory to the year's toil, the missionaries were appointed by the Bishop, and the mission work of our Church was fairly launched in this Island-Empire of the Orient.

This duty performed, the Bishop sailed the next day for China, by way of the inland sea of Japan and the Straits of Corea, spending a day at Kobe and Hiogo, another at Nagasaki, and arriving at Shanghai on Sunday, August 17, about noon. He was immediately and warmly welcomed by the Rev. Mr. Lambuth, of the Methodist Episcopal Church, South, the generous hospitalities of whose home are widely known and appreciated. Spending a few days in Shanghai, he proceeded through the Yellow Sea and the Gulf of Pechili, and up the Peiho River to Tientsin by steamer, and thence to Tingchow, about one hundred and twenty miles farther up the river, by Chinese horse-boat, and thence by a mule litter about fifteen miles farther to the city of Peking, the capital of

the Chinese Empire, and the central station of our North China Mission. He arrived in Peking on Friday, August 29, and opened the Annual Meeting of the Mission on Saturday, August 30, 1873. The session continued till the 2d of September.

The Sabbath of this Annual Meeting was a day of special religious interest. A love-feast; a sermon in Chinese by one of the missionaries, followed by the celebration of the Lord's Supper; a sermon by the Bishop to a congregation of English-speaking people, among whom were missionaries from nearly all the leading missionary Churches of Christendom; and an ordination of the Rev. Sylvanus D. Harris to the order of Elders, were parts of this rich Sabbatic programme. On the 10th of September the Bishop left Peking for Shanghai, arriving there on the 19th of September, and thence proceeded to Kiukiang. In consequence of the grounding of the steamer in the Peiho, and the loss of his baggage in the Yangtze, the Bishop failed to reach Kiukiang till the very day appointed for the Annual Meeting of the Central China Mission. This meeting was held September 24, 1873, and during its progress the Rev. Andrew Strittmater, of the Ohio Conference, having been elected in the United States under the missionary rule to both Deacons' and Elders' orders, was ordained. The infrequency of boats down the Yangtze, and the necessity of being in Foochow at an early day, prevented the Bishop spending any time in visiting the out-stations and circuits of the Central China Mission, and he returned to Shanghai, arriving in that city for the third time on Friday, the 26th of September. The next day he took passage in a steamer bound to Foochow, and reached that city on the following Tuesday.

The time for the Annual Meeting had been fixed for Saturday, October 11; but several meetings were held preliminary to it, the first of which occurred on the 3d of October. Missionaries of other Churches had been invited to be present and participate in the discussion of some most important practical questions. The treaty rights of missionaries; the propriety of seeking consular protection for our native helpers, and for native Christians who are persecuted on account of their religious profession and principles; the influence of the climate on the health of the missionaries, and the importance of suitable sanitariums for the success of the mission work; polygamy, and binding the feet of female children; the early betrothal of girls, and the buying and selling of betrothed girls; the matter of self-support in the mission field; and other and equally important subjects, were carefully considered in these meetings.

The first session of the Annual Meeting proper opened on the 11th day of October, 1873, in a large tent erected by the native Church in Foochow for that purpose, which was fitted up in truly Chinese style, with matting on the floor, pictures, and painted lanterns, each lantern bearing some inscription or device indicating the district, circuit, station, and in many cases the class, to which it belonged. These lanterns served to light the tent for evening service. The whole was arranged in good taste, and presented a very attractive appearance. The session began at nine o'clock in the morning. The opening religious services were conducted in the Chinese language by Rev. S. L. Baldwin, the Superintendent of the Mission, after which, as usual, the appointment of standing committees and the transaction of other business followed, after the manner of our Annual Confer-

ences. Sunday, October 12, was a day of unusual interest. A love-feast at nine o'clock in the morning opened the day. About three hundred native Christians were present, including the native preachers and their wives. Many of them had come a distance of two hundred miles to participate in the occasion. The speaking in the love-feast was prompt, spirited, and spiritual. The burden of each heart seemed to be for increased spiritual power, and the descent of the Holy Ghost. As the meeting progressed some seemed to be speaking too long, and the leader said, "If your soul's eye hath seen the Saviour, and you have put your fingers into the print of the nails, tell us that, and leave the rest unsaid."

Next, the Rev. Sia Sek Ong, an elder in the Church, preached a sermon on the "Responsibilities of the Ministry," from 2 Cor. ii, 15, 16. For vigor of thought, scholarly elegance, and spiritual power, it was pronounced by eminent missionaries of all denominations to have been the best they had ever heard in the Chinese language—a sermon that would have done honor to any pulpit in Europe or America. Upon the conclusion of the sermon the following native preachers were ordained to the order of Deacons by Bishop Harris, namely: Sia Lieng Li, Li Cha Mi, Ting Mi Ai, Chiong Taik Liong, and Pang Ting Hie. At half-past two Rev. Hü Po Mi preached in Chinese from 2 Corinthians xiii, 14, and at four o'clock Bishop Harris preached in the church to an English-speaking congregation. In the tent during the evening service Bishop Harris baptized the infant son of Yek Ing Kwang, whose wife is the daughter of the first convert in this mission, and whose three sons have all been dedicated to God in holy baptism, and bear the scriptural names of John,

Peter, and Samuel. At this service Li Yu Mi and Yek Ing Kwang, who had been ordained Deacons by Bishop Kingsley, in 1869, were ordained Elders, thus giving twelve ordained native preachers in this mission, six Deacons, and as many Elders; namely, Hū Sing Mi, Sia Lieng Li, Li Cha Mi, Ting Mi Ai, Chiong Taik Liong, and Pang Ting Hie, Deacons; and Hū Po Mi, Hū Yong Mi, Sia Sek Ong, Ling Ching Ting, Li Yu Mi, and Yek Ing Kwang, Elders.

The Annual Meeting closed its session on Wednesday, the 15th of October, having given patient and prayerful consideration to many matters of profound interest to the mission in China, and to the Church at large. The minutes were read and approved, the hymn

“And let our bodies part,” etc.,

was sung, an earnest prayer offered, the appointments were read, the doxology and benediction followed, and these friends of Jesus, who for a week had enjoyed such precious communion with God, and such inspiring communion of saints, separated, never all to meet again till the heavens be no more.

On Saturday, October 25, 1873, Bishop Harris left Foochow, proceeding by way of Amoy, Swatow, and Hongkong to Canton, the most beautiful and interesting city of China. Here he was the guest of the Rev. Dr. Happer, of the Presbyterian Mission. Among the first to call on him was the Rev. Archdeacon Gray, of the Established Church of England. He is Consular Chaplain in Canton, and Archdeacon of China. On his invitation the Bishop preached on Sabbath morning in Christ's Church, of which he is the rector. Returning to Hongkong on the 6th of November, the Bishop departed in the “Peiho” for Ceylon. The steamer touched

at Saigon, a French colony in Cochin-China, and at Singapore, a city on the extreme southern point of the Malay peninsula, and, sailing thence directly across the Indian Ocean, arrived at Point de Galle, in Ceylon, November 19, 1873. A detention of two weeks in the island afforded an opportunity to visit and study the missions of the Wesleyans of England, which are here strong and prosperous. On the 4th day of December the Bishop sailed up the Bay of Bengal, along the Coromandel coast. Calling at Pondicherry and Madras, he reached Calcutta at nightfall on the eleventh.

He remained in India till the following February, during which time he visited Calcutta, Benares, Allahabad, Cawnpore, Bareilly, Nynsee Tal, Moradabad, Budaon, Shahjehanpore, Delhi, Agra, Lucknow, Bombay, and other places.

The India Conference began its session in Lucknow, January 7, 1874. At this session the work in Southern India, which had grown up under the labors of the Rev. William Taylor, was organized into the Bombay, Bengal, and Madras Mission, and its founder was appointed its first superintendent. During the session of the Conference thirteen preachers were elected to Deacon's orders, of whom two were Eurasians, and five were Hindus; eight were elected to Elder's orders, one of whom was a Eurasian, and two were Hindus. Some of these were ordained at the Conference, while others, who were absent from the Conference, were subsequently ordained.

On the first day of February Bishop Harris left Bombay and sailed across the Sea of Arabia, through the Gulf of Aden, and the Straits of Babelmandel, and the Red Sea, to Suez in Egypt. He went thence to Cairo and Alexandria by railway; thence to Joppa in Pales-

tine, by sea; thence to Jerusalem, the Dead Sea, the Jordan, Shechem, Sea of Galilee, Nazareth, Tyre, Sidon, and Beyroot, on horseback; intending to proceed from this place to Constantinople and Bulgaria, to visit our missions in Turkey.

While waiting at Beyroot for a ship, he received information that the Danube was still frozen over, and that it would be exceedingly difficult, if not impracticable, at that time to accomplish the purposes of his visit. He therefore changed his plans, and, after going several times to the Prussian Cemetery to drop a tear of brotherly affection on the grave of the sainted Kingsley, he sailed directly for Italy, arriving in Rome on the last day of March. He spent the month of April with our missions in Italy, and early in May left for Bulgaria, by the way of Vienna, Austria. He traveled by railway to Basiasch, about two hundred miles below Vienna, and thence by steamer to Rustchuk in Bulgaria. The first Sabbath after his arrival he spent with the native Church at Sistof, of which Gabriel Elief was the pastor. The next Sabbath was spent in Constantinople, whither the missionaries had gone to attend the Annual Meeting, so that they might have the benefit of the presence and counsels of the Rev. Dr. Long, who for so many years had planned and prayed for Bulgaria. This Annual Meeting was held during the last days of May at the residence of Dr. Long, at Bebek, a suburb of Constantinople. At the close of the Annual Meeting Bishop Harris left Turkey for the purpose of meeting the Irish Conference, in Belfast, to which he had been deputed as a delegate from our General Conference. At Geneva, in Switzerland, he was prostrated by a sharp attack of malarial fever, which prevented his journey to Ireland. Having recovered sufficiently to travel, he went to Frankfurt-au-Main to

attend the Commencement exercises of our theological school in that city. The Sabbath after he spent with the Church in Zurich.

On Wednesday, July 2, he opened the Conference in Schaffhausen in Switzerland. At this Conference, which continued for a week, there were seven preachers elected and ordained Deacons, and six elected and ordained Elders. There were also nine Italian preachers admitted on trial, and appointed to the work in Italy, and two of these were elected to Deacons' and Elders' orders. At the close of this Conference Bishop Harris went to England, as a fraternal delegate from the General Conference of our own Church to the British Wesleyan Conference.

Having fulfilled his mission to that body, and rested a few days in London, Bishop Harris proceeded to Gottenborg, in Sweden, to attend the Annual Meeting of the Swedish Mission, which opened on the 13th of August, 1874, in the city of Stockholm. At the close of this meeting he went, in the company of several of the preachers, to Wisby, on the Island of Gotland, in the Baltic, to visit the Church in that place. From this place he returned to Stockholm, and went thence by railway to Christiana, in Norway, in which city, on Sabbath, August 23, he dedicated a beautiful and commodious church.

On the 25th and 26th days of this month the Annual Meeting of the Norwegian Mission was held at Fredrickshald, at which Bishop Harris presided.

At this meeting Peter Olsen, Anders Olsen, and Christopher P. Ruud, were ordained Elders, they having been elected to that office by the Conference of Germany and Switzerland at its late session. Proceeding southward to Copenhagen, the Bishop held the Annual Meeting of the Danish Mission in that city on the 29th, 30th, and

31st of August. On Sabbath, the 30th, Jens J. Christensen, of Denmark, was ordained both Deacon and Elder, and the following persons belonging to the mission in Sweden were ordained Deacons, namely: Alexander Palm, Seved Hanson, Charles A. Stenholm, Nils Sandell, and Charles J. Johanson. These persons were ordained in Denmark rather than in Sweden, because our Church not having been recognized by the Government of Sweden, ordinations in that country by a Methodist Bishop would be unlawful; but as our Church had been formally recognized by the Government of Denmark, ordinations there by our Bishops were lawful, and national comity required a recognition in Sweden of lawful acts done in Denmark. Since that time the Methodist Episcopal Church has been duly recognized by the Government of Sweden, and such is no longer necessary.

At length, having completed his visitation of Scandinavia, Bishop Harris went to Berlin, to meet a Committee of the German Conference, in consultation concerning our church property in that city. He went thence to Leipzig, Munich, Innsbruck, up the valley of the Tyrol, over the Alps by the Brenner Pass, to Verona, and thence to Bologna in Italy, to hold the first Annual Meeting of the Italian Mission. It began its session in the old city of Bologna on the 10th day of September, 1874, and continued two days. At this meeting Enrico Borelli and Luigi Cappellini, were ordained to both Deacons' and Elders' orders. In making the appointments for the succeeding year, the residence of the Superintendent was changed from Bologna to Rome, and the latter city thenceforth became the central station of the Mission.

After spending a few days in Paris and London the

Bishop sailed from Liverpool for New York on the 8th day of October, arriving in that city on the 19th day of the same month.

Immediately after the General Conference of 1876 Bishop Andrews was selected by his colleagues to visit our missions in Europe and India. Sailing from Philadelphia, June 20, he landed at Antwerp on July 4. Thence overland, preaching through an interpreter in six important mission churches, he reached Zurich, the seat of the Germany and Switzerland Conference, July 19. Here he found an excellent church edifice, and a membership, including probationers, of over six hundred. The Conference was largely attended by the people; seventy preachers received appointments, of whom three were admitted on trial, five were admitted to full connection, and six were ordained Elders at this session. The Book House at Bremen and the Theological School (Martin Mission Institute) at Frankfort were found to be thriving, and greatly helpful to the work. The increase in membership during the year had been six hundred and twelve.

August 2-7 he was at Upsala, where the Sweden Conference was organized under provisions made by the General Conference. Appointments were given to ten Elders, nineteen Deacons, and twenty-two preachers on trial. The Church membership was five thousand six hundred and thirty-three, an increase during the year of six hundred and forty. A publishing house is well sustained at Gottenborg, and a school for young ministers at Stockholm. It was significant of the favorable change of public opinion that the great hall of the University Library was put at the disposal of the Conference for Sunday services, and was crowded in every part.

After Conference large and eager congregations at

Stockholm, Wisby, Calmar, Karlskrona, and Gottenborg, were addressed by the Bishop.

The Norway Conference, with about twenty preachers, and twenty-eight hundred Church members, was organized by Bishop Andrews at Christiana, August 17-21. The public religious services were of very special interest, and the pastors began a new year with great hope, which events have justified. A small publishing house at Christiana was found to be doing a good work. On the Sunday after Conference Bishop Andrews dedicated a new and excellent church at Moss, having during the week addressed large and earnest congregations at Arendal, Prosgrund, Skien, and Horten. The evidences of vigorous religious life were abundant.

Rev. Karl Schou, who had been the Bishop's interpreter in Norway, now attended him to the Denmark Mission, of which he is Superintendent. Services were held at Copenhagen, Langeland, Veile, and Svendborg, at which last place the meeting of the Mission was held September 1.

On September 30 Rustchuk, the head-quarters of the Bulgarian Mission, was reached by the Bishop. The day following, (Sunday,) Gabriel Elieff, the first Protestant in Bulgaria, as he claims, was ordained Deacon and Elder, to which orders he had been elected by the Germany and Switzerland Conference. On Monday the meeting of the Mission began: present, Rev. F. W. Flocken, Superintendent; Rev. Messrs. Challis and Lounsbury, and eight native helpers. It was a day of darkness and difficulty. The political disturbances of the country made it dangerous for congregations to assemble or preachers to itinerate. The leading towns between the Danube and the Balkan Mountains had been selected as stations, but the brethren had as yet

been able to make but little impression. Three preachers were received on trial, one was licensed to preach. Six young men were studying with Mr. Flocken in preparation for the ministry.

On the 20th of October Bishop Andrews sailed from Suez in company with Dr. Thoburn, and landed in Bombay November 3. Here on the 9th the South India Conference was organized. The services of this Conference are chiefly rendered to Europeans and Eurasians, with some hope of ultimately reaching the native masses. Twenty-three preachers received appointments—an heroic band full of faith and love. Excellent Churches were reported by the Bishop as already formed, especially in Calcutta, Bombay, and Madras, and their influence was widely felt beyond their own limits.

Proceeding immediately northward, Bishop Andrews visited many stations of our native mission work, examining schools, churches, orphanages, the press, and the village work. On the 11th of December he attended a general village meeting in Rohilcund, at which perhaps four hundred were gathered under the mango trees, and fifty-seven persons, mostly adults, were baptized. December 15 he participated in the dedication of the admirable Theological Hall at Bareilly, and listened to the graduating addresses of eleven young natives who were about to leave the school for the ministry. On the 16th the District Conference of Rohilcund began, at which were present nearly seventy local preachers and exhorters, all in the service of the Mission as pastors or teachers. On January 3, 1877, the North India Conference met at Moradabad, and enjoyed a session of unusual spiritual profit and encouragement. After spending three months in India, during which he traveled more than seven thousand miles, chiefly by rail, and preached forty-

four times, in addition to various addresses, Bishop Andrews embarked February 1, and reached Naples February 26.

The Italian Mission met at Rome, March 7-9. The reports from the various stations were generally quite encouraging. Two ministers were ordained Elders, and one was ordained a Deacon; three were recommended for admission to full connection, and two for admission on trial.

In May the Bishop began a visitation of the work in Germany and Scandinavia. The year had been one of marked prosperity. Over seven hundred additions had been made to the membership of the Germany and Switzerland Conference. The collections for all purposes had risen to nearly \$46,000. The Book Room was able to pledge nearly \$2,000 for pastoral support. Eight preachers were received into full connection, and three on trial. The venerable Dr. Nast, the father of German Methodism, was present, joying as he beheld the order, the steadfastness, and the success of the work.

In Sweden the Bishop, at this second visitation, was rejoiced to find that the increase in membership had been over six hundred, and the missionary collection had risen to more than \$2,000. In Norway the increase proportionately had been much larger. Nearly every station had enjoyed a revival, and the additions to the Church were more than seven hundred. By the liberality of the Lutheran friends provision had also been made for the support of five young men for a two years' course of study for the ministry. In Denmark two leading stations, Copenhagen and Veile, had been increased in members and spiritual life.

Bishop Andrews completed his visitations in July, 1877,

and reached New York on the 10th of August, having been absent nearly fourteen months. This length of time gave opportunity for inspection and intercourse such as no Bishop had hitherto enjoyed, and the satisfaction to the missionaries and the profit to the missions were correspondingly greater. The visitation was everywhere a benediction, and will be long remembered with joy.

10. The Mission Rooms.

Any sketch of the Missionary Society would be imperfect that did not at least notice the manner in which it has become possessed of a local habitation. The first movement toward this object was in 1839, when, on the occasion of the Centenary of Methodism, the hearts of the people were moved to give a part of their thank-offerings to build a mission house. The Board of Managers, at a meeting held September 19, 1838, resolved to celebrate the day on which, a hundred years before, the first Methodist Society was founded in London. This was to be done by a sermon and other religious exercises, and by thank-offerings to be appropriated toward a mission house. The Church at large also settled upon this as an object that was general, and would be monumental, and the contributions for it were thereby swelled to a goodly sum.

In due time lots were purchased in Mulberry-street, opposite the Book Room, and two dwellings erected upon them, with a wide alley between, leading to a plain two-story brick building across the rear of both lots, to be occupied by the Secretaries for offices, and for meetings of the Board, storage, etc. The dwellings were occupied respectively by the Corresponding Secretary and the Recording Secretary.

Unostentatious as was this mission edifice, it was, nevertheless, a home for the missionary interests of the Church, and it was gratefully acknowledged as such. This was fully expressed by the formal dedication of the Rooms, which took place in presence of the Board and Society on the 12th day of January, 1848. Bishop Janes presided on the occasion, and Dr. Bangs, by invitation of the Board, delivered a very appropriate and deeply interesting address. This address was, in fact, a history of the Society, and what it had accomplished. He estimated that up to the date of his speaking not less than sixty thousand souls had been converted to God by means of the Society. The whole occasion was rounded out by the missionary hymn, and a prayer by Dr. Pitman.

At the Centenary of *American Methodism* in 1866 still further contributions were made in view of obtaining more commodious "Rooms," amounting to about \$50,000. Still other offerings for this purpose were made at the Missionary semi-centennial, called the "Jubilee," of the Missionary Society, which occurred in 1869. This jubilee was seized upon as a very opportune occasion for consummating the great desire of many for a new mission house, and the offerings for the purpose amounted to nearly \$15,000. The old premises were in time sold, for the net sum of \$30,870 65. From all sources the Society had on hand to invest in a new building \$174,417 48, and it finally determined to become owner of one fourth of the new buildings purchased by the Book Agents of the Methodist Episcopal Church, on the corner of Broadway and Eleventh-street. By the time they were fully ready for occupancy, in the latter part of 1869, their cost to the Society was \$232,826 06.

The debt which was necessarily left upon the building

has been reduced from year to year, till it was entirely liquidated during the year 1877—so far as obligations



to others are concerned. It is still chargeable, however, with certain annuities that will consume a part of its income from year to year, but, as we trust, annually leave a sum sufficient to pay the salaries of the Corresponding Secretaries.

This “New Mission House” was presented for use to the General Committee, as the representatives of the entire Church, on the 11th day of November, 1869, in presence of the Officers and Managers of the Society. The presentation was made by Hon. E. L. Fancher, in an address to be found bound up with the Thirty-first Annual Report, to which Bishop Janes responded. Remarks by Rev. Drs. M. D’C. Crawford, W. H. Olin, and J. T. Peck followed. Thus the Society is in the present beautiful and commodious “Rooms,” with no rent to pay, but with an annual revenue therefrom of some \$10,000. Not one cent contributed for missions was ever diverted from that purpose, but the entire cost of the new Rooms was provided for by special contributions, that can only be used for the object for which they were made.

The Missionary Society could not become possessed

of real estate without becoming a body corporate, and hence as soon as this was in prospect a charter was sought and obtained from the Legislature of the State of New York. This was passed April 9, 1839. It was very brief and without any special privileges. On April 6, 1850, an act was passed for the relief of the Society, empowering it to take and hold real estate by virtue of devises in wills. The charter was amended June 30, 1853, detailing more particularly the manner of constituting the Board of Managers and the powers of the Board. April 11, 1859, an act was passed to consolidate the several acts relating to the Missionary Society, and to amend the same, giving the Society a full and liberal charter. On April 14, 1869, the charter was still further amended, so as to conform to the changes already indicated as having taken place at that time in the working of the Society. The great change by which the Society came into possession of its present form was made by charter passed April 4, 1873, by which it was made to conform to the action taken by the General Conference of 1872. Most of our readers will not desire us to be more specific on these points, and, as for others, the statute books are easily accessible.

11. Missionary Literature.

The Missionary literature of the Methodist Episcopal Church has been far too meager; yet at a very early date attention was called to its importance, and action was had by the Board and General Conference. On December 16, 1822, the Board, having had the subject for some time under its consideration, and having made a single number or two of "Notices," provided for their regular issue once a quarter. The preparation and

publication of those Notices were committed to Nathan Bangs, Thomas Mason, and S. Martindale. The periodical had, however, a very fitful existence till, at a meeting of the Board held January 5, 1842, Dr. David M. Reese introduced a series of resolutions providing for the appointment of a Publishing Committee, to whom should be intrusted the duty of issuing monthly "Missionary Notices" for gratuitous circulation. The "Notices" were to be begun immediately, and the January number sent to all the preachers and widely disseminated through the Church. Messrs. Pitman, Sandford, Reese, Bond, and Coles were that committee, and under their direction the issue was made.

These "Notices" were displaced by the "Missionary Advocate," which originated with the Young Men's Missionary Society in Boston, who had obtained for such a periodical a list of two thousand subscribers. Dr. Pitman opened correspondence with the young men on the subject, and mature deliberation led to the conclusion on all sides that such a periodical would accomplish most by being issued by the Parent Board for the whole Church.

The first number appeared in April, 1849, a monthly quarto, illustrated. Eight copies were to be sold for one dollar, forty-five copies for five dollars, and one hundred copies for ten dollars. As years passed on, its circulation became almost entirely gratuitous. Commencing with January, 1873, it took an octavo form, and was doubled in size. The circulation having reached one hundred and ten thousand, exceeding that of any missionary periodical in the world, the General Committee which met in November, 1876, in view of the great cost of this immense edition, and the exceeding embarrassments of the Treasury, decided to discontinue the peri-

odical for the present, and made provision to have the missionary information of the office conveyed to the Church through the weekly Church papers.

Great aid has always been given to this cause by the other periodicals of the Church. Before the "Notices" were issued the "Methodist Magazine" gave efficient help by many pages of missionary matter in each number. When this periodical was superseded by the "Quarterly Review," most vigorous papers on the subject of missions appeared at suitable intervals in its columns. The following articles will be found in the volumes of this periodical, and deserve the perusal and examination of the modern student of missions. We present the matter chronologically for several reasons:—

1818. Extract from Ceylon Missionary's Letters, pp. 69, 397, 398.
Extract from Report of Methodist Auxiliary Missionary Society for London District, p. 193.
1819. Foreign Missions, pp. 38, 75.
Extract from Report of Wesleyan Missionary Society, pp. 187, 225.
Dr. Clark's Letter to Wesleyan Missionary Committee about Two Buddhist Priests, pp. 310, 353.
1821. Missionary Society's Annual Report, p. 235.
Female Missionary Society, pp. 278, 279.
1826. Recent Discoveries in Africa, pp. 339, 372, 422, 462.
Simplicity of Mohammedan Law, p. 347.
Russian Missions, pp. 55, 56.
1831. The Wyandotts and their late Chief "Between the Logs," p. 94.
Missionary Sermon by Samuel Luckey, D.D., Corresponding Secretary of Missionary Society.
1833. Review of Missionary Field, p. 315.
1834. Sermon by Dr. Bangs, on Death of Melville B. Cox, p. 1.
1838. Dr. Dempster's Sketches of South America, pp. 55, 254, 361.
1839. Review of Medhurst's State and Prospect of China, p. 94.
Sketches of South America, Dr. Dempster, pp. 176, 241.
Brazil, R. M. Murdy, p. 185.

1840. Sketches of South America, Dr. Dempster, p. 1.
 Missionary Sermon before New York Conference, p. 35.
 Missionary Sermon before Black River Conference, p. 104.
 Memoirs of Robert Morrison, D. D., Missionary to China, p. 327.
1845. Kidder's Brazil, p. 427.
1846. Protestantism in Italy, p. 485.
1847. Missions and Methodism, p. 308.
1853. The Church and Asia, p. 44.
1853. Huc's Travels in China, p. 614.
1857. Christian Missions, Dr. Strickland, p. 105.
1858. American Missions, Dr. Lore, Art. I, p. 241. Art. II,
 p. 589.
1859. American Missions, Dr. Lore, Art. III, p. 265.
 Brazil and the Brazilians, p. 26.
1860. Buddhism, Dr. Johnson, of Dickinson College, p. 68.
1861. Buddhism; its Origin and Results, Brockett, pp. 219, 227.
 Rome *versus* Liberty, Nordhoff, p. 105.
 The Parsees, p. 433.
 Barth's Northern and Central Africa, Dr. Curry, p. 287.
 Brahminism; its History and Claims, p. 638.
1862. South African Exploration, Dr. Curry, p. 62.
 China as a Mission Field, Rev. I. W. (now Bishop) Wiley, p. 208.
1864. The Parsees, Professor Schem, p. 278.
 John Dempster, D.D., Dr. Bannister, p. 357.
1867. The Brahmo-Somajh, Dr. Scott, of India, p. 400.
1868. Missionary Policy of the Methodist Episcopal Church,
 Dr. Thoburn, of India, p. 75.
 The Africo-American, Dr. Curry, p. 229.
1871. Mohammedanism in Western Africa, Dr. Blyden, p. 79.
 South America as a Field of Missionary Labor, Thomas Carter,
 D.D., p. 368.
1872. German Exploration in Africa, Professor William Wells,
 p. 77.
 The Republic of Liberia, its Status and Field, Professor Blyden,
 p. 466.
1873. Young Roumania, Professor William Wells, p. 111.
 The Land of the Veda, Dr. Waugh, of India, p. 230.
1875. Religious Ideas among Barbarous Tribes, Dr. Winchell,
 p. 5.
 The First Year of our Mexican Mission, Dr. Carter, p. 210.
 Protestantism and Romanism Contrasted, p. 240.
 Missionary Conferences, Rev. B. H. Badley, India, p. 286.

The Religious Nature of Savages, Dr. Winchell, p. 357.

Our Next-door Neighbor, Review of Bishop Haven's Mexico, Dr. Carter, p. 637.

1876. Africa, Dr. Wentworth, p. 5.

Our India Missions, J. E. Scott, of India, p. 78.

Gautama and Lao-tzū, p. 644.

The History of Protestant Missions in India, p. 678.

1877. Mohammedanism and the Negro Race, Professor Blyden, p. 100.

Rev. William Taylor and India Missions, Rev. J. T. Gracey, p. 251.

Liberia at the American Centennial, Dr. Blyden, p. 448.

The Rise and Development of Castes in India, p. 644.

The Missionary Society is forbidden by its Constitution to use any part of its funds in publishing books, except in foreign lands. Even in foreign lands the Society for the most part has looked to the American Bible Society, and to the Tract Society and the Sunday-School Union of the Methodist Episcopal Church, our noble auxiliaries, to do this part of the work. As to Missionary publications in this country, the Book Concern has done its part, and many works on this subject of great merit have been published by the Book Agents, and on the personal account of members of our Church.

The following list contains the titles of some of these, besides which there are a large number of missionary volumes scattered throughout the Sunday-school and Youths' Libraries of our Church :—

Our Oriental Missions. 2 vols. By Bishop Thomson.

Round the World. 2 vols. By Bishop Kingsley.

Land of the Veda. By William Butler, D.D.

Missionary Life in India. By T. J. Scott, D.D.

Gems of India. By Mrs. E. J. Humphrey.

Six Years in India. By Mrs. E. J. Humphrey.

The Women of the Orient. By Rev. Ross C. Houghton.

Our Next-door Neighbor, (Mexico.) By Bishop Haven.

The Orient and its People. By Mrs. Rev. I. L. Hauser.

The People of Africa.

The Mission Cemetery at Foochow. By Bishop Wiley.

History of the Missions of the M. E. Church. By Strickland.

"The Missionary Series" of the Tract Society. Three good pamphlets.

Livingstone in Africa. By Jewett.

Adventures of a Missionary in South Africa,

A Missionary among Cannibals; or, The Life of John Hunt in Fiji.

Life Among the Choctaws. By Benson.

Life of Coke.

One dozen small volumes, suitable for Sunday-school Libraries, published by Nelson & Phillips:—Life of Carey; of Schwartz; of Martyn, etc.

Mission Life in West Africa. By John B. Benham.

Indian Missions. By John B. Benham.

The Principles and Facts of Missions. By Beverly H. Bond.

French Mission Life. By Thomas Carter, D.D.

Fifty Years a Presiding Elder. By Peter Cartwright, D.D.

Christianity and Greek Philosophy. By B. F. Cocker, D.D.

Thoughts on Missions. By W. G. E. Cunningham.

Wyandott Indians. By C. Elliott, D.D.

Life among the Indians. By J. B. Finley.

The Chinese in America. By Rev. Otis Gibson, D. D.

Statistical History of the First Century of American Methodism.
By C. C. Goss.

Missionary Expedition to Oregon, 1850. By Gustavus Hines.

The Missionary in Many Lands. By E. House.

Sketches of Travel in Brazil. By Rev. D. P. Kidder, D.D.

Brazil and the Brazilians. By Rev. D. P. Kidder and Fletcher.

Life among the Chinese. By R. S. Maclay, D.D.

Travels in Egypt, Arabia, etc. By Stephen Olin, D.D.

Greece and the Golden Horn. By Stephen Olin, D.D.

Indian Missionary Directory. By B. H. Badley.

Hand-Book of Methodism. By James Mudge.

12. Our Literary Institutions and Missions.

Our schools of learning have been among the most efficient auxiliaries of the Missionary Society. In nearly all of them Societies of Inquiry or Missionary Lyceums exist, where the essays and discussions have refer-

ence to this holy cause, and contributions are made each term for the support of missions. In some of the institutions missionary cabinets and libraries exist, which by their presence promote inquiry, and inspire interest in our mission fields. One of our institutions, the Syracuse University, had allied with it a college for missionaries, with a beautiful and noble ideal, which, though it was never actualized, furnishes an expression of the profound interest existing at our seats of learning in the great work of bringing the world to Christ. We rejoice to be able to tabulate in an Appendix some interesting facts upon this subject in respect to our colleges and seminaries generally. We close this chapter with a brief acknowledgment of the obligations of the Church in this regard to each of our Theological Schools.

Almost at the very organization of our school of theology in Concord, in 1847, a "Missionary Association" was formed by the faculty and students, which has been maintained to the present time. Stated meetings have been held, correspondence from missionaries read, papers prepared, addresses delivered, prayer-meetings and social exercises maintained, greatly to the promotion of the missionary spirit. Through the efforts of Rev. W. Butler, about the year 1860, a valuable missionary library was collected, and a large number of missionary periodicals added to the reading room. Revs. A. L. Long, of Constantinople; E. W. Parker, of India; S. L. Baldwin and C. R. Martin, of China, were representatives of the institution while it remained at Concord. Dr. Dempster, the efficient organizer of the school, served as a missionary for five years in South America. It is a little singular that Dr. W. F. Warren, the reorganizer after its removal to Boston, should have served the same period in a foreign mission. An effort was made to develop a

thorough training department for missionaries in 1869, (the jubilee year of the Missionary Society,) and the co-operation of Drs. Durbin, Butler, Wentworth, and Lore was secured. From that time to this they have maintained a regular course of required study on missions, one hour a week, besides occasional courses of lectures by outside parties.

In 1872 a Spanish class was introduced into the institution, with a view to the preparation of young men for mission work in Mexico and South America. Dr. Mallalieu offered a prize of fifty dollars for excellence in this department the first year, but all did so well that it was divided among the class to provide them with good Spanish Lexicons. The class has been resumed each year since. Some of the fruit is seen in J. R. Wood, of South America, J. W. Butler, C. W. Drees, S. P. Craver, and S. W. Seiberts, of Mexico. James Mudge, of Lucknow, was among the first graduates of the school in Boston. J. F. Row somewhat later. F. Ohlinger, L. W. Pilcher, and F. M. Wheeler also studied at this institution—Mr. Pilcher graduating. In Europe Arrighi, of our Italian mission, is the only one who is an alumnus.

On the opening of the Garrett Biblical Institute at Evanston, Illinois, in 1856, great prominence was given to the purpose of instructing and training candidates for the foreign missionary work. Two members of the Faculty had themselves been foreign missionaries of our Church, namely: Drs. Dempster and Kidder. Under their advice, fully sustained by the other professors and the trustees of the institution, an overture was made to the Missionary Society of the Methodist Episcopal Church, to "furnish gratuitously, board as well as tuition, to such young men (not exceeding five at one time) as shall be selected by the Missionary Society and the

Bishops for any portion of our foreign missionary work." That the Missionary Society did not avail itself of that offer was not the fault of the institution.

A Missionary Association was also organized among the members of the Institute, having for its object the familiarization of the minds of the students with missionary history and biography, and the state of the world with reference to missionary effort. This Association has had a continuous and active existence with the best of results.

From among the students who in successive years have attended the Garrett Biblical Institute, the following have received appointments as missionaries of our Church to the fields opposite their names. Their work and history as missionaries may be learned from the records of those respective fields, and in part from the Annual Reports of the Missionary Society:—

James R. Downey.....India.	Benjamin E. Edgell...China.
J. Walter Waugh .....India.	Joseph H. Gill.....India.
James Baume.....India.	Clark P. Hard.....India.
James H. Messmore...India.	Daniel O. Fox .....India.
S. Lybrand Binkley...China.	Charles Schou...Denmark.
Peachy T. Wilson.....India.	Benton H. Badley.....India.
Peter C. Rice.....Denmark.	Albert H. Norton.....India.
Virgil C. Hart.....China.	F. G. Davis.....India.
John W. Shank. Buenos Ayres.	H. C. Northrup.....India.
Elbert S. Todd.....China.	C. B. Ward.....India.
Thomas Craven.....India.	

Out of the above honored list two, Brothers Downey and Rice, have died; five, having been compelled to retire from their fields on account of failing health, are now engaged in ministerial work in the United States; and fourteen are, at the beginning of 1878, usefully at work in their several foreign fields.

From the fifth class graduated by the Drew Theolog-

ical Seminary (that of 1873) three young ministers entered the foreign mission field. Two, namely, J. C. Davison and Julius Soper, went to Japan, and S. D. Harris to China. From the class of 1875 E. F. Lounsbury went to Bulgaria, Thomas M'Clintock to Buenos Ayres, and W. E. Newlon to South India. From the class of 1876 Jordan J. Economoff went to Bulgaria, his native land, and G. H. M'Grew to India. From the class of 1877 Mooney Lal Banerjea went to India, his native country, to become a teacher. Stephen Thomoff, an *alumnus*, of the same class, would have gone to Bulgaria but for the war raging in that country. Pending an opportunity for reorganizing our Bulgarian Mission, he is preaching acceptably to an American congregation.

Two other natives of Bulgaria and one of India are in the present classes of the Seminary, (1878,) together with one missionary from India on leave of absence; all preparing for work in the foreign field.

From the above statements it may be seen that almost from its foundation the Seminary has been a training-school for missionaries, and has been pervaded with inspiring influences and associations. Corresponding to that fact, a Missionary Association, composed of the faculty and students of the Seminary, was organized some years ago, and is kept in vigorous action. Its object, as stated in the Constitution, is "to promote the missionary cause by means of correspondence, inquiry, and discussion." Its general plan is to maintain a correspondence with representative missionaries in all our principal foreign fields; to hold three public meetings each year for the presentation of facts respecting missionary openings and missionary work, sketches of distinguished missionaries, and the discussion of vital questions involved in the progress, support, and success of missions. One of the

meetings alluded to is held annually on the Sabbath evening preceding commencement.

Besides the great amount of information that is obtained and promulgated through the regular proceedings of the Association, frequent addresses are secured from returned and outgoing missionaries of different denominations, and also from the Secretaries of Missionary Societies.

The reading-room of the Seminary is supplied with the principal missionary periodicals of the country, and its library is stored with standard missionary literature. Thus every facility is given not only for the thorough instruction of candidates for the missionary work in their duties, but also of prospective pastors in the corresponding duties of promoting missionary interest in the Churches at home as auxiliary to the support of missions abroad.

Nothing calls for more hearty thanksgiving on the part of the Methodist Episcopal Church than the gladness with which the noblest young men and women are bringing their richest endowments, and freely laying them down at the feet of Jesus for the salvation of the nations. The question once was, how to get access to the heathen? but the walls are battered down, the doors thrown wide open, and we have access to all the world. The cry to God for laborers to enter these fields then became an agony. To see the harvest waving in golden plenty with none to reap it was more than loving faith could endure. The great Head of the Church heard our cry. There are now worthy workers to be found for every field in which the Master needs them. For this the Lord be praised. But there is a minor strain in our doxology. How can they preach except they be sent? God has given us the work and the workers;

we must now give him of our wealth. The salvation of the world rests, finally, upon a consecration to this holy cause of the income of the followers of Christ. Did every one give—give proportionately, give systematically, give cheerfully, give prayerfully—the last remaining factor of the problem would be solved, and the day of surrender would be at hand.

PART II.

MISSIONS WITHIN THE UNITED STATES, OR IN THEIR IMMEDIATE VICINITY.

The field is the world.—Matt. xiii, 38.

Thou shalt spread abroad to the west, and to the east, and to the north, and to the south.—Gen. xxviii, 14.

THE line between domestic missions and foreign is not clearly defined. The missions of this Society in Texas, Oregon, and California were once ranked as foreign, as were also missions among the Indians, even if in the older States. At present all mission work within the United States is styled by the Society domestic, and all without, foreign. But no man is afar off, if the New Testament is to be the standard. The great commission knows no such distinction. Every man is near to us, is our neighbor, by virtue of his mere humanity. The distinction is admissible only as a geographical convenience, and it will be little regarded in this history.

The Annual Reports designate 1812 as the date of the origin of domestic missions in the Methodist Church. This was seven years before the existence of the Missionary Society. We cannot assign a reason for this date completely satisfactory to ourselves. But we know that about this date Bishop Asbury began to solicit subscriptions for the support of ministers on circuits where they could not otherwise be sustained, which subscriptions he entered in a pocket-memorandum-book that he always carried with him for that purpose. This, too, was the period when the Church began to push out

with most vigor into the far West, and into New England, and perhaps is as appropriate as any other date, unless we make our domestic missions coeval with the very existence of the Methodist Episcopal Church in the United States.

1. Initial Work of the Society.

The first missionary was appointed, and the operations of the Society actively commenced, in the fall of 1820. Rev. Ebenezer Brown, a gifted young minister of the New York Conference, was at that time sent by Bishop George to labor among the French people of Louisiana. This appointment was in harmony with the spirit in which the Society originated and the sentiments of the Board. At a meeting of the Board, held June 7, 1819, on motion of Samuel Merwin the advice of Bishop McKendree was asked in reference to "sending a person to preach to the French inhabitants of the South." John M. Smith and Ebenezer Brown had been very early selected by the Board to prepare themselves, by the study of the French language, for a work such as this. Mr. Smith never consummated his purpose, but acquired eminence as a teacher. Mr. Brown, at the time of his appointment, had been for some time devoting himself to the study of the French language, and his general culture seemed to indicate him as well fitted for the work. This initial step of the Society proves how fully it appreciated, at this early day, the responsibility of American Christians to the thousands from Europe who were finding homes upon our fertile soil.

But French people had no ready ear for the Gospel, bred as they were to a distaste for it by Romanism and infidelity. To them it was bereft of every charm when delivered in such French as could be acquired in the

schools of the United States. As might have been expected, this mission was, as to the French, a failure. But there was a little company of English-speaking Methodists in New Orleans to whom Mr. Brown ministered, greatly to their comfort and edification. His clear, persuasive voice was the *reville* in that early morning of Louisiana Methodism, and some rallied to the standard which has never since been forsaken.

In 1825 the Society at New Orleans received a regular pastor in the person of Rev. Benjamin M. Drake, of the Mississippi Conference, who was appointed to the charge of this work. He fully organized the Society, began the erection of a church edifice, and, in fact, laid the corner-stone of New Orleans Methodism. The charge continued for three years a missionary out-station, and was then (1828) placed among the regular stations of the Mississippi Conference, reporting one hundred and forty-one members, ninety-three of whom were colored.

2. Other French Missions.

No more fitting place will present itself to say that various other attempts have been made to establish missions among the French, but with little better success than at New Orleans.

Rev. C. H. Williamson, in the year 1837, began to preach to the French residents of New York city, but soon after withdrawing from our Church, the work was scattered. In July, 1851, the Rev. John B. Cocagne, a Frenchman by descent, was transferred from the Black River Conference to reopen the mission, and he met for a time with hopeful success. This, however, was of brief duration, and the work was suspended. The French class became connected with the Duane-street Church,

and the results of the mission were absorbed in the English-speaking Churches.

In May, 1851, a French mission was organized in Detroit under Rev. Thomas Carter. The call to this work was originated by the conversion of several Frenchmen who desired the Gospel preached to the people of their tongue. There was some fruit. Mr. Carter was succeeded in 1856 by Mr. Cocagne, who soon after perished on a voyage to France, and the mission ceased.

The St. Lawrence French Mission, with its centers at Dickenson and Parishville, Franklin County, New York, was begun in 1850 by Rev. Michael Taylor, and a mission was also opened at Crogan. These continued for several years, and then gradually disappeared.

Rev. L. N. Beaudry was received into the Troy Conference in 1856, and sent to labor among the French residents in the north part of the Conference. He gathered in some souls, but no permanent Church was organized. Mr. Beaudry afterward went to Canada, where he still continues, being Superintendent of the French Mission of the Wesleyans in Montreal. These missions all gradually faded out of existence, the reports from them indicating that what was wanted was a devoted, earnest, cultivated man, speaking both English and French with accuracy, and with a soul on fire with love. None such presented himself. It may be that our successes among the French are only deferred, and that God in due time will provide the needed instrumentalities for this much-needed work.

At the meeting of the General Committee in November, 1852, Methodism in France having been formed into an independent Conference, gave opportunity to the Society to aid the work in that country. An appropriation of twenty-five hundred dollars was accordingly placed at

the disposal of Rev. Charles Cook, President of the French Conference connected with the Wesleyan Conference of Great Britain. This amount was doubled the succeeding year, and the appropriation was continued for several years. The greatest interest was felt by American Christians for a land that had been the ally of our country in its struggle for independence, and that had waded through experiences of blood to a sense of the need of a pure religion. Methodism in France still survives.

3. English-speaking Missions.

Whatever division of sentiment may at this time have existed in the Church with respect to foreign missions, the conviction was universal that there were new and destitute portions of our own land which the Methodist Episcopal Church was under imperative obligations to supply with the Gospel. Into this great domestic field the Church heartily entered. No work of the Society has been so extensive or important as this. Indeed, it is so vast both in extent and result as to defy all effort to record it in brief, readable history. An outline of its *beginning* is all we may attempt, except in special cases, not passing beyond the first decade of the Society. It will appear even from this view, so limited as to time, and still more limited because it considers in this place only the English-speaking work to whites, that the Missionary Society has opened fields that to-day yield the largest revenues for Christ. New York, California, Oregon, St. Louis, Chicago, and other early mission fields, abundantly testify to this.

One of the first missions undertaken was to the erring women of New York city, to which work Rev. Samuel D. Ferguson was appointed in 1823. He organized the

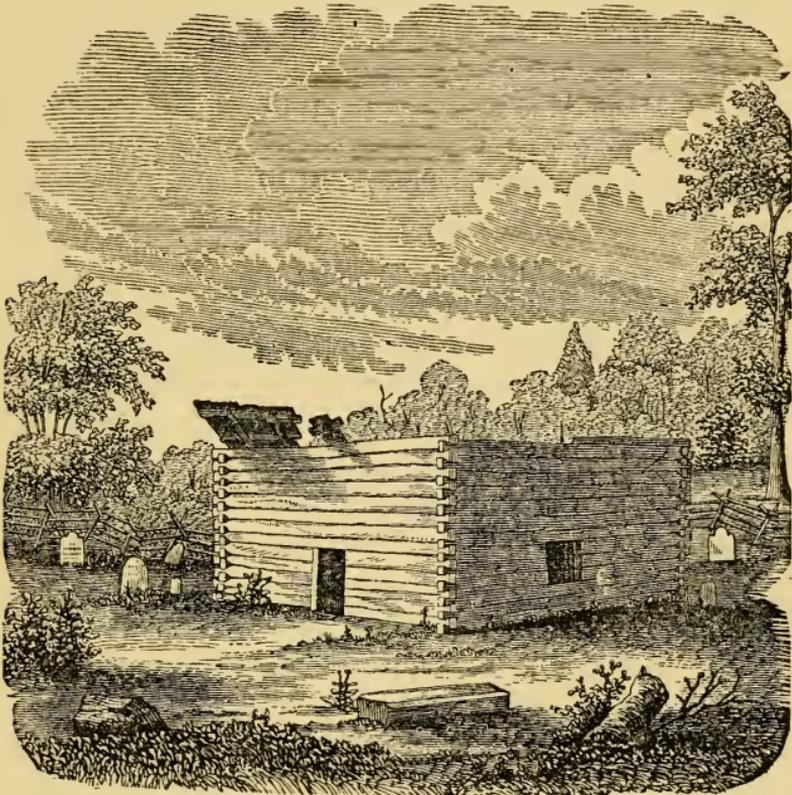
local preachers as his helpers, and prosecuted his labors with great zeal, but with only moderate success. His appointment was to "York and Long Island." In the west-end of Long Island he found a more fruitful field, and had soon organized two classes, consisting of fifty-two members, and in the following year a circuit was formed which numbered one hundred and thirty-five members.

In 1825 missions among the Highlands, in Putnam County, New York, were also begun under charge of Rev. J. B. Matthias, and in the north-western part of Massachusetts under Rev. Parmele Chamberlin. The Red Hook Mission among the Dutch on the Hudson River, and the Hammonasset Mission on the Connecticut River were also soon opened. The north part of New York Island, embracing all above "Upper Greenwich" and "Bowery Village,"* became a mission under the title of "Harlem Mission." Rev. Richard Seaman, M. D., the second preacher in charge, gave his whole soul and all his substance to the work. Are not his deeds and sacrifices written in the Lamb's book of life? And is not the visible result a recompense?

In the east, in 1824, Rev. George Pickering was sent as missionary to Newburyport and Gloucester; Rev. John Lindsey, to South Hadley and Sunderland; and Rev. Oliver Beale, to Piscatteques, in Maine. The Welsh Mission of the Oneida Conference was begun in 1828. Rev. John Wood was sent to work on the St. Mary's River, Ohio; Rev. Elias Patten, and afterward Rev. Benjamin Cooper, were sent to St. Clair River, Michigan; and Rev. Erastus Felton to the north of St. Joseph's River, in the same State. Missions were also started on the Salt River and Gasconade River, Missouri.

* The present Bedford-street Church and the Seventh-street Church.

In the extensive frontiers of Indiana and Illinois numerous missions were established, namely: on the Fox River, Rev. Jesse Walker, missionary; at Logansport, Rev. S. R. Beggs, missionary; at Galena, Rev. Benjamin



FIRST METHODIST EPISCOPAL CHURCH IN OHIO.

Stephenson, missionary; on Rock Island, Rev. Philip Cordier, missionary; also at Fort Wayne, "*Chicaugo*," and various other points. The sight of these fields now cannot but inspire gratitude to God for the services that gave birth to this great work. Their numerous and influential Churches stand as monuments to the usefulness of the Missionary Society in the home field.

Equally important missions were originated in the

South, namely: at Pensacola and Mobile, under Rev. Henry P. Cook; Providence Mission, on the Mississippi, between Vicksburgh and Lake Washington, under Rev. F. A. M'Williams; and at St. Augustine and St. John's, under Rev. A. P. Manly.

The work of the Society extended into Canada. Rev. Fitch Reed and Kenneth M. Smith were sent as missionaries to York, Upper Canada, in 1821; Rev. Henry Ryan, to Chippeway and Grand River Falls. There were also originated the Perth and Missicepa Mission, the Richmond Mission, and the Boncharrie Mission, all before 1827.

The hand of the Society was every-where felt, north, south, east, and west, in this Christly work of giving the bread of life to those perishing for want of it. This is the same blessed business in which it is now engaged, and has been with increasing efficiency for the fifty years that have since elapsed, until its home missionaries now number nearly three thousand. It has planted Methodism in Oregon, California, Texas, Montana, Idaho, Nevada, Colorado, New Mexico, and Arizona. Its agents are the mightiest force that to-day antagonizes the barbarism that reigns at Utah. It has been helpful to all the important work along the frontier, struggling in its infancy against unscriptural doctrines and practices imported in such varieties from the Old World. It has helped feeble Churches in the older Conferences; and is the instrument under God for the salvation of thousands annually in various parts of the land. The list of expenditures* made by the Society for the years past in the domestic work is an eloquent plea for this great institution, and the best brief summary we can give of its

* For table of expenditures for domestic missions from the beginning, see Appendix, No. IV.

work. The glorious story in detail—its triumphs and the heroism and sacrifices of its missionaries—is scattered through all the periodicals and reports of the Church through threescore years ago. In eternity it will be revealed in numberless stars and crowns. In a few of the fields only can we indulge even in brief details.

4. Texas, New Mexico, and Arizona.

The history of the work in Texas and New Mexico might properly form an introduction to that of our Spanish-speaking work. These were States of Mexico, and the latter even yet is not much assimilated to us in language or institutions. At a very early period our preachers crossed into Texas, and occasionally preached there. The first preacher appointed to this land was H. Stephenson, sent from the Mississippi Conference, in 1835. The work, however, never assumed form and permanency until Rev. Martin Ruter, D.D., President of the Alleghany College, offered himself for it in the year 1837. Great interest arose at the time in the State of the "Lone Star," which had just declared itself independent of Mexico, as there was a disposition to place it in the midst of our own constellation. Dr. Ruter gave his whole soul to the work; churches were speedily erected at San Augustine, Nacogdoches, Houston, and Washington. In December, 1840, authorized by the General Conference of the preceding May, Bishop Waugh organized the Conference with nine preachers, and nine candidates for admission. There were reported sixteen hundred and twenty-three white members, and two hundred and thirty colored. Heroic work was done in Texas in those days, and it yielded a goodly harvest.

At the division of the Methodist Episcopal Church,

in 1846, the work in Texas fell into the Church, South. The present work there sprang up after the war, with our other southern work, the Conference being organized by Bishop Simpson, January 2, 1867, five preachers being readmitted, and ten being on trial; fifteen hundred and eighty-four probationers and members were then reported.

New Mexico was ceded to the United States in 1848 by the treaty of Guadalupe Hidalgo, and in September, 1850, the present territorial government was established. In the last-mentioned year Rev. E. G. Nicholson and family were sent to that Territory to open a mission. He made his head-quarters at Santa Fé, and organized a small Church, composed wholly of American residents and of *attachés* of the army. When the head-quarters of the army were removed, as they soon were, the congregation was greatly diminished. All the business of the city was curtailed in consequence of the removal, and many of the resident members were compelled to leave Santa Fé. At this time, too, Mrs. Nicholson's health failing, the missionary also left the mission.

In the year 1854 two circumstances seemed providential indications for its re-establishment. First. There was a young brother, Rev. W. Hanson by name, connected with the Swedish work in New York city, who could speak Spanish pretty well, and who had long desired to go to Mexico as a missionary. Second. During Mr. Nicholson's residence at Santa Fé he had made the acquaintance of Benigno Cardenas, a Catholic priest of much influence in the country, who had avowed dissatisfaction with the Romish Church. Mr. Nicholson gave him no encouragement, but he shortly after went to Rome, and laid his case before the proper authorities there, and obtained redress for his wrongs, as his papers,

duly attested, proved. But what he saw at Rome fixed his purpose to forsake its communion. On his way back he reported to Rev. Mr. Rule, Wesleyan minister in London, and was for ten weeks under his closest scrutiny, and received from him letters of commendation to the mission authorities at New York. Cardenas visited Bishop Waugh, who, on consulting with Bishops Janes and Simpson, determined to reopen the New Mexico Mission, making Rev. E. G. Nicholson superintendent, and Rev. W. Hanson assistant; and they were authorized to employ Cardenas.

Early in the autumn of 1853 they departed for New Mexico. The rumor that Cardenas was coming created intense excitement. The Catholic Bishop repeatedly denounced him from the altar. No place could be obtained to hold service, and, with the consent of the Governor, an appointment for worship was made at a point of the piazza near his palace. The hour designated was just when the Bishop's congregation were retiring from the church. The Bishop, as he was about dismissing the people, warned them not to remain to hear Cardenas, and the bells were rung in hope of drowning the heretic's voice. But he preached, notwithstanding, a sermon singularly simple and captivating, and was heard with unbroken attention. The next day, Monday, November 20, Mr. Nicholson, in the Senate Chamber, administered baptism to some children, the sponsors being reputable and influential Spaniards, members of the Roman Catholic Church. For this offense the Spaniards were threatened with excommunication unless they gave satisfaction to the Bishop within fifteen days. Cardenas became a zealous itinerant, chiefly in the valley of the Rio Grande, and in the vicinity of Socorro. The superintendent and assistant left the field within a year, bear-

ing to New York unfavorable reports of it, but Cardenas remained at his labor, crying out for a superintendent and for other help. He thus continued for a year, when, in 1855, Rev. D. D. Lore was sent to examine carefully, and report as to the prospect. He found a class of nine at Socorro, and one of fourteen at Peralta. He organized them into Churches, and formed a circuit, consisting of Peralta, Jarales, Polviden, and Socorro. But his report was, on the whole, unfavorable, and Cardenas soon proving himself unworthy and false, the mission was permitted to expire. In the year 1871 Rev. Thomas Harwood was sent out to reopen the work, with Rev. J. Steele to assist. Since then it has progressed, until now we have ten preachers in the field, a membership of two hundred and thirty-three, and property valued at \$32,000. A promising school exists at La Junta, and every sign is exhibited of a permanent and prosperous work.

In the year 1869 Charles P. Cooke, a local preacher in Chicago laboring as a city missionary, was drawn toward Arizona as a field, and offered himself for it; but the Missionary Society seemed not prepared to enter it. Mr. Cooke had been a godless soldier, stationed near the Pima Reservation in this Territory, and after his conversion the remembrance of the degradation of the Indians haunted him by night and by day. Finally he started off for this distant field, relying upon God for protection and the means to reach it. In due time he came to the Reservation, and was employed as Government teacher, and also did solid, earnest work as a missionary. He has since been admitted to Conference, ordained, and stationed at this point. In 1872 Rev. G. A. Reeder, of the North Ohio Conference, was sent into this field and labored for several years. Others, also,

have been sent, but as yet no large results can be reported. The Bishops are just now inaugurating a new movement, with more careful preparations, and, we trust, with greater promise of success.

5. Missions among the "Colored" People of the United States.

The Christian world, without dissent, has long since pronounced its verdict upon the gigantic crime by which thousands of men and women were dragged from their native homes, and transported, amid horrid cruelties, to a distant land, to spend their years in unrequited toils and bondage. But they came to our shores heathen, well-nigh imbruted by ages of darkness. Through all this degradation, love to Christ discerned their manhood and immortality, and busied itself in a thousand hearts and by a thousand hands and feet to work out their elevation and to save them. Their own inward sighings and sorrows made them peculiarly impressible to a God who had condescended to become human for their sakes, and was ever in sympathy with them. They had faith in him. Visions of the unclouded splendors and complete blessedness of heaven always filled them with rapture. Methodism seemed peculiarly adapted to their fervent, impulsive nature, and by a law of loving affinity this was manifested in going forth to seek and to save them.

Before the Missionary Society was organized, individual planters and ministers were careful that the slaves around them should have religious privileges. Humble places of worship in some localities were built for their use, and the galleries of the great churches were commonly reserved for them. The Missionary Society became an efficient auxiliary to work among them, making

it possible, by appropriations, to carry the Gospel into regions where godless planters had been indifferent to the subject, or where, for other reasons, the plantation missionary had not penetrated.

Some of the very earliest missions of the Society were of this class. Rev. Allen Turner thus went to the "blacks" on Little River, Rev. Whitman C. Hill to the "blacks" near Macon, and Rev. John Collinsworth to the "blacks" on Sugar Creek, all in the Georgia Conference; Rev. George Moore to the "slaves" on Pon Pon, Combahee, and Wappahoola; Rev. John Massey to those on Santee, and Rev. Thomas D. Turpin to those on Savannah River, all in the South Carolina Conference. It is to labors like these that the colored people of the South owe what elevation they attained while in their former condition. There are remoter portions of the South where the Gospel was less preached, and many relics of barbarism linger, such as a full belief in witches and charms, and the wildest superstition generally, and very much of ignorance and bestiality. Such, indeed, might yet be styled heathen. The "freedmen" afford us, even now, a wide field for Gospel effort.

After the division of the Church accomplished by the Louisville Convention in 1846, little of this great field was accessible to the Missionary Society of the Methodist Episcopal Church. A very few isolated Churches in the North, and a limited field near the boundary line of the Church, South, were all that remained to us of the work among the colored people. This state of things continued till the breaking out of our civil war, in 1861, which gave an entirely new aspect to affairs.

Upon the surrender of Lee and the reopening of the South came responsibilities of the magnitude of which we had no previous conception. We found that a hun-

dred thousand and more of these sable sons of God, as they welcomed the armies of the North as heaven-sent emancipators, flew to the Methodist Episcopal Church as the "Old John Wesley Church," from which they had suffered for long years a most unconsenting excision. They looked to us for ministers, churches, teachers, books; indeed, for a supply of all their wants, material, mental, and spiritual. The burden was absolutely overwhelming. To see with our eyes and hear with our ears banished all doubt as to duty, and, with a heart for it, the Missionary Society undertook the stupendous work.

By a wonderful providence the Missionary Society had on hand the means with which to meet this unusual demand. Amid the uncertainties of our civil condition it had not been thought wise to expand our missionary work, and, money being plenty, the usual agencies had for several years brought into the treasury more money than was needed, so that at this peculiar period a surplus of half a million dollars was in the hands of the Treasurer. The demands of the opening work in the South soon exhausted the treasury, and the Society had to call vigorously for increased contributions. The work performed at this historic period is yet fresh in the public mind. We are, it may be, too near to it rightly to estimate it. It certainly becomes us not in the least to repress a single rising feeling of fraternity, nor prolong ever so little the evils entailed upon us by our civil war. Therefore we leave the details of this work among the Freedmen to some future historian of the Missions of the Methodist Episcopal Church. The social ostracism under which the work was prosecuted amounted almost to a crucifixion. But to be identified with the lowly was to be identified with the Redeemer, and scores coveted the honor, and put on the martyr's crown.

6. Missions to the Aborigines.

Who shall say that the wonderful voice* by which John Stewart was led to the Upper Sandusky was not the voice of God? The results, so vastly transcending all that had followed previous labors among the Indians, revealed to the Church, at its very door, a vast heathen field, ripe unto the harvest. It is interesting to know that those two old Indians who constituted his second congregation became in the end genuine Christians, and members of the Methodist Episcopal Church. It is also interesting to know that on that first Sabbath among the Wyandots, when the congregation of eight or ten assembled in the Council House to hear Stewart's message, they were deeply affected under his words, and the work of salvation immediately began. This was in November, 1816. Pointer would sometimes add to the interpretation of Stewart's words some of his own, such as, "So he says, but I don't know nor care." But the faithful exhortations of Stewart soon penetrated the soul of Pointer, and at length, finding the grace of God, he became a hearty co-worker, and eloquent interpreter of the Gospel. Robert Armstrong, a native of Pennsylvania, captured in boyhood, and adopted by the Turtle Tribe, and whose wife was a half-breed Wyandot, a man highly respected by the tribe, was also soon converted, and became a zealous helper in every way.

Romish priests had long labored among these Indians, and their teachings had inspired the Indians with faith in forms and ceremonies totally at variance with this new spiritual heart-life which Stewart told them was required in the Bible, and essential to their salvation. But it seemed to them that if the Great Spirit had in-

* See page 14, *et seq.*

tended them to be guided by the Bible, he would have taught them to make books, and would have given them this book. Moreover, the Romish priests had told them of one Bible, and now Stewart told them of another, and, believing the Bibles must be in conflict, the question was referred to Agent Walker, who, in their presence, carefully compared the Roman Catholic Bible, which was the Vulgate edition, and our version, and decided that they were substantially the same, only one was in the Latin language, and the other in English. He also told them that the Methodist hymns were all good. By this the opposition was demoralized, and for three months Stewart labored in this field with uninterrupted success and joy. At the end of this period he left for Marietta, preaching a farewell sermon amid many tears, and promising his children in the Gospel to come back "when the corn should shoot."

As the work progressed the Wyandots became divided into two parties, the Christian party and the pagan party. The Romanists co-operated with the pagans. Two of the chiefs, Mononcue and Bloody Eyes, were violently opposed to the Gospel which Stewart preached, and they and their party said many hard things against him, and specially assailed him because he was not a priest, authorized to do the work he had undertaken. To obviate this last objection the Quarterly Conference at Urbana, Ohio, in March, 1819, granted him license to preach. This was a weak echo of the call that God had given him long before. Moses Hinckle, also, a colored man, from Mad River, was very helpful to Stewart, and several good local preachers from neighboring circuits lent him their aid and influence.

Miss Harriet Stubbs, a sister-in-law of Judge M'Lean, had no sooner heard of this work of God among the

Indians than she hastened from her home of refinement and plenty into the wilderness to work with John Stewart, under God, for the redemption of these savages.

Rev. J. B. Finley says: "She possessed more courage and fortitude than any one of her age and sex that I have been acquainted with. In a short time the intrepid female missionary was the idol of the whole nation. They looked up to her as an angel messenger sent from the spirit land to teach them the way to heaven. They called her the 'pretty red bird,' and were only happy in the light of her smiles. This most amiable young lady took charge of the Indian girls, and began to teach them their letters, and infuse into them her own sweet and happy spirit." The name of *Harriet Stubbs* is worthy to be written by the side of that of *Harriet Newell*.

In the following August, (1819,) at the Ohio Conference, held in Cincinnati, Rev. James B. Finley was appointed to Lebanon District, in which this field was included. On the 13th and 14th of the following November he held a Quarterly Meeting for Mad River Circuit, forty miles from Upper Sandusky. Some sixty of the Indians attended, with four of the chiefs and their families, namely: "Between-the-Logs," "Mononcue," "John Hicks," and "Scuteash." Pointer and Armstrong were also there, and not less than three hundred whites. The Gospel had evidently been gradually winning its way among the great chieftains of this region, and they were here to observe its fuller effects, and were themselves witnesses to its power.

The love-feast was a melting occasion, and the testimony of the native converts rang out upon the air like heavenly chimes. At length "Between-the-Logs" arose, tears streaming down his cheeks, and expressed his joy that the Great Spirit had permitted him to be present.

He said, "I have drunk whisky and committed many other sins against the Great Spirit. But my eyes have been opened, and I have been trying to forsake my sins. I feel peace in my heart to God and all men, but I feel like a little child just beginning to walk. Sometimes I am almost ready to give up, but I pray, and the Great Father hears me, and then I feel strong and happy, and I walk again. I want you all to pray that I sin no more, always to be happy, and die happy, and be happy with you forever." "John Hicks" and "Scuteash" followed in similar strains. The latter said, "I am a great sinner, and have been such a drunkard! The Great Spirit has been very mad with me, so that in my heart I always sick—no sleep—no eat—walk—walk—drink whisky. I have prayed to the Great Spirit to help me quit being wicked and to forgive me. He do something for me. I felt it come all over me. Now me no more sick—me sleep—eat—no more get drunk—be no more bad man—me cry—me meet you all in our Great Father's house."

The love-feast was adjourned to Monday night; then "Mononcue" spoke, and chided the whites for not sooner sending them this good book, and "Between-the-Logs" gave a history of religion among the Indians, of the religion of their fathers, of the coming of the Roman Catholic priests, but of the ineffectiveness of their teaching to make them good, of the Shawnee prophet that arose among them, and the Seneca prophet, and how they proved them to be vain teachers all, and how they began to think their own religion the best. Finally, how the Great Spirit sent Stewart, how badly they treated him at first, and how patient he was, but how at last they began to heed the good way; how Christ came down upon them in the Council House, and many Indians found the grace of God, and kept telling them

of their joy, and how at last they had adopted Stewart, and wished him to remain with them always.

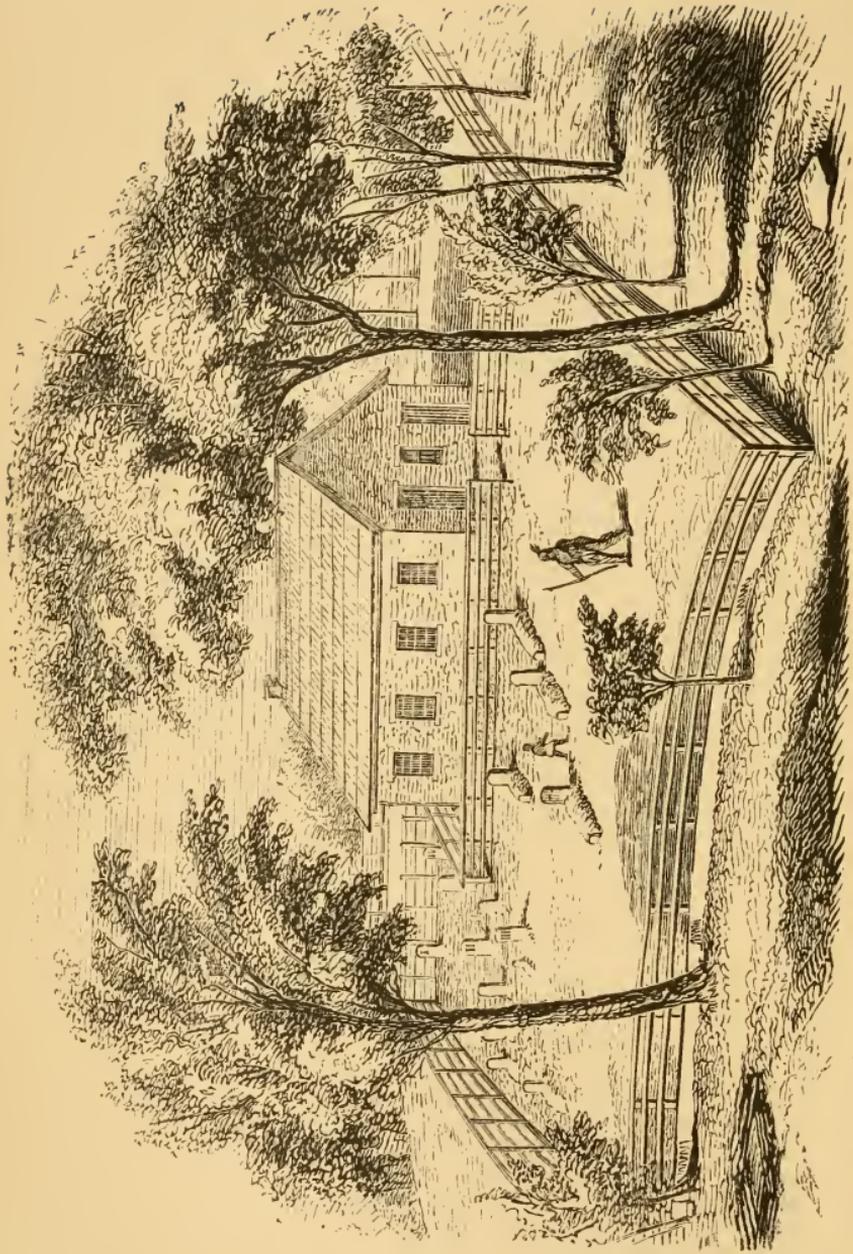
At the Conference of 1820, held in Chillicothe, they petitioned for a missionary. For this purpose they met Elder Finley at Negrotown, and he being seated in their midst, the squaws first petitioned as follows:—

“We thank the old father for coming to see us so often, and speaking the good word to us, and we want him to keep coming and never forsake us; and we let him know that we love this religion too well to give it up while we live, for we think it will go bad with our people if they quit this religion; and we want our good Brother Stewart to stay always among us, and our Brother Jonathan, too, and to help us along as they have done. Next, we let the old father know what our head chiefs and the others have to say. They are willing that the Gospel word should be continued among them, and they will try to do good themselves, and help others to do so too; but as for the other things that are mentioned, they say we give it all over to our speakers, just what they say we agree to; they know better about these things than we do, and they may let the old father know their mind.”

Then the chiefs delivered the following:—

“We thank the fathers in Conference for sending us preachers to help our Brother Stewart, and we desire the old father to keep coming at least another year when his year is out; and we want our Brother Armstrong to come as often as he can, and our Brother Stewart and Jonathan to stay among us and help us as they have done; and we hope our good fathers will not give us up, because so many of our people are wicked and do wrong, for we believe some white men are wicked yet, that had the good word preached to them longer than





Wyandot Meeting-House.

our people ; and our great heavenly Father has had long patience with us all ; and we let the old father know that we, the speakers, will not give over speaking and telling our people to live in the right way ; and if any of us do wrong we will still try to help him do right, and let none go wrong ; and we will try to make our head chiefs and all our people better ; and we are in one voice with our queens ; and we all join in giving thanks to our good fathers that care for our souls, and are willing to help our people ; and we want them all to pray for us, and we will pray for them, and we hope our great heavenly Father will bless us all : and this is the last.”

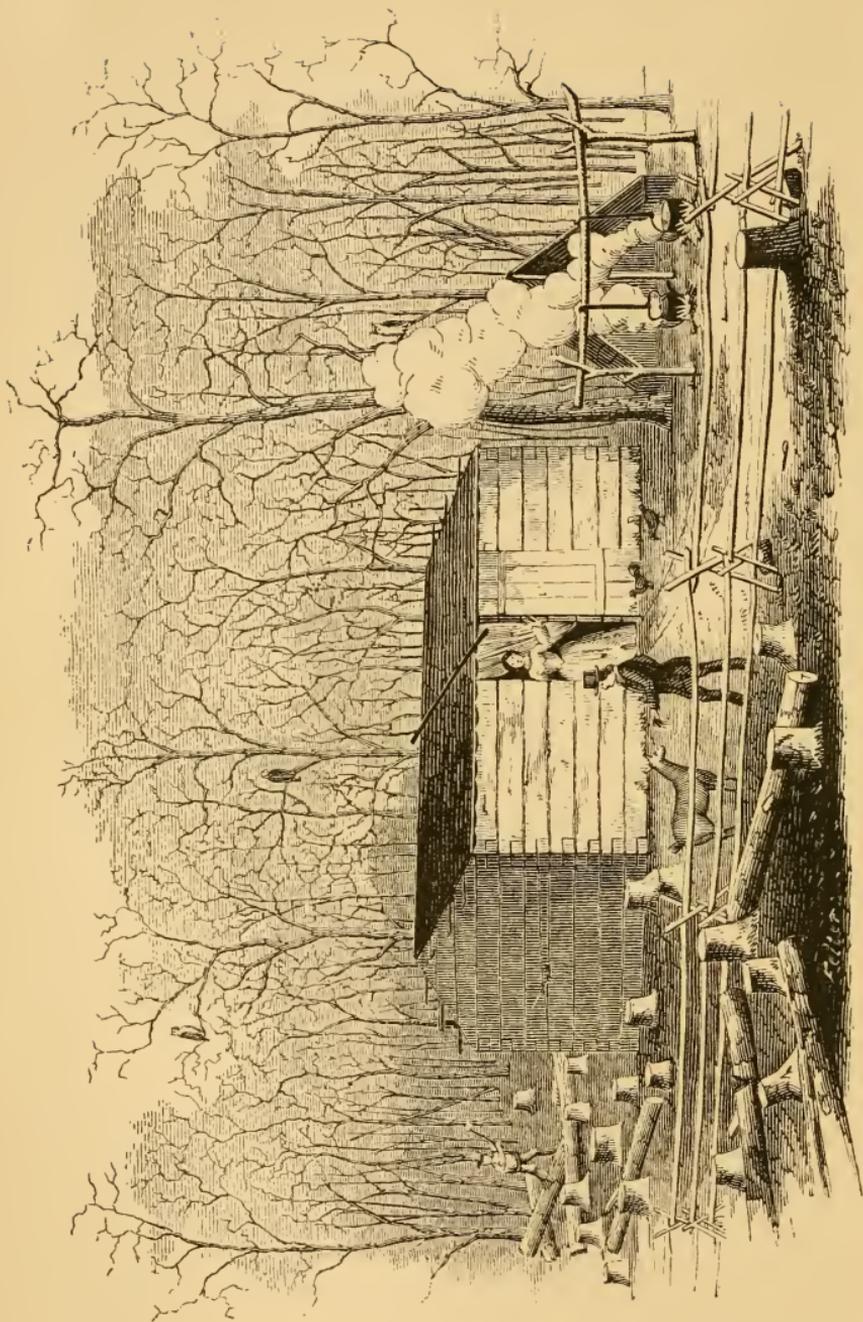
Moses Hinkle, Sen., was accordingly appointed missionary to Upper Sandusky, and he was succeeded the following year by Rev. J. B. Finley. Mr. Finley was all ready for the work, and the Indians ready to receive him. The mission now began to assume shape. At the first meeting to form classes twenty-three presented themselves, while others stood trembling and weeping, crying aloud, “O! Sha-Shue, Ta-mow-tare!” O Jesus, pity us! Mr. Finley erected a saw-mill, inclosed land, and taught the Indians agriculture, laboring constantly with his own hands. The grant of ten thousand dollars a year, made by the Government of the United States at this time for native schools in which the useful arts, as well as letters, might be taught, greatly facilitated this good work. He began the erection of a mission house, and sent out appeals throughout all the land for pecuniary aid. Baltimore became especially interested, and Rev. S. G. Roszell sent a large sum. The Juvenile Finleyan Missionary Society of the same city was formed for the purpose of aiding this work, and proved a very efficient helper. A Juvenile Missionary Society for New York, modeled after the one in Baltimore, was organ-

ized, with Wm. M'Kendree Bangs, then a mere lad, for president, but it seemed to languish, and in a few years ceased to exist, having done but little. Rev. John Summerfield lent it all the power of his pathos, and took collections in his large congregations of children in aid of the mission.

Let it not be supposed that this great revival was without drawbacks. There were backslidings and apostasies. Some of the chiefs became offended at Mr. Finley's straight, outspoken way of putting things. "Between-the-Logs," "Mononcue," and Hicks, however, appeared before the Conference of Marietta, in September, 1822, and in earnest addresses besought the Bishop to return Finley to the mission. Bishop M'Kendree responded to their petition, promising to stand by them, exhorting them to fidelity, and assuring them that they would, perhaps, win back those who had forsaken them. During the year the Bishop visited the mission. The mission house was completed, the schools were prosperous, a large farm was under cultivation, log-houses were built with chimneys, more than two hundred of the natives had renounced heathenism and professed saving faith in the Lord Jesus Christ, and were evidencing it in their lives.

In the autumn of 1823 Stewart's health was fast failing. Worn by labors and wasted by disease, he suffered greatly. On the 17th of December he breathed his last, earnest exhortations to fidelity being among his latest utterances. This was in the thirty-seventh year of his age, and the seventh of his missionary labors. His name shall not perish from among men, and he will be great in the kingdom of heaven.

The Conference of 1823 instructed Mr. Finley to inquire into the practicability of establishing a mission



Isabella Meeting-House.

among the Chippeways on Saginaw River, Michigan, and he started on a tour of observation the following December, accompanied by "Mononcue," "Gray Eyes," and Pointer. The tour was full of interest, and in consequence of the report they gave Rev. Charles Elliott was appointed assistant to Mr. Finley, with a view to extending labor to the Wyandots on Huron River, and to the Canara, Upper Canada. Here they formed a class of fifteen, to which twenty-seven were added during the year, and the entire mission then numbered two hundred and sixty.

Like circumstances are repeated in the history of the mission from year to year. Now the members decreased and now increased. Branches of the work were established at various points. We can but note a few epochs in the mission, and then must pass on.

The year 1827 was a memorable year because of two events: First, the succession of Rev. James Gilruth to the mission in place of Mr. Finley, whose labors and privations had undermined his health and necessitated his being relieved. Second, the death of "Between-the-Logs," the greatest of the Wyandot chiefs. His name was given him because his father was a Seneca, and his mother a Wyandot of the *Bear* tribe. The bear often crouches between two fallen logs, and this child was a *Bear* between the two tribes. He was always the friend of the white man—a bold and gifted man, and a most zealous local preacher. He died in firm hope and great peace.

The previous year, with "Mononcue," he had visited the East and seen its wonders, and been himself a wonder. Not understanding the English language, and hearing nothing that he understood, he questioned if the people understood one another. There was a melting

simplicity in all his words and conduct that was increased by the dark flush of consumption that even now mantled his cheeks. He became known to the whole nation, and his death, so soon after his tour was completed, sent a new thrill through the missionary heart of the nation. At his death there were four native local preachers left in the mission, namely, "Mononcue," Hicks, "Gray Eyes," and "Herrehoot;" about three hundred members under fifteen native class-leaders, and seventy children in school. Ardent spirits were banished by law from the nation.

Surely the first harvest of the Missionary Society was an abundant recompense for all it cost. By treaty of April 6, 1832, the tribe sold their lands in Ohio to the United States, and nearly seven hundred souls removed to the junction of the Kansas and Missouri Rivers, in the present State of Kansas, where a fragment of the nation yet resides, having acquired the right to become citizens and to hold their land in severalty.

In 1822 Rev. William Capers, by appointment of Bishop M'Kendree, undertook a tour through Georgia, with a view to establishing a mission among the Creek Indians. His object was to consult the people and to make collections. Having spent eight months in this way, he arrived at the Creek Agency on Flint River, in August, 1822. The Creeks were then about twenty-four thousand in number, and inhabited a territory within the boundaries of Georgia and Alabama. Not finding the agent, Colonel Crowell, at home, Mr. Capers and his company pushed on to Coweta, where they met the famous half-breed, and intrepid warrior, M'Intosh. Mr. Capers' heart was deeply affected by the nude and filthy heathenism that every-where met him. M'Intosh received him with favor, but could conclude nothing

without a general council and the consent of the agent. Mr. Capers read to the Indians an instrument of writing, signed by himself on behalf of the Bishop and the South Carolina Conference, whose agent he was, explaining his purpose, and assuming the proper obligations in the case, which was heartily approved by M'Intosh. No more could be done, and Mr. Capers returned home to await the decision of the council which met on the 5th of November following. On this occasion he was heard, and his proposals were amended and approved. Rev. Isaac Hill was now appointed to the mission, which took the title of "Asbury Mission," and Mr. Capers was made "superintendent" of it. The chief work of Mr. Hill seems to have been to commence buildings and prepare the way. Rev. Isaac Smith and Hugh Hamill were his successors, though Hamill soon left for another field.

"Big Warrior," one of the most influential men of the nation, encouraged perhaps by the agent, headed a most determined opposition to preaching of the Gospel to the adults of the tribe, which for a time compelled a halt in the entire work, but at last a school was opened under charge of Mr. Smith. He was an aged man, who, in 1782, had been a teacher in Virginia, and intense love of this work seemed to possess his soul. With the aid of his amiable wife he overcame the obstructions interposed and established the school. The work was thus fairly begun.

In a letter dated September 27, 1823, Mr. Capers says:—

"I am now but just returning from Asbury. I would have liked you to witness my arrival there. As soon as I was seen the hills resounded with, 'Mr. Capers is come! Mr. Capers is come!' and presently I was surrounded with a crowd of eager, affectionate, rejoicing

children. They sing sweetly with us in our family devotions, and behave on all religious occasions with a decorum I never saw equaled among children at home. Indeed, both for their easy subordination and careful attention to our instructions, the quietness of their tempers, their respectful and affectionate behavior toward us, and the progress of many of them in learning, they would excel on comparison with any school I ever knew. One of our boys, within three months from his letters has learned to read in the Testament. It would not surprise you to hear that the hearts of these children gently opened to the truths of religion. On Sabbath I baptized Mr. Martin, (hired to manage our little farm,) and administered the Lord's supper. While in that moral desert we were thus solitarily employed, our children, bathed in tears, bowed at their seats, and sobbing out their prayers, gave a heart-cheering earnest of what shall be."

The opposition to preaching to the adults was unrelenting. It was fomented by infidel and profane white men, if not by the agent himself. The superintendent advised great caution and prudence in every procedure. Smith, burning with zeal, applied to M'Intosh, called also "Little River," for privilege to preach, and received it. The preaching then began, and large numbers of "blacks," and some Indians, attended. At this the opposition became violent, and the preaching had to be almost entirely suspended.

The Conference which met in February, 1823, memorialized the Secretary of War, Hon. J. C. Calhoun, on this subject, and an investigation was instituted by the "Department." The report being made, Mr. Calhoun addressed Colonel Crowell, the agent, in a noble letter dated March 30, 1824, which can be summarized in a

single sentence. The Secretary says: "You will give a decided countenance and support to the Methodist Mission." His letter to Mr. Capers is equally creditable to his heart and head.

Even this, however, did not wholly remove the impediments to success. Progress was slow and difficult. Much instruction was given, and some souls were converted, both of children and adults. The story of these conversions, as given by Mr. Smith, was often most touching. In 1825 seven Indians were reported members of the Church. In 1826 the restrictions upon preaching were removed, and Mr. Smith preached in the Council House. He reported this year thirty-two members, sixteen of whom were Indians. In 1827 there were twenty-six members, eight of whom were Indians. In 1828 there were seventeen Indians among the membership. In 1829 there were seventy-one members, twenty-four of whom were Indians.

In 1825 M'Intosh and some others of the chiefs sold the land of the nation to the United States, and agreed to remove west of the Mississippi. There was, doubtless, corruption in this, and for it M'Intosh lost his life, and the treaty was abrogated. But agitations and removals followed, and opposition to preaching continued. Hinderances innumerable existed, and the mission was at length abandoned. Later treaties were made in 1826, in 1827, and in 1832, by which this tribe parted with all their lands, and were all removed to the Indian Territory, where land was patented to them by the Government.

Who shall say that the seed sown among the Creeks was all lost? In their new home they have abandoned the chase, and now devote themselves to agriculture and stock-raising. They became owners of slaves, to whom

they have been indebted for many Christianizing influences. Their schools, churches, presses, farms, and manufactures, as now existing, all speak to their praise. The tribe is at this moment increasing and prosperous.

The mission to the CHEROKEES, originated by the Tennessee Conference, was far richer in result than that to the Creeks. This people were also in Georgia, though their country extended somewhat into Alabama and North Carolina. They held ten millions of acres of excellent land, and had become partially civilized, and many of them were wealthy. Some five hundred negro slaves were held in the nation. The American Board of Commissioners of Foreign Missions had sustained a prosperous mission among them since 1817.

In the spring of 1822 Rev. Richard Neeley, a preacher on Paint Rock Circuit, accepted an invitation from a Cherokee, named Richard Riley, to preach at the house of the latter. The appointment was sustained by Neeley and the preacher in charge, Rev. Robert Boyd, and during the summer a class of thirty-three was formed, with Riley for leader. Rev. William M'Mahon, Presiding Elder of Huntsville District, held a Quarterly Meeting at this place a few months previous to Conference, when the power of God was manifested in a remarkable manner, several natives being soundly converted.

At the Conference Rev. Andrew J. Crawford was appointed missionary to this place. He arrived on the 7th of December, and, with the approbation of the chiefs in that part of the nation, opened a school on the 30th of December with twelve scholars, which was soon increased to twenty-five. The school was wholesome in its influence, though so modest in its beginning. A little opposition to preaching was at first manifested,

but it was overcome by the help of Riley, and souls were from time to time converted.

In the latter part of the summer a camp-meeting was held, where the mighty power of God was demonstrated in the conversion of thirty-one souls; twenty-five adults and twenty children were baptized on this occasion. When the meeting had closed twenty or thirty natives came within the altar, and begged the ministers to tell them how they could find favor with the Great Spirit and be happy like these others. The meeting, in consequence of this demonstration, was reopened for their benefit. One man of wealth proposed that they should all stay in that heavenly place as long as his means would last.

They at length tore themselves from each other, but the work of God went on in a glorious manner. By the Conference of 1823 there were one hundred and eight full members in the Church, and numbers of children could read the word of God; for all of which the expenditure of the Missionary Society was but two hundred dollars. This work soon embraced two Societies. There was a similar work which began at the house of a man by the name of Coody, some one hundred miles distant. Coody was converted, and became an exhorter, and a missionary was requested from the Conference of 1823.

The Conference was held in November, and three missionaries were sent to the nation; Nicholas D. Scales to Upper Cherokee; Richard Neeley to Lower; and Isaac W. Sullivan to the Middle Station. The work continued to prosper in their hands. They were teachers, preachers, and laborers in general for the good of this people.

It was in the year 1826 that an ingenious half-breed,

named Guess, invented a syllabic alphabet, by which the language of this people could be read and written with facility. Among the converts were some eloquent pleaders for Jesus, very helpful to the missionaries. In 1827 four hundred members were reported, and a most flourishing state of the schools, and four missionaries were on the ground, assisted by a native youth called Turtle Fields. The effect of this wonderful spiritual visitation was visible upon the nation. It had taken great strides in civilization within a very short period. Houses and churches were built and towns sprang up; in fact, the desert began to bloom.

In 1828 there were eight hundred Church members, in seven circuits, on which were seven preachers. Young natives were being educated by benevolent persons and societies in different localities. The nation was far advanced in civilization. It had an organized government and civil code; it had a weekly journal, the "Cherokee Phenix." Its press, its schools, its Churches, all promised a bright future not far distant.

Could any thing short of covetousness conceive of removing this people with such a prospect before them in the interest of their civilization and salvation? Yet such was the recommendation of an agent of the Government after a tour of observation, and he was a clergyman!

At the same time the nation was thrown into great agitation by the State of Georgia extending her laws over the Cherokee nation, and because Congress authorized the President to extinguish the Indian title to their lands with their consent. There was division of sentiment and much excitement in the nation, well calculated to destroy spiritual influences. Notwithstanding, there were in 1830 seventeen missionaries, including interpreters, five circuits, five schools, with about one hun-

dred scholars, and eight hundred and fifty-five members of the Church.

The missionaries sympathized with their distracted people, and were in consequence arrested, maltreated, convicted, and some of them sentenced to long imprisonment. It was not until 1838 that this tribe was induced to exchange their land for a plot west of the Missouri, but they did not remove till three years later, when General Scott, at the head of two thousand men, marched into their territory and compelled them to retire.

To their new home in the Indian country they transplanted their schools, Churches, and other institutions. They are to-day some twenty thousand in number, under wholesome laws and good government, with excellent schools and school-houses, good church edifices, and with prosperous Churches, mostly under care of the American Board.

A mission to the POTAWATAMIES, in the neighborhood of Fort Clark, on the Fox River, Illinois, was attempted in 1823, Rev. Jesse Walker, missionary. To all the usual difficulties was added, in this instance, an implacable hatred of the whites, which extended even to their religion. Patient effort for many years was made to reach them, but the encouragement was so small that in 1830 the work was abandoned.

The CHOCTAW Mission was in some respect the most successful of our early Indian Missions. This tribe occupied territory between the Tombigbee and Mississippi Rivers, and was mostly within the State of Mississippi. They numbered twenty thousand, and had been favored with the labors of the missionaries of the American Board of Commissioners for Foreign Missions for six or seven years, when the Mississippi Conference projected a mission among them under the superintendence of

Rev. William Winans, with Rev. Wiley Ledbetter, missionary. They were, like the Creeks, far advanced in civilization, but our labors among them opened most unpropitiously, and sometimes seemed almost desperate.

At a camp-meeting held mostly for their benefit, in 1828, by Rev. Alexander Talley, the work took a start. Four captains were converted at this meeting, and several private persons. Another camp-meeting was appointed for October, at which still greater benedictions fell upon the people, Colonel Greenwood Lafore, the principal chief of the nation, being among the number converted, and he became a zealous and successful preacher. Six captains were also converted at this meeting. At the end of the year the mission numbered six hundred members, and had two missionaries and two teachers. The work now rapidly grew and spread, so that in 1830 four thousand members were reported, with three missionaries, three interpreters, and four teachers, all but four of the principal men of the nation—the chiefs and captains—being converted, and heathenism and alcohol banished.

Removal to the west of the Mississippi now began to be agitated among the tribe, with all the usual results. Sorrow was universal at leaving the graves of their sires and the lands that were so dear to them; but the pressure was severe, and at a council held in March, 1830, it was voted to sell their lands to the United States.

The Christians, and among them Lafore, the chief of the nation, being most prominent in this concession, a strong pagan party began to plot their destruction. Mushalatubee, once a chief of the "lower towns district," but now deposed, headed the pagans. He sought to displace Lafore, and chose for it the time of distributing the annuity. He surrounded the house to prevent the Christians

getting any thing. Laflore, however, appeared with eight hundred armed men, and the pagan leader was only too glad to surrender and save his life. The removal was effected in due time, the faithful Talley seeing his flock safely settled in their new home.

They continue to be an industrious, frugal people, making constant progress in the arts and sciences. No schools or academies in the Indian Territory are better than theirs. The English language is the most prevalent among them, and they have become, in fact, Americans. All this we may truthfully claim has been done for them by the religion of Christ, and through the labors of missionaries.

The ONEIDAS were a small tribe of Indians located near the Oneida Lake, in the State of New York, who were sadly demoralized because of close association with the whites, and despite some missionary efforts among them on the part of the Protestant Episcopal Church. In this sad state Daniel Adams, a converted Mohawk youth from Canada, in the year 1829 visited them. Under his labors a reformation broke out, that resulted in the conversion of more than a hundred of these depraved people. A school was established of about eighty children. Some of the young converts going among the *Onondagas*, a neighboring tribe, and relating what God had done, a like work of reformation ensued there. A class was formed among the Onondagas, three members of which were chiefs. A house of worship was now erected for the Oneidas, and, it being soon consumed by fire, another was speedily erected by the liberality of friends and through the exertions of the missionary, Rev. "Dan" Barnes.

In 1831 there were reported one hundred and thirty members, and one hundred and fifteen children in schools.

The great body of these Indians removed to Green Bay, Wis., then W. T., where successful missionary work was done among them for many years. A fragment yet remains at the old home in New York State, divided even yet into two parties; pagan and Christian. The latter are easily distinguished by their greater intelligence, neater apparel, and better farms and homes—indeed, by their general superiority. Rev. Welcome Smith is the present missionary, and reports seventy-five members and probationers, and a Sunday-school of one hundred and seventeen scholars.

At the Mission Conference of 1830 the Rev. Thomas Johnson was appointed to the SHAWNEE Mission, and Rev. William Johnson to the KANSAS Mission. Houses were erected at each point, and faithful efforts made by the missionaries. This mission was for many years of special interest to the Church, and, in connection with the Delawares and Wyandots, engaged the labors of Revs. J. H. Dennis, L. B. Dennis, Henry Reeder, and others.

The MOHAWKS were settled upon the Grand River, Upper Canada, with the famous Colonel Brandt at their head, who, though a graduate of Dartmouth College, seems never fully to have embraced Christianity. A daughter of the chief, Mrs. Kerr, was a firm believer in Christianity, and had a deep interest in the nation. Itinerant Methodist preachers riding through the territory had occasionally preached among them. At length in 1807, at a Quarterly Meeting held by Rev. Joseph Sawyer, two were baptized, one of whom was a young Indian who took the elder's name, and the other was Mrs. Jones, wife of the father of Peter Jones; a name of which more is to be said.

In 1822 the Genesee Conference, which then included Upper Canada, feeling the current missionary impulse,

sent Rev. Alvin Torry to preach to these Mohawks. Mr. Torry made a wide circuit, and every-where found a welcome. Superstition reigned, heathenism was arrogant, and hinderances were numerous, yet he had a hearing, and a few souls were converted.

There was in the settlement a young man named Seth Crawford, into whose heart God had put the thoughts of acquiring the tongue and devoting his life to the interests of this people. At one of the meetings he was holding, while Mr. Torry was absent at Conference, two women became seekers of religion. One of these was so powerfully wrought upon that she sank to the earth on her way to the spring for water. Upon rising she came into the house, and, calling her children around her, all, kneeling, prayed. The Holy Ghost came upon them, and one daughter, fifteen years of age, and the mother, were soon converted. On Sabbath, the 27th of July, 1823, while singing and praying, the assembly broke out into sobs and cries. The flame of revival seemed at once to sweep every-where, and crowds flocked to hear, till no house could contain them.

On Mr. Torry's return twenty were admitted to Society. The work spread to neighboring tribes and settlements. A letter from Seth Crawford, dated November 17, tells in glowing words of the continuance of this gracious work, and closes with a passage of deep interest as giving us the first glimpse of one who afterward became eminent as a native preacher. Crawford says: "We are not a little encouraged that one of the Indian youths, a Chippeway, begins to exercise his gifts profitably. Peter, for that is his name, lately opened a meeting by a few words, and then prayed. His words were with trembling, but the blessing of the Lord attended them." Peter Jones was then about twenty-one

years of age. His mother was a Mississangah, and his father an Englishman, the king's surveyor. Peter had spent his first years among the Indians, but later had attended school, and was intelligent, and now became zealous for Christ.

The success of the work becoming noised abroad, the interest and liberality of the Churches increased, and a house for preaching and school purposes was soon erected. One of the chiefs of the Mississangahs was soon converted, and also some of the worst of the whites that infested the settlement. A remnant of the Delawares and Chippeways inhabited the Muncey towns on the Thames, and some of them believed the Gospel. In 1825 the number of believing souls in this mission was one hundred and fifty. Opposition was aroused within the settlement from the usual sources. The traders, the lovers of rum, the superstitious, and the vilest, were all aroused to oppose the Gospel. Christ evidently came not to send peace, but a sword.

The Indians manifested the best fruits of a godly life. At the time of distributing the Government presents, which had usually been the occasion of a drunken frolic, the Christian Indians pitched their tents by themselves, and Peter Jones exhorted them to steadfastness, and they spent much time in prayer for the pagans. When what Peter was doing became known the desire to hear an Indian preach drew crowds of white people. Peter was wont at times, changing his address to English, to plead with the crowd no longer to hasten down to ruin, and many of the white people were convicted and converted. Peter Jones very soon became a power. Educated, speaking English and the native tongues fluently, and having great zeal, he gathered about him natives of like spirit, and their labors became abundant, and



Peter Jacobs.

very successful. In this connection the names of William Beaver and Peter Jacobs must be specially mentioned.

The American Bible Society about this time printed portions of the Gospel in the native tongues, and the Missionary Society printed a selection of hymns.

In all this work Rev. William Case, General Superintendent of Aboriginal Missions for the province, took a most lively interest. He raised money and purchased an island named Sauguin, in the upper part of the Bay of Quinte, on which the Christian Indians might be settled, the better to protect them and furnish them with school privileges. The effect was happy. The whole body of Indians in the neighborhood, and even those about Kingston and Guadanoqua, embraced Christianity. The small island chosen was insufficient, and this Christian settlement extended to "Big Island."

In all parts of the Church the interest in these missions was very great. Dorcas Societies in New York and Philadelphia gave to them their best energies. Two young ladies from New England, Miss Barnes and Miss Hubbard, entered this far-off wilderness, and gave their young lives and rare endowments to redeem the savages. William Case visited the States with Peter Jones, John Sunday, and Peter Jacobs—all native preachers—and their sermons, addresses, and singing intensified the interest of the Churches, and replenished the treasury of the Missionary Society.

In 1828 the Church in Canada amicably separated from the Methodist Episcopal Church, and our connection with these missions ceased. There were at this time nearly two thousand adults and four hundred children under instruction in Upper Canada. This work has continued to prosper under our Wesleyan brethren. Other new Indian Missions had been established. In

1832 we find the Huron and the Sault St. Marie, while the Green Bay Mission to Indians, removed from the Oneida Mission, assumes a place as a distinct and most important mission. Rev. John Clark had a memorable and successful career in this field.

Several missions not here noted were originated among these sons of the forest at different points, and were prosecuted with more or less success, and the old fields had many instances of successful and persevering missionaries. Rev. J. D. Torrey labored long among the Oneidas, and Rev. Isaac F. Collins among the Cherokees. Michigan had a line of worthies in our numerous missions there, of whom we name Revs. J. H. Pietzel, G. Bradley, James Shaw, Wm. H. Brockway, and S. Steele. The Revs. Wm. H. Goode and Henry C. Benson achieved distinction among the Choctaws, and there were many faithful missionaries who maintained the work among the Wyandots. It is sad to behold how little remains to attest the sacrifices and devotion of the men of God who gave themselves to the salvation of these dusky savages.

Upon the division of the Church, in 1846, much the larger portion of our Indian Missions fell to the Church South, which had before the civil war an Indian Mission Conference of two districts, containing twenty-five circuits. The work left to the Methodist Episcopal Church was not half this amount in extent, and it was widely scattered among different Conferences.

7. Indian Agencies.

President Grant, in the year 1869, decided to give the nomination of Indian agents to the various religious denominations, hoping thereby to remove these important interests from the arena of politics, and to secure Christian men as agents, who would feel an interest in civil-

izing and christianizing the tribes assigned to their charge. These agents were to be under the scrutiny of the religious bodies with which they were connected. He hoped thereby, also, to secure an honest distribution of the Government annuities, out of which the Indians were being lamentably defrauded. The following table shows the assignment of agencies made to this Society :—

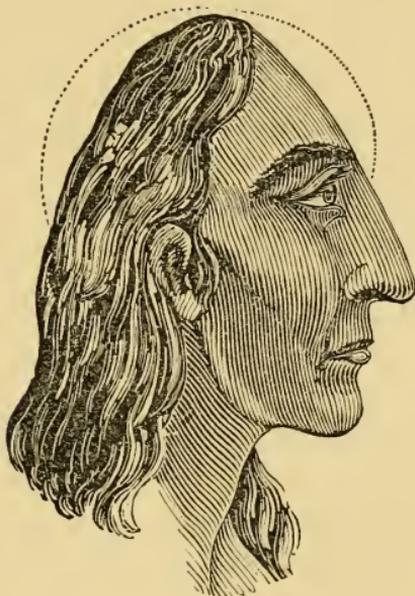
AGENCY.	Acres in Reservation.	Names of Tribes occupying Reservation.	Population.
WASHINGTON TER.			
Neah Bay	247,040	Makat Quinalait, Quillehute, Queet, Hoh.....	1,158
Yakima	800,000	Yakima	3,000
OREGON.			
Warm Springs ...	464,000	Warm Springs, Wasco, Tinino	626
Siletz	864,000	Shasta, Scoton, Sinselaw, Rogue River.....	1,058
Klamath.....	.....	.....	1,120
Alsea	448,000	Alsea, Coosa, Umpqua, etc.	343
CALIFORNIA.			
Hoopa Valley....	38,400	Hounsoltion, Hoopa, Redwood, Miscott, etc.....	725
Round Valley....	31,683	Ukie, Pitt River, Con-Con, Redwood, etc.....	1,112 317
Tule River	64,000	Tule, Manachi, Tejon....	.....
Mission .....	.....	Coahuila, Mission, etc.....	.....
IDAHO.			
Fort Hall	1,382,400	Shoshone, Boise, Bannock.	1,500
Lemhi	46,080	Bannock, Shoshone, Sheepeatu	677
MONTANA.			
Blackfeet.....	20,000,000	Blackfeet, Blood, Piegan... Gros Ventre, River Crow, Assinaboine.....	7,500 7,130 10,625 4,200
Fort Belknap ..			
Milk River.....			
Judith Basin....			
Crow			
MICHIGAN.			
Mackinaw.....	66,332	Chippewas and others....	2,825
Ontonagon ...	.....	.....	.....
L'Anse			
Isabella			

In many of these agencies the results have not justified the humane expectation of the President, but in some it has happily been otherwise. At Yakima, under Rev. J. H. Wilbur as agent, liquor is nearly banished from the Reservation. Houses are being built, a regular circuit has been formed, with five Indian preachers, two of them ordained. During ten years past there has been contributed in the agency as follows: To American Bible Society, \$400; to Missions, \$1,200; to Sunday-School Union, \$120; to Church Extension, \$300; to Tracts, \$75; to support of Bishops, \$50; to support of supernannuated preachers, \$100; total, \$2,245. During the same time more than one hundred thousand bushels of grain have been raised by the Indians, two hundred comfortable houses built, ten thousand acres of land fenced, about two and a half millions feet of lumber sawed, and more than three hundred persons taught to read, write, and work. The Indians have about two thousand head of cattle, besides thirteen thousand horses, and have made two hundred and fifty sets of harness. They have seventy-five wagons, two hundred plows and harrows, with a good supply of farming tools. About five hundred are members of the Church. They have two comfortable church edifices. From among the Indians, boys have been instructed in schools, and as blacksmiths, plow and wagon makers, carpenters, harness makers, shoemakers, and millers, who are capable of doing good work in the different departments, and there are thrifty farmers dotting the agency through the valleys. At Round Valley, California, where Rev. J. L. Burchard was agent, nine hundred of the Indians were converted within two years, and gave evidence of it by clothing and housing themselves as civilized people, and by betaking themselves to industrial pursuits. All this

may be correctly reckoned among the work of the Society, and like results, perhaps less marked, have been visible in other Reservations.

8. The Flatheads and Oregon.

In the year 1832 four Indians of the Flathead tribe, living on the Pacific coast, crossed the Rocky Mountains, and, traversing three thousand miles of intervening wilderness, appeared at St. Louis. They had been sent



by their nation to inquire about the white man's God, and the book that revealed him, of both of which they had heard from a trapper and hunter who had witnessed some of their pagan rites, and told them they were all wrong in their worship, and that far to the east the white man had a book that revealed the true God, and the proper mode of worshipping him. General Clarke, to whom they reported themselves, received them with all

due consideration. They had known him, for he had accompanied Lewis in the famous exploring expedition to the Pacific Ocean, known in history as "Lewis and Clarke's Expedition." Sad to relate, two of these chiefs died in St. Louis, worn out with their long journey, and it is not known whether the other two succeeded in again reaching their people.

The facts we have narrated became known to the President of the Young Men's Missionary Society of New York, who, in March, 1833, published them in the "Christian Advocate and Journal." Dr. Wilbur Fisk read the statement in his study at Middletown, Connecticut, and his tender soul was at once on fire. He promptly penned a call for publication in the "Christian Advocate," with a caption that kept time to his own quick heart-throbs: "Hear! Hear! Who will respond to the call from beyond the Rocky Mountains?" He asked for two men with the spirit of martyrs to throw themselves into the midst of this nation. "Were I young, and healthy, and unincumbered," said the call, "how joyfully would I go!" He declared he knew one that he thought would go, who had no superior, and he asked for a companion to him. To that man he at once wrote. It was Jason Lee, once tutor with him at Wilbraham Academy, and at this time a missionary to Indians in Canada, and residing at Stanstead. "Money shall be forthcoming; I will be bondsman for the Church," was his stirring affirmation.

He addressed the Board on the subject, and on the 20th of March, 1833, the Corresponding Secretary was directed to correspond with the Bishops and with General Clarke on the subject, and with any others he might think proper. A month afterward it was reported to the Board that Bishop Emory had seen Mr. Raub, of

the War Department, at Washington, in relation to the Flathead Indians, and that they had no knowledge of such a tribe. But the impulse was far too strong to be stayed by this, and at the same meeting the Board requested the Bishops to establish an "Aboriginal Mission west of the Rocky Mountains." By this title the mission was known till October, 1835, when it was changed to "Oregon Mission."

Jason Lee responded favorably to the call, appeared at the New England Conference of 1833, was received on probation into that body, ordained by Bishop Hedding, and appointed to this "*Foreign Mission*," practically more distant than India or China is now. In August following Rev. Daniel Lee, nephew of Jason, was also appointed to this field, and the Board engaged Cyrus Shepard and T. S. Edwards, laymen, to accompany them.

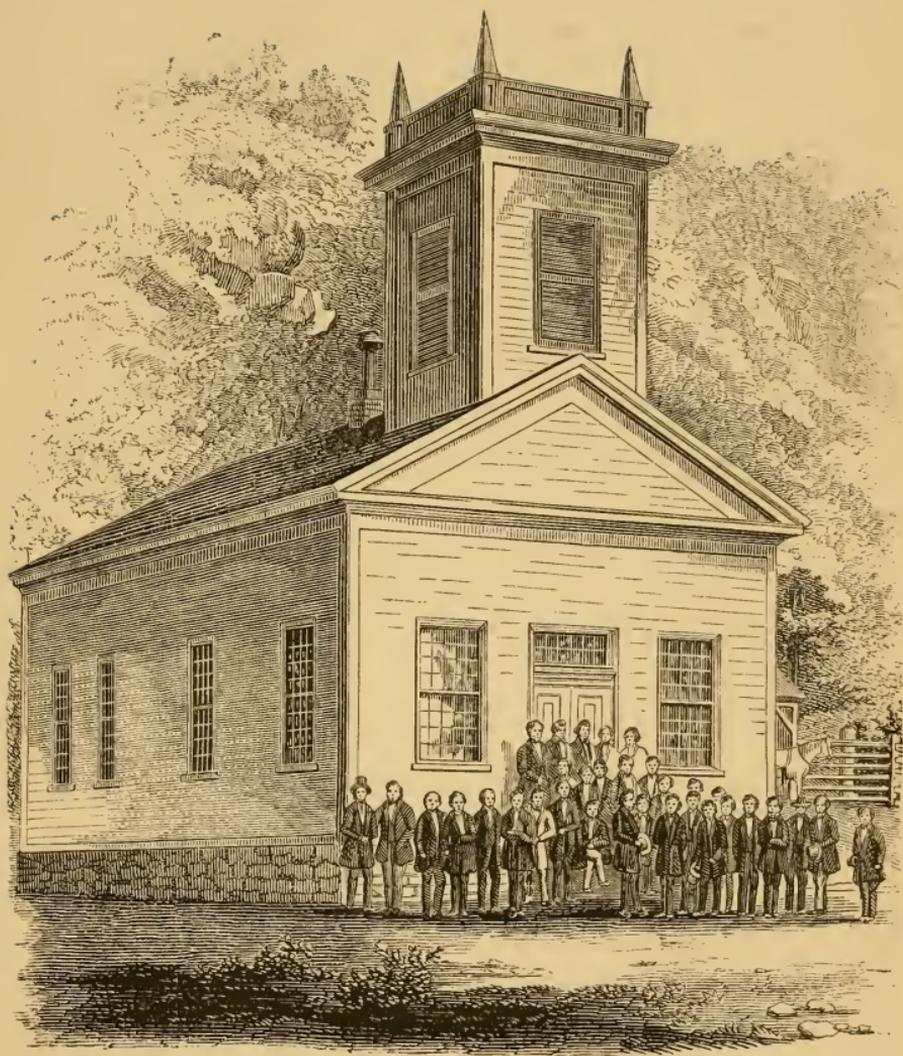
By this time all the land was in a flame; other denominations sharing with ours in the excitement. An inspection of the table of incomes of the Society will show how it affected the treasury. One young gentleman of New York offered two thousand dollars, (all his possessions,) as his glad response to this cry of the heathen.

But there was no overland route to the Columbia. Only an occasional ship passed around Cape Horn, on that fearful voyage of twenty thousand miles. The unknown "Great American Desert," as the maps indicated, filled with unimaginable perils, stood in the way of going across the continent. At length the missionaries were informed that Captain N. J. Wyeth, of Cambridge, Massachusetts, was about to return across the Rocky Mountains, and, being applied to, he consented to their accompanying him. They left New England in March, 1834, P. L. Edwards, another layman, joining the com-

pany at St. Louis. After a most interesting farewell meeting in St. Louis they struck for Fort Independence, on the extreme frontier, where they met Captain Wyeth. On the 25th of April they commenced their long, wearisome, perilous journey. It was the first day of September before they had reached Walla Walla, on the Columbia River. On their route, and before they had crossed the Rocky Mountains, they learned that the tribe of Flatheads was very small; the chief interest in them arising out of the practice of flattening their heads, so that the forehead formed an acute angle with the back of the head. This was accomplished in infancy by the pressure of boards tightly strapped upon the head. The missionaries found other Indians, though not in as great numbers as they had anticipated, and they found a few white adventurers, some of whom had never heard a gospel sermon till they heard one from the Lees.

The first sermon was preached at Vancouver on the 28th of September, by Jason Lee. After some observation and much prayer for direction, they located the mission at the Wallamette Valley. Their goods, which had been shipped around the Cape, in due time arrived. Log-houses were now to be built, and provisions to be obtained. In the spring, ground was to be broken up and cultivated, and, indeed, every thing was to be done, and by their own hands, for no one was in the country to do anything for them. The mission work was not neglected. In the lapse of a short period they had in progress a goodly sized school of Indian children, and some other hopeful mission work. The manufacture of rum, which was being introduced among the Indians, was most earnestly resisted.

The Lees were devout, earnest, laborious missionaries, and their enterprise and industry put a new face on



First Mission-House in Oregon.

things in this young community. The Hudson Bay Company, by no means friendly to missionaries, or, indeed, to settlers from the United States, sought in every way to embarrass the mission. This was done especially by making most exorbitant charges for cattle and other necessaries. Accordingly, Lee entered upon a plan for obtaining cattle from California, which he accomplished with incredible labor. His enterprises were many and various, many of them most wisely conceived and energetically executed.

At the solicitation of the superintendent the mission was reinforced, and in July, 1836, Dr. Elijah White and wife, Alanson Beers and wife, Miss Ann Maria Pitman, Miss Susan Downing, Miss Elvira Johnson, and Mr. William H. Wilson sailed from Boston. Yet another reinforcement to the mission had arrived in September, 1835, in the persons of Rev. Daniel Leslie and wife, with their three children, Rev. H. R. W. Perkins, and Miss Margaret Smith. Soon after their arrival the marriage of Mr. Perkins to Miss Johnson was solemnized. The newly-arrived force was stationed at different points. Daniel Lee and Mr. Perkins were stationed at the Dalles, (called Wascopam,) one of the most important points, near which were the Wasco Indians. In the opinion of the mission "the harvest was plenteous, but the laborers were few." "The Umpquas, Killamooks, Klikitats, Clatsops, Chenooks, Nesqualys, and many other tribes, were still left destitute of missionaries."

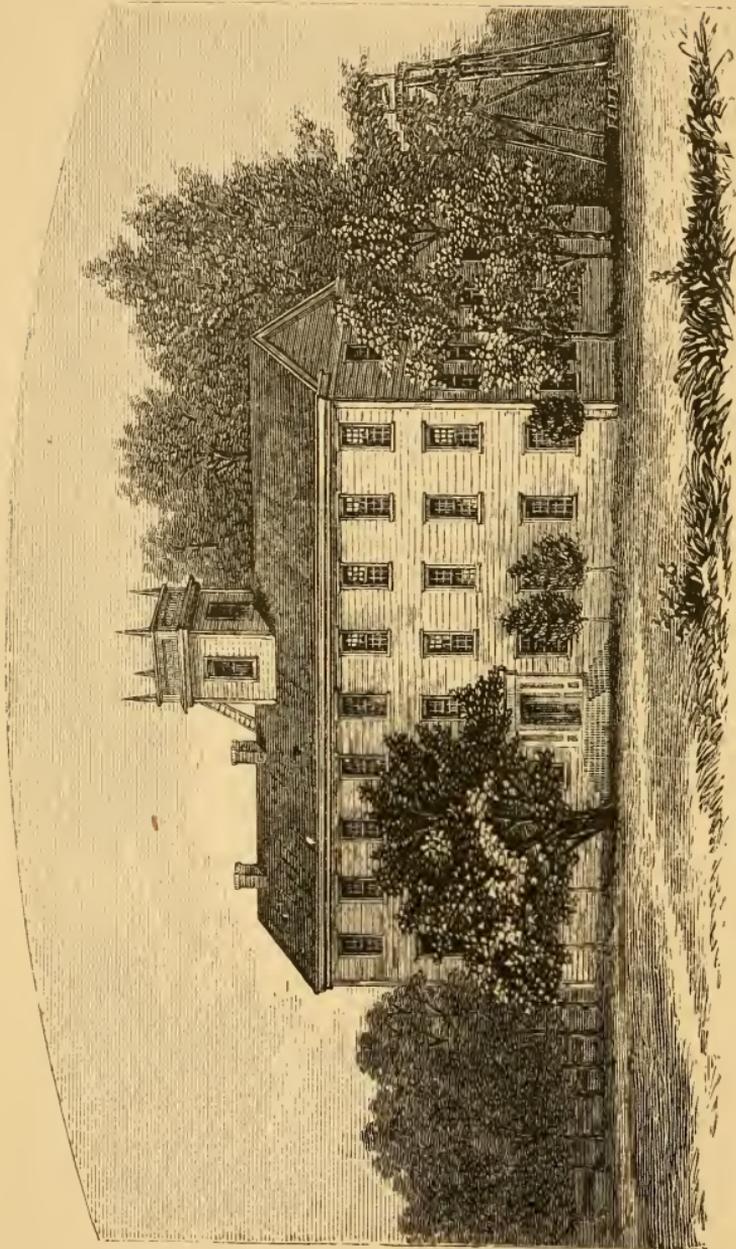
It was decided that Jason Lee should go to the "States" for further reinforcements. He left on the 26th of March, 1838. While on his way a messenger overtook him with the sad tidings of the death of his wife and her new-born babe. Mr. Edwards, of the mission, and William Brook and Thomas Adams, two In-

dian boys, accompanied Lee. Their appearance in the States kindled anew the old flame of interest for missions among the Indians. Enthusiasm arose to such a height that on the 6th of December, 1838, the Board resolved to send to Oregon five additional missionaries, one physician, six mechanics, four farmers, one missionary steward, and four female teachers—thirty-six persons in all. Such a missionary expedition had never before gone out, and its going created intense excitement. J. H. Frost, A. F. Walla, W. W. Kone, G. Hines, L. H. Judson, J. L. Parrish, and J. P. Richmond, of this company, were missionaries of the Methodist Episcopal Church. They sailed on the 9th day of October, 1839, and, rounding the cape, reached the mission June 16, 1840.

For three years the mission was prosecuted with zeal. Land was purchased, houses erected, and the instrumentalities put at the disposal of the superintendent faithfully, and, as it now appears to us, wisely used. The expenditures were, however, very large, and although it now is evident that they were carefully made and accounts accurately kept, yet so unfrequent and unsatisfactory were the reports from the mission that great uneasiness existed in the minds of the Board.

The very extent of the secular affairs of the mission, the largeness of the purchase of lands, and the measure of business to be transacted, gave rise, even among the missionaries, to a suspicion that Mr. Lee was speculating with a purpose to enrich himself; whereas, in a bond executed to the Missionary Society he had made a declaration that all his purchases had been made as superintendent, and that all the property so purchased belonged to the Missionary Society, and was for its sole benefit.

Much dissatisfaction, also, arose at the manner of dis-



Oregon Institute.

posing of the missionary goods deposited at the Willamette. But it appears, after all, that the chief fault of Mr. Lee was a want of sufficient capacity to manage a business so varied and extensive as that of the mission had become. The demand of the hour was for some one to go to the field and examine into the affairs of the mission. At a meeting of the Board, held March 10, 1843, this was specifically requested, and Assistant Secretary Ames was selected as the most suitable person for this difficult task, but affairs connected with the less remote Indian work detained him.

The adjustment of these complicated affairs could not be delayed, and Rev. George Gary, of Black River Conference, was appointed to supersede Mr. Lee in the superintendency of the mission, and to report its condition. He appeared at Willamette Falls on the 1st day of June, 1844. Mr. Lee had already departed for the States. Mr. Gary was clothed with large discretionary powers, but it was understood in a general way that he was to curtail the mission, especially in its secular departments.

After due observation he proceeded to his work. He dismissed all the laymen, sold farms, mills, and other property. Even the school property was to be sold, though by subsequent arrangement it became the "Oregon Institute." Four of the missionaries had returned to the United States, and when all was done, and Mr. Gary had returned to the States, only three preachers remained in Oregon.

This entire case is quite unique in the history of missions. The true heart of the Church responded, as it should have done, to the piteous cry of heathenism in a far-off and unexplored region; but upon going to those who called, no adequate field was found, but another and

a broader one opened, into which they entered and labored with ordinary success for a time, and then in part withdrew, but not before they had unwittingly founded an empire, with a Church within it, and thus made preparations for the coming of tens of thousands, whose tread was soon to be heard descending this beautiful slope.

A recognition of this invaluable service, by our national Government, is found in the decision of the Secretary of the Interior of the United States, by which the Missionary Society was awarded its claim at the Dalles. The Secretary says:—

“From 1834, when the American missionaries first penetrated this remote region, a contest was going on as to which nation should finally possess it, and that probably depended upon the fact which could first settle it with emigrants. The British corporation of the Hudson Bay Company had extended their posts and trading stations through the country, and occupied it with their agents and *employés*. The Jesuit priests, sent by the Bishops of the Canadian Catholic Church, and supported by them, were regarded as encouraging British influence. On the other hand were the missionaries of the American Board and the Methodist Society, who had established their stations among the Indians in various parts of the country, and who attracted thither the tide of American emigration that turned the scale in favor of our Government, resulting in the establishment of the ‘Territorial Government of Oregon,’ wholly American in interest, which continued to exercise all the functions of Government over the territory and its six or eight thousand inhabitants, until the erection of the Territory of Oregon by Congress by the act of August, 1848.”

When Mr. Gary returned, in 1848, Rev. William

Roberts was appointed superintendent, with Rev. J. H. Wilbur assistant, and under their administration the mission moved forward prosperously, and as the country filled up the Church became strong, and the benefits of our early movement became apparent. Some of its incidental results, for which, no doubt, in part it was a providential preparation, are yet to be noticed.

At the General Conference of 1848, Matthew Simpson and John A. Collins presented memorials asking that the work on the Pacific coast be brought within Conference boundaries. The work in Oregon, California, and New Mexico was accordingly ordered to be organized into a Mission Conference under authority of the Bishops, who were also authorized to appoint a superintendent and specify his duties. They were further advised to visit the field as soon as possible. This Conference convened for the first time in Salem, Oregon, on Wednesday, September 3, 1850, William Roberts, superintendent, presiding. It adopted the name of Oregon and California Conference. Four hundred and sixty-nine members and probationers were reported in Oregon, and seven hundred and thirty-eight in California. There were seventeen local preachers in the former, and twenty-one in the latter. Fourteen preachers received appointments in Oregon. The General Conference of 1852 authorized the work to be divided into two Conferences, and at the subsequent Conference the appointments were made with reference to this, and the first Oregon Conference was held at Salem, March 17, 1853, Bishop Ames presiding, and F. S. Hoyt being secretary. There were seven hundred and six members, two hundred and fifteen probationers, and thirty-five local preachers reported, making nine hundred and fifty-six in all. The appointments were as follows:—

WILLAMETTE DISTRICT.—*Thomas H. Pearne, P. E.* Salem, *William Roberts, John Flinn*; Portland and Portland Academy, *C. S. Kingsley, H. K. Hines*; Oregon City and Milwaukie, *P. G. Buchanan*; Chehalem and Tualatin, *J. W. Miller*; Yam Hill, *Nehemiah Doane*; Mary's River, *L. T. Woodward, C. O. Hosford*; Calipooia, *A. F. Waller, Isaac Dillon*; M'Kenzie's Fork Mission, *Enoch Garrison*; Spencer's Butte Mission, *Thomas F. Royal*; Columbia River, *George M. Berry*; Vancouver, Cascades, and Dalles Mission, *Gustavus Hines*; Oregon Institute, *F. S. Hoyt*, Teacher—member of Salem Quarterly Conference; *J. L. Parrish*, missionary to the Indians—member of Salem Quarterly Conference.

SOUTHERN OREGON.—Umpqua Mission, *J. H. Wilbur, J. O. Rayner*; Rogue River Mission, *J. S. Smith*, one to be supplied. *J. H. Wilbur* is Superintendent of the work in Southern Oregon.

NORTHERN OREGON.—Puget Sound Mission, *Benjamin Close, William B. Morse*. *Benjamin Close* is Superintendent of the work in Northern Oregon.

9. California.

In the month of February, 1848, gold was discovered on the land of Colonel Sutter, in Coloma County, California. The news spread rapidly, and on opening their eyes men saw that the country was full of it. There it had lain for ages, sparkling in the sunlight among the sands of the river, and variegating the quartz of the mountains with its yellow veins, but the eyes of the idolatrous were holden that they should not see it, till such time as it could be used for God's great glory; and then, as if by magic, it sprang into view.

Men rushed in thousands to the El Dorado—this Ophir—to fetch up nuggets on the hill-sides, and to

wash the precious metal from the sands. They came from Mexico, from South America, from the States, from China, in fact from every-where. These hordes of men, freed from the restraints of home and public sentiment, and many from the influences of the Gospel, became festering masses of corruption. Gambling became a universal passion, and robbery and murder and almost every abominable thing became too frequent to startle any one. A new State was springing into being with marvelous rapidity, desperately needing a force to counteract its reigning vices.

God had been in advance of the multitude, and the laborious pioneers of whom Mr. Roberts was the commander were on the coast, ready to go down and give the seekers of gold that which was beyond all price. On their way to Oregon, in 1847, as already recited, some of those ministers had halted at San Francisco, and several sermons were preached by Rev. J. H. Wilbur and Rev. William Roberts. A class was formed and a school established. In the absence of pastoral care these were soon scattered, but were again collected in 1849 by Messrs. Anthony and Hosford.

In June, 1849, Superintendent Roberts, by direction of Bishop Waugh, visited almost all parts of California, and put the class at San Francisco in charge of Asa White. All things were preparing for the establishment of a distinct work on this part of the coast, and it soon began.

At a meeting held on the 21st of June, 1848, the Board recommended the Bishops to appoint two missionaries to California. In the fall the Bishop having charge of foreign missions replied that he would do so with as little delay as possible, and he did appoint Rev. Isaac Owen, of the Indiana Conference, and Rev. William Taylor,

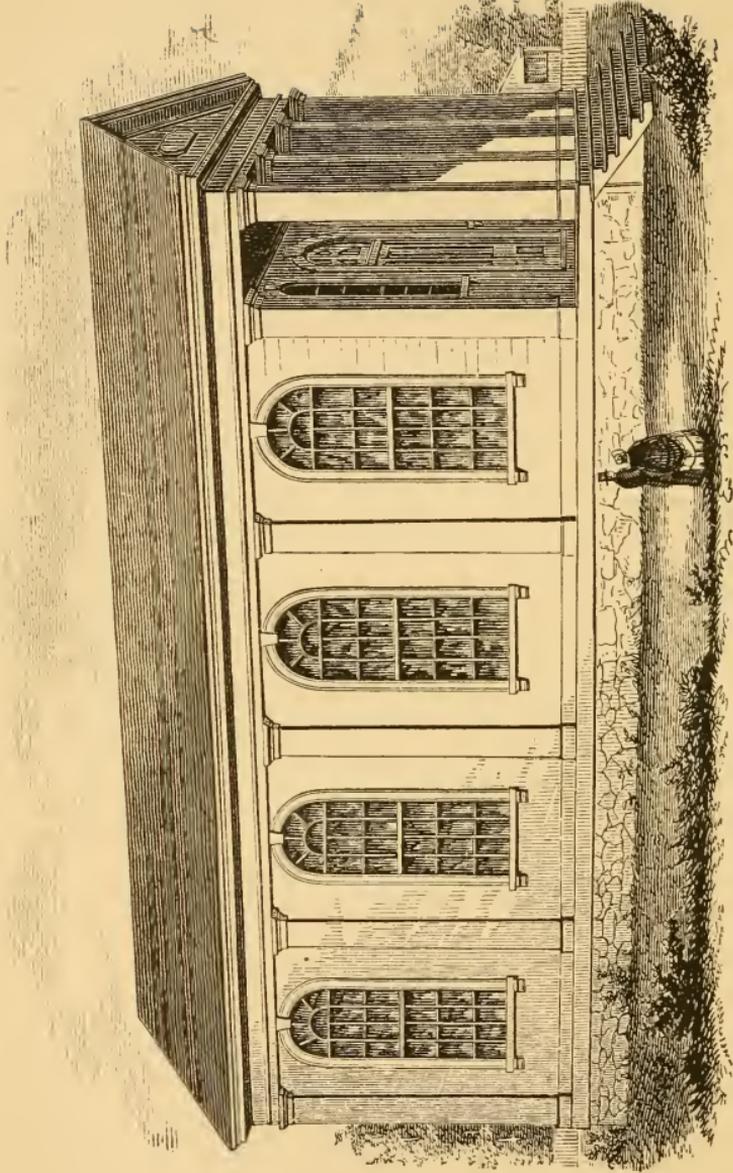
of the Baltimore Conference. Mr. Owen, being in the West, took the overland route, and Mr. Taylor went by sea. Mr. Owen was charged with the superintendency of this new work.

The Gospel was now fairly let loose among the gambling and drinking saloons of California, and was ringing in clear notes up the mountain sides and along the streams of this golden but sinful land. Backsliders were reclaimed, sinners awakened, and Christians were rallied to the standard of Christ.

Mr. Roberts, before he left Oregon, had bought materials for a church twenty-four by forty feet, and had it framed on the banks of the Willamette, and shipped. It arrived before Mr. Roberts left California on his return to Oregon, and it awaited the coming of Messrs. Owen and Taylor.

Thriving Societies soon sprang up at Sacramento, San Jose, Stockton, and Santa Cruz, and the Gospel was carried into many a mining camp. Missionaries were multiplied as the immigration increased. In the year ending with May, 1852, the Bishops sent eighteen men to this field, thirteen of them with families. Some of these yet remain in the field, and some of them have risen to eminence in other portions of the Church. Thus the Church and Conference in California have come to exist, as we see them now, in their full strength, the children of the Missionary Society.

The California Conference was organized by Bishop Ames in the Powell-street Church, San Francisco, February 3, 1853, at which time there were reported one thousand two hundred and seventy-four members, and one hundred and fourteen probationers, being double the number the Churches reported the preceding year. Eighteen hundred dollars was reported as



First M. E. Church in Honolulu.

raised for the missionary treasury. The same territory is now covered by three Conferences. Of the work among the Chinese on the Pacific coast we speak in another place.

10. Sandwich Islands.

In the year 1855 some members of our Church having settled in Honolulu, the capital of the Sandwich Islands, for purposes of traffic, petitioned to be recognized as a Church. Sandwich Islands was accordingly placed by the General Committee on the list of foreign missions. At the session of the California Conference of 1856 Rev. W. S. Turner was appointed to the work. A neat church was subsequently erected, the land being donated by Mr. J. T. Waterhouse, who also contributed liberally toward the building.

This work has been of the most fluctuating character, but some gracious revivals have occurred, and the California Conference does not yet relinquish its hold upon these islands.

11. Other Territorial Missions.

A mission in IDAHO was projected in 1865, and Rev. William Roberts, of Oregon Conference, was appointed to the field by Bishop Kingsley. He thus became the pioneer in a second wide and important mission field. The work is still in its infancy, for the country is yet new, and distant from us for want of railroads. At Boise City and other places important Churches have been firmly established, and as the population increases they will, doubtless, be strengthened and multiplied. This work is now within the Columbia River Conference.

In 1864 Bishop Clark appointed Rev. A. M. Hough and Rev. E. T. M'Laughlin missionaries to Montana.

It was late in the autumn of that year when they reached the field, but they proceeded vigorously to work among the miners. A church was dedicated at Virginia City the following November, the only one then in the territory. Congregations and church edifices sprang up in time at Helena, Bozeman, and other points. The remoteness and inaccessibility of this mountain land has retarded its settlement, and delayed the enlargement of the Church there; but it is a land rich in mineral resources, and unrivaled among northern lands as a grazing country, and it must some day be of vast importance as a part of the heritage of Christ.

On the 8th of May, 1870, Rev. G. M. Pierce arrived at SALT LAKE CITY, and formally opened the mission work for Utah. Rev. N. Reasoner was on the ground, agent of the American Bible Society for the Territory, and with Rev. W. C. Damon, Rev. A. M. Donnelly, Rev. E. Smith, and Rev. C. C. Nichols, constituted the advance of the host of God on this territory of corruption. A weird interest lingers around the early labors of our missionaries amid the abominations of polygamy; to unfold their history would require a volume. Congregations and Churches have arisen at Salt Lake City, Provo, Ogden, Corinne, Evanston, and other points.

The General Conference of 1872 authorized Utah, Montana, and Idaho Territories to be organized into the Rocky Mountain Conference, but in 1876 Idaho fell into East Oregon, and Montana and Utah had each a Conference. In this form the work now stands.

Schools are at present the greatest need of Utah, and, indeed, of all these territories. Mormonism has not in all its domain any thing worthy to be called a school. The "University of Deseret" is a primary school taught, in a dilapidated building, by a lady.

12. Conclusion.

Thus we conclude a most limited view of this vast field of missionary endeavor, so long cultivated by the Methodist Episcopal Church. With an almost lavish hand the Missionary Society has provided for giving the word of life to the perishing of our own land. Our tables in the Appendix show that \$7,337,516 90 have been expended in this field, as against \$4,883,404 95 expended for missions in foreign lands. Nor has the Church been disappointed as to results, for they have corresponded with the expenditures. When so many streams pour their tribute into the great river of our Church life, it may be difficult to distinguish from the rest the proportion contributed by any one so as to declare it. No one, however, acquainted with the facts, will for a moment challenge the right to the first place of that institution, which, with its helping hand, was always first on the frontier and farthest into the wilderness.

In the year 1830, when Bishop Ames was received into the traveling ministry, the best piece of property, as he relates, owned by the Methodist Episcopal Church in Indiana, or to the west of it, was in the city of Indianapolis, and this was sold during that year, with a view to getting a better location, for the sum of \$800, conceded to be a good price for it. Let any one now sum up the property of the Church west of Ohio, and it will indicate the progress that has been made since that time. Scarcely a foot of this advance has been accomplished without the presence and aid of the Missionary Society.

The country is not yet fully settled, but vast territories are still inviting immigration. Millions more are to people the slopes of the Rocky Mountains, and our

frontier every-where. For half a century to come the home field must furnish our most important mission work. Here duty is whetted by interest; for the nation is vitally concerned in the character of new States that are fast rising to be a part of our great Republic. The lovers of domestic missions may cast their largest gifts into the treasury without the shadow of an apprehension that they will exceed the demand.

PART III.

MISSIONS TO AFRICA.

Ethiopia shall soon stretch out her hands unto God.—Psa. lxxviii, 31.

Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine.—Isa. xlv, 14.

1. Origin of Liberia.

A COMPREHENSIVE view of the rise and progress of the Liberia Mission would necessarily include much of the history of American slavery and of the slave-trade on the western coast of Africa. The colony itself was in part born of that missionary spirit which, like a rising tide, came in upon the Churches during the first quarter of the present century. Some contemplated it as a Christian nucleus on the border of a vast continent of corruption, from which the Gospel might spread into the interior. Others desired it as a wall against the slave-trade, which then surged upon every part of the coast. The interest felt by many in establishing a colony on the west coast of Africa arose, doubtless, chiefly from apprehensions of danger to our own country from the rapidly multiplying millions of slaves and freedmen among us. Each of these had its advocates in various parts of the country, and the American Colonization Society was the resultant of these various moral forces. It was organized in the city of Washington in December, 1816.

Individual efforts at African colonization had previously been made. One of the most remarkable was in

the year immediately preceding this organization. It was conducted by Paul Cuffee, who was born in New Bedford, Massachusetts, of an African father and Indian mother. He had risen from abject poverty to wealth and respectability, and was largely engaged in navigation. He believed that only in Africa could his people find civil and religious liberty. At a cost to himself of four thousand dollars, and in his own vessel, he took out from Boston a colony of thirty-eight persons, which landed at Sierra Leone, and might have resulted in something permanent and valuable but for the death of Cuffee in the following year, and the exclusion of American vessels from British colonies.

The first important movement of the Colonization Society was to send out, on borrowed money, Samuel J. Mills and Ebenezer Burgess, to select a suitable site for a colony. They sailed November 16, 1817, and arrived the 22d of the following March. They passed down the coast some one hundred and twenty miles, to the island Sherbro, at the mouth of a river of the same name. Here they found a small but prosperous colony under direction of John Kizzel, who had built a church on the island, and was preaching to the people. Kizzel had been carried from Africa when a child, and sold as a slave in South Carolina, but had joined the British during the revolutionary war, and at its close had sailed from Nova Scotia with a company of colored persons to reside in Africa.

Mills and Burgess were so deceived by Kizzel and his people as to report, on their return, that at this point a suitable place could be found for the projected colony. It was an island about ten leagues in length, consisting wholly of alluvial ground, and, like the whole adjacent coast, rising but a few feet above the level of the sea.

It was often extensively inundated, and was, in reality, most unfit for a settlement.

Mr. Monroe, President of the United States, in March, 1819, approved an act of Congress by which all Africans recaptured from slavers should be restored to the coast of Africa, and committed to the care of agents of the Government of the United States. It was at once naturally suggested that the depot of the United States for this purpose should be also the location of the colony of the American Colonization Society. Rev. Samuel Bacon and John P. Bankson were appointed by President Monroe, on the part of the Government, and Dr. Samuel A. Crozer by the Colonization Society as agent.

Under the direction of the Colonization Society, on February 6, 1820, the "Elizabeth" sailed from New York with such emigrants as were accepted, and, guided by the report of Mills and Burgess, landed at Campelar, on the east side of Sherbro, the site chosen for the colony.

Ten days after their departure from New York Rev. Daniel Coker, one of the emigrants, formed on shipboard a Society according to the Discipline of the Methodist Episcopal Church, and this Church and its pastor were landed with the expedition at Sherbro. This godly man, during the disasters that befell the ill-fated company, was most faithful in his devotion, and acted by turns in the capacity of pastor, physician, nurse and governor. Years afterward Mr. Ashmun speaks of him as the same true and excellent man. He is worthy to be known as the father of our Church in Liberia.

The utter unfitness of Sherbro for the purpose of settlement became apparent in a very few days, in the general prostration by fever, and the speedy death of numbers, embracing two of the agents. One calamity

followed another, till the colony was broken up, and the fragment which remained alive returned disheartened to Sierra Leone.

Early in 1821 this remnant was reinforced under new agents, but remained at Sierra Leone till a proper location could be selected for settlement. In November, 1821, Dr. Eli Ayres was instructed to visit the survivors of the disastrous expedition, and proceed down the coast in search of a place to make a new attempt. Captain Stockton, in command of the United States schooner "Alligator," was ordered to the coast to cooperate with him.

These gentlemen proceeded down the coast about two hundred and fifty miles, till they came to a high point of land called Cape Montserrado, which seemed to them admirably adapted to their purpose. With great address and firmness they secured the purchase of a valuable tract, including the cape, consisting of thirty-six miles along the sea-shore, with an average breadth of two miles. They paid for it in goods of about three hundred dollars in value.

This effected, Dr. Ayres sought to remove the emigrants to the chosen spot, but encountered hostility from the natives, who had repented of their bargain. After various negotiations, and some collisions with arms, and especially through the intervention of King Boatswain, who was a kind of dictator among these savages, the agents obtained possession of the land purchased. On the 28th of April, with great enthusiasm, the emigrants passed over and occupied the cape. So began the home of the freedmen on the African coast.

It is not within the scope of our purpose to speak of the arrival or the achievements of Mr. Ashmun, who entered the colony the following August, nor of the

wise manner in which he organized and defended the colony, nor of any of the remarkable events of his administration. Suffice it to say, he became the instrument under God of giving form and permanence to Liberian institutions; he established a civil polity; purchased additional land; and, in fact, founded Monrovia. Others entered into his labors, and we now have, as the result, the Republic of Liberia.

The Methodist Church, organized under Daniel Coker in mid-ocean, landed at Campelar, and, driven by calamities back to Sierra Leone, had now at last found a resting-place. Rude houses of worship were hastily thrown up, and the work of God went on for many years under the ministrations of colonists, guided by the help afforded by pious agents.

Lot Carey arrived in the colony from Richmond, Va., in March, 1821, and began a mission among the Veys. No doubt the influence of this mission over one of its pupils afterward led to the invention of their syllabic alphabet, the discovery of which has excited so much interest. Many besides Carey deserve to be held in everlasting remembrance for their fidelity and devotion at this early and perilous period in the life of the Liberia Church.

2. The First Missionary.

To the Baptists must be given the honor of sending to Liberia the first white missionary, Rev. Calvin Holton. He went out in 1826, but was soon in his grave. Within four years from this time the Methodist Episcopal Church of the United States was moved to follow the example of the Baptists. Before Holton went out they resolved to send a man to this work, but had been delayed for lack of funds, and because they had not been

able to find a satisfactory missionary. At a meeting of the Board, held on the 17th of March, 1824, the opinion was expressed by resolution that "this Society ought as soon as practicable to send a missionary to that colony," and the Bishops were invited to select a suitable person for the purpose. The General Conference which met in May, 1824, adopted a report presented by Rev. Joshua Soule, in which it was

"Resolved, by the delegates of the Annual Conferences in General Conference assembled, That it is expedient, whenever the funds of the Missionary Society will justify the measure, for the Episcopacy to select and send a missionary or missionaries to the colony in Africa now established under the auspices of the American Colonization Society."

On the 19th of January, 1825, the Board resolved that the Bishops be informed that "the state of the funds of the Missionary Society is such as to justify the sending a missionary" to Liberia, and they were requested to proceed and make the appointment. On October 19, of the same year, the Board again prompted the Bishops to this work.

A letter from Gabriel P. Disosway, dated Petersburg, Va., October 21, 1827, communicates the fact that John S. Raymond was ready to offer for this dangerous field, but all we know of him is that he was not sent. The Board and the Young Men's Missionary Society seemed to be in earnest to enter the field, but the Bishops were evidently estopped by the want of a suitable person to undertake the work, if not by other considerations.

At this time the infant Missionary Society of the Methodist Episcopal Church had not appropriated a single dollar to fields outside the United States and Canada. Indeed, the annual contributions of the Church

for missions had not yet reached the sum of seven thousand dollars. The conviction that we had a duty to perform to the nations abroad had not largely penetrated the Church, though it had fully entered the hearts of many of the wisest and best of its members.

In December, 1830, a young man was wandering over the South, burning with desire to preach the Gospel, but broken-hearted in his widowhood, and crippled by feeble health, that sometimes almost led him to despair of ever being able to accomplish any thing important. He was a member of the Virginia Conference, and had been stationed at Raleigh, but could endure the toils of a pastorate only three months. When rest and travel had somewhat recovered him he was deliberating whether to try and edit one of two papers offered him, to become a colonization agent, or to go to South America as a missionary. He had "four anchors out," as he said, or, at another time, "all his irons in the fire." In his journeyings he at length came to Norfolk, Virginia, the seat of the Virginia Conference for 1831. Bishop Hedding was presiding, and to him this youth proposed himself as missionary to South America. In response the Bishop, who had been long and anxiously seeking a missionary for Africa, proposed that he should go to Liberia. The youth promptly responded, "If the Lord will, I think I will go." This youth was Melville Beveridge Cox. We find him for weeks afterward traveling with Bishops M'Kendree and Hedding, "Liberia," as he says, "swallowing up all my thoughts." By the 1st of May, 1832, the Bishops and he were at Philadelphia, the seat of the General Conference, the bishops, doubtless, conferring together upon the subject. The result was his appointment to Liberia.

The way to this conclusion was more clearly opened

by the appearance at Philadelphia of the Young Men's Missionary Society in the persons of Gabriel P. Disosway, its president, and Louis King, its treasurer, guaranteeing that this energetic auxiliary would furnish the money to support the Liberia Mission.

On May 7 Cox announces the fact of his appointment, and hails it with exceeding joy. He writes: "I thirst to be on my way. I pray that God may fit my soul and body for the duties before me; that God may go with me there. I have no lingering fear. A grave in Africa shall be sweet to me, if he sustain me." Indeed, his mind seemed to have conceived the thought that if he could but die for Africa he should have achieved something for its millions. He said at this time to Mr. Alexander Cummings, afterward Governor of Colorado: "I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken till Africa be redeemed."

During his last visit to Middletown, Connecticut, he said to one of the students of the Wesleyan University:

"If I die in Africa you must come over and write my epitaph."

"I will," replied the youth, "but what shall I write?"

"Write," said Cox, "LET A THOUSAND FALL BEFORE AFRICA BE GIVEN UP."

His first great sorrow as a missionary was in the disappointment he felt in not having a companion, as he had confidently expected to have. Then followed the agony of parting from friends, Church, and native land, and, not least, from the grave of his sainted wife and infant child. He confesses a "little sadness" at this hour, but faith and hope never forsook him.

On the 6th day of November, 1832, the "Jupiter" set sail from the port of Norfolk, bearing this messenger of the Church, who was followed by the prayers and mingled hopes and fears of all lovers of the world's Redeemer. The voyage proved unusually stormy and tedious, and he suffered much from sea-sickness. His mission absorbed all his thoughts. On the 10th he wrote in his journal: "Liberia has seemed sweeter in my contemplation than ever." On the 24th he writes, "My mind is planning for the good of my mission: a mission house, a school, and a farm connected with it, and, finally, an academy, rise up in perspective before me. Hope stops not here. Young converts, churches, circuits, stations, and Conferences, I trust, will yet be seen in Liberia."

The day before Christmas land was espied, and on the 27th they put into St. Jago. On the first day of the new year they set sail again, and came in sight of the African coast on the 8th. He now began to study the Mandingo language. Skirting the coast, and putting in at different points where he made observations and sought information, they at last moored off Sierra Leone on the 29th. Here Mr. Ritchie, the Wesleyan missionary, received him kindly to his home, and proved very useful to him. Once more under way, he became almost as impatient to see Liberia as were the Crusaders to catch the first glimpse of Jerusalem. At last he is able to write: "Half-past three:—*I have seen Liberia, and live. It rises up as yet like a cloud of heaven.*" On Thursday, the 7th of March, they anchored off the town of Monrovia, and at about eight o'clock the next morning he went ashore, and was warmly welcomed by Acting-Governor Williams and Rev. J. B. Pinney, whose temporary guest he became. On Sunday he went to

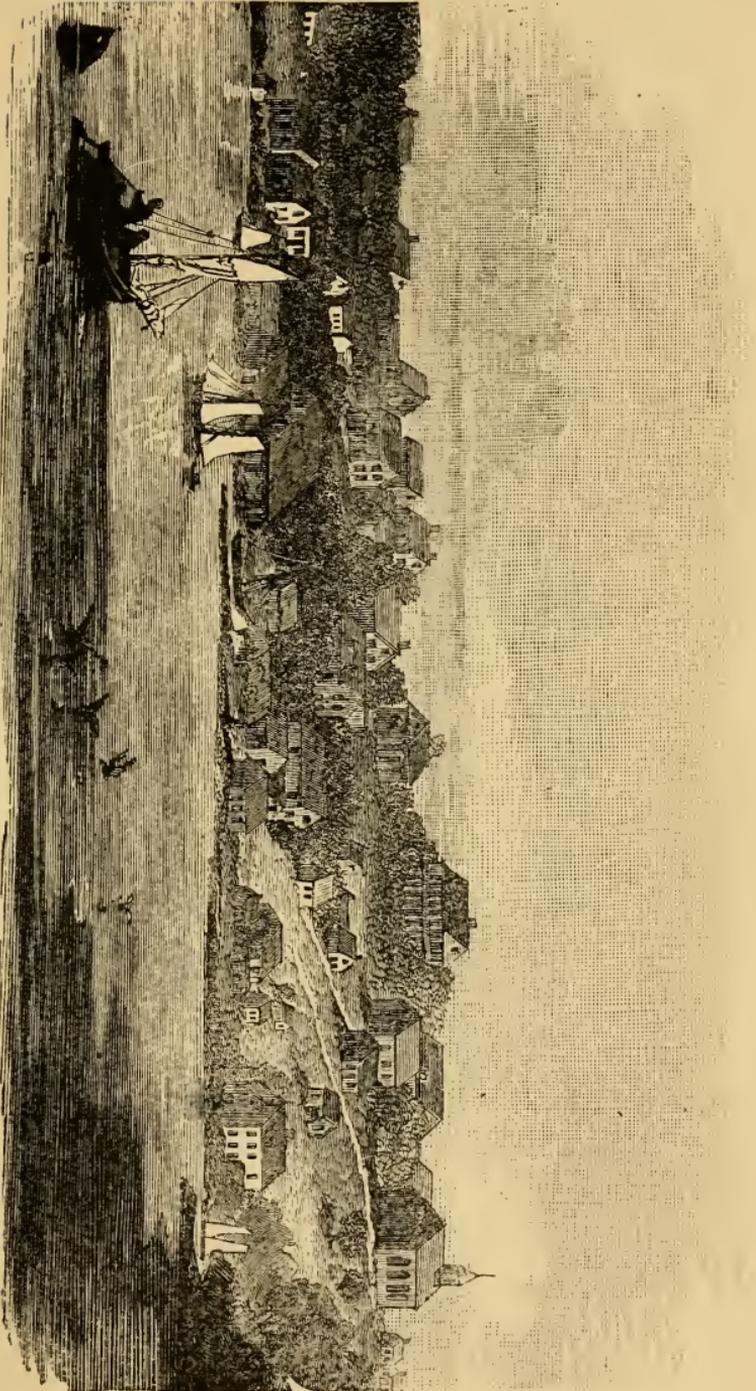
church, and heard the Gospel with overwhelming emotions. It is needless to say he lost no time, but at once plunged into his work.

Before a month had passed he had on his own responsibility purchased a mission house for five hundred dollars, resolving to make a draft upon the Young Men's Society for this sum, believing they could make it the occasion of a special meeting, at which a collection could be raised sufficient to meet the draft. This property belonged to the Moravians, who had made most heroic endeavors to establish missions in Africa at sixteen different points. The property had been left by Mr. Ashmun to the Basle Missionary Society of Switzerland, and was worth many times the amount paid for it. In it Mr. Cox at once established himself, without bedstead or cooking utensils, and with most limited larder.

The existing congregations felt the inspiration of his presence. He visited the Sunday-schools, set in motion the first camp-meeting at Caldwell, had many special appointments, and was unremitting in his private labors.

Under date of April 8, 1833, one month after his arrival, he addressed the Board as follows:—

“Sure I am, could they see our colony as it is—could they have but one bird's-eye view of the magnitude of our mission, as seen from Cape Montserrado, in Africa, and the millions that are perishing for the lack of knowledge in its vast wilderness—they might take up as many thousand dollars in New York alone as you now do hundreds. There is not in the wide world such a field for missionary enterprise. There is not in the wide world a field that promises the sincere efforts of a Christian community a richer harvest. There is not in the wide world a spot to which Americans owe so much to human beings as to this same degraded Africa. She has toiled for our



Monrovia

comfort; she has borne a galling yoke for our ease and indulgence; she has driven our plows, has tilled our soil, and gathered our harvests, while our children have lived in ease, and been educated with the fruits thereof. Shall we make her no returns? If she has given to us 'carnal things,' can we do less than return her intellectual and spiritual things? God help us to do it, nor to think we have done enough till Africa is redeemed.

"WHAT I WANT TO DO. I want to establish a mission at Grand Bassa, a very promising settlement, about seventy miles to the eastward of Monrovia. Our Church has children already there, who have emigrated from America. *They* need our care—our instruction. Religion in our colored friends from home has not been sufficiently fortified with principle to withstand the temptations and to meet the difficulties which will necessarily occur in a land of pagan idolatry and heathen superstition. I have thought, too, that *through them*, perhaps, the Gospel might be the more readily communicated to the natives around them. Added to this, the place is very easy of access, is better suited to the interests of agriculture than perhaps any settlement yet made in the colony, and the natives are said to have a strong desire to learn, and to be possessed of much more than ordinary innocency and docility of character.

"I have already engaged a person to build a small house, and a cane or log-church, near the center of the settlement, the whole of which will cost, perhaps, one hundred and fifty or two hundred dollars, over thirty of which I have already advanced. The governor has kindly offered an acre of land to build them on, which of itself, in the course of a few years, will cover the expense.

"A mission of still greater importance I propose to establish at or near Grand Cape Mount, about fifty

miles to the westward. As you will perceive, we intend to line the coast. And I do pray that it may be with such a moral power as shall effectually put a stop to the accursed practice of slave stealing, which, I regret to say, is still carried on between this and Sierra Leone, and between that and the Gambia. As yet no colonists have settled there, but the king is exceedingly anxious for a missionary who will teach his children 'Book,' and the natives are represented as far more intelligent than at any place under the protection of the colony. The spot, from appearance as I passed it, and from representation, I should think healthier than this; and, as a mission for the instruction of natives, offers, in my view, greater advantages than any place south of Sierra Leone."

He held two Conferences, at which most important questions were discussed, and the Methodist Churches were finally brought into organic connection with the Methodist Episcopal Church, and conformity to its Discipline. This was a very delicate task, and cost him much anxiety. Many unordained preachers insisted upon the right, in their circumstances, to administer the ordinances, a right which Mr. Cox could not yield.

All was progressing most hopefully till the 12th of April, when the African fever prostrated him. In his solitary home, the governor, doctor, and housekeeper all sick, he was favored with no regular nurse, and sadly wore away hours and days of untold suffering. Now convalescing, and now having "a fall back," his case was not absolutely discouraging till the 27th of May, when he was utterly prostrated with a new and violent attack. Another weary month rolled away, and on June 26, he made his last record in his journal. He had executed his will on the 24th, and was evidently addressing him-

self to the end so near at hand. A typhoid condition supervened, from which he aroused but little, until three o'clock on Sunday morning, July 21, when he passed away, crying, "Come, come, come, Lord Jesus, come quickly!"

3. First Reinforcement.

Mr. Cox's greatest dying grief was, that no one had been sent to the relief of poor benighted Africa. Two had, indeed, been appointed before the Board had even heard of the arrival in Liberia of Mr. Cox, but he had gone to his reward before he knew of their appointment. These "assistants" to the now sainted Cox were Rev. Rufus Spaulding and Rev. Samuel Osgood Wright, who, with their wives, and Miss Sophronia Farrington, accepted this perilous undertaking. Miss Farrington thus gained the honor of being the first young lady sent by this Society to a foreign field.

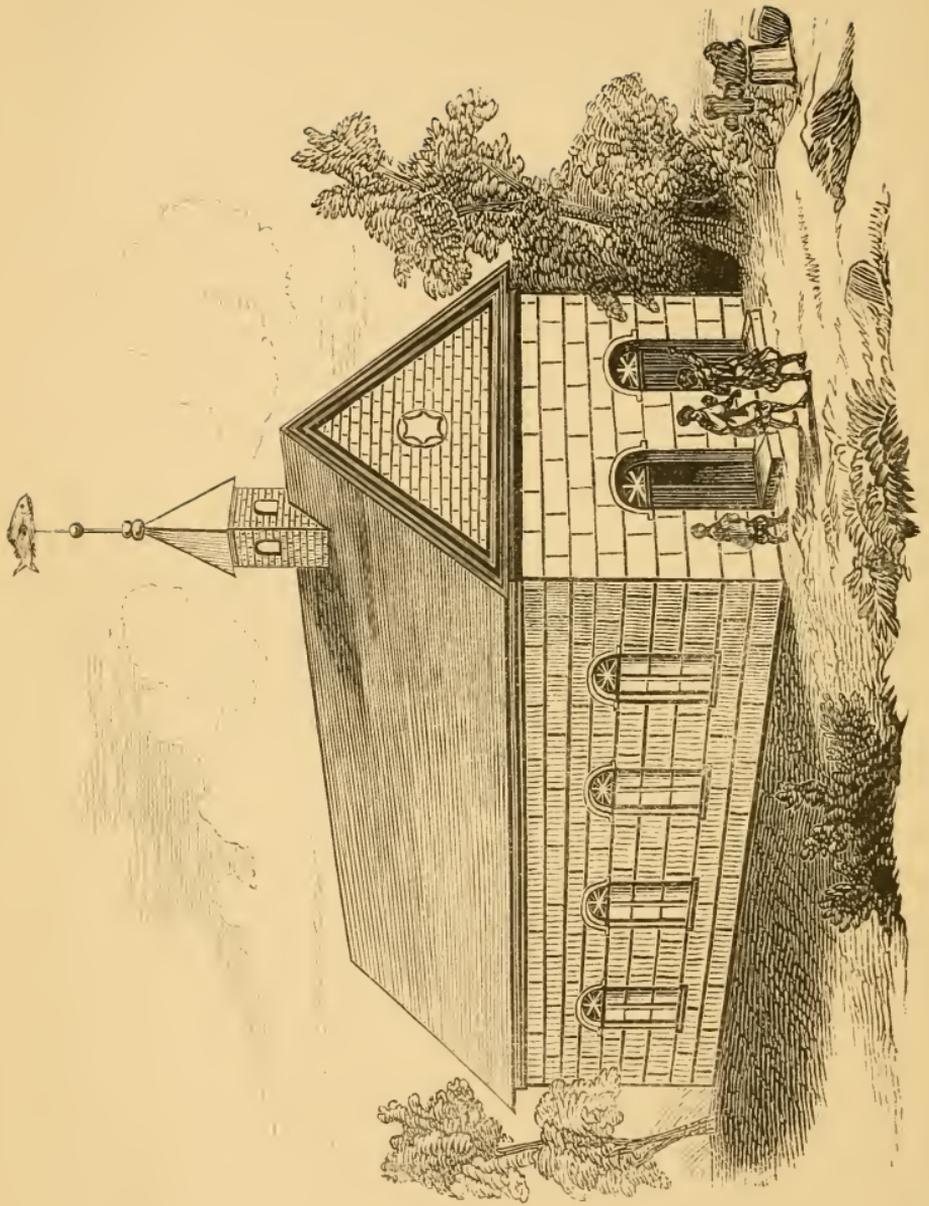
Before sailing they heard the mournful intelligence of the superintendent's death, but, nothing daunted, went forward to their work. They set sail from the port of Norfolk, in the "Jupiter," November 5, 1833, were at sea fifty-six days, and reached Monrovia on the 1st day of January, 1834. Though long, it was a pleasant passage. The mission was languishing for want of superintendence, and the missionaries were joyfully received, and proceeded at once to work. Six months elapsed before the Board heard from this expedition, and not until the "Jupiter" had returned to New York.

Messrs. Spaulding and Wright preached on the first Sabbath in the church at Monrovia, and administered the holy communion, the Presbyterians uniting with them in the memorable and holy service. On the

following Wednesday they organized the "Monrovia Sunday-School Society, auxiliary to the Sunday-School Union of the Methodist Episcopal Church." On Thursday they met the Quarterly Conference, at which it was decided to rebuild the church in Monrovia, it being very small and much dilapidated. On the 10th of January they organized "The Liberia Annual Conference," which held a session of two days. It had no legal status as a Conference, but was a mission acting in the form of a self-constituted Conference. At the conclusion the Conference was organized into a Temperance Society. Evidently they were working with spirit and hope. Soon, however, they were arrested by the fever, which seized first upon Mrs. Wright, and on the 4th of February, at the age of twenty-three, she departed for a better world—a brief month in Africa, and then an eternity in heaven.

A letter from Mr. Spaulding, dated March 7, brought this sad intelligence, and also informed the Board that he himself had been sick for twenty-seven days, at times dangerously. Mr. Wright and Miss Farrington were also sick, and Mr. Spaulding indicates his opinion that, after all, the redemption of Africa must rest chiefly with the colored man. Colored laborers there were, and Mr. Spaulding was projecting mission enterprises for them at Cape Mount, which he regarded of great importance, and at Grand Bassa, where Mr. Cox had contracted for building a house, which had been commenced, but the work had been suspended for want of funds. Mr. Spaulding directed the building to be resumed, did many other things, but could not venture to visit the work extensively till he had somewhat passed his acclimation.

Mr. Wright and Miss Farrington were seized with the fever on the 15th of January. He partially conva-



First M. E. Church at Monrovia.

lesced, but, suffering a severe relapse, passed away to meet his wife on the 29th of March. He was twenty-five years of age, and had been eighty-eight days in Liberia.

“That life is long which answers life’s great end.”

A vast amount of care and toil was undergone by Mr. Spaulding in settling the business left by Mr. Cox. The erection of the church at Monrovia, a stone building forty-two feet by sixty-two, was begun, for which about one thousand dollars were subscribed in Monrovia. Repairs and additions were also begun on the mission house.

Mr. Spaulding did not recover so as to be able to resume work, and on the 17th of May he sailed in the “Salina and Jane” for the United States. He purposed to take Miss Farrington with him, and thus entirely abandon the mission. At first she consented, but in the end declined to go. Her reasons are best told in her own words.

She says: “I was now seized with the fever again, which ran so high that about the fourth day I was given up to die. The pain extended all over my system, and was increasing. The doctor said mortification was taking place. After he had left I prayed that the silver cord might be loosed and the golden bowl broken, if it were the will of the Lord. I was alone, except a little native girl who was asleep in the room. The thought immediately came to me, Is there not some one to sympathize with me? At once Jesus seemed to stand by my side, with all his native sympathy, and showed me that it was not his will that I should die at this time, placing the mission before me as a reason why I should remain. I said, ‘Then, Lord, remove the disease.’ In a

moment, sudden as a flash of lightning, the fever and pain all left me, and I was well.

“ ‘ If half the strings of life should break,
God can our flesh restore.’ ”

“ The doctor said mine was the greatest cure he had ever wrought, to which I made him no reply. Eight missionaries were now dead,* and Mr. Spaulding, our superintendent, was to sail on the following Tuesday for America, with Mr. Temple, a colored man. He was calculating to take me with him and to give up the mission. But I said, ‘ No; I can never see this mission abandoned. I can die here, but I will never return until the mission is established.’ But he said, ‘ The Board will probably cut you off if you do not go.’ I said, ‘ I will stay and trust the Lord.’ ”

And she did stay, and was the only white person on the coast to welcome John Seys, upon his arrival to assume the superintendency. She remained a year after his arrival, teaching in Monrovia, and returned with him on occasion of his first visit to the United States in April, 1835. She yet survives, the wife of Mr. George Cone, of the city of Utica, New York, wearing a crown of glory.

Mr. Seys thus speaks of his meeting with Miss Farrington at a tea-table to which he was invited on the first evening of his arrival at Monrovia. He says:—

“ We were soon at the house, and in the presence of the solitary remnant of the former mission band. Miss Farrington, on whose visage the pestilence had left its

* She refers to Mr. and Mrs. Wright, Rev. Mr. Cloud and wife, and Rev. Mr. Laird and wife, of the Presbyterian Board, who arrived with them, Mr. Savage, of the Presbyterian Church, who arrived at about the same time by another vessel, and a young man, an Episcopalian; all these had died at about the same time.

traces, and who was at the time enjoying a little, but short, respite from its grasp: at such a sight there is a mixed feeling at such an introduction, which a missionary may attempt to describe, but in vain. It is a mixture of joy, on the one hand, that help has come, more help from the Church, which seems like a propitious zephyr to fan the last expiring spark of hope once more into a blaze; there is, on the other hand, sadness mingled with sympathy, and by no means divested of admiration, as the new-comer gazes on those who have braved all dangers for Christ's sake; have seen others die, but have not feared to die themselves, standing their ground amid the peltings of the storm. Never will I forget my emotions as I first took the hand of, and was welcomed to Africa by, the only representative of the Methodist Episcopal Mission in that country, and that representative a delicate, frail, emaciated woman."

Sophronia Farrington was made of missionary stuff. She had faith in God almost to enthusiasm. Her zeal before she reached Africa gained souls for Christ by scores, in her home Church, in the schools she taught, and from among the seventy emigrants who went out with her in the "Jupiter." Her very accomplishments were made tributary to the Master, as she charmed savages by her painting and drawing. Her zeal for Africa was consuming. In her own heroic words, she was ready to "offer her soul upon the altar of her God for the salvation of Africa." Her name must not perish from the earth.

Lieutenant-Governor Williams, a local preacher of our Church, properly accredited, visited the United States during the year 1834, and was ordained Deacon and Elder by Bishop Hedding at the Oneida Confer-

ence, thus helping to supply the great want of ordained men in Liberia.

Within this year (1834) Rev. John Hersey, a minister of our Church, accompanied an expedition as General Agent of the Maryland Colonization Society, to Cape Palmas, to found the colony of New Maryland. He arrived in February, and consecrated his zeal and talents to the interests of this charge for a brief period. Eunice Sharp (colored) sailed this year, intending to become a teacher in Liberia, and proved a useful laborer.

4. Rev. John Seys, Superintendent.

In the latter part of this same year, (1834,) and but a few days before the return of Mr. Spaulding, one of the most important events in the history of this mission occurred. We adopt the words of the Sixteenth Annual Report: "The Rev. John Seys, of the Oneida Conference, under the appointment and instructions of Bishop Hedding, in the face of all the appalling circumstances heretofore attending the mission, but under the bright prospect of the future regeneration of Africa—though compelled on account of her sickness to leave his wife and children behind—embarked on the ship, 'Susan Elizabeth,' on the 2d day of September last." By a letter received from him in the month of February (1835) it appears that he landed in peace and health at Liberia on the 18th of October. There accompanied him a young colored local preacher by the name of Francis Burns, who, on his arrival, was appointed to the school in Monrovia, in which Miss Farrington was employed. Anxious inquiries, made of the officer who boarded the vessel when she had come to anchor at Monrovia, elicited the fact that death had been busy since they

had last heard. Brother Searle, of the Presbyterian Mission, and Dr. Webb were dead, while Dr. Skinner and Governor Pinney were sick. "This was sad news," says Mr. Seys, "but this was no time for our courage to fail us."

On the evening of his arrival in Monrovia Brother Wilson accompanied him and Mr. Burns to the mission house, and they were welcomed with much affection by Brother and Sister Gripon. Mr. Seys says: "Here we were, in the mission house in Liberia! Here Cox had suffered and died. Here Wright and his beloved wife had also expired. It was the house of death, and, as we listened to the narrative, given in minute detail, of the sickness and dissolution of our predecessors, and the sufferings of our Presbyterian brethren, whose house just over the way was pointed out to us, had it not been for constitutions and temperaments of a rather sanguine nature, and, more than this, divine grace to sustain us, and a firm and unshaken trust in God, that would have been a gloomy evening indeed, and a sleepless night. But not so. After friendly Christian converse till a late hour we again joined in prayer, and retired both to the same room, and I to the same bedstead on which Brother Cox had ceased to breathe. Sweet and refreshing rest was soon vouchsafed to us, and it was as sound and as safe as though we had been in a palace in Europe."

Mr. Seys was born in the Island of Santa Cruz, March 20, 1799. He became a Christian under the Wesleyan missionaries from England, and married and commenced his ministry on Santa Cruz. He resided on fifteen of the West India islands, and for many years in Trinidad, but ten degrees from the equator, and where a fever like the African fever prevailed, and the seasons, as those in Liberia, were divided into wet and dry.

The similarity of climatic conditions between the home of his youth and Liberia raised in the mind of Mr. Seys the question whether he ought not to offer himself for the place made vacant by the death of Mr. Cox. He revolved these things in his mind till he became wretched.

At this critical moment his Presiding Elder, Rev. George Gary, startled him with the inquiry, Whether it was not his duty to offer himself for the Liberia Mission? About the same time Rev. David Terry, who had made the acquaintance of Mr. Seys, and to whom it had been suggested that one fully acclimated to Trinidad might possibly endure the African climate, wrote to the Mission Rooms, suggesting these things to the Secretary, and nominating Mr. Seys for the perilous work.

At length Bishop Hedding addressed him a letter, intimating to him the willingness of the Church to send him if he was willing to go. Having read this letter to his wife, the noble woman replied, "I am willing to accompany my husband wherever God and the Church see fit to send him." The Bishop also wrote to Mr. Gary, who, the next morning after receiving the letter, called on Mr. Seys, then missionary to the Oneida Indians, and bore away his consent to go to Liberia. Bishop Hedding's letter of commission is dated May 18, 1834. There was universal consent to the exceeding fitness of this appointment, and most happily did Mr. Seys realize the hope cherished by the Church in his appointment, that he would be able to endure the climate. His attacks of fever were comparatively slight, and he proceeded almost without interruption in his work, traveling and laboring with great zeal and success.

Amid the first preparations for departure Mr. Spaulding arrived in the United States, and brought intelli-

gence of the sad havoc death had made in the mission. The heart of the Church naturally revolted at sending another family into the jaws of death, and Bishop Hedding, under date of July 17, 1834, addressed Mr. Seys a letter proposing to release him from his appointment if the recent tidings had led him so to desire. It was a great temptation to escape danger, but Mr. Seys scorned to be released from that to which he believed God had called him.

In his first letter to the Board from Liberia, dated October 21, he says: "My own health has been excellent since my arrival, with the exception of one day. This climate appears thus far to be quite congenial to my constitution, and, in fact, I seem to breathe my native air."

The colony seemed to have put on at this time a most exhilarating prosperity, and Mr. Seys was evidently taken with his new field. In addition to the superintendent, there were in the mission thirteen preachers, all colored, six teachers, about two hundred and four Church members, and about two hundred adults and children in the schools. One of the earliest acts of the superintendent was the purchase, at auction, of a lot in Monrovia, with a dwelling-house upon it, the home of J. Devinney, for the sum of six hundred and seventy-five dollars. This he at once rented until new missionaries should arrive. It was a convenient house, in the most healthy location to be found, and with good garden and abundance of fruit. He himself continued to reside in the mission house.

The year proved to be one of great spiritual prosperity. Not less than two hundred souls were converted. The very first Quarterly Meeting held was a season of special divine visitation. Mr. Seys speaks of it as

an affecting time. The accounts the brethren gave of their different fields was to him like a Macedonian cry from every direction, and he says: "I wept in the fullness of my soul at the remembrance of our Lord's words, 'The harvest truly is plenteous, but the laborers are few.'" This presence of the Spirit seemed to abide with them during the year.

A very large community became accessible to missionary labors, not less than ten thousand pagans having put themselves during the year under the care of the colony. These last manifested eager desires for instruction, and, responsive to this, a determined purpose sprang up in the minds of the missionaries to penetrate the thick darkness of the interior with the light of salvation. Mr. Williams, one of the colored ministers, had gone into the Condo country, in King Boatswain's dominions, far in the interior, prospecting for a field, and found a door wide open. A war breaking out delayed the mission, but in December an escort of two hundred arrived in Monrovia, embracing several of Boatswain's generals, and several intelligent Mandingoes, to claim the teacher Mr. Williams had led them to expect. Moses Jacobs was sent with them, and they went back rejoicing.

The subject of interior work had opened up to the mind of Mr. Seys' predecessor, but it was reserved for Mr. Seys to make his administration distinguished by some successful work quite away from the coast and wholly among the heathen. This year, too, the Whiteplains Manual Labor School was established.

Having done a good work, Mr. Seys determined to return to America, which he did in March, 1835, with a view to take back in the same vessel with him his family to Liberia, and to settle himself there as for his life-work.

During the period of this short sojourn of less than five months in Liberia much had been accomplished and much endured. He closes a grateful review of all this by saying: "With what emotions that homeward voyage was commenced it is not in the power of language to tell. Gratitude to the merciful Providence who had watched over, protected, and guided my every step thus far was the prominent feeling of my heart, and scarcely a happier soul could be found anywhere than I, as the sailors manned the windlass, and with a merry song began to heave up the anchor, and 'make sail for the shores of America.'"

His brief stay in the United States was an occasion of great interest to the Church. He spoke at many meetings in behalf of Africa, and every-where awakened new interest in missions, especially those in Liberia. Mr. Wilson, a colored preacher, whom he had brought with him to the United States, and a bright native Kroo-man, Hughes by name, appeared at most of these meetings. Hughes was very graceful and popular. On their way to Baltimore and Washington he was told by some colored people he met in the cars that he would be treated badly when he reached the South, and be sold into slavery. By this he was greatly excited, and, being weak and ill from a change of climate, his reason forsook him. At a crowded meeting at Wesley Chapel, Foundry Station, Washington, a paroxysm seized him, and he sprang from his seat and through the window behind the pulpit. Poor Hughes never fully recovered. At times he was haunted with the idea of being murdered or enslaved. He returned to Liberia and seemed composed for awhile, but one day, taking a favorite dog with him, he started for the Kroo country, and was never again seen in the colony.

On the 11th of July, 1835, Mr. Seys was again on the ocean, the prow of the vessel headed for Africa. On the previous Tuesday a most affecting farewell meeting had been held in John-street Church, New York city. The chief speakers on the occasion were Rev. Squier Chase, who had expected to sail at this time with Mr. Seys but was detained by illness, and Mr. Seys himself. Rev. J. B. Barton, of Georgia Conference, had sailed on the previous Monday from Savannah to be Mr. Seys' assistant. The heart of the Methodist Church was thrilled with hope for Africa as never before. Mr. Seys' wife and three children accompanied the outgoing superintendent. One son was left at White Plains, New York, at school, and one daughter with Miss Mary R. Garrettson, at Rhinebeck. Dr. Skinner went out in the same vessel, to be governor of the colony, and also some Baptist missionaries.

Mr. Seys and family arrived safely, and a most delightful welcome was given them. Their hearts were saddened, however, when informed of the inhuman massacre of eighteen of the colonists by King Joe Harris, who had made a sudden attack on Port Cresson; but the cloud was brightened by tidings of Joe's complete subjugation. Mr. Barton was but little behind his superintendent in arriving, and they both entered upon work with ardor and devotion. On the 4th of November, 1835, Mr. Seys wrote to the Board the sad and ominous intelligence that fever was prevailing in his family, himself and wife being much prostrated, and his son already sleeping beside Mr. Cox and Mr. Wright. Here the destroyer stayed himself for a time.

The General Conference which met in May, 1836, gave legality to the "Liberia Annual Conference," making it a "Mission Conference," with all the rights of an

Annual Conference, except the right of representation in the General Conference, and the right to dividends from the Book Concern and Chartered Fund.

Having spent a few months actively employed in the field, Mr. Seys again embarked for the United States, leaving his family in Liberia. The chief object of this visit was to seek reinforcements for a mission behind which stretched out a vast field of impenetrable darkness, peopled with uncounted millions of immortal beings. To this end he proposed to awaken the enthusiasm of the general Church, and increase its contributions to the cause of missions; also to lay before the Board the state of the mission and the needs of the field. Grandly did he fulfil his promise.

On the 15th of October, 1836, he set sail for Africa, Rev. Squier Chase and Rev. George S. Brown, a colored local preacher, accompanying him. A great concourse was at the wharf to bid them farewell. Mr. Seys and Mr. Chase embraced their friends—the former embraced his son and daughter, again to be left behind—and the whole company, with heads uncovered and moistened eyes, waited till the forms of the missionaries could no longer be discerned upon the deck of the disappearing vessel. Mr. Chase was intended for the Cape Palmas work. He was a person of rare loveliness of character, and his presence was a perpetual blessing. Much was hoped for from the labors of such a one, but, most unexpectedly, epilepsy seized him, and rendered him utterly unfit for itinerating. Entirely disabled, and sadly emaciated, he returned to the United States, arriving after an absence of about ten months.

The long-desired acquisition, a thoroughly educated physician, had been obtained for Monrovia in the person of Dr. S. M. E. Goheen, who embarked in June of this

year for his new field, full of ardor, not only in his profession, but for the cause of Christ in Africa. He turned aside offers most flattering to love of distinction and of competence, preferring the perils and limited income of his station in Liberia to all such worldly emoluments.

The Church in the colony was indirectly reinforced this year, also, by the appointment of Rev. John J. Matthias, of Philadelphia Conference, as Governor of Bassa Cove. He arrived August 4, 1837. A gentleman of elegant manners and a Christian minister of devout zeal, he rendered many and valuable services to the infant Church in the colony. His stay in Africa was brief. Bereft of his wife, and driven from his post by the dreadful miasma, he landed in New York, June 17, 1838.

In company with Dr. Goheen and Governor Matthias went out Mrs. Ann Wilkins and Miss Boers. At the Sing Sing camp-meeting of 1836 the first mentioned, inspired by an address delivered by Mr. Seys, offered herself in the following note to Dr. Bangs: "A sister who has a little money at command gives that little cheerfully, and is willing to give her life as a female teacher if she is wanted." She was appointed. Upon her arrival she at once gathered a school in Caldwell, and upon the opening of the Liberia Conference Seminary at Monrovia she became one of the assistants to Principal Burton, Eunice Moore being the other. Mrs. Wilkins was subsequently transferred to Millsburg, where, in labors abundant, full of faith and love, and crowned with saving results, she continued till 1856, interrupted only by two visits to the United States for her health.

At one period she triumphed over the salvation of her entire school, excepting only the youngest child. The

souls, as well as minds and bodies, of her pupils was her constant care. She was mighty in faith and works.



MILLSBURG FEMALE ACADEMY.

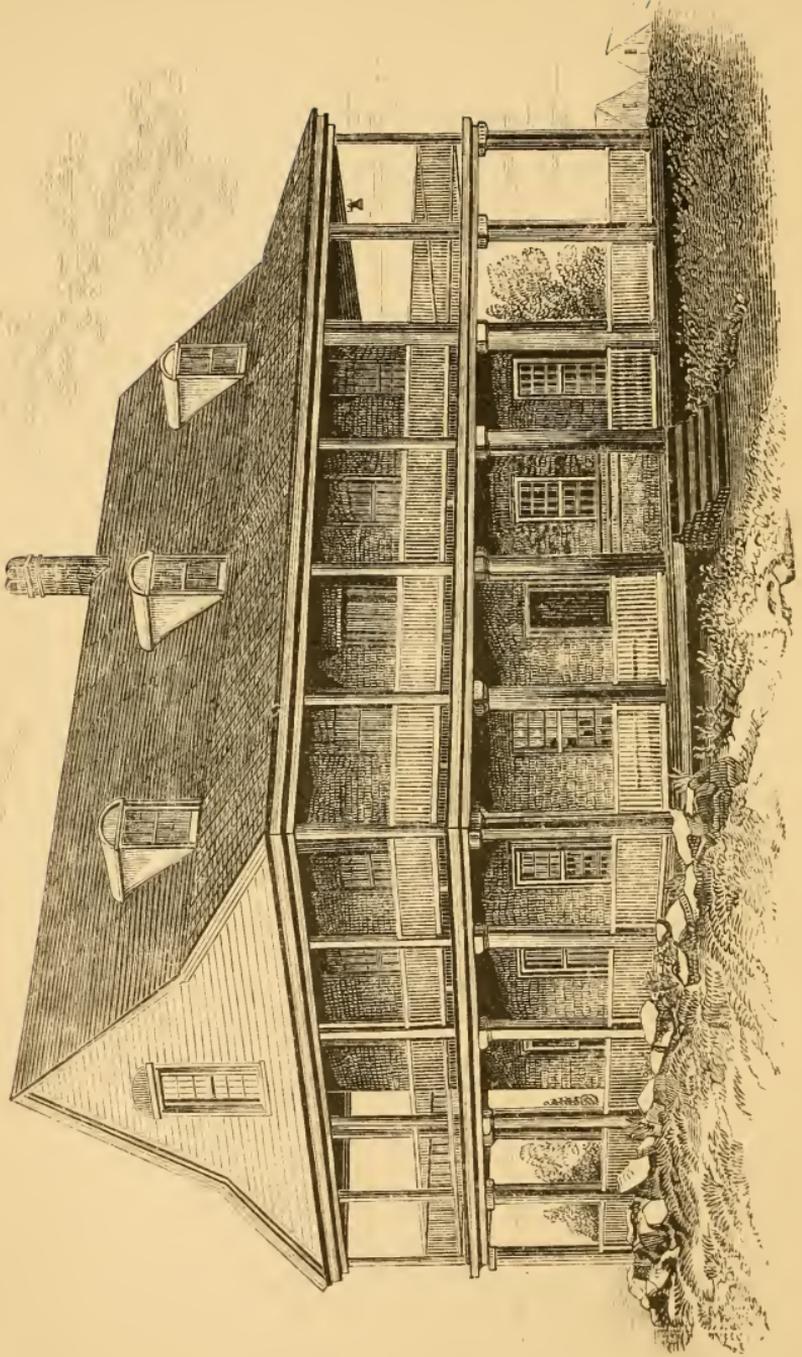
Far in the interior, even to this day, we trace her influence over savage chieftains. She returned to the United States to die, honored by the whole Church.

When she returned, in 1857, the New York East Conference was in session at Brooklyn, L. I., and her first appearance in public was to witness the ordination services, which were followed by the holy communion. Near the close of that service Bishop Waugh announced that Mrs. Wilkins was present, and invited her, if able, to come forward. Slowly and feebly, leaning upon the arm of Mrs. Mary W. Mason, First Directress of the Female Missionary Society of New York, her own arm having been broken during the voyage, and being held in a sling, the slight form that enshrined so grand a soul moved down the aisle and kneeled to receive the sacred emblems. There was breathless silence, quick heart-beats, and, when she turned her wan face to the

congregation, all hearts melted in love and tears before one who had so nobly been partaker with the sufferings of Christ. She survived a little while—then Christ took her. Her remains rest in the family cemetery near Fort Montgomery, amid the sublimest scenery of the Hudson. Her soul is amid the yet sublimer scenes of heaven.

The selection of Jackstown, Junk, Sinoe, and Boporo, at this time, as missionary stations, indicates the enterprise of the mission, and its godly purpose to make the continent its field. The little host were pressing far down the coast and far into the interior. Little was then done, however, at the two last-named places, because of political troubles among the natives. The work of the mission, in general, was beginning to assume a significant importance. It had now fifteen missionaries, besides Dr. Goheen, and seven school teachers, instructing two hundred and twenty-one pupils. It had six Sabbath-schools, numbering about three hundred scholars. From this point it rapidly advanced. The year following there were seventeen missionaries, ten teachers, a physician, a missionary steward, and a printer, and the Church numbered four hundred and twenty-one members.

The "Africa's Luminary," a beautiful bi-monthly, the only "*live*" sheet in the colony, was issued under direction of Walter P. Jayne, who went out with Mr. Seys on December 12, 1838; for again the superintendent had returned to America, driven from his work to recruit his shattered health. Every return, however, was made to yield a revenue of men and means for Liberia, and a profounder interest for the cause. A building was also commenced in Monrovia to be used as a classical school, the finest building in the colony, with visions of its occupancy one day as a college or university. This was



Monrovia Seminary.

the golden age of our Liberia Mission. There was vigor in all its departments, that inspired hope for Africa.

The next year the "Liberia Conference Seminary" went into operation under the charge of Rev. J. A. Burton, who had come to Liberia to do this important work.

The superintendent obtained permission and aid from the Board to erect a saw-mill and a sugar-mill, there being neither in the colony; and, being always produced by hand, lumber and sugar were quite expensive. Thus the agencies of civilization were industriously added by the missionaries to those of religion, all to further the glorious cause of Christ and the interest of Liberia.

In this line, too, was the White Plains' Manual Labor School, which had gone into successful operation, and was doing effective service, teaching agriculture and various kinds of handicraft to the natives. For the more thorough supervision of this school Mr. Seys had removed from Monrovia to White Plains. The saw-mill and sugar-mill were adjuncts of this school.

3. Revival at Heddington.

In the year 1839 Heddington Station and its native school were in great prosperity, and were visited with a glorious revival, the first-fruits of a harvest of souls from the natives. In a letter of September 20, 1839, Rev. George S. Brown tells the Board that up to that time fifty-nine of the natives had been converted, and the good work was still spreading. The previous July Mr. Brown had written to Mr. Seys: "For Christ's sake come to Heddington quickly. Let nothing but sickness prevent. Come up and see the bush burn. Come up and see the desert blossom. Come up and see God convert the heathen. . . . Do not stop to change your clothes,

to eat or drink or sleep; salute no man by the way. . . . Glory! Glory! Glory be to God for his wonderful work among the heathen!" On the 7th of July nineteen were received into the Church, and among them King Tom. On the same day nine were converted in the morning meeting, six more in a later meeting: thirty-six in all on that one day for Christ. The king said: "The debely gone long, long way from his town, and spose he come back, he pray God for kill him one time." Great assemblies of natives met every day and heard the word, and were deeply moved. Tears gushed from penitent eyes, and shoutings leaped to redeemed lips. It was a pentecost, and its power, like that of pentecost, spread, and surrounding towns caught its flame. The "Luminary" says: "Here were Veyes, Queahs, and Deys, whom we heard speak the wonderful works of God. It was too incredible for some. The 'set time to favor' Ethiopia seemed to have come." The work possessed many distinguishing marks of genuineness. Yet it is not surprising that haters of God should hate so glorious a demonstration of his power and love, and the "awakening" was openly and severely assailed. It was even feared by some that Methodism was about to take the colony, if not the continent. The converts were steadfast. Their voice in the later love-feasts was, "First time I get religion I love God true, but this time I love him pass first time."

Zoda Quee, a celebrated chief of the Queah tribe, had at this time removed near to Heddington, with a large company of his people, and commenced a new town. To this town Brother Taylor was sent, and Zoda came to hear the word, and was personally entreated to give his heart to God. After one of the sermons this tall, majestic, noble-looking African arose from his seat, and, walking down the aisle, knelt at the altar. Here he

prayed and wrestled for a time, and at length fell prostrate to the floor. He arose a new creature in Christ Jesus; others followed their chief, and Mr. Taylor was appointed to be the shepherd of this newly gathered flock. The town received the name of Robertsville, in honor of Bishop Roberts.

We have given these interesting glimpses of the work in progress within the mission as samples—very remarkable ones, it is true—of like gracious visitations at Monrovia, and several other points. We may not follow our missionaries, nor their leader, in their voyages and journeyings, in their toils and trials. We have not told of Mr. Seys' tears this year, as he buried his eldest son, who was drowned on the coast, and his infant son, who had been just born to immortality. Nor have we fully recited the triumphs of the year. How many glorious things are written in the book of God's remembrance!

6. Collision with the Governor.

These cheering indications were, alas! of very brief duration. In accordance with his fiendish nature, the prince of darkness could not permit this bright and beauteous prospect to be long unclouded. Trouble had for some time been gathering, which a trifle at length developed. It becomes us to detail this matter, for, as we believe, we may date from its occurrence the beginning of the decline of the mission and of the decay of the colony.

A demand was made upon the superintendent of the mission by the collector of customs at Monrovia for the sum of \$80 30 for duties on mission goods, which Mr. Seys at first consented to pay, it being represented to him by the authorities as lawfully due. He soon, however, withdrew his consent, on being assured by good

authority that the demand was not only without a shadow of support in the law, but that it was perilous for him and the mission to pay it, as the statute read:—"All goods and merchandise imported by the American Colonization Society, and by any missionary society, shall be free of duties, provided said goods, wares, or merchandise so imported by missionary societies, are not applied in the way of trade."

The goods in litigation were distributed to persons employed in building for the Mission, churches, school-houses, and mission-houses, or used in supporting manual labor schools, in clothing the poor colonists, and sometimes in feeding them; in payment of teachers employed in mission-schools, etc. In no instance had any money or barter been taken for the goods, though the agent was often solicited to sell them. The Missionary Society received nothing back: no money, camwood, palm oil, ivory, nor any other article of African traffic. Every article in contest had been given for the good of the colony and colonists, and strictly within the limits of mission work and the exemptions of the statute.

The missionary superintendent did not refuse to pay legal duties, or set himself above the Government, but he had often paid the customs, sometimes even when doubtful whether they were due. It was proved on the trial of this case that two thirds of the goods used by the mission were bought in the colony, on all of which, of course, duties had been paid. But this demand was not of the same kind. There was here scarcely room for the least doubt. The Missionary Society had sent goods, because goods were not obtainable even for money, or, if they were, it was only at exorbitant prices, and their *employés* preferred the goods. It was wholly in the interests and for the comfort of their *employés*

that the Missionary Society only partly paid in money, and the balance in goods. But this interfered seriously with the exorbitant gains of traders, and brought upon Mr. Seys the antagonism of all such selfish interests.

It was especially important to defend the mission from the charge of *trading* implied in this demand, because if this could be established, every *employé* of the mission was liable to a fine of forty-five dollars for each act of so called "trading" done without license, and under the same statute the entire property of the mission was liable to confiscation. Enemies of the mission and the missionaries there were, whose enmity was begotten largely by its great prosperity and overshadowing influence, that would willingly have seized the opportunity to annoy the missionaries, and even to destroy the mission.

Mr. Seys proposed to refer the question at issue to the Colonization Board and the Missionary Board for adjustment between them, but the Governor pressed the claim, having already presented the question to the Colonization Board, and having received from them a decision that such use as the missionary agents made of goods was "trading," in the sense of the law. The importance of the issue was at once perceived by the people of the colony, and most violent agitations arose. Public meetings were held and exciting speeches made. Methodism, which comprised about all there was to the colony, was charged with a purpose to overthrow the Government and supplant the Colonization Society, and the superintendent was charged with aspiring to be governor. The two Boards of management in the United States came into collision on the subject, and the prosperity of the colony was threatened, if not its destruction made imminent.

In the midst of all this agitation the case against Mr.

Seys came to trial before the Supreme Court of Liberia. Governor Buchanan (the very man who was, in fact, the plaintiff in the case) presiding. Mr. Seys conducted his own case. No exceptions that he raised to the judge, the court, or the proceedings, were entertained. He then conceded all the facts charged in the complaint, so that the plaintiff introduced no testimony. The above recited facts in justification and defense were proved by Mr. Seys without contradiction, and his plea in defense of the mission was most masterly. After being eighteen hours out the jury were discharged, not being able to agree upon a verdict, two being for the plaintiff and ten for the defendant. The case was discontinued, but by no means the agitation.

Other questions came in to increase the excitement. As a matter of convenience Mr. Seys, it seems, had frequently paid a part of the obligations of the mission in promissory notes. These were for all amounts, large and small, and began to pass from hand to hand, being greatly preferred to the paper of the Colonization Society or of the Government. The credit of the Missionary Society made them as good as gold or silver, for which they could always be exchanged, instead of "for goods at our store." They became a kind of circulating medium, and an occasion of outcry against the superintendent as interfering with the currency of the country, and a new proof of his ambition and of the treasonable spirit of Methodism in Liberia.

The fact that the great meetings to express the sympathy of the people with Mr. Seys were held in our seminary building at Monrovia was often and loudly cited. This last point was made for foreign consumption, for it was known in Liberia that there was no other building in Monrovia suitable for public meetings but

ours, and that on great public occasions, political as well as religious, they were always the place of assemblage.

Dr. Goheen and Principal Burton, in Liberia, and Dr. Bangs, the Corresponding Secretary of the Missionary Society at New York, gave Mr. Seys an unwavering support in all these sore trials. The mission was, indeed, a unit on the subject, despite every attempt to divide it. The Governor addressed the people of Bassa in his own interest, but a "pastoral" from Mr. Seys, giving a noble defense of himself, set all straight again. There is no small degree of majesty in the letter of March 19, 1840, addressed to Judge Wilkinson, President of the American Colonization Society, by Mr. Seys, in vindication of his conduct, as there is, indeed, about all his papers on this subject. In the letter to Judge Wilkinson, he most emphatically denies that at any time he had meddled with the political affairs of the colony, and he challenges any man to say to the contrary of this. He was but twice within the six years of his Liberia residence even present with the Legislature, and then but for half an hour at a time. He declares that his consent had been often sought to some of the missionaries holding political office, and in every case he had refused; that he had never uttered a word against the Government; that he had had no part in originating the exciting meetings lately held, nor had he attended any of them; that he courted the attentions of no eminent men or politicians; that his visits to Governor Buchanan had been few and far between, though the Governor had often invited him to his house. So far from being an enemy, he claimed he had always praised the Government and the Colonization Society, and both he and his colleagues had given their persons and resources to the defense of the colony in the hour of its need; that he

had always sustained the laws except when they had opened the floodgates of intemperance, and were contrary to the laws of God. The letter also defends by irrefutable logic his right to give notes for money that he might owe, even if they should be so highly esteemed as to circulate as currency. He then refers to the judge's intimation to him that he was the most likely person to succeed Governor Buchanan, and responds by thanking him, but, at the same time, declaring he has no partiality for the title of Governor, nor desire for the cares and bliss of the office, but his sole business was to preach the Gospel. In eloquent terms he describes his own high office, and tells the judge he cannot descend to be Governor.

To the Missionary Board he presents some instances, out of many in the long line of annoyances, to which he had been subjected, and which indicated to him a spirit inimical to the mission on the part of the Governor and his associates:—

1. He declares that in May, 1838, he was required to take out passports for himself and family to go to America, contrary to law.

2. They ran up the price of the lot for the seminary, and he was compelled to pay more than twice its value, though it belonged to the Colonization Society, and the mission wanted it for purposes of public good.

3. During the war at Bassa he and his colleagues volunteered for public defense in case Monrovia should be attacked, but afterward a petty captain ordered himself, Burton, and Jayne all on guard, when there were sixty others who could have been called.

4. The colonization vessel made unusual and increasing charges for passage and freight, of which he cites instances.

5. They had compelled them to pay duties on the very food the missionaries ate.

6. Governor Buchanan attempted to claim four or five lots as having reverted to the Government, but it turned out that the deed to this property, although burned in the fire that consumed the mission house, was unexpectedly on record.

7. A motion was made in the council to break up the mission at Heddington on alleged grounds of public necessity, the town having been attacked by natives.

8. The colonization vessel refused, at Norfolk, to take the provisions of the mission on board.

Madness seemed to rule the hour, and the strife continued until Governor Buchanan informed the Colonization Society that Seys and Goheen must depart the colony, or he must be relieved, and he declared he would neither make nor receive concessions from the missionaries, and would use physical force though blood should flow. Governor Buchanan was in the worst mood possible, and declared that he believed Mr. Seys capable of any thing, however mean and wicked, and that he was worldly-minded and ambitious. Nor did he confine his invectives to Mr. Seys, but launched them as freely at the Missionary Society and the Methodist Episcopal Church, admonishing the Colonization Board of the dangers to be anticipated from their privileges and growing power.

The Colonization Society insisted upon the Governor's remaining, and as a peace measure the Missionary Board began to dismantle the mission. On the 12th of January, 1841, Dr. Bangs, Corresponding Secretary, wrote, we doubt not with reluctant pen, a letter of recall to Dr. Goheen, in response to which, in due time, this able and self-sacrificing physician appeared before

the Board to answer for himself. As will hereafter be seen, the head of the superintendent far too soon dropped into the same basket. The men who could have stayed in Africa, and who had shown themselves pre-eminently fitted to work out its redemption, were gone. A few subsequent attempts to maintain supervision by white men were made, but they were failures. The life and glory of the mission were departed.

The interest of the Church in the mission through all this severe test did not abate. In 1842 Bishop Soule had returned from Europe, where he had been sent as delegate to the British Wesleyan Conference, and was present at two meetings of the Board, where he expressed his willingness to visit the mission in Africa, but for several considerations the Board could not advise it. The Board, however, resolved that two new missionaries should be appointed for Africa, and a teacher be sent out for Monrovia Seminary. There was no flagging of spirit. The Bishop appointed Rev. Squier Chase, who now seemed entirely relieved of his malady, and Rev. John G. Pingree, of Maine Conference, and with them returned Rev. G. S. Brown, a colored preacher. They sailed on the 30th of January, 1842, taking back with them the heroic Ann Wilkins.

Before their departure Mr. Seys had arrived in America, and his presence and advice greatly aided them in their preparations. Mr. Chase was to be superintendent in the absence of Mr. Seys, and some there were that hoped he would be so in perpetuity. At this time the membership of the Methodist Episcopal Church in Liberia was one thousand, one hundred and fifty of whom were natives. Six hundred children were in thirteen day schools, and there were fourteen churches and eight parsonages. There were seventeen colored ministers

employed. Burton and Stockton had before gone to their reward. Mr. Seys' presence in America, though his health was again suffering from repeated "flashes of fever," as he called slight attacks, and "occasional fever," was, doubtless, caused this time chiefly by the fact that Governor Buchanan had come to the States with his heart bent on mischief to Mr. Seys and the mission. Mrs. Seys, too, greatly needed a change, her spleen being very much enlarged, and she had, therefore, consented to accompany him.

Mr. Seys, Mrs. Seys, and "Little Maria" embarked in the Brig "Rudolph Gronig" on April 30, 1841. The day before the departure, their precious babe, his "pet," was buried, having suddenly died of convulsions, being the fourth child of theirs buried within three years, and only three remained out of ten. He cried out: "Our hearts bleed; they are broken. All our children, one by one, are going from us. Great God! help us to believe that it is, that 'it will be, all for the better.'" Ann Wilkins and several other good friends made up the ship's company. Goheen and Burton came on board to bid them farewell. To the latter it was a long, a last farewell. He died August, 1841.

A captain not always pleasant, a nasty, filthy mulatto stewardess, wretched food, his wife very sick, and himself down betimes with fever, and the brig withal a dull sailer, made this voyage tedious enough. They took on board the pilot on July 1, and Mr. Seys and his wife stayed up all night to enjoy the ocean scene near to the land of their love. Before daybreak on the 2d the vessel anchored at Quarantine, New York.

His tireless spirit was promptly at work. On the 5th he was at Worcester, with Dr. Pitman and Simon Peter, a native whom he had brought over with him; next, on

a missionary excursion to the New England Conference, where the Sabbath was spent. Thence followed a series of like excursions, alone or with Simon; various struggles with the Colonization Society about his return, they seeking by every possible device to prevent it; visitation of friends, and of the graves of his dear ones. Amid these incessant duties he located his family in Columbia, Pa., where were some of the kindred of "dear Goheen," as he almost invariably styled the doctor. From this home he radiated over the whole land, north, south, east, and west, multitudes in every place hanging upon his lips as he told of poor benighted Africa, and collections being made every-where for missions.

7. Mr. Seys temporarily succeeded by Mr. Chase, but afterward returns to Liberia.

His stay in America was prolonged by the opposition to his return. As might have been expected, some of the Mission Board, and even the Bishop, began to question whether it were not best to purchase peace by his withdrawal. The missionaries already sent forward were claimed by some as a sufficient substitute for this "pestilent fellow." The Board was in doubt, the Bishops in doubt, and Mr. Seys himself, worn out by the struggle, also began to doubt. At last, at the session of the Oneida Conference, in August, 1842, after agonizing in prayer with God for direction, he wrote to the Board and to Bishop Waugh resigning his superintendency, and asking a transfer back to the Oneida Conference.

He was accordingly stationed at Wilkesbarre, Pa. Here his work was delightful and successful, and many souls were converted. He records more than fifty in one single week. This delightful pastorate, however, lasted but a single year. Three months before the

Oneida Conference met in August, 1843, the amiable Squier Chase had returned to the United States in great feebleness, and in July, during the session of his loved Black River Conference, held in Syracuse, died in great peace. His death was very sudden. Having preached in a feeble state of health on Friday evening, and taking cold from a current of air, inflammation of the lungs set in and bore him off. His missionary life extended over a period of sixteen months.

All eyes once again rested on Mr. Seys, and Bishop Waugh, after conferring by letter with Bishop Hedding, "read him off" for Liberia. His wife, still feeble, consented, though they must again be parted from each other. Wilkesbarre was bereaved. The implacable Colonization Board remonstrated against this reappointment. Articles against it appeared in the "Colonization Herald," to which Dr. Bond, editor of the "Christian Advocate and Journal," replied in his own paper. A new love and appreciation of Mr. Seys broke forth in all Methodism. When all else failed, the Colonization Board sought to have Mr. Seys' jurisdiction confined to Cape Palmas, but he went without any trammels upon him.

Leaving his family at Wilkesbarre, he sailed from New York in the brigantine "Atlanta," Captain Larkin, on Saturday, November 25, 1843. He says under date of December 20: "Once more I am on the bosom of the mighty ocean, crossing it for the ninth time as a missionary of the cross of Jesus Christ to heathen lands. The scenes of the past few days are not to be recorded without deep emotion. On the said Tuesday morning, after a sleepless night, a night of weeping, I gathered my little family together, my poor wife, four little children and the hired girls, and, bidding them farewell, we all knelt around our family altar for the last time, and

I commended them to the safe-keeping of our heavenly Father. It was a sad parting."

The voyage was in striking contrast with his last, possessing every agreeable feature that could be expected, though the weather was unusually stormy. On December 30, at midnight, they anchored at Sierra Leone, and spent a joyful Sabbath at the mission house. New-Year's day was to him a day of renewed consecration of heart and life to the work of missions, and on the 2d they were at sea, reaching Monrovia, January 11. Before noon he was in his old quarters, receiving an ovation of greetings. A stream of callers, much hand-shaking, and many expressions of affection, filled up the day. The governor himself—not Buchanan, but Roberts—received him with much cordiality.

We find him at once immersed in his multifarious duties. Now starting once more the "Luminary;" now at the printing-office; now at White Plains, looking after the boarding-school of Mrs. Wilkins; holding quarterly meetings, preaching every-where; meeting the Annual Conference on February 1; in fact, doing every thing. Amid all this he was kept in unusual health, having only a few flashes of heat, that were relieved by fasting and a sudorific of hot lemonade, but working through these as if they were trifles.

8. Tours into the Interior.

At the Conference held this year three of the brethren, namely: Johnson, Russel, and Kennedy, were appointed to the interior to stations named respectively, Garrettson, Mount Andrew, and Morrisburgh; the first to be in the Queah country, and the last two in the Goulah country. Elijah Johnson was destined for Garrettson; A. F. Russel and W. P. Kennedy, for Mount An-

drew and Morrisburgh. On the 23d of January, 1844, Mr. Seys started with them for their appointed work. Their departure on this long journey was preceded by a farewell meeting at the church in Monrovia, and a prayer-meeting at the wharf. They called *en route* upon Mrs. Wilkins, and held quarterly meeting at Robertsville. The quarterly meeting was, however, without a sacrament, "because the preacher forgot to get wine." At this quarterly meeting several natives were at the altar for prayers, who had come to escort John Kennedy from the Dey country, in which he had been captured and threatened with death. But John telling the king he was a Christian, the king was afraid to kill him, as he had intended to do, and therefore sent him back to the colony with an escort, of which the king's own son was the chief. That son was now among those at the altar.

From Robertsville they started with twenty-one carriers, which number was afterward increased to twenty-nine. There were five preachers, Mr. Wilson having joined them. After traveling a few miles they fell in with Zodaquee, now a poor apostate. They passed occasional villages and towns, and soon came to a "country increasingly undulating," says Mr. Seys; "and we frequently fell in with little streams of cool and delightful water, a luxury of incalculable value to weary foot-travelers on a hot day in Africa." Exceedingly fatigued, and saturated with perspiration, they finally arrived, at three o'clock on the first day, at King Leon's town, in the Queah country, fourteen miles distant from Robertsville. Here they tarried, washed their burning feet, refreshed themselves, and preached. Starting the next morning, a walk of less than an hour brought them to King Tom's town, (Garrettson station.) Mr. Seys and

Mr. Russel preached, and they invited those who wished to seek and serve God to come forward. At once King Tom, leading several, came forward. This work seems to have been very fruitful, for Mr. Russel reports more than twenty converted. From this point they made some excursions to neighboring places, and then pushed on farther into the interior, King Tom accompanying them. Before he left them Mr. Seys had agreed to build a small parsonage and a church at Garrettson.

The third day they made twenty miles more, but were still in the Queah country. They rested at Cheapo, preaching and praying with the multitude. When they asked who would serve God, the whole assembly arose. This was also to be in Mr. Johnson's charge, but he was to journey on with the company, and enter this work when the whole tour should be completed.

Of the next day's travel they speak as being through "a hilly, well-timbered country with delightful water—as good as ever I drank," says Mr. Seys. The hills were sometimes very high, and one stream was quite broad. The paths were zigzag and circuitous. On Saturday night, March 2, they reached King Beh's town; *en route* to it, at Yallah's town, a young woman took their hands and praised God in good English. She was one of the converts at Heddington, and she had been called Mary Seys, and was firm in her faith and love to God. She might be said to have washed their feet, so anxious was she to minister to their wants. Preaching on Saturday night and three times on Sunday, with the administration of the communion to the ministers and six native Christians of the carriers, made the Sabbath a special day of this town. On Monday they had passed through unbroken forest, and reached the Goulah country. Pausing to preach, whole towns turned out to hear them, and

at Captain Sam's beautiful town the people insisted that Mr. Russel should stop with them.

Twenty miles more, and they came to Becan town. Mr. Seys being prostrated by fever, they tarried a day. Here they met William Capers and other Heddington converts. The next day they reached Gosing, (Ashmun town,) and thence proceeded to Becuo. Their stay at this town was most delightful, and their preaching was again rewarded with seeking and penitent souls. Mr. Seys received seven on probation, and there were here also nine Heddington converts, making a class of sixteen in all. Taking their departure, they now plunged into regions where the Gospel had never been heard. A gap in the mountain gave them entrancing scenery, and many clear, cool streams were a constant refreshment.

At Cammacolla a white man had never before been seen, and crowds came to gaze at them. The superintendent sought to make a station here, but the head man hesitated, and they passed on to Dingding, a town of forty houses, where they were kindly received, and where they found more of the Heddington converts, and some Bibles and hymn books. Mr. Seys preached, with great thankfulness for the privilege of preaching where man had never preached before. They next stopped at Grupau, on the St. Paul's. The scenes on the way, and the kindness of the reception, were but repetitions of what they had already experienced. Here Mr. Seys had another attack of fever, and, all being wearied, they tarried.

They were now about one hundred and fifty miles from Cape Messurado by the course of the St. Paul. At this point the river was one hundred and fifteen yards wide. King Guzzama called several other kings into

council, and all were willing to receive the Gospel, and some of them signed a contract to that effect. Sabbath, the 10th of March, was spent here, and they made it a glorious day for Christ. More than a score began to seek Christ. After much importuning on the part of the king, Mr. Seys determined to leave Mr. Russel here, and thereupon a jubilee broke out in the town. A spot was chosen for a chapel and mission house, and plans for them drawn. Samuel Merwin was left with Mr. Russel as interpreter. This was called Mount Andrew. They left it and its newly-installed pastor, with many prayers for heaven's protection and benediction.

Mr. Seys speaks of the scenery of the St. Paul's at this point as beautiful, surpassing all possible description; the region also is rich in valuable gums. Passing down the St. Paul's, seeing much of interest, they came to Gavegobley, which connects by a direct path with Boporo, the capital of the Condo country, but he could not visit that town, because his paroxysms of fever were becoming more frequent and severe, and his exchequer (of cloth) was almost exhausted. At King Boto's town he preached, and decided to make it a station. A site was selected for a church and parsonage, and this became Morrisburg. A house was rented for Mr. Stevens at Besseh Ballasella's town.

That for which they had started being accomplished, they turned their faces homeward. The narrative of what they saw on the homeward voyage is most interesting, but we must refrain from giving it. After a few days they entered an unbroken forest sixty miles in extent, encamping at intervals for rest. Having passed through it, they reached White Plains on the 21st of March, weary and sick, but grateful to God for his abounding mercies.

A like tour had been made into these lands under the leadership of Rev. B. R. Wilson, after Mr. Chase had left Africa, and it was reported to Mr. Chase, as superintendent, the report being sent to America. Mr. Chase was gone to his rest before it reached this country, but it lies before us, and is a paper of great interest. These remarkable journeys, let it be noted, were taken mostly through mere footpaths, overgrown by the wild luxuriance of the tropics. Only for a very little of the way did Mr. Seys enjoy even the Dummabalegh, or "Big Path."

This year also Mr. Seys visited Cape Palmas, and gave new inspiration to the work there. Governor Russwurm became so much interested that he built a school-house at his own cost at Barrakka. This was deemed by Mr. Seys a most important part of the field, especially as the very populous Grebo tribe spoke the English tongue. Popery had made a costly and imposing effort, with a Bishop at its head, to take this tribe, but had failed, and Mr. Seys begged the Board to buy their deserted premises at Cape Palmas.

All this shows his unwearying enterprise, whether sick or well. But he had many enemies. His family was in the United States, and his wife seemed not to be recovering her health and strength, and the climate evidently was wearing upon him. He took his departure for the United States soon after this tour, and resigned finally his superintendency. In 1858 he went out again to Liberia as agent of the United States for liberated Africans. He started on this, his seventh voyage to Liberia, Nov. 5, 1858, and arrived Dec. 25. The national fair occurring at the time of his arrival, and, Monrovia being full of people, he had a sort of national welcome, making a speech beneath the great palm

shades, and receiving in return a public vote of thanks. He returned to the United States in 1864. During this period he rendered good service as a private member of the Church. His next work was done for the freedmen in the South after the surrender of Lee. In 1868 he was appointed Minister and Consul-General of the United States to Liberia, and his appointment so stands in the Minutes of the Conference. This was his last work. He died in Springfield, Ohio, February 9, 1872. For a period of thirty-six years he was identified with the interests of the African.

9. Mr. Seys Permanently Succeeded.

Mr. Seys resigned in 1844, and a year passed without any superintendent in Liberia, because no man could be found to take his place. The brethren of the Conference, however, maintained well the spirit and enterprise that had been infused into the work by the superintendents. Thus it remained till late in the summer of 1845, when the Bishops appointed the Rev. J. B. Benham, of the Oneida Conference, to be Superintendent, Rev. W. B. Hoyt to assist, and Rev. W. B. Williams to be Principal of Monrovia Seminary. The last two were of New York Conference. They found no opportunity to embark till the 4th of November, when they took the ship "Roanoke" from Norfolk. They reached Monrovia in a little more than a month, landing on the 8th of December. Great was the joy with which they were greeted at the mission house.

They had been but one week in Monrovia when their sensibilities and energies were taxed to the utmost by a scene of most appalling horror and wretchedness. It was Sunday evening, December 4, when news arrived that Captain, afterward Commodore, Bell, of the African

squadron, had captured a bark, out from Cabena, having nine hundred slaves on board. The first day after her capture nineteen died, and before the vessel reached Monrovia their number had been reduced to seven hundred and fifty-six, and some of these were in a dying condition.

The slaver was the "Pons" of Philadelphia. On Monday, the 15th, Messrs. Benham and Hoyt, in company with the governor, Dr. Lugenbeel, and others, proceeded to the vessel, and beheld this most revolting spectacle. Mr. Benham says: "The stench of the vessel was such that we remained but a few moments on board, long enough, however, to see something of the indescribable horrors of the African slave-trade. It was supposed a thermometer would range from 100° to 120° in the hold. Though I did not go down, I saw that, with few exceptions, they were in a state of entire nudity. Several were in a dying condition, and many others were so emaciated that their skin literally cleaved to their bones; others, again, had worn their skin through, producing putrid ulcers, which fed swarms of flies." This miserable company consisted mainly of boys, between ten and twenty years of age; only forty-seven were girls.

It became the duty of Dr. Lugenbeel, as the United States agent, to provide for all these destitute and wretched beings, and he proposed that our mission should assume the care of one hundred of them. The superintendent, after consulting with the preachers near at hand and others, took the responsibility of accepting the trust. The preachers and members on the spot made a subscription to meet the expenses of this providential charge committed to their care, and issued a circular to the Church every-where, asking aid. The

facts and thrilling appeals of the circular created a wide and deep sensation in the United States. Public meetings were held and money raised in all parts of the land.

By a wonderful providence, often exemplified in the history of the Society, there was a surplus in its treasury, from which, for the present, the support and education of these youth might be provided for. In the course of a single year nearly one half of these Congoes were able to read, and had been converted to God. The tale of these conversions, as published in the "Advocate," is often a most touching one. We need not pause to represent the pressure of extraordinary care and labor that came upon Messrs. Benham and Hoyt from the capture of the "Pons;" all the more formidable because it came at their very novitiate as missionaries, when acclimation was before them, and when the work of the mission was to be reconstructed. In the midst of their arduous task Mr. Williams was seized with the fever, and sank into the arms of death on the fifth day of January.

The Conference met, February 9, 1846. Native work was assuming a dreary prospect. Heddington, Robertsville, and Garrettson were about "done for." Not much more could be said for Mount Andrew or Morrisburgh. The "Luminary" was hereafter to be published monthly instead of semi-monthly, and by a committee in Monrovia. No one could be spared to devote his time to editing and publishing it. Mr. Hoyt became Principal of Monrovia Seminary, and was to superintend the publishing department. His wife suffered so severely from the climate that in August she returned to the United States. After her departure his own health began rapidly to decline. A trip to Cape Palmas somewhat recuperated him; but still suffering, and in utter hopelessness of ever being able to do work in the

African climate, he was relieved by the superintendent, and sailed for the United States from Monrovia, February 9, 1847, having been in the field fourteen months.

Mr. Hoyt's assistant, a colored man, by the name of Morris, being also in poor health, the principalship of the seminary was devolved on Mr. Gripon, also a colored man, who was called from Millsburgh for the purpose.

It was in December, 1846, that Miss Laura Brush sailed for Africa. Upon her arrival she was at once employed at Millsburgh to aid Mrs. Wilkins, now much worn by long service in this torrid clime. Miss Brush endured well the terrible ordeal of acclimation, yet for five months she could scarcely be said to have been free from fever. She rendered good service till compelled to return to the United States, and she offered her services for this field again in 1859.

The Conference met at Monrovia, December 28, 1847, all the members present, and reported among their statistics \$241 58 missionary collections, and a membership to the Church of nine hundred and sixty-five. Superintendent Benham, wife, and a Congo, soon after the session left for America, and arrived at Baltimore on the first day of March, 1848, he, too, having been driven from the field by feebleness and inability to work in the African climate. The superintendency was vacant; not again to be filled for more than a year.

Mr. Benham in one of his reports gives the following: "Of the thirteen white missionaries who have labored in connection with the Liberia Conference six have died, six have returned to America, and one remains here; whereas, of the thirty-one colored missionaries who have labored in the same field, seven only have died natural deaths, one was drowned, one murdered, two expelled, one located, three have been discontinued, one is super-

annuated, one supernumerary, and fourteen remain in active service. The aggregate amount of time spent by white missionaries is about twenty-eight years, that of colored missionaries about eighty-five years. With the exception of Mr. Seys, Mr. Burton, and Dr. Goheen, the white missionaries have been able to do little more than take care of themselves."

We have not overlooked the fact that Rev. N. S. Bastion, of the Illinois Conference, was appointed to the superintendency, and arrived on the field, with his wife and child, on the 19th of September, 1849. Under his administration the Goulah stations were abandoned, and the "Luminary" ceased to exist. The seminary building, the finest building in the Republic, brick, with stone foundation, was built, at a cost of \$10,000; also, a brick academy building, twenty-one by forty feet in size, at Millsburgh, for females, at a cost of \$4,000. Grand projects these, but very costly, and they with other fiscal complications and the liberty of administration assumed by the superintendent, made his superintendency very unsatisfactory to the Board, and led to his recall, under date of February 9, 1850. He returned alone, leaving his wife and child buried in Africa.

10. Change of Policy.

The Bishops now determined on a change of policy. First, they appointed Francis Burns to preside at the Liberia Conference, to be held at Bassa Cove, January 3, 1851. They also directed the division of the Conference into three districts; to wit: Monrovia District, of which J. W. Roberts was to be Presiding Elder; Cape Palmas District, of which Francis Burns was to be Presiding Elder; and Bassa District, of which J. S. Payne

was to be Presiding Elder; a measure that was destined to continue. The number of preachers was not quite as great as it had been, nor had the membership or other parts of the work increased. Yet all Africa was an "open door," and every-where the people were crying out for "God-palaver."

Much of the work had been hitherto done in towns that had disappeared, and even to-day scattered through the interior can be found the fruits of that teaching and preaching. Doubtless the work should have been identified with tribes and nations, instead of with towns which were often made up of strangers in a strange land and naturally transient, only the stockade towns being permanent.

The Liberia Conference Seminary was opened in its new building February 7, 1853, under the principalship of Rev. James W. Horne, of the New York East Conf., assisted by Mr. Gibson. Soon there were in the school about sixty pupils, a few of them natives. The school was graded into two departments, one floor of the building being assigned to each, Mr. Horne instructing the higher classes, and Mr. Gibson the lower. The course of study extended to a full preparation for college, and a collegiate institution was contemplated. Of the pupils of Mr. Horne many have risen to eminent usefulness. We may name Rev. Daniel Ware, of Liberia Conference; Rev. William Blackledge, of the Protestant Episcopal Mission; Daniel Smith, Chief Justice of the Republic; Benjamin Anderson, Secretary of the Treasury, interior explorer, and author. The "examinations" of this school were great occasions, usually held in presence of a throng, among whom were the most notable and eminent persons of the Republic.

Mr. Horne remained in Liberia till February, 1855,

assailed by the fever at intervals of three weeks or thereabout; but being a West Indian, like Mr. Seys, he was able thus long to bear up against it. With liver and spleen enlarged, and mind as well as body depressed, he then sought relief in a voyage to the United States, leaving Mr. Gibson in charge of the school. This voyage was precipitated by the death of his brother, Rev. George W. Horne, of the Protestant Episcopal Church, missionary at Rocktown, Africa, whose bereaved family needed an escort home. In cooler climes he rapidly recuperated, and found special joy in visiting the Bermudas, where his father was living, with his family, in the honored retirement of a Wesleyan missionary of fifty years' service. Here he married Miss Julia A. Ferzo, who on the following Christmas went with him to his far-off field, and shared his labors and perils to the end of his work in Liberia, in the fall of 1857. Mr. Horne was five years in the mission, and Mrs. Horne nearly two. No white Methodist missionary has been since sent by us to Liberia, till Rev. Joel Osgood went out, in 1877.

The Liberia Conference of 1853 convened March 7, and will be memorable because of the presence of Bishop Levi Scott. The Bishop had been deputed by his colleagues for personal episcopal duty on the African coast, and had sailed on the bark "Shirley" from Baltimore, in November, 1852, accompanied by Rev. J. W. Horne, whose presence in Liberia we have anticipated, and by Sarah Arnolds, a young colored woman, who was also designed for the educational department. He visited all the stations on the coast except Marshall, and preached twice at each, also Bexley, on the St. John's, and Louisiana and Lexington, on the Sinoe. At Cape Palmas he spent two weeks, and, first

and last, nearly three at Monrovia. His visit was abundant in observation and very fruitful of suggestion.

To all the financial features of the mission he gave the closest scrutiny, as his reports abundantly testify. He rebuked growing evils, such as ministers seeking political preferment, an evil that had of late been increasing. Having done his work thoroughly, having been blessed with good health while on the coast, he sailed for the United States March 17, 1853. There was a small increase reported in membership, and the Bishop regarded the work as generally prosperous. His most important suggestion was a plan for educating native youth by taking them into the families of the preachers, away from their heathen surroundings, and training them directly under churchly influence. The health of the Bishop suffered somewhat on his voyage homeward, and for many months after his return, but he finally recovered, and yet lives, being at this time the President of the Missionary Society.

On October 25, 1854, Ann Wilkins, returning to Liberia in the "Estelle," took with her by appointment of the Board three young ladies, Miss Staunton, Miss Brown, and Miss Kilpatrick. A school upon a very comprehensive plan seems to have been projected at Cape Palmas, in which they were all to be employed. But too soon did Miss Staunton succumb to the fierceness of the heat and the malaria of the climate. She was about to leave in the hope of saving her life when death grasped her as his prey, on April 15, 1856. The grave of Maria E. B. Staunton was the first of an unmarried lady missionary of our Church to consecrate the soil of Liberia. While she lived she had a passion for saving souls, and the thought of the loss of a single one would often wring from her scalding tears and

burning words. In dying her visions of glory were beatific.

Miss Caroline M. Brown was from the Corning District, East Genesee Conference. She seems to have endured the climate well, and two years after her arrival we find her at Cape Palmas, opening a new department in the academy there. She married one of the most intelligent and honored members of the Liberia Conference, lived a few years, and died in great hope.

Miss Margaret Kilpatrick must rank next to Mrs. Wilkins for the length and eminence of her services in this mission. Throughout its history we catch an occasional glimpse of her activities. With a visit or two to the United States for recuperation, she continued her work for a long period. Her life and soul were given to the missionary cause to the end of her stay on earth, which took place in the city of New York, in 1865. At least twelve unmarried ladies, six of whom were white, were sent by the Board to this mission before the sending of white missionaries from this country ceased.

11. African Bishops.

The first and most serious difficulties met by our missionaries to Africa arose from the want of ordination on the part of the preachers in the field. Some of these even assumed to administer the sacraments without authority, deeming the necessities of the case a sufficient warrant for their course. As will be remembered, it was Cox's great achievement to check these and other irregularities, and harmonize the Church in Liberia with the Discipline of the Methodist Episcopal Church. Some of the preachers visiting the United States were ordained, but there was imperative need that the number of men in orders should be greatly increased.

On the first return of Mr. Seys to this country he brought this subject to the attention of the missionary authorities, and it was carefully and fully canvassed with Bishop Emory, with a view to the appointment of a Bishop for Liberia. The constitution of the Methodist Episcopal Church clearly forbade a local superintendency, and no satisfactory method was suggested, either in these more private consultations or at the General Conference of 1836, for meeting the emergency. Even had a feasible plan been proposed, the Liberia Conference had officially expressed no wish upon the subject, though the general judgment of the Conference and Church in Liberia was informally known, nor had the Conference designated any one for the office of Bishop.

The visit of Bishop Scott had been a great blessing to Liberia, for all who were entitled to ordination received it at his hands. The visit had also served to strengthen the conviction of the home Church that it was impossible to superintend the work without a local episcopacy. In this aspect the subject came before the General Conference of 1856. The length of time it was under consideration by that body, the many propositions made in the form of substitutes and amendments to the report presented by the committee, and the careful manner in which the action, after it had been taken, was defined, all show the inherent difficulties of the case.

The restrictive rule of the Discipline was so amended as to allow the General Conference to appoint a missionary Bishop for any of our foreign missions, limiting his jurisdiction to the field for which he might be appointed. This amendment prevailed by a constitutional majority in the General Conference, and the Bishops were authorized to present it to the Annual Conferences,

count the vote, and declare the result. If the amendment prevailed, the Liberia Conference, assisted by the Corresponding Secretary of the Missionary Society, and under direction of the Bishop in charge, was authorized to elect a Bishop for Liberia, and the Bishops were authorized to ordain him.

Pursuant to all this, the Liberia Conference, at its session in January, 1858, elected Francis Burns Bishop, who, as promptly as possible, presented himself in the United States, duly accredited, for ordination. Some time was spent by him in traveling from Conference to Conference, and every opportunity for observation was afforded him. He was ordained October 4, 1858, at the session of the Genesee Conference, held in Perry, New York, Bishops Janes and Baker officiating, assisted by five elders. He returned to Africa the following November, Miss Kilpatrick, after a brief visit home, returning in the same vessel, to prosecute her arduous work of love in the Female Boarding School at Millsburg, still redolent with the memory of the sainted Ann Wilkins.

The Liberia Conference met this year (1859) in the month of January, Bishop Burns presiding. He had previously presided several times by appointment of the Bishops, and the fullest confidence was reposed in his judgment by the Church both in Liberia and the United States—a confidence inspired by his able, explicit, and full reports to the Board, as well as by other circumstances.

Bishop Burns seems to have been permeated with the idea, which reigned in the mind of all the superintendents of the mission, that the only hope of the Church in Liberia was in its becoming a missionary Church. He said, the extension of the work into the country more largely "is a condition of both our spiritual life and growing

usefulness. If we stay here we die." Appointments were accordingly made in 1860 among the Grebos, at Cape Mount among the Veys, and at Careysburgh among the Goulahs. The subsequent year a mission was opened among the Queahs, to which Rev. C. A. Pitman was appointed.

The General Committee, on May 2, 1851, had shown its sense of the importance of interior work by adopting the following:—

"*Resolved*, That the sum of \$3,000 be appropriated, to be used at the discretion of the Board and Superintendent of Foreign Missions, toward exploring the country in the interior of Africa beyond the Liberia Republic, for the purpose of establishing a mission among the natives."

One new scheme of Bishop Burns was a missionary library, to give the preachers a better idea of the work being done for the world. He was proving himself a wise and zealous Bishop, but at the close of 1862 his health was failing, and at the Conference held in January, 1863, he was not able to preside. He hurried away to America, hoping in vain that a sea voyage would restore him. He sank gradually, and expired in Baltimore, April 18, 1863.

The General Conference of 1864 authorized the Liberia Conference to elect a successor to Bishop Burns, pursuant to which the Liberia Conference at its session in 1866 elected Rev. John Wright Roberts, and he was ordained at St. Paul's Methodist Episcopal Church, New York City, on the 20th of June, in the same year, by Bishops Scott and Janes, assisted by the venerable Henry Boehm and Drs. Harris, Carlton, Holdich, and Porter. In five days he was off for his field of holy endeavor. Like Bishop Burns, he seemed to have been

an acknowledged leader. He had presided at the intervening Conferences, and made full and satisfactory reports of the work to the Board. Self-support, interior work, education, especially on Bishop Scott's plan, and Church extension, all demanded and received the new Bishop's attention.

This year (1866) Rev. J. H. Deputie opened work among the natives at Mount Olive, which is still very promising. The year generally was full of hopeful indication. The increase in every department was encouraging. There was an increase of two hundred and forty-nine native members, and two hundred and nine native probationers; total of natives, four hundred and fifty-eight; the whole number of members being one thousand eight hundred and nine. Four hundred and forty-five dollars were given for the support of the Gospel, and four hundred and seventy dollars for repairing churches.

The appropriation of the General Committee for Liberia had been reduced from time to time, till this year it was only fourteen thousand dollars, while in some former years it had exceeded thirty thousand dollars. The one unpleasant feature was a decrease in the number of effective preachers. Indeed, from this time onward to the present, the want of the mission has been intelligent, devoted men to enter the field as pastors and missionaries.

Nothing of peculiar interest now transpired till 1875, when the Conference was to assemble on January 28, in Greenville, Sinoe country. Early in the month Bishop Roberts came from his circuit to Monrovia, for the purpose of engaging a vessel to take the preachers down the coast. The vessel was engaged, but it stranded, and the Conference was necessarily held at Monrovia. The Bishop had been for months in failing health, and

by the time the Conference was convened he was unable to meet with them. Two days after the opening of the session, namely, on the 30th of January, 1875, he expired, with the entire Conference at his bedside.

Rev. William P. Kennedy presided at the Conference. The year had been one of much commotion in the region of Cape Palmas, occasioned by war with the natives. Indeed, the derangement of the work from this excitement and other causes was general. Nevertheless, the members and probationers were reported as two thousand three hundred, the largest number which had ever been returned. The next year was one of general revival and much increase. It was further distinguished by a second episcopal visit from this country, Bishop Haven having been appointed by his colleagues to that duty.

12. Bishop Haven's Visit.

Bishop Haven left New York in the bark "Jasper," November 1, 1876, and reached Monrovia December 16, 1876. The vessel was leaky, and proved quite unseaworthy, so that during much of the voyage serious apprehension was entertained of the safety of those on board. The vessel carried some fifty emigrants. Mr. Fuller, the Treasurer of the Liberian Government, who had come to the United States as lay delegate to the General Conference in Baltimore, was among the passengers. Rev. D. A. Day and wife, of the Lutheran Mission at Muhlenberg, Liberia, after a short absence in the United States to recruit their health, were returning by the same vessel. A Mr. Litchfield, agent of a mercantile house in Philadelphia, was the only other cabin passenger, except the Bishop's party.

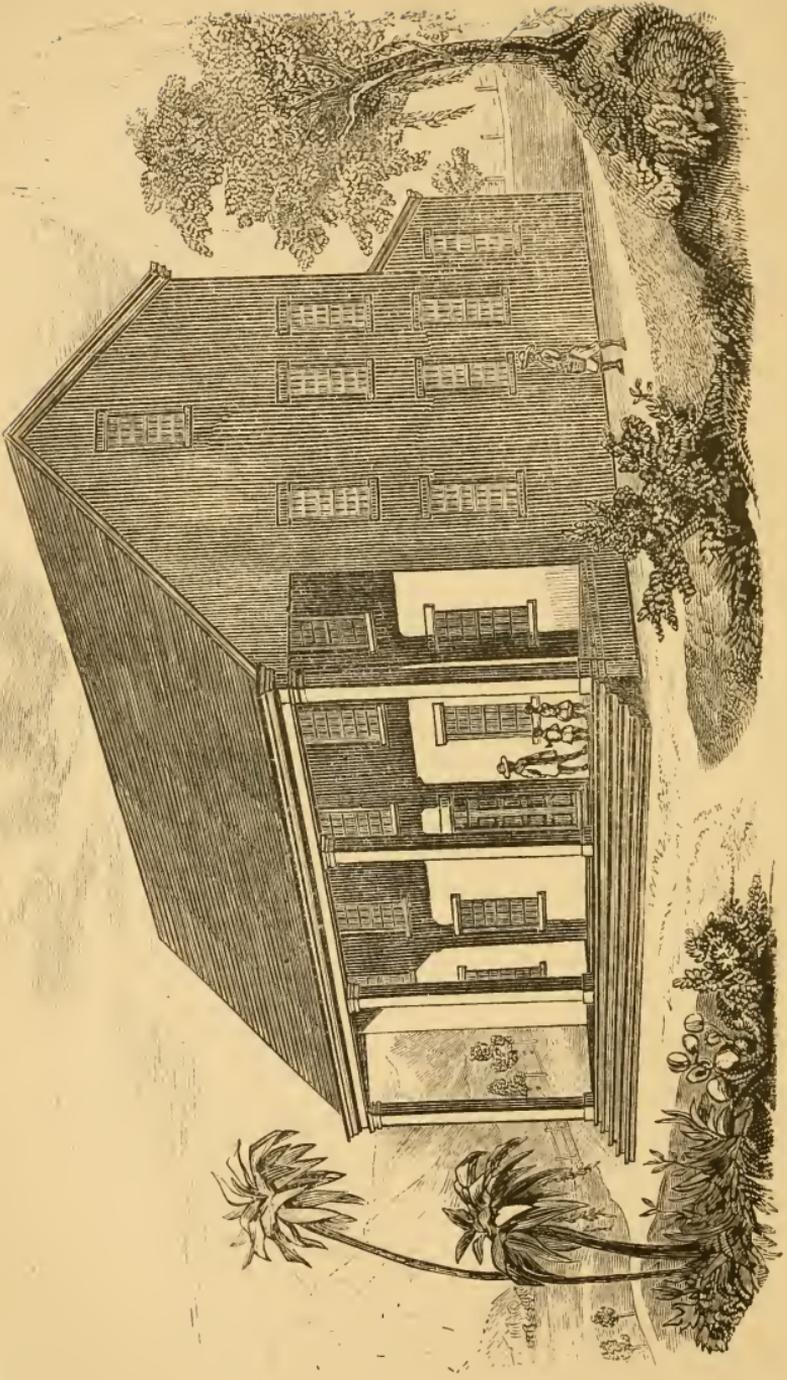
The Bishop was accompanied by his nephew and Rev. J. T. Gracey, formerly of the India Conference.

The opportunity during the voyage for gathering detailed information from those of large experience in evangelistic work in Liberia, and of familiar acquaintance with Liberian society and Government, was of great advantage to the Bishop.

The Conference convened at Monrovia, December 18, and was attended by the most prominent people then gathered from all quarters of Liberia at the capital, the Legislature being in session. The President and Vice-President, and other officers of State, were in frequent attendance upon the sessions of the Conference. Perhaps nothing was of more interest than the meetings held from twelve to one o'clock each day for the inauguration of anniversary exercises of the various benevolent societies of the Church. The Bishop urged the Conference to take up all the collections in all the Churches, as a duty tending to increase the connectional bond between them and the Churches at home.

The members of the Conference were extremely careful lest the Bishop should become ill, and thus deter other Bishops from visiting them, and so once more lead to a local episcopacy for their land, which had not been satisfactory to the Liberian Church. They felt the need of episcopal visits from America to afford them fresh inspiration, and to secure a full and influential representation of their case among the Churches of the United States. Bishop Haven visited almost all the principal stations of the Conference, ascending all the rivers but the Junk; never, however, remaining on shore at night, thus only reaching as far inland as Clay Ashland, on the St. Paul's River, and Bexley, on the St. John's.

He found the Church in only a moderately prosperous condition, but more so than that of any other denom-



Cape Palmas Academy.

ination. It was largely represented in all the civil offices of the country. There were good church buildings at Monrovia, Bassa, Sinoe, and Cape Palmas. There were also two good school-houses, one at Monrovia and one at Cape Palmas. The Conference was composed almost entirely of elderly men, there being few schools of any kind in the country for the training of youth.

The country was at the time suffering from the effects of the Grebo war, which had seriously threatened the very existence of the Government, and public attention was turned with unusual interest to the native tribes. The Government was discouraged in regard to immigration, as the source from which the labor and capital necessary to develop the country were to come. It was, therefore, seeking to conciliate the native tribes, and to gradually affiliate them with itself. The Church, too, simultaneously with the State, was turning its attention this way, and there was considerable disposition manifest to give increasing attention to the tribes in the interior of Liberia and beyond. Bishop Haven sought to deepen this impression of duty and interest by urging upon the Church its obligation to be aggressive and missionary. He also secured Rev. C. A. Pitman, of Monrovia, to make a tour of inspection into the interior as far as Boporo, and directed him to report on the feasibility of a mission in that region.

After large social and public opportunities for inspection of the work at Monrovia and up the St. Paul's, at Buchanan, Edina, Bexley, Sinoe, Cape Palmas, Tubmantown, and other localities, the Bishop took steamer for the Canary Islands, rejoining there Mr. Gracey and his nephew, who had preceded him to this place, and with them going thence through Spain, making an extended examination of the Protestant work of that country

--visiting Cadiz, Seville, Cordova, Granada, Madrid, and other points. He then moved on to Paris, reaching it by March 5, and thence to England, and, after consultations and investigations relative to missionary matters, he arrived in the United States, May 24, 1877. In this journeying Mr. Gracey was his constant companion.

The articles of both these gentlemen in the periodical press have greatly increased the information of the Church in respect to this far-off country, and also the desire to occupy it more fully as a mission field. At this writing the Bishop is still suffering from the effects of malaria, received into his system while on the coast.

The next session of the Liberia Conference assembled in the Methodist Episcopal Church at Edina, on the 16th of January, 1878. The more commodious edifice of the Baptist Church being tendered for the session, it was gratefully accepted, and to it the Conference adjourned. Rev. D. Ware was elected President, and C. H. Harmon, Secretary. The Monrovia Church supports its pastor, and had that year taken all the benevolent collections. Careysburgh took four of the collections, and five other Churches report "missionary" collections. Buchanan has raised \$130 for the support of its pastor, and Cape Palmas \$141. This was a decided improvement, and the fruit of Bishop Haven's faithful sowing.

13. Visit to Boporo.

Rev. Charles A. Pitman, immediately after Bishop Haven's departure, proceeded to discharge the duty assigned him. He left Monrovia on the 27th day of January, 1877, in company with Rev. E. W. Blyden, D.D., M. Payne, Esq., son of the President, and others. The Kroomen rowed them to the head of Logan's Creek,

and then, taking carriers at Brewersville, they pushed on for their destination. Passing through the Vey country, they distributed a few copies of the Arabic New Testament, and were surprised at the avidity with which these were received where the Koran held sway. Sunday, the 20th, was spent at Vonzuah. Here, within twelve miles of Monrovia, Mohammedan missionaries had been sent down from Musardu, two hundred and fifty miles, while the messengers of Christ are but just now struggling to pierce fifty miles into the interior. They now passed due east to Sueh, a Vey town of considerable notoriety in Liberia. Next they came to Barbahsue, and then to Bonoe's town, where they found healthy cattle and other evidences of salubrity. The land from Barbahsue, though not a good day's walk from Monrovia, begins to rise, and the sheep grow larger. It was "quite cold" at Bonoe's town, but pleasant. Passing on through the Vey country, eastward, to the "city behind the hills," for this is what Boporo signifies, they came in succession to Bongomar town, Sueh Zallah, and then to the Goulah country, where they passed through Sarweer's town, Bow town, and More Lar. Here it was "very cold," growing colder as they ascended higher. What they considered as "very cold" may be seen by the fact that at six A. M. the thermometer stood at 68°.

Here, at More Lar, they were about fifty miles from the coast; the air was exhilarating, the scenery was entrancing, and the country abounded in cool, shady brooks and rills. Thence they went on to Wetch and Bumbummar. At the last named town they found two White Plains' students; indeed, through all that region, on their route, they saw traces of the civilizing effects of our work done in Liberia. Bamboojar was the next town, and it is in the Boatswain country, of which

Boporo is the capital. The entrance to the town is beautiful, and within the town were more of the students from the Liberia schools. The Boatswains, or Condoes, as they are more commonly called, are the most powerful tribe in their region, and they earnestly solicited missionaries. Sunday, February 4th, was spent at Bamboo town, but early in the morning the people were all off to their farms, and no public service could be held.

They were here delayed by Dr. Blyden's illness, and by the neglect of the king to send for them. A message came soon after midday, on Tuesday, and they started, passing through several large towns, and entered Boporo by night-fall. It was the hour of prayer, and the people were at the mosque, but, this over, they gathered about our travelers, and extended to them their salutations of welcome. There are three school districts, and three Mohammedan priests in the city.

The next day the chief of Boporo received them, and expressed his pleasure at their visit. He said he would give whatever assistance he could to Christian effort made among his people. He especially rejoiced at the prospect of aid in the matter of their education.

Boporo and vicinity contain about fifteen thousand inhabitants. The people are very superstitious, being taught to venerate even the tame cat-fish which King Mormorro had so diligently cared for. Children followed our strange visitors in crowds, getting into their laps, and begging them to come and teach them.

About two days were spent at Boporo very profitably, and then they departed for Totokollie, where the king of the Boatswains was for the time being residing. This is a barricaded town, as large as Boporo, and better kept. The king received them graciously, and in their interviews he seemed very kindly disposed toward

our proposed mission. Mr. Pitman reports that the king and people have little sympathy with Mohammedanism, and claim to be Liberian Americans.

On Sunday, February 11th, they held divine service in the king's reception hall, Mr. Pitman preaching, and Dr. Blyden adding remarks. The king said, if a school were established, he himself would attend it, and he insisted upon some of the party remaining to initiate the work. On Monday they proceeded to the reception hall, and, after singing "Sowing the seed," and prayer, the king, for himself and for his people, understandingly entered into an agreement, signed and witnessed, "to protect, succor, and encourage any missionaries or mission schools" of this society. Their work thus nobly and successfully accomplished, the party set out on their return, and arrived safely in Monrovia, February 19, 1877.

14. Mission to the Interior.

The report being made to Bishop Haven, he proceeded to appoint Rev. Joel Osgood, of the Ohio Conference, to this interior work. On the 2d of January, 1877, Mr. Osgood sailed from New York, in the "Liberia," in company with Rev. J. H. Deputie, of the Liberia Conference. For his outgoing the Bishop had reserved a small sum from the appropriations to the Conference for 1877, which was supplemented by the Board from the contingent fund before Mr. Osgood's departure. Advices were received from him, dated Monrovia, February 13, 1877, three days before he set out for Boporo. He remained every night on shipboard till all was ready for his departure, and the first night he slept on shore was at a place a day's travel from Monrovia. He reached his field in five days. After seeing him comfortably provided for, Mr. Pitman, who accompanied him, and the

carriers, took their leave of him in the wilderness among the heathen, with a single civilized boy to act as his cook, and, if need be, as nurse.

At the meeting of the General Committee in November following, the appropriation to the Liberia Conference was reduced to \$5,000 for 1878, several of the stronger Churches being left to their own resources for support, but the sum of \$2,500 was appropriated for the establishment of an Interior Mission.

We must not allow to pass from the public mind the fact that the General Committee, which met in November, 1872, appropriated \$9,000 to an Intro-African Mission, and that before the year had expired Bishop Janes had made selection of a man for the superintendency of the mission. He thought it advisable, however, to consult the General Committee, at its meeting in November, 1873, before he actually commissioned him; and they, under the financial stress of the times, decided to make no appropriation for this work. The interior work was, in consequence, abandoned for the time, but was never out of the mind of the administration.

No sooner was it announced that Bishop Haven wanted men for this field than some fifty young men offered themselves. From these the Bishop selected Rev. Melville Young Bovard as superintendent of the Boporo Mission, and Rev. Royal Jasper Kellogg to be principal of Monrovia Seminary. Their commissions bear date February 6, 1878. Mr. Bovard sailed from New York, in the brig "Mary E. Thayer" on Wednesday, March 27, 1878. The rainy season being at hand, he was advised to consider the propriety of remaining with Rev. Mr. Day, of the Muhlenburg Mission, up the St. Paul's River, and to follow the best counsel in respect to this he could obtain in Liberia. On arriving he became filled with

anxiety for Mr. Osgood, and pushed off almost immediately for the interior. These heroic brethren were penetrated with thoughts and feelings in view of Africa the very opposite to those of Melville B. Cox. There was to them no charm in dying for Africa. They wanted to live for the redemption of its millions, and they felt that almighty God could and would preserve them. For this they hoped and prayed, and took every precaution. Mr. Bovard arrived safely at Boporo, and at latest advices neither he nor Mr. Osgood had had an hour of illness. The climate they describe as charming, except that at midday it is entirely too warm to admit of their venturing out. The mornings and evenings they report as delightfully cool.

The old King Jimmy has, as yet, not redeemed his pledge given to Mr. Pitman, and no place has been assigned our missionaries in which to give instruction or conduct worship. A single hut, filled completely by their hammocks, is all they have at their command. At our latest advices this filthy old chief had ordered them from his town. This was doubtless to obtain another "dash," which our missionaries as resolutely refused to give till some return should be made by the king for the one already bestowed by Mr. Pitman. They have no doubt that if they are driven from Boporo a better location can be obtained. They have full faith that they can reach Musardu, carry the Gospel among the Mandingoes and across the mountains to the head-waters of the Niger. The whole interior thus opens before them by this route. We fear to write these lines lest before they reach our readers these cheering hopes may be blighted, and the day for interior triumphs yet longer deferred.

Mr. Kellogg's departure was delayed for a little time

by necessary circumstances, but at length his pastoral charge was disposed of, and his family settled at New Milford, Pa., when he hastened to Africa *via* Liverpool. He sailed April 12, 1878, and took the steamship "Ethiopia," from Liverpool to Monrovia. He arrived in Monrovia May 25. On May 28, three days after his arrival, he issued a circular announcing the proposed re-opening of the Seminary, with the appended indorsement of Mr. Gardner, the President of the Republic, and of other prominent citizens. He opened his Seminary June 10. He reports in a few days about a hundred scholars, and the greatest interest existing throughout Monrovia in the school. Up to the time of our last advices he, too, had been blest with uninterrupted health. All the indications are exceedingly hopeful. Mr. Kellogg has required that the books used shall be purchased, and that a small sum shall be paid for tuition. Gratuities are not apt to be prized, nor is the highest self-respect possible to those who receive them. The wisdom of the policy adopted by the principal cannot be questioned. Nevertheless, he suggests the possible necessity of assisting students preparing for the ministry or for the work of teachers among the natives.

MISSIONARIES SENT TO LIBERIA.

In.		Ex.
1833	Melville Beveridge Cox*.....	1833
1834	Rufus Spaulding.....	1834
1834	Mrs. Rufus Spaulding.....	1834
1834	Miss Sophronia Farrington.....	1835
1834	Samuel Osgood Wright*.....	1834
1834	Mrs. Samuel Osgood Wright*.....	1834
1835	John Seys.....	1844
1835	Mrs. Ann Seys.....	1841
1835	John B. Barton*.....	1841
1836	S. M. E. Goheen, M. D.....	1841

* Died in the field.

In.		Ex.
1836	Mrs. Ann Wilkins.....	1856
1839	Walter P. Jayne.....	1841
1839	Jabez A. Burton*.....	1841
1842	Squier Chase.....	1843
1842	John G. Pingree.....	1843
1845	J. B. Benham.....	1848
1845	Mrs. Susan Benham.....	1848
1845	William B. Hoyt.....	1847
1845	Mrs. Mary J. A. Hoyt.....	1846
1845	William B. Williams*.....	1846
1845	Mrs. Elizabeth T. Williams.....	1846
1847	Miss Laura Brush.....	1849
1849	N. S. Bastian.....	1850
1849	Mrs. N. S. Bastian*.....	1850
1853	James Wesley Horne.....	1857
1856	Mrs. Julia A. Horne.....	1857
1854	Miss Maria E. B. Staunton*.....	1856
1854	Miss Caroline M. Brown *.....	†....
1854	Miss Margaret Kilpatrick.....	1865
1878	Joel Osgood.....	—
1878	Melville Young Bovard.....	1878
1878	Royal Jasper Kellogg.....	—

STATISTICS OF LIBERIA MISSION.

Year.	Payment from Treasury.	Miss'n-aries. ‡	Members and Prob.	Sund'y-schools.	S. S. schol'rs.	Collect. for Missions.
1833	\$834 49	..	....	..	...	.....
1834	1,548 59	..	....	..	...	.....
1835	3,548 43	10	204	2	128	.....
1836	7,553 29	..	340	..	...	.....
1837	6,111 04	..	417	..	...	.....
1838	11,815 01	13	578	..	...	.....
1839	18,088 96	15	656	..	...	\$194 00
1840	14,093 65	18	688	..	...	294 46
1841	22,107 75	16	922	..	...	222 12
1842	27,748 82	19	818	..	...	208 00
1843	19,063 96	18	836	..	...	210 00
1844	13,251 91	17	874	..	...	264 17
1845	23,120 87	14	837	..	...	\$192 39
1846	13,173 70	15	790	..	...	349 00
1847	26,550 20	14	879	..	...	298 00

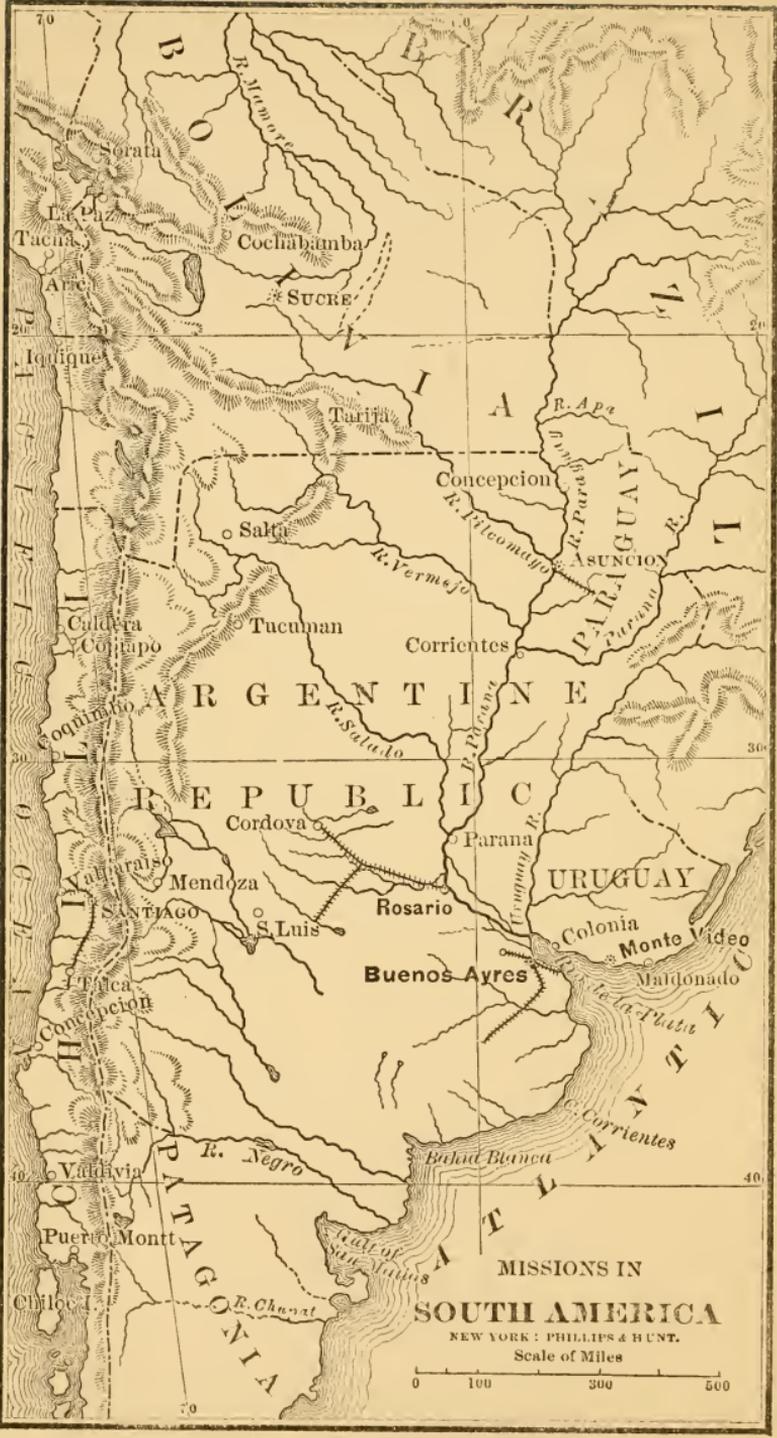
* Died in the field.

† Unknown.

‡ All the effective preachers are herein embraced.

Year.	Payment from Treasury.	Miss'n-aries.*	Members and Prob.	Sund'y-schools.	S. S. scholars.	Collect. for Missions.
1848	19,726 44	12	965	..	...	241 58
1849	23,103 73	16	1,082	..	...	88 87
1850	19,777 03	13	1,134	..	...	.....
1851	19,432 89	18	1,204	..	...	.....
1852	18,217 09	19	1,277	..	...	163 00
1853	35,307 85	23	1,328	..	...	1,573 01
1854	37,233 28	23	1,449	..	...	239 39
1855	33,828 35	20	1,428	..	...	740 87
1856	36,446 91	18	1,396	..	...	.....
1857	33,559 80	19	1,374	21	848	.....
1858	23,776 82	13	1,585	26	862	416 99
1859	22,035 05	12	1,530	24	847	.....
1860	20,937 01	11	1,599	24	986	.....
1861	21,234 27	13	1,509	23	927	.....
1862	17,178 92	13	1,411	19	1,247	.....
1863	12,997 53	15	1,369	19	1,247	.....
1864	14,073 71	19	1,494	20	930	.....
1865	11,752 79	21	1,452	20	930	.....
1866	16,576 24	17	1,351	22	1,040	.....
1867	14,417 53	14	1,437	22	1,040	.....
1868	12,666 86	17	1,862	30	1,240	.....
1869	15,066 91	16	1,850	31	1,382	.....
1870	11,807 50	15	2,249	68	1,425	.....
1871	10,761 55	..	....	..	....	.....
1872	7,953 90	16	2,276	25	1,309	.....
1873	10,230 58	13	1,244	26	1,200	.....
1874	9,317 41	16	2,065	25	1,777	.....
1875	9,586 24	16	2,340	37	1,721	.....
1876	7,872 76	17	2,488	48	1,831	.....
1877	9,806 44	16	2,110	30	1,560	.....

* All the effective preachers are here embraced.



MISSIONS IN
SOUTH AMERICA
 NEW YORK: PHILLIPS & HUNT.
 Scale of Miles
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PART IV.

MISSIONS TO SOUTH AMERICA.

The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Jeremiah xvi, 19.

WHEN the Methodist Episcopal Church first found itself in circumstances to undertake the work of missions to other lands there were twenty millions of souls inhabiting the regions between the United States and Cape Horn, who were either pagans or cursed with a corrupt form of Christianity. Of all foreign nations these were the nearest to us, and they were certainly needy. Our interest in them was further deepened by the fact that they were at that period putting off the dominion of the Old World, and clothing themselves with Republican institutions. It seemed as if they were in the very act of repeating our own history as a nation. Religion and patriotism conspired to present the American continent as a field for the missionary efforts of this new organization.

The very earliest documents of the Society make mention of the expectation of seeking, as one of the first enterprises of the Society, to give to South America a pure and vital Christianity. Frequent allusions were made in the Board to this field, but nothing definite was done till March 23, 1825, when Mr. Bangs stated that he knew a competent person who would go there as a missionary, and it was resolved to inform the Bishops that it

was very desirable that a mission be established if a door be opened and a suitable missionary found. A committee was appointed, of which George Suckley was chairman, to consider South American affairs. It met on the 8th of April, and the chairman gave a most interesting account of the people of Maracaibo, and the villages bordering on the lake of the same name. He stated he had a steamboat on that lake making trips around the lake, and that the missionary might use it at his pleasure, and so carry the Gospel to them all; and again the Board begged the Bishops to find a missionary for South America. On October 19, 1825, the Board directed the Corresponding Secretary to inquire of the Bishops if they had taken any measures to secure missionaries for South America or Africa.

As early as 1832 the General Conference recommended the Bishops and the Missionary Society to establish missions in this part of the continent, and advised the appointment of some judicious person to visit the region, and make personal observations, with a view to entering at once upon the field. Not very long after this a letter was received from a member of the Methodist Episcopal Church, who had become resident in Buenos Ayres, and who had succeeded in forming a small class in the city, petitioning that a missionary be sent to Buenos Ayres. The Board of Managers responded to this letter by recommending the Bishops to make the appointment which the General Conference had advised, and Bishop Andrew promptly appointed Rev. Fountain E. Pitts, of the Tennessee Conference.

He set forth on his tour July, 1835, visiting Rio de Janeiro, Buenos Ayres, Montevideo, and other places, and his report recommended the establishment of missions at the two first-mentioned places, where the American

and English residents had especially encouraged it. At Buenos Ayres he rented a room, furnished it with seats, and began preaching to the people. At Rio de Janeiro he formed a small society of religious people, giving them promise that a pastor should at no distant day be sent them. This was an important point. Rio de Janeiro was the capital of Brazil, and the largest and most commercial city of South America, and the surrounding country was more thickly inhabited than was that of any other city. The constant intercourse of the people with other foreign nations had lessened their suspicions, and hence they were more accessible to a new style of faith and practice; one more in accordance with the Gospel than that with which they had been familiar.

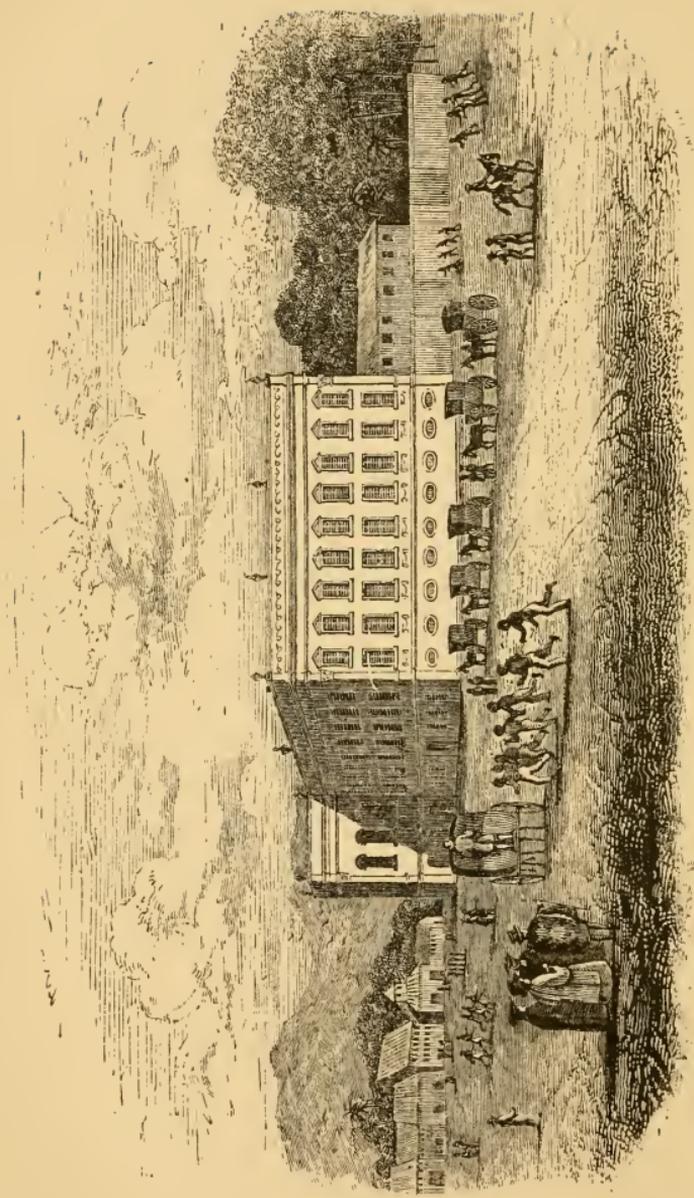
The General Conference of 1836, by resolution, requested Mr. Pitts to visit Cincinnati, and report to them in person, which he did, but without particular results, save in deepening the general conviction that it was the duty of the Methodist Episcopal Church to send missionaries to these lands. The sentiment of the body was finally indicated in a report from the Committee on Missions, to which was attached a resolution, requesting the Bishops to appoint two or more additional missionaries to South America, Mr. Pitts being regarded as already belonging to this field, though he never, in fact, entered it.

Rev. Justin Spaulding, of the New England Conference, who had offered himself for the Oregon Mission, was accordingly appointed to Brazil, and sailed from New York for Rio de Janeiro in March, 1836. In October of the same year the Rev. John Dempster, of the Oneida Conference, sailed for Buenos Ayres. Thus, nearly at the same time, both branches of our South American work were inaugurated.

There were many indications that the hold which Rome had so long maintained in Brazil was rapidly loosening. The Prince Regent, in his speech to the House of Parliament, about the time of Mr. Spaulding's arrival, had referred to the refusal of the Pope to acknowledge a Bishop who had been recently ordained in Brazil, and the Prince more than intimated that they could get along very well without his approbation. The message was very popular, but a long discussion followed upon a motion to accept the address, and many efforts were made to bring about a reconciliation between the empire and the Pope.

It was something of an advance upon former intolerance that we were permitted to work at all in these Romish countries; but even now we were not permitted a free and unrestrained promulgation of the word of God. The current faith was protected by laws prohibiting, in Mr. Dempster's field, preaching the Gospel by foreigners in the Spanish language, and in Brazil its being preached in any building having the exterior form of a temple. But the chief obstructions were often only ecclesiastical, springing out of the laws and usages of the Romish Church.

A large English-speaking population, however, was entirely accessible to our missionaries, and by most of these they were sincerely welcomed. The Bible could be distributed, and the American Bible Society and the British and Foreign Bible Society generously supplied Spanish and Portuguese Bibles and Testaments for this purpose. Thousands of the natives of the country were eager to possess and read a book, which, until recently, had been prohibited them, if not by law, by priestly arrogance. For the sake of convenience we will trace the history of these two South American fields each by itself.



Palace of Senate, Rio de Janeiro.

1. Mission to Brazil.

Mr. Spaulding rented and fitted a private room for public worship, and a congregation of thirty or forty persons of very respectable social position convened. He was rejoiced and greatly strengthened by finding among them a few true disciples of Jesus Christ, who earnestly seconded his endeavors to spread truth and holiness among the people. His letters and reports were very encouraging in their tone as to the prospects of the work, and upon his recommendation the mission was re-enforced the next year by sending to it an additional missionary and two teachers, namely, Rev. Daniel P. Kidder, of the Genesee Conference, as missionary, and R. M'Murdy, a local preacher, and wife, as teachers.

They sailed from Boston in November, 1837. Mr. Spaulding took the chief charge of the work in Rio de Janeiro, while Mr. Kidder, under his superintendence, entered upon extensive itinerations, scattering Bibles and tracts as he went, and preaching as he had opportunity; for he had readily acquired comparative facility in the use of the Portuguese tongue, and was carefully prospecting for future mission work in the vernacular of the country.

It was not long before more spacious accommodations were necessary for the increasing congregation at Rio de Janeiro, and "apparently greater attention could not be paid to the word preached." The people opened a subscription to aid in the support of the work among themselves. A Sunday-school was begun, and reported, in June, 1836, thirty children. By the aid of weekly contributions from the Sunday-school of Bangor, Maine, Mr. Spaulding had been able to purchase a part of the Sunday-School and Youths' Library, and when the

children of the Rio de Janeiro school learned how it was being obtained they also brought each Sunday their *vintens* to swell the fund. The school contained two classes of blacks, one speaking Portuguese and the other English. This was, probably, the first effort of the kind made in South America for the poor, degraded, and oppressed colored people of the continent. Weekly prayer-meetings were also established, and they proved gracious seasons to the small company who assembled.

The superintendent was deeply affected by a view of the field. In Rio de Janeiro there were a thousand priests, but rarely was a prayer or a sermon heard in the language of the people. No interest was taken in the advancement of education, morality, or religion. Not one in five hundred of the natives had seen a Bible. Manufactures were sadly behind the age. Boards were sawed out of the tree by the hands of two negroes; grain reaped with the sickle; and about every thing else on the same grade. The priests, sworn to celibacy, were not ashamed to acknowledge numerous families of their own children, and clerical licentiousness was unrestrained. No wonder the superintendent cried out to God for help, and petitioned the Church for re-enforcements. A school was the especial object of his desire, and he felt the need of some one to itinerate extensively. To secure the first Mr. M'Murdy had been sent, but he remained only a year, and then resigned. Yet in this brief period an interesting school of natives and foreigners was raised up.

The mission was sufficiently successful to awaken the hostility of the Roman priests, and the superintendent was subjected to every possible annoyance and hinderance.

A periodical, with the title "*O Catholico*," was started

for the expressed purpose of opposing our movements. It survived but a month. An attempt was made to revive it, under the title, "*O Catholico Fluminense*," but it again expired after but *four* issues. It, in fact, had but advertised the movements of the missionaries, and increased inquiry. The attacks were often low and scurrilous falsehoods, but the missionaries went on in their holy work without responding. Sometimes pamphlets and books were hurled against them. One such, of a hundred pages, was entitled "*Desagravo do Clero, e do povo Catholico Brasileiro*," etc.; or, "A Refutation of the Lies and Calumnies of an Impostor, who is entitled Missionary of Rio de Janeiro, sent by the Methodist Episcopal Society of New York to Civilize and Convert to Christianity the Brazilians." It was filled with coarse epithets, such as, "false prophet," "liar," etc., with ridicule of the "ignorant" man sent to civilize and Christianize Brazilians, and with pleadings that the people should not endanger the salvation of their children by sending them to the schools of this missionary. A brief extract will show its style and spirit. This pamphlet says:—

"You cannot in any way show the succession of your ministers from the apostles. It was a fanatical English minister who gave you existence in the beginning of the last century in London, where, affecting a rigid virtue, he endeavored to reform the manners of the people, and, preaching in the public streets and squares, gained some proselytes from the infamous classes of the common people. The English clergy, frightened, denounced him as a dangerous fanatic, and excited the populace against this new apostle, who at different times drove him away by stoning him.

"The protection of some distinguished and powerful persons gave him courage to continue his preachings.

Then Whitefield (this is his name) chose from among his disciples the most daring and loquacious, gave them commission to preach, and raised on the common of Moorsfield a stage, where the preacher, put within an empty cask and exposed to the public gaze, became a comic spectacle to the curious, who ran from all parts of London to amuse themselves with the preacher and the sermon. In this ridiculous pulpit (says the 'Historical Dictionary,' article, Whitefield) the Protestant preacher, possessed with a devil, extending his arms, gesticulating, roaring, throwing in every direction his flaming eyes, and making horrible contortions, declaimed his unintelligible discourses. As this fanatical sect had not much success in England, the Methodist impostor crossed four times to America, where he drew around him a greater number of proselytes; and, making himself a pope, ordained a bishop—such a bishop as he was a pope; that is, nothing at all, either of them, in the ecclesiastical hierarchy. Behold! here is the reason why the American Methodists are called Episcopal, to distinguish them from those of England, who are Presbyterians."

Notwithstanding opposition of this kind the missionaries went steadily forward with their work, not unfrequently assured by many of the people of their hearty sympathy and appreciation. The missionaries well knew that all their proceedings in their endeavor to spread the Gospel of Christ were authorized by the Constitution of the Empire, which, though it declared the Roman Catholic religion to be that of the State, yet tolerated all other forms of religion, and prohibited persecution.

From the first they gave great attention to the distribution of the Holy Scriptures, as the only appropriate

basis for evangelical effort. The country was practically destitute of Bibles at the period of their arrival, not one in a hundred of even the priests having probably ever seen a copy in any language, least of all in their native tongue.

Messrs. Thornton and Dodson, English merchants at Rio, had interested themselves to improve upon that condition of things by procuring occasional consignments of Bibles and Testaments in the Portuguese language, from the British and Foreign Bible Society, of London. Of the volumes they received some were sold, and a few given to worthy applicants. Thus, in a very quiet way, the introduction of the Scriptures had been commenced. The gentlemen named cordially welcomed our missionaries as persons who could devote more time and attention to this great undertaking, and with prospects of enlarged success. Such proved to be the fact, and the results justified the efforts put forth by them. When our mission first began its systematic efforts to circulate the Scriptures at Rio de Janeiro a great excitement sprang up in the city. In fact, so varied and multiplied were the applications for copies, that the missionaries were not without apprehension that a systematic plan had been set on foot to secure as many of the books as possible for the purpose of destroying them. Careful observation, however, soon allayed such fears, and encouraged the belief that nearly or quite every copy was appropriately used. Of the first consignment of Scriptures made by the Bible Societies directly to the mission, some two hundred copies were disposed of in three days to persons thronging the residence of the missionaries. Subsequent sales and distributions were made under less pressure, but with no less promise of good results.

Our missionaries coupled with Bible circulation that of Christian tracts. Some of the tracts used by them were the regular issues of the Religious Tract Societies of England and America, and some were prepared by themselves and printed on the spot, in special adaptation to the wants of the people. In such ways the representatives of our Church were enabled to enlist the power of the press in behalf of their important objects, quite in advance of their ability to preach publicly in the language of the nation.

It was to improve this necessary period of waiting by such evangelical efforts as were at once practicable, that our missionaries entered into active and systematic measures to give the Gospel and Christian reading to the thousands of seamen who visited the port of Rio de Janeiro. In pursuance of that object, they made it their custom to preach Sundays on the deck of some vessel at the receiving anchorage. By correspondence with captains, it was arranged in advance what vessel would float the Bethel flag for the day, thus giving to the whole merchant fleet the signal of invitation to meet for worship at the appointed hour. Some of the masters of vessels, both from England and America, took a great interest in the Bethel services, and little difficulty was found in getting access to great numbers of seamen. Many of these men, in their long absence from home and friends, greatly appreciated the attentions shown them, and the tracts and religious papers furnished them, while some entered heartily into the spirit of public and social worship.

Besides what was thus done for the seamen of the merchant service, a great door was opened for preaching to seamen of the American navy. It so happened that at no time during the continuance of our mission

at Rio was there a regular chaplain attached to the American squadron stationed in the harbor. For a considerable portion of that time Commodore Nicholson, of the flag-ship "Independence," commanded the squadron. Taking a great interest in the moral welfare of his men, that distinguished officer established the custom of sending his boat each Sunday morning to secure one of the missionaries to serve as chaplain for the day. Grand and inspiring were the scenes in which our missionaries preached the Gospel to hundreds of men, marshaled under the flag of their country on the broad decks of our national vessels, at once in sight of the naval ships of all nations, of the great city in which they lived, and of the picturesque mountain peaks surrounding the bay of Rio de Janeiro. After public service on these occasions it was their custom to visit both officers and men, as far as practicable, for religious conversation.

In the year 1839 the United States' Exploring Squadron, Commodore Wilkes commanding, spent some time in the harbor, occupying a small island for scientific observations. In an unoccupied Roman Catholic church on that island the commodore assembled his men one Sabbath morning to listen to a sermon from Mr. Kidder. The occasion was very peculiar and impressive, as, in fact, were many similar ones on the government vessels, on which, from time to time, our missionaries officiated.

Nevertheless, all labors of that kind were by them considered incidental to the establishment of an evangelical Church among the Brazilians, the great object at which they steadily aimed.

2. Excursions to Different Parts of the Empire.

Excursions to various points were taken at different times, for observation and the distribution of books. One by Messrs. Spaulding and Kidder was made to Macacu and other places on the upper border of the bay of Rio de Janeiro. Longer voyages and journeys were taken by Mr. Kidder alone.

In January, 1839, Mr. Kidder proceeded to Santos, the principal seaport in the province of San Paulo. Thence he proceeded to the city of San Paulo, where he made quite a sojourn, going thence, as from a center, to the surrounding regions. Mr. Kidder was the first Protestant minister that had ever visited San Paulo. This province, like most of Brazil, was without a pulpit, the people nowhere being accustomed to assemble for religious instruction or the discussion of religious topics; but some of the Bibles given out at the mission house in Rio were found there. In the interior he met with a hospitable and liberal *padre*, who declared that Catholicism was nearly abandoned, infidel books and infidel principles having for the most part taken its place. He even declared the Bible the best antidote for the prevailing skepticism, and cheerfully consented to take part in distributing Bibles and tracts in his vicinity.

Mr. Kidder visited the Andradas, distinguished members of the Provincial Assembly of San Paulo, and tendered to the Government a sufficient number of Portuguese Testaments to supply each of the primary schools in the province with a dozen, to be used as reading books. The proposition was cordially entertained, but, through the interference of an English Roman Catholic priest residing at Rio, was never finally acted on. Professors in the college and men of distinction were among

those who, for philanthropic and patriotic reasons, gave a hand of welcome to the missionary.

Similar histories might be given of scenes that took place during Mr. Kidder's tour northward to Bahia, Maceio, Pernambuco, Olinda, Maranham, and Para, on the banks of the Amazon.* After some months spent in his long voyage up and down the northern Brazilian coast, Mr. Kidder returned to Rio, and joined his colleague more especially in his labors for the seamen. He also began to address himself to the establishment of preaching in the Portuguese language. He was preparing a series of sermons which he hoped soon to deliver in the native tongue, when his wife, smitten suddenly by disease, was consigned to an early grave, and he, bearing in his arms his motherless son, took passage for New York, where he arrived in June, 1840.

At that period the Missionary Board was suffering embarrassment from a severe financial revulsion which had taken place in the country, and among the measures proposed for relief was that of retrenchment. It was not, however, adopted without long and anxious deliberation. The first step taken was that of resolving not to increase expenses by sending Mr. Kidder back to Brazil. Mr. Spaulding, therefore, remained at Rio alone until the close of the year 1841, when the resolution was finally taken to abandon the field as one which, though having elements of ultimate promise, did not give indications of those large immediate results which our Church had been accustomed to expect. While to

* Samples of these scenes are narrated in the volumes published by Mr. Kidder after his return to the United States, entitled, "Sketches of Residence and Travels in Brazil, embracing Historical and Geographical Notices of the Empire and its several Provinces." 2 vols., imperial 12mo. Philadelphia. 1845.

have left a field like this was very humiliating, and hardly to be endured except in the hope of resuming it at some later day, yet, as a Church, we have since had occasion to rejoice in the fact that a sister denomination subsequently entered upon our labors there. Missions of the two Presbyterian Boards are now well established in Brazil, especially in the cities and provinces of Rio de Janeiro and San Paulo, and it is safe to believe that their success was in no small degree prepared for by our beginnings. Hence we may justly infer that the unfoldings of eternity alone can discover to us how great results will have followed from even so limited a use of our men and means in Brazil.

3. Buenos Ayres and Montevideo.

The present work of the Society in South America is in the Argentine and neighboring republic of Uruguay, of the former of which Buenos Ayres is the capital. To this city Mr. James Thompson, a Scotchman, was sent in 1818 by the "British and Foreign School Society," to establish a school on the Lancasterian system. He was a licentiate of the Baptist Church in Edinburgh, and a truly godly man. The first Protestant worship in the city of Buenos Ayres was held by him at the home of Mr. Dickson, an English gentleman, on Sunday, November 19, 1820, nine persons being present, all males. None of these were American, but some of them were Wesleyans.

These meetings continued between one and two years, when, Mr. Thompson removing to Chili, they were transferred to the home of Mr. William Tate, a layman who had assisted Mr. Thompson in the meetings, and who assumed thereafter the sole conduct of them, till his own departure for England in 1822. This house

was immediately adjoining the first Methodist Episcopal church subsequently erected in the city. Dr. Lore, in his history of the mission, written in 1852, names Mr. Tate as being still of his congregation, thus closely linking the present Methodist Episcopal Church to the original congregation. On the 23d of March, 1821, the first Sunday-school was opened with seven scholars, four of them boys and three girls.

In October, 1823, Messrs. Brigham and Parvin arrived from the United States. They were Presbyterians, the former being afterward Secretary of the American Bible Society. They re-established preaching at the house of Mr. Tate, who had returned to Buenos Ayres in the February following their arrival. This was in March, 1824, and the service continued for eighteen months, when it was interrupted by Mr. Parvin's departure for the United States, Mr. Brigham having previously gone. Mr. Parvin returned to Buenos Ayres in 1826, having in the meantime married. He resumed preaching, first in Mr. Tate's house and afterward in his own house. He also opened a Sunday-school, in which was a class of Spanish children taught by an American gentleman named Gilbert. This class awakened great interest in the city, and at the first Sunday-school celebration, held July 15, 1827, was addressed in Spanish before receiving their rewards.

The next year Rev. Mr. Torrey, also a Presbyterian, went out to aid Mr. Parvin, and the latter remained but a short time afterward. Mr. Torrey continued in the field for eight years, and finally left in 1836, thus terminating the American Presbyterian effort in Buenos Ayres.

After Mr. Torrey left, Mr. William Junor became Sunday-school superintendent, and he remained a mem-

ber of the Church at Buenos Ayres till his triumphant death, in 1873. Mr. Torrey also left behind him Mr. James Steadman, an active, devoted Christian, who subsequently removed to Croyden, England, and was the first Englishman to send an unsolicited contribution (£200) for the first Biblical Institute in the United States, founded by Dr. Dempster.

Just as Mr. Torrey was closing his labors Mr. Pitts arrived in the field, and from this arrival the missionaries of the Methodist Episcopal Church have been the sole representatives of American Protestantism in this part of South America.

Mr. Pitts found the class yet in existence from whom the first call to the field came to the Board. It consisted of eight or ten members. He at once reorganized it as a society, and, after being duly licensed by the Government to preach, he opened public worship in the dwelling of an American lady, which he maintained during the brief period of his stay.

After an interval of a few months, namely in December, 1836, Rev. John Dempster arrived, and began preaching in the building formerly occupied by Mr. Torrey. There are, however, some important preliminaries to note. The cautious congregation which had maintained worship so long without a minister, received this stranger into their entire confidence only after a committee consisting of Messrs. James Steadman, William Junor, and Richard Morton had examined him, and were able to attest his soundness of doctrine and thoroughness of experience. The committee never forgot what they learned in this remarkable examination.

But there was a still more formidable power to be confronted. The advent of Mr. Dempster was during the full sway of the power of the bloody governor, Don

Juan Manuel de Rosas, whose word was law and whose punishments were seldom less than confiscation and death. Penalty was direct, inevitable, and immediate, and many offenses hardly noticed by our police were accounted capital crimes. Enterprise and reform marked their projectors as certain victims. Mr. Dempster called upon the Dictator with his project for preaching the Gospel, and was cordially welcomed by him, but was very strictly enjoined to confine his labors to the foreign populations. This requisition shaped our work in the valley of the La Plata, till the overthrow of Rosas in 1852, when a more liberal policy was introduced.

Time has justified the wisdom of our earlier steps. Buenos Ayres is the commercial center of 1,250,000 square miles of fertile lands, seamed by over 4,000 miles of converging navigable streams. It is for South America the central point of immigration from Europe. We were early on the ground to hail and help the Protestant English, Scotch, Irish, and American immigrants, who, according to a late writer, (Frank Parish, Esq.,) now number forty thousand, to whom our first twenty years' work were thus limited, but not by our choice.

Mr. Dempster had a rich preparation and rare endowments for his great work. With undaunted courage he had, through a host of difficulties, wrought out for himself an intellectual character of the highest order, and he now came to this work warm from a revival that will be forever memorable in Central and Western New York. Mr. Dempster at once commanded attention in his new field. Soon the place of worship would not hold his congregations, and it was found necessary to enlarge it. The next year the Board appropriated ten thousand dollars for the erection of a church, and the superintend-

ent was authorized to buy a lot for the purpose. A subscription of \$1,500 by the people of Buenos Ayres had encouraged the Board to make the grant.

This was in 1837, but no purchase was made till 1839, when a lot was obtained in the central part of the city, fifty by one hundred and fifty feet, at a cost of one thousand nine hundred dollars, United States money. A parsonage was erected, and a church of brick, forty by sixty feet, commenced. Neither of these were finished when the Board sounded the retreat, though Mr. Dempster was occupying the parsonage. Long delay in building was occasioned by the high prices caused by the blockade of Buenos Ayres, and the consequent inadequacy of the appropriations to build.

In the autumn of 1838 Mr. Dempster visited Montevideo, where several American families had settled, and he was so favorably impressed by conversations with influential persons, natives and others, that he forwarded an urgent request to the Board that a missionary should be sent to that point in the double capacity of teacher and preacher. For this purpose the Bishop selected Rev. William H. Norris, at the time pastor of Sands-street Church, Brooklyn, New York. His pastorate at Sands-street had just been crowned with a revival of religion of marvelous power and extent, and he went forth to his work with the highest hopes of the Church.

He arrived at Montevideo, October 12, 1839, having made the passage in seventy-seven days, and found a very unexpected state of affairs. Two opposing armies were within a few miles of the city, and five hundred French soldiers manned the garrison. The city was full of refugees from Buenos Ayres, and the crowded state of the city made it impossible to find a home. He was, therefore, compelled to remain domiciled in the brig

“Carroll” for twenty-three days. The first two Sabbaths he preached at the house of Mr. Frazer, a merchant and an Episcopalian from Philadelphia, to congregations of eighty-five or ninety persons. Not finding a hall suitable, he could do but little till he was able to hold service in his own house. This was outside the walls of the city, and inconvenient. It was July, 1841, before he had obtained a central and suitable place for public worship. On Sabbath afternoon he usually hoisted a Bethel flag on some vessel, and held services for seamen. He expressed himself confident of being able to found a successful mission at Montevideo.

By September 9, 1841, he had obtained a decree from the governor authorizing the consuls of England, Sweden, and the United States, “to erect a temple which may serve for the exercise of the worship of their countrymen, as also for the establishment of a public school for the children of the same nations.” A lot had been purchased, and other preparations made for building, to which the people of Montevideo subscribed liberally.

In 1838 Hiram A. Wilson, a graduate of the Wesleyan University, was sent out to Buenos Ayres as a teacher, and the superintendent contemplated the establishment of a school of very high grade—collegiate, perhaps, in rank. The school was opened, and in December, 1840, the corps of teachers was increased by the arrival of Rev. Orrin A. Howard and wife, who accompanied Mr. Dempster on his return from a brief visit to his home. This visit to the United States was utilized by taking collections for the church and parsonage at Buenos Ayres, and by purchasing and shipping from New York the necessary materials. The school contained children from American, English, and German families, and also two Indian boys from the island of Java. One of the

latter was twenty-one years old, yet both began with the alphabet.

Notwithstanding so goodly a force for the educational work, so important in this field, the Society was not able to make the necessary additional appropriations, and the visions of Mr. Dempster were never realized.

One seemingly providential incident on the return voyage of Mr. Dempster and family is worth recording. The brig had been chased a whole day by a suspicious craft, and in the early evening by moonlight the mysterious sail came alongside within pistol shot. After a moment, instead of boarding, she tacked ship and quickly sailed away, leaving untouched the mission family and property. Who can say that the God of Daniel did not deliver them?

Mr. Norris opened his school at Montevideo with great promise, but, finding his double duties very arduous, he began to cry out for a teacher; but none was sent, for the Board soon recalled all its workers, with a view of abandoning the mission.

The action by which the recall of the missionaries was consummated was taken by the Board at the meeting held October 20, 1841, and no reasons were assigned in the carefully-drawn preamble and resolutions but the debt of the Society, which was already \$5,000, with no prospect of liquidating it at an early day. The annual reports indulge another tone, and say "that our labors in South America have been less productive of visible good than we had hoped. Hence the Board had not felt authorized to appropriate any further sums toward the buildings contemplated and in progress until peace is established, and future advices from our missionaries will justify it." We conclude that the state of the treasury, heavily in debt; the state of the work, its success

not demonstrated; and the state of the country, one of almost constant civil war and revolution, all entered into the decision that led to the retreat.

A single letter of Mr. Dempster's will show how the prosperity of our mission must have been retarded, bound up as it necessarily was with the civil affairs of the country. This letter is dated November 28, 1840, and was written at the moment of his return from his visit to the United States. It says:—

“I have this hour stepped on the shore at Buenos Ayres, and find that up to the first instant the port continued shut. For almost three years its broad waters lay unmoved by commerce, as if slumbering on the bosom of some inland desert. Twenty-eight days since the treaty was concluded, and we saw the blockading squadron spreading its sails for the shores of Europe. The business state of the city presents a perfect contrast to that in which, eight months ago, we left it. Then the gloom which mantled it had been deepening for two years. Activity and hope had deserted it. The forms that moved along the streets had something depicted on their faces which language was not made to portray. Every tongue had become weary of foretelling commercial activity, as all the calculations of the most far-seeing minds had been baffled by a mysterious hand which had scarcely ever before touched the affairs of a nation. But now, with the mercantile community all is bustle, every eye is ardent, every footstep quick. All carts attainable are rolling down produce to the beach, and all boats in the harbor are spreading their canvas to waft it to the ships. The one hundred and fifty vessels now in port cannot receive half the mass for exportation which has been so long accumulating. Laborers are exceedingly scarce; twenty of them are on

the field of battle where one remains in his former employment. Indeed, the whole province is summoned to arms, as nearly all the other provinces have dissolved their connections with this, and are in hostile array against it. Just prior to the removal of the blockade, at the approach of the insurgents, scenes of cruelty, violence, and bloodshed of the blackest character opened on this city and province. The property of those who were supposed to favor the outside party was confiscated, and many of their lives sacrificed. Not only did the assassin burst on the unsuspecting at midnight hour, but in open day houses were forcibly entered, furniture dashed to pieces, and the inmates left corpses in their desolate dwellings. Ladies were assaulted in the streets, their garments cut into strings and torn from their bodies, their hair slashed from their heads, and their backs made sore with the lash. Strangling, throat-cutting, stabbing and shooting, have all been means employed to swell the number of victims and deepen the scene of horror.

“To escape the agents of these horrific deeds, several of the suspected leaped into the river, and at the most imminent hazard swam to a vessel in which they might leave the province. Ladies clothed themselves in the uniform of our midshipmen, and in that disguise made their way to a man-of-war.

“During this reign of terror a sepulchral gloom veiled the city; no one of the opposing party knew the hour when his blood should swell the tide which was flowing so copiously around him. It is stated that horsemen have been seen conveying several human heads attached to their saddles; one was fastened to the monument in the center of the public square. But any attempt to particularize must produce heart-sickness. The scene

must remain undescribed, and as it is now closed we cannot but fervently pray that it may open no more."

After all, the mission had met with reasonable success. Mr. Dempster, but five years in the mission, had collected a large congregation and formed a Church. He had organized a Sunday-school and a day-school. He had built a parsonage, and nearly completed a church. The mission was every-where commanding respect. The seed sown was being carried by the Spirit to distant parts of the land; but the necessities of the treasury were imperious, and the mission was accordingly abandoned.

It would almost seem as if this action must have been somewhat hasty, for it was less than a year previous that, in view of Mr. Dempster's purpose to return to the United States, Mr. Kidder had been appointed by the Bishop to Buenos Ayres, on recommendation of the Board. We have already seen why he never entered this field, but the appointment shows that there was then no purpose of retiring from Buenos Ayres. We thus close the first epoch of our South American mission history. The second extends from the reopening of the mission till the beginning of work in the Spanish language. The third will complete the history till the present time.

4. The Mission Resumed.

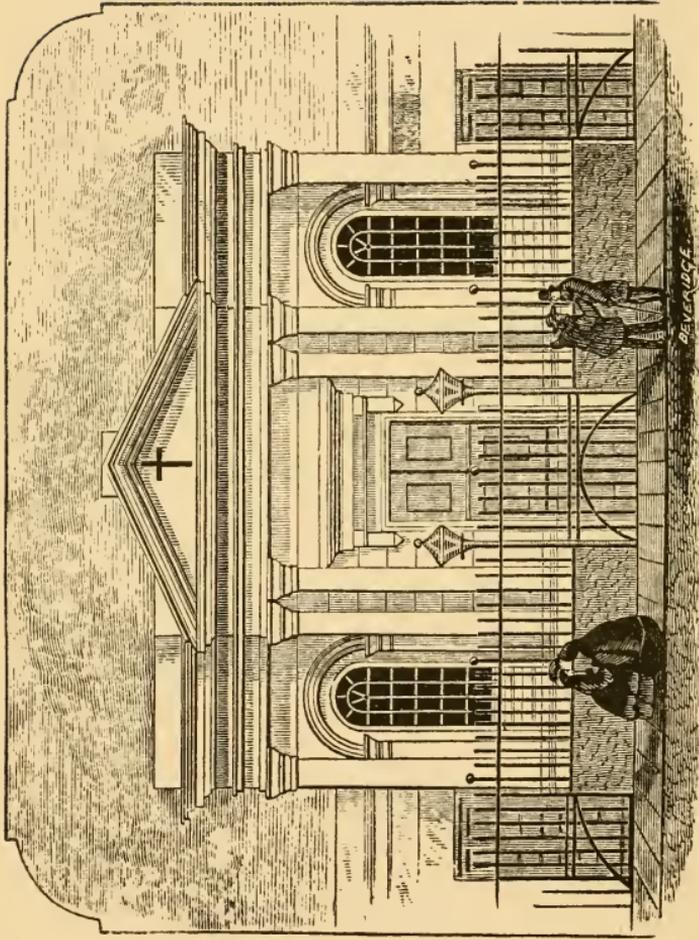
AT BUENOS AYRES.

This abandonment of the work was a surprise and grief to the entire mission. At Montevideo the congregation at once petitioned Bishop Hedding to resume the mission there, with Mr. Norris as missionary, pledging themselves to meet its expenses for one or two years. Mr. Norris was to continue his school, the income

from which, it was calculated, would meet half the expense, the residue being guaranteed by the foreign residents.

The petition was in most persuasive terms, and the first signature upon it was that of John Tarros, Swedish and Norwegian Consul-General. It declares that before Mr. Norris came to Montevideo there was no public worship they could attend; no means of educating their children in the religion of their fathers; and that they were all living a life of darkness and ignorance. "The removal of Mr. Norris," they say, "at this moment would place us all in a worse situation than we were in before, because in our ignorance we were happier, or at least did not feel our unhappiness until our eyes were opened and we received light. Falling back into darkness would be as dangerous as relapse in a fever."

At the same time the foreign residents of Buenos Ayres formed a society under the title of "The Society for the Promotion of Christian Worship." This society memorialized the Board, asking that Mr. Norris be sent to them as missionary, and that they should have permission to occupy the church and parsonage belonging to the Society. Accompanying the petition was a subscription of \$1,000 for Mr. Norris' support, pledged for two years, or \$700 a year for any other missionary. Secretary Brigham, of the American Bible Society, was deputed to present the petition, and he urged the Board to grant the request. He was permitted to indicate the probability that the society could support its pastor in perpetuity. In the meantime Mr. Norris had arrived in the United States, (May, 1842,) and the Bishops, after due deliberation, appointed him to Buenos Ayres. This preference for Mr. Norris on the part of the people of Buenos Ayres arose from acquaintance with him, formed



First M. E. Church, Buenos Ayres.

by many of them while refugees at Montevideo from Buenos Ayres during the time of the blockade.

Mr. Norris was ordered to dispose of all the Society's property at Montevideo, and adjust matters with the subscribers. He arrived at Montevideo in December, 1842, and after a day with friends and in looking after the property, and preaching on Sabbath at Mrs. Jenkins' school-room, he proceeded to Buenos Ayres, where he arrived on the eve of Christmas day. He found the State in a very unsettled condition, but he was received with open arms. A boat with friends met him at the ship seven miles distant, and escorted him to pleasant lodgings. The church was not yet quite finished, and worship could not be resumed for a few weeks.

On January 3, 1843, the church was opened with appropriate dedicatory services, Mr. Norris alone officiating. His text was Isa. lxvi, 3-7: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child."

It was an impressive occasion. The edifice was very neat, built of brick, with slate roof and stuccoed front; the gallery slips and pulpit were grained in oak; the altar was carpeted, and the Bible, a present from James Edney, Esq., of New York, was truly elegant. The congregation exceeded all expectations as to size. It was made up from at least eight denominations of Christians. The Sunday-school was reorganized, with the missionary acting as superintendent, secretary, and librarian. There were nine teachers, five of them Methodists, and fifty scholars, of four different nationalities. During all the time the mission was suspended the class-meeting and a regular weekly prayer-meeting had been maintained. Mr. Norris found eleven members in the Church.

An interesting career of progress for Buenos Ayres Methodism now began. In the year 1843 the class raised seventy dollars for missions; one gentleman of Montevideo gave an additional fifty dollars; and the congregation contributed for repairs, salary, and other items, between seventeen and eighteen hundred dollars. There were eight subscribers in the mission to the "Christian Advocate and Journal." A vast field of interesting labor opened to Mr. Norris through letters from parents and others in respect to friends in the country, whose anxiety, Mr. Norris declares, would have been increased had the temptations to which young men were exposed in that land been fully known. He began to call for religious literature for circulation among the people, and he urgently petitioned the Board for a teacher, which the Board steadily declined to grant. He reported thirty professing Christians attached to his congregation, and the class increased slowly by conversions and by immigration, chiefly from England. The Sabbath-school prospered. A temperance society

was formed, and did good work in stemming the torrent of intemperance that was flowing over the land. Two weekly prayer-meetings were also sustained with unabated interest.

During the greater part of Mr. Norris' term of service a bloody civil war raged in the country. The year 1846 was especially one of great trial: the English and French had blockaded the port; the English-speaking people had mostly left the city; the congregations had been reduced; and the work of the missionary sadly interrupted. The "Society for Promoting Christian Worship in Buenos Ayres" had not been able to raise money to meet its pledges to the Missionary Society, and had petitioned for relief. O. J. Hays, Esq., of Newark, New Jersey, promptly paid the arrearage for 1846, and an irreligious man, who had been residing near Buenos Ayres, hearing of the embarrassments of the mission, came to the treasurer and tendered a hundred dollars for the same purpose. The number of members is reported as reduced to fourteen. The Sunday-school had one superintendent, eleven teachers, sixty-five scholars, and a library of three hundred and fifty volumes. June 11, 1846, Mr. Norris writes: "Our congregation continues *comparatively* large; I mean large compared with other Protestant congregations. The Sunday-school is full of encouragement—never larger. The prayer and class meetings are all well attended. That held at my house on Sabbath afternoons is full to overflowing. The state of the Church is interesting and prosperous." The report of the superintendent dated December 31, 1846, gives twenty-six members of the Church, including some who had removed to Montevideo, where a class and weekly prayer-meeting had been established, which were frequently visited by

Mr. Norris, ninety-six scholars in Sunday-school, in charge of one superintendent and twelve teachers, and four hundred and twenty volumes in the library.

Early in the year 1846, under the exceedingly pressing circumstances, Mr. Norris had signified a desire to return to the United States, and the "Society for the Promotion of Christian Worship," after declaring the highest appreciation of his services, expressed a desire for the immediate appointment of a successor, and renewed their pledge for his support. This matter came before the Board in March, 1846, and the Bishop in charge was recommended to appoint a man as soon as a suitable one could be found. It was a great satisfaction to the Church when it became known that the Bishop had appointed to this exceedingly difficult task Rev. Dallas D. Lore, of the Philadelphia Conference, at the time secretary of the Pennsylvania Bible Society.

A combination of circumstances delayed Mr. Lore's departure until the 20th of September, 1847, when he embarked in the "Mason Barney" from New York, and arrived in Buenos Ayres in eighty-seven days. In October Mr. Norris and his family reached the United States, having left Buenos Ayres on the first of August. For more than four months the flock had been without a shepherd, and they hailed with delight the coming of Mr. Lore. During this interval, with the exception of a few weeks while the church was being repaired, a sermon had been read each Sabbath. All was in good condition.

The superintendent's annual report of February, 1848, shows all repairs paid for, the two prayer-meetings well sustained, the class-meeting not omitted, and the Sunday-school flourishing, having one superintendent, twelve teachers, one hundred and seven children, and two libra-

ries of six hundred and fifty volumes. Mrs. Lore had formed a Bible-class of young ladies; one of young men was taught by Mr. Fay. The Church record contained the names of seventeen members and four probationers. In February, 1849, he sums up the results of the year, as follows: "Increase in the membership, seven; of officers and teachers of the Sunday-school, three; of scholars, sixty-eight. Missionary collection in the congregation, \$70. Missionary collection in the Sunday-school, \$25. Bible Society, \$60. For Sunday-school purposes, \$75. Expenses of the station during the year, about \$1,200. Total, \$1,430."

In July following (1849) rare tidings came from the mission. At one of the Sabbath afternoon prayer-meetings a young man tremblingly arose, confessed his sins, and begged the prayers of the people. Mr. Lore says: "You can scarcely imagine the effect on our praying circle, gathered in the dining-room of the parsonage. We had many times enjoyed refreshing seasons, but this was like the gushing forth of the waters from the smitten rock to the thirsting Israelites in the wilderness." This barren field had discouraged the Church, because there were "no conversions." Now the objection was to vanish before the manifested grace of the Lord Jesus Christ. At a love-feast held on the 30th of March, at which Rev. J. L. Lenhart, of New Jersey Conference, chaplain of the United States' Navy at this port, presided, twelve persons were received on probation, six young men, three married men, and three women, all promising young converts. Six more were shortly afterward received, and several more were seriously considering their spiritual condition. The increase in numbers made it necessary to form a second class, which the missionary led himself, in his own study. Mr. Lore now began to

extend his labors to the American, English, Scotch, and German families in the surrounding country, operating upon the circuit plan. The Board appropriated money to extend these circuits, as Mr. Lore desired, but the Government refused to consent to the movement.

The Annual Report, received early in 1850, credits the mission at the close of the year (1849) with thirty-five members and sixteen probationers, being an increase of twenty. Two hundred Sunday-school scholars were registered, and of officers and teachers, seventeen. An infant class had been formed during the year, of about thirty in number. At the close of 1850 the numbers were somewhat reduced. Three members had been permitted to withdraw because of neglect of class, one withdrew, having become a Mormon, and one had died. Seven of the probationers had been received into full membership; three were not present at the love-feast to be received; one had removed; and one was deemed ineligible. One had been received by letter, and seven on probation. Two of these probationers had been received into full membership, and five still remained on trial. There were, consequently, at the time of this report, forty members and eight probationers. We are thus minute for the purpose of showing the fidelity with which the Discipline was administered in the mission. The Sunday-school statistics were as follows: Twenty-five officers and teachers, two hundred and twenty-nine scholars, six hundred and fifty volumes in the two libraries. The financial success of the year was complete.

The same even tenor of advancement continued from year to year during Mr. Lore's administration. There was constant reference to extending this work. The General Committee, which met in November, 1852, put \$2,000 at the disposal of the Board and Bishops for re-

establishing the mission at Montevideo, and \$1,000 more, contingent for interior work.

But the time came to terminate this superintendency, and Rev. Goldsmith D. Carrow, of the Philadelphia Conference, was appointed to succeed Mr. Lore. He sailed from New York in June, 1854, and reached Buenos Ayres on the 15th of the following August, where he was gladly received by Mr. Lore and the entire mission. Mr. Lore bade a formal adieu to the Church and congregation. His last sermon to them was from 1 Thess. ii, 19, 20, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." At evening, after a sermon by the newly arrived superintendent, a love-feast was held, the membership generally being present. At the close of the speaking, on Mr. Lore's invitation, twenty-four persons arose and pledged themselves to God. Of those who thus united fifteen were from the Sunday-school. A deep religious feeling pervaded the congregation, and to Mr. Lore the parting was an agony. He left sixty members and twenty-four probationers, all but six or eight of whom were brought into the fold during his pastorate.

Mr. Carrow entered upon his work with great enthusiasm. He opened a day school, of which Mrs. Carrow was the chief support, and he begged the approval of the Board and assistance in his great work. All restraints upon religion having been removed by the latest revolution, which closed in 1855, he gave particular emphasis to the often repeated suggestions of his predecessor, that the work should be extended into the surrounding country; he also pleaded the duty of the Church to re-enter Montevideo. Under the new phase of political

affairs, the whole mission put on a most inviting aspect. Bishop Ames accordingly appointed Rev. Thomas Carter to aid Mr. Carrow, by relieving him in the school till the expected teacher should arrive in the spring, and then to devote himself to circuit work about Buenos Ayres. Mr. Carter came as far as New York on his way to the field, but on a fuller conference with the missionary authorities it was agreed that he should be released. Rev. William Armstrong, of East Genesee Conference, in December, 1856, was also appointed to this work, and he was directed to sail immediately after the session of the Baltimore Conference, when he was to be ordained. But he did not enter the field.

The "expected teacher" proved to be Rev. Henry R. Nicholson, who had been employed in the Wesleyan work in Spain. He entered upon his school with much hope. The Annual Report of 1856 speaks of the institution of a large mission-school as the great event of the year. Not far from one hundred pupils were in the school, and Mr. Nicholson had one male and two female assistants.

The Board had also authorized the re-establishment of the work in Montevideo, with special reference to the *native* population; for with the inauguration of religious liberty arose an irrepressible desire to preach the Gospel to the Spanish people. Efforts in this direction were for the present unavailing, and even the re-entering of Montevideo was deferred. In 1857 the school was ordered to be discontinued, or in some way to be carried on as a personal enterprise, having the countenance and moral support of the mission, but not dependent on it for means. These steps were ordered, chiefly, because of the embarrassments of the treasury at home, following the depression of business again at this period every-

where throughout the United States. At about the same time, Mrs. Carrow's health having failed, it was necessary to relieve Mr. Carrow, and he left the mission. During his administration, the society which had been formed merely to look after the secular affairs of the mission undertook to control important interests of the Church not at all within its province. This led to lamentable distractions and divisions, so that the mission was reduced in numbers and strength. Calamities multiplied at home and abroad, and Mr. Carrow left the mission with a membership of thirty-nine, and without a school, and the authorities at home were completely disheartened.

5. Superintendency of Dr. Goodfellow.

Rev. William Goodfellow succeeded Mr. Carrow, receiving his appointment to the superintendency in February, 1856, but was detained in New York until October 26, not reaching the river Platte till December 27. The wife of Mr. Goodfellow is the daughter of Dr. Dempster, and proved, during the long superintendency of her husband, a genuine missionary. The Corresponding Secretary of the Missionary Society, in giving his last instructions to him, said that the Society were sadly discouraged over their only Spanish work, and if prospects did not brighten they must proceed to close it up, selling out the property, and abandoning the field. There were very many persons in South America hostile to our work, both among Protestants and Romanists, who would have been glad to see the mission discontinued; the former were rivals, the latter antagonists.

As a first step the superintendent, under instructions, placed the organization of the Church outside of and above the local "society," which had so long controlled

it. This was done at a risk of losing most of the financial support of the society. The effect was wholesome, and the administration of Mr. Goodfellow continued nearly thirteen years, terminating August 9, 1869. The period of its continuance was one of great commotions. Twice the city was besieged, once visited by yellow fever, twice decimated by cholera, and once shaken fearfully by a foreign war. Progress was never rapid, but rarely did a month pass without conversions and accessions. Only a few years passed before prosperity once more beamed upon the mission.

The week of prayer was observed at Buenos Ayres January 5-12, 1860, and there were two conversions. One of them was that of John F. Thomson, of whom, more hereafter. The young men of the mission, during the year 1860 and for some years after, went out on Sabbath afternoons two by two, holding cottage prayer-meetings, with Bible readings and exposition. Besides the culture received by the workers themselves, this resulted in many conversions. The next year we find these zealous men continuing this good work. They visited the houses of such as did not or could not attend public service, reading and expounding the word, and exhorting and praying. Accessions were thus made to the congregation, and conversions were frequent. John F. Thomson, Charles T. Brill, W. D. Junor, W. F. Froggatt, Carl Schaufler, William Junor, and others composed this active band. Sunday services were also established by them at the British Hospital, by the courtesy of the officers and physician of the institution.

During the year 1863 William Junor gave up his business, and began to give his whole time to the sale of Bibles. He was a class-leader, steward, and Sunday-school teacher, and was one of the most useful of men.

From this time until his death, in 1873, he remained in the Bible work, persistent as an apostle. From among these zealous and enterprising young men proceeded the first native laborers in the mission, some of whom have become eminent servants of God. After John F. Thomson, who became the apostle to the Spanish people in the Argentine Republic, there came into our Church Robert H. Morton, who afterward entered the English Wesleyan body, and did a good work in Portugal; Charles Reverong de St. Cyr, the Sunday-school evangelist of Sweden; Andrew M. Milne, who, converted in his youth in Scotland, after being with us awhile began a very successful Bible work; Ernst W. Wesley, who came to the United States and entered the ministry in New Jersey; Matthias Mathieson, now missionary in New Mexico; George Schmidt, the indomitable traveler and Bible distributor; Charles T. Brill, who finished a noble life while yet young; William Tallon, a faithful local preacher; and Mrs. E. M. Bolton, converted in 1858, and removed to London in 1863, who became there a Bible worker among the poor. Her work as city missionary was made a blessing to thousands. There are others, worthy of all honor, who were associates and fellow-laborers of these.

In the year 1860 Superintendent Goodfellow visited Montevideo, and found there several members of our Church; one from New York, where he had been a local preacher; one, also, who had been a class-leader in New York. Mr. Goodfellow organized a class and established a weekly prayer-meeting, and strongly urged the Board to re-open the work in that city. The official Board of the mission on August 17, 1860, passed a series of resolutions declaring that there were abundant indications that a mission ought to be opened to the *native*

population, and that for this purpose they turned first to the Missionary Society of the Methodist Episcopal Church. They further resolved, that in view of the request of many of the citizens of Montevideo for such a mission, no delay should be made in sending a missionary to that place. These resolutions were promptly forwarded to the Board at New York, the superintendent saying, "We must extend; we must follow our scattering people; we must before one year have a Spanish service in *this* city."

On April 27, 1861, Mr. Andrew Wells, of Montevideo, called and presented Mr. Goodfellow a national bond for \$500, gold, drawing six per cent. interest, for the purpose of opening a mission in his city. It was to be the first money toward a church, and Mr. Goodfellow writes Dr. Durbin: "Shall I return such donations to their donors? Shall I say, We do not intend to enlarge, keep your money?" This bond was, in 1868, stolen from Mr. Goodfellow, and the thief, to escape detection, threw it down a deep well. A policeman with two soldiers made him bring it up, and it was the first money appropriated toward the present property in Montevideo.

The people of the mission were in earnest sympathy with all the interests of the country, and with every charitable movement. When the earthquake occurred at Mendoza, March, 1861, killing thirteen thousand persons, and wounding and impoverishing many, Señor Don Domingo F. Sarmiento, afterward Minister to the United States, and then President of the Argentine Republic, addressed our people on Sunday evening, April 13, and a collection was taken of \$106 20, gold. The people had previously contributed in various relations \$413 80, gold.

The South American Missionary Society had fixed

its chief station on the Falkland Islands; they owned a brig, the "Allan Gardiner," commanded by Captain Robert S. Fell, a preacher among the Baptists. On Sunday, November 6, 1859, the captain and seven English and Norwegians were on shore on Button Island holding a service in their wigwam, built for the purpose, when the natives came upon them, killing all but one, who had been left in charge of the brig, and who was a witness of the massacre, and escaped among the tree-tops.

The widow of Captain Fell and the widow of Mr. Phillips the catechist visited Buenos Ayres on their way home, and our people, who had contributed largely for that mission, renewed their gifts to these two families. A concert was given in our church, by forty-five of the best musicians in the city, aided by sixteen instruments, and the proceeds were divided equally between Mrs. Fell and Mrs. Phillips, amounting together to nearly \$500 in gold.

The last contribution reported to the home treasury for missions was in 1864, and amounted to \$96 96, gold. About this time the desire for enlargement of our work and the demands made on the people for actual mission work in their own land diverted from its former channels the money given for missions. The people helped the South American Missionary Society as if it was of their own Church. Its missionaries, ministers, and collectors, were quite at home in our pulpits and among our people. No year passed without some pressing general subscriptions for important mission work south of the equator. After the Lord called the first student to prepare for the ministry, the people gave toward the special object of the education of young men for the ministry upward of \$1,000, gold. The mission possessed a generous and aggressive spirit.

A view of the mission at this time appears in a letter of the superintendent to the Corresponding Secretary, dated April 27, 1861, in which he says: "Never before had we so many persons attending all our services as now. Yesterday was an ordinary day; English, Scotch, and Germans, had their several services, yet our house was full; instead of preaching in the evening we had a prayer-meeting, which was a pre-known arrangement, and the house was filled again. On Wednesday nights about sixty attend the prayer-meeting, and the two classes are well attended. At the recent communion seventy-one persons participated. For our love-feasts we give tickets, and only admit persons with them or with notes of admission. Every desirable seat in the church is now taken. The aggregate of pew-rents for this year is nearly \$1,500, silver. If we had more seats of a desirable character we could rent them. Persons have spontaneously come to me and given for a permanent fund to extend Methodism about \$1,300, silver. \$800 of this sum is loaned, and \$500 is in government bonds bearing six per cent. interest. These things are the result of the confidence inspired by Methodism as a system. They were as unsought as they are unexaggerated. They tell their own story."

The spiritual *status* of the mission is fully set forth in the following report, dated January 20, 1863: "Officers and teachers in Sunday-school, 22; pupils, 178; conversions, 4; increase of scholars during the year, 20. We teach carefully our Catechisms, Numbers I, II, and III. We have half an hour's singing every Sunday, and repeat together the Apostles' Creed and the Lord's Prayer. Prayer-meeting Wednesday night, and for half an hour after service Sunday night. At the former we have usually about fifty, and at the latter about eighty persons.

“At watch-night we had preaching and prayers, and, later, the Lord’s Supper. At the stroke of twelve there were fifteen kneeling at the table, when all the house knelt with them in a consecratory prayer. Afterward several arose for prayers. The week of prayer was observed, with two meetings for worship, at 6:30 A. M. and at 8 P. M. There were five conversions and six accessions by probation. At communion the following Sunday there were seventy-three present, the largest number ever known in that house. Among others at love-feast was Señor Don Antonio Ferrer y Fernandez, an exile from Spain for the Gospel’s sake. He brought a Church letter from his pastor (a Scotch missionary) at Gibraltar.” The year closed with all debts paid; eighty members, and nineteen probationers; total, ninety-nine.

On the 15th of January, 1863, a school was commenced for the benefit of poor children, most of whom went to no school, and the rest depended on uncertain charity for a little ill-given education. It was opened in the parsonage dining-room, and a young lady, Miss Lucy White, was employed to teach gratuitously such as would attend. A few gentlemen gave their names to pay two dollars a month to provide a salary. During January there were eighteen scholars. The necessity of a Church-school had been long felt. The three other Protestant Churches, all State institutions, had schools, and by means of these they drew away not only our poor, but others. By this means they depleted the Sunday-school constantly. To seek out, feed, clothe, and elevate outcasts, and then, as they must be educated, to have them driven to leave us, was not agreeable or to our advantage, for many of them were soon in a way of independent living, and ready to help others.

The school paid its own way—paid for seating the

school-room, bought its own maps and fixtures of all kinds, and numbered at the close of the year one hundred and three scholars. It now abandoned the name of free school, and, out of respect for the schools taught by our members all over the city, it refused to receive pupils from them, unless regularly dismissed for the purpose. Prayers and reading of the Scriptures, study of the Catechisms Numbers I, II, and III, the recital of the Lord's Prayer and the Creed, and the singing of Sunday-school hymns, were a part of the daily exercises. The school became a power.

In January, 1864, a Mr. Shafter came from Esperanza, over one hundred leagues in the interior, asking the superintendent to come and preach the Gospel to his neighbors. Esperanza was a settlement of three hundred and thirty families, of whom nearly half were Protestant Swiss. They were Lutherans, but desired a more vital Christianity. Mr. Goodfellow undertook to supply them; aided them in building a church and parsonage, and in conducting a school. For six years we had a missionary at this point. The people worked for the church edifice as Nehemiah's countrymen worked for the second temple. A very convenient and ample building, forty-four feet by twenty, was erected, having church, parsonage, and school-house accommodations under the same roof. It was dedicated November 27, 1865, and was of great advantage to the people. It cost \$2,455 78 in gold, of which the Missionary Society paid \$666 10. After the close of Mr. Goodfellow's administration it was deemed best to dispose of this property, especially as the people seemed little inclined to continue to contribute of their money for the expenses of the charge.

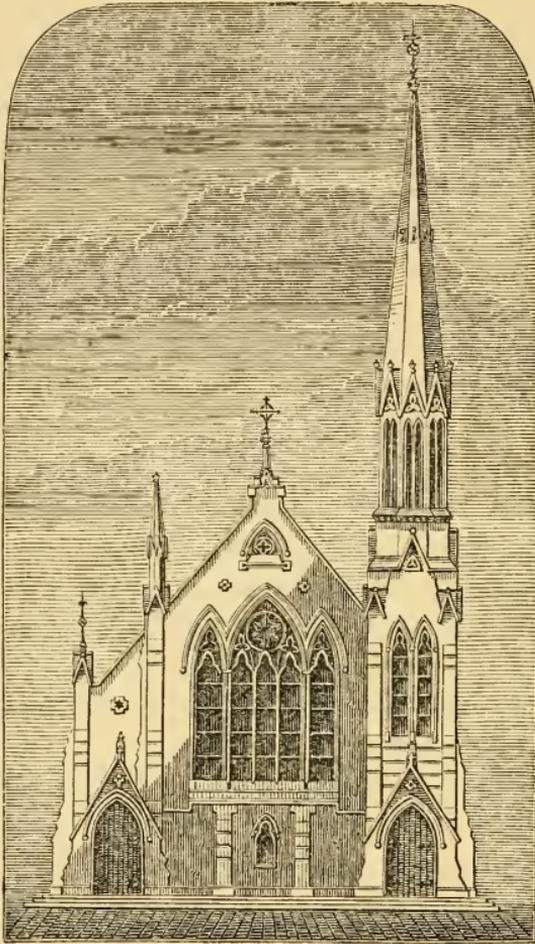
The year 1864 witnessed many important steps in the

progress of the mission. The Missionary Society had previously appropriated \$12,500 currency toward a new church in Buenos Ayres, a sum far too small to admit of any movement toward building. This year the Board appropriated \$16,000 in gold, but even this was not enough, and delay ensued, until the Missionary Society in 1865 appropriated \$30,000 in gold, which amount was requisite to purchase a suitable lot.

For several years a committee of advice on real estate interests for the city of Buenos Ayres had existed in this Church, consisting of Edward Zimmerman, Thomas Armstrong, James Semple, S. B. Hale, and H. W. Nicholson. There was a most desirable lot held by heirs and involved in litigation, which they desired to obtain, and for which they had been waiting. This appropriation of \$30,000, renewed for a year or two, was about to lapse on January 1, 1868, when Secretary Harris drew it and forwarded it in the form of a draft, and the superintendent, Mr. Goodfellow, placed it in the bank, awaiting the decision of the court in respect to the desired property. The lots were the finest for the purpose in the city, and were eventually bought on the earliest day the law allowed, costing \$30,699 28, gold. Public estimate put them at not less than \$40,000. As the committee were not ready for over a year to begin to build, the rent of houses produced an income of \$198 per month, gold.

The church, a beautiful edifice, was erected, and the audience-room was dedicated on Thursday, May 9, 1871, addresses being made by Mr. White, Señor Estol, and Superintendent Jackson. Our mission was not without foes, who were wily and indefatigable. When this project for building was ready to proceed, a cry was raised that we were a transient society, in a few years we would no more be seen, and the money given would be lost to the

donors and to the country. Many were disaffected, and some promised great things, if it were not for our ephem-



METHODIST EPISCOPAL CHURCH, BUENOS AYRES.

eral character. Hearing of this, the Board, in 1867, sent permission to guarantee the return to donors or their heirs all their benefactions for building, in case that mission field should be abandoned by us, and these enemies suffered a defeat as total as it was unexpected.

February, 1864, brought to the mission the news of

the death of Rev. John Dempster, D.D., the first missionary to South America. He died, November 23, 1863, and the whole community was moved by the intelligence. Some of his old friends put on badges of mourning, as if he had been their nearest relative, a Sabbath was set apart for a service commemorative of his virtues and labors as the apostle of Methodism in South America.

Two or three young men in the employ of the South American Missionary Society during this year left that society, and were received as workers among us. They were employed chiefly in the country region around the city of Buenos Ayres. Two of them, being Germans, served among the Germans in the interior, one at Esperanza and one at Villa de Urquiza. Before the work had taken permanent form in the country districts a panic revolutionized the business of the sheep farmers, scattering or disabling our friends, and changing very materially the plans of the superintendent. Among the many workers thus employed from other communions none were found who could readily adopt Methodist modes, or be developed into valuable workers. Indeed, after a few years' experience it was thought best to discontinue all these workers, and surrender their outposts. The committee decided that it would not in future appropriate money to support missions among immigrants in a foreign land, but that all appropriations to missions in foreign countries must be for work among the natives of those countries.

Rev. Thomas Carter, of the New York Conference, having been re-appointed to this mission, arrived with his family, February 14, 1864. Mr. Carter aided in the work in the city of Buenos Ayres, and visited important places in the country, until events called him to the city of Rosario. This was a city of about thirty thousand

inhabitants, in the province of Santa Fe. Our call to it was providential. There were several families of Protestants there, who had bought and inclosed ground for a cemetery, and invited Mr. Goodfellow to dedicate it. At the conclusion of the ceremony a German offered land for a church, and made a contract to convey it, but subsequently refused to abide by his agreement. Mr. Thomas Armstrong, of Buenos Ayres, then came forward, and gave a lot worth at that time about \$1,200, gold.

Mr. Armstrong was our warm and serviceable friend. No enterprise of ours, great or small, ever passed unhelped by him. A Church of England man from his youth, he was, nevertheless, a frequent and welcome worshiper with the mission. Neither should Samuel F. Lafone ever be forgotten in the history of our work on the River Plate; our ministers were to him as his sons, and our members as his brothers. He was of the same Church as Mr. Armstrong, and his benefactions were munificent, and generally given with a whispered "Tell no man." He died of overtaking himself by care of the sick poor during the prevalence of the yellow fever.

In the meantime Mr. Carter commenced services in his own hired house, where the congregation gradually increased, until the erection of a church building was absolutely required. Without asking any help from the Society at home, he then went with a subscription paper among the English-speaking inhabitants of Rosario and the principal Spanish citizens, and raised about \$1,800 in gold toward this object. After the building was commenced he made a visit to Buenos Ayres, where he raised \$1,200 more. Thus by the generous aid of friends in Rosario and Buenos Ayres the church edifice was built without drawing upon the missionary treasury. English, Romanists, Lutherans, Scotch Kirk, and Church-

men aided, and the church was dedicated, free of debt, November 13, 1865. It was thirty by fifty-five feet, having two rooms, to accommodate Church and school. The Church apartment is forty by thirty feet, the other thirty by fifteen, and there is ample room for a parsonage, as the lot is seventy feet by a hundred and seventy. The cost, besides the lot, was \$3,000, gold. Mr. Carter had a congregation of forty or fifty, which subsequently rose to between sixty and seventy, also a Sunday-school, Bible-class, and prayer-meeting. A Spanish service was also occasionally held in the new church on the afternoon of Sunday, at three o'clock.

This service was well attended on the first Sabbath, as the people were drawn to hear from curiosity. It was maintained for some time, then discontinued, and then commenced again, but finally discontinued on account of the removal from the city of the only man who could be obtained to lead the singing in that language.

A very important part of our work in Rosario was the establishment of a day-school. On the first Monday of January, 1865, Dr. Carter started a school in his own house, consisting at first of six children. It was intended to educate the children of English residents, but the accessions came so rapidly from the native Spanish people that ere long it was composed principally of the latter. At the time the church was finished it was removed from his house to the main room in the church building, where it gradually increased until it reached the number of fifty-eight, consisting almost wholly of boys and young men from the Spanish-speaking, native population. Very many of these boys and young men were from families of the first respectability in the city, who paid for their tuition, thus giving means to provide teachers as assistants, and to defray other ex-

penses, without calling on the Missionary Society for aid. Notwithstanding the character of the pupils, the school was conducted strictly on Protestant principles. Every morning it was opened with prayer and reading the Scriptures. At the opening of the afternoon session every Monday, Wednesday, and Friday Dr. Carter gave a practical lecture, in the Spanish language, on personal religion, the errors of Romanism, the leading events of the Bible, faith in Christ, etc., in this way accomplishing during the week the work which a Sunday-school is intended to do. On the alternate afternoon sessions the school was opened by reading the Scriptures.

Thus many of the young men now residing in Rosario were educated in our mission-school, and they and their families and friends were prepared to look with favor on us and on our religion. This work of education was maintained regularly for five successive years, and until within a few weeks of Dr. Carter's departure from the country.

A girls' school was also opened in another part of the city, and a teacher employed; this was kept up until the removal of the teacher. The difficulty of obtaining another instructor prevented its continuance.

The character of our English-speaking congregation in Rosario was such that for two years before Dr. Carter resigned its charge the average quarterly plate collections amounted to \$25 in gold, or \$100 a year; and during all the time of his stay in Rosario, except the first year, \$500 in gold, per annum, were raised in the country toward his support.

Besides thus laboring in the church and school Dr. Carter established an English monthly magazine, entitled the "South American Monthly," which, for a year and seven months before he left the country, regularly appeared. It circulated in the cities of Montevideo,

Buenos Ayres, Cordova, Asuncion, Rosario, and in Paraguay, and almost at every station along the line of the Grand Central Argentine Railway. It was started and maintained without aid from the Missionary Society. Almost without an exception, at every monthly appearance of this magazine it was greeted with a commendatory notice from the principal Spanish newspaper in Rosario, speaking in favor of our work, and recommending the moral and religious character of the publication. Articles were frequently translated and published in Spanish, thus reaching in this indirect mode the native inhabitants of the country.

The work of the American Bible Society in the valley of the La Plata was inaugurated in 1864, under the superintendency of Mr. A. M. Milne, a young and energetic Scotchman. His sales of Bibles have reached sixty-five thousand copies. He is an evangelist and Bible reader, as well as Bible vender, and he knows by actual exploration thousands of square miles of the territory.

During the first year of Mr. Milne's work he employed to assist him George Schmidt, a German, who spoke many languages, and strangely united the sternness of Elijah with the sweetness of John and the heroism of Stephen. He carried on foot his package of Bibles over thousands of weary miles, entering every house, beginning with the house of the priest, and beseeching him to return to the Gospel. He heeded no warning to desist. Before magistrates he was never harmed, so ably defending himself with native eloquence and power that he was always acquitted. The police, directed by the priests, often arrested him and thrust him into prison, but sales of the Bible were more abundant when he was liberated, and he almost rejoiced to be arrested. He faced mobs with the utmost composure, and they were powerless before

him. He often met persons waiting and longing for the light, and then, on retracing his journeys, he found the golden grain where he had left the seed. Himself converted in a Brazilian prison by reading a Bible received from the Bible Society, he had unbounded faith in the word. He had been afflicted with kleptomania, so that he could not sleep at night without first rising and stealing something. For this he was cast into prison; but, born of God, the kleptomaniac was completely restored to his right mind. Until he was employed by the Bible Society he worked at the trade of a cooper for a portion of every year, and with the money earned bought Bibles for distribution. In 1874, after exhausting labors, he died, without a true Christian near him, in a vile Paraguayan hospital, and without attendants.

The after-service prayer-meeting, one Sunday evening in March, 1864, was enlivened by an Indian of the Auracanian nation rising up, all brassy and blue with his new military uniform, worn as captain in the Argentine army. He spoke of his tribe as reaping and sowing, making butter and cheese, and living in houses on their own lands, in southern Chili. They had convents, and monasteries, and monkish schools; but the people did not advance. He could not read, for reading was not taught in their schools. He said he liked our simple worship, preferred our religion to the Romish, and wanted one of the missionaries to go with him. "I will build you a church," said he, "about as good as this." So spoke Captain Antonio Negron, a cacique of his nation—a pagan—baptized, but still a pagan—yet not too blind to perceive the usefulness of our work. His request could not be granted.

The year 1864 closed with the following force employed: Superintendent and wife, at Buenos Ayres; Rev.

Thomas Carter and wife, at Rosario; Rev. D. F. Sauvain, a local preacher, received from the Swiss National Church, preaching in Buenos Ayres in French; and Rev. John Andres, who had retired from the service of the South American Missionary Society and joined the Church at Buenos Ayres, preaching at Esperanza; six laborers, ninety members, and thirty-eight probationers, with one hundred and six pupils in the day-school, and five teachers.

The year 1865 began with reiterated requests from the mission for enlargement. The catalogue of reasons assigned was as follows: "Our old premises, valuable for a building site, the house ready to fall down, the church dilapidated, the people unwilling to put any more money on it or in it, every seat in the house applied for, not a free seat left for strangers, the altar and pulpit steps crowded every Sunday with children who had no room in the pews, the parsonage premises out of repair and unhealthy from the incurable condition of the drains, lots cheaper in a more central part of the city, school rooms needed for a church school, the old parsonage crowded on week days with day-school and Sundays with Sunday-school, the day-school self-supporting in spite of the opposition it has always faced, congregations larger and our Sunday-school the largest in the city, and but one Church day-school superior to ours." Any other policy than one of extension was declared to be useless, fruitless, wasteful, suicidal. We have already anticipated their relief in the noble church erected, and dedicated on May 9, 1872.

The year 1866 was inaugurated by the Week of Prayer, always a blessed season to the mission, during which there were three conversions, and as many accessions. The services were usually well attended at Buenos Ayres,

and each year there were conversions. This year a circular was distributed, calling attention to the time of church services and the topics to be treated, and twice as many as usual attended. At Rosario Mr. Carter had many more hearers. At Esperanza there were two conversions, and at Villa de Urquiza, where J. J. Rau, a German, was employed, every Protestant man's name in the colony was placed on the subscription list for his support. All these were hopeful indications.

In February, 1866, the superintendent made a visit to Salto, in the Republic of Uruguay, where he received a paper, signed by twenty-nine persons, each pledging himself to pay three dollars, gold, per month for salary and rent, provided a minister could be sent to this place. They called themselves "Praying and Believing Protestant Worshipers." A few days afterward they wrote that they could easily increase the sum to \$200 per month. They needed one who could preach in Spanish and in German, but none such could be found.

Rev. J. W. Shank, from the Biblical Institute, Evans-ton, arrived to reinforce the work on March 1, 1866. Mr. Shank aided in the work in the city of Buenos Ayres, as the absence of the superintendent at outposts was frequent. Mr. S. also supplied the work adjacent to Buenos Ayres. The city work among a population of over 200,000 was extensive, four prayer-meetings a week were held instead of two, as formerly; and preaching at the Barracas, one league away, and on board ships in the harbor, was also sustained. Mr. Shank himself says: "We landed in Buenos Ayres, March 1, 1866. Found our missionaries there, like most of the missionaries of our Church, much worn by hard work. It soon became evident to me that too much was expected on the part of the Church people from one fresh from the

home field, though that one might be young and inexperienced. There was much groaning and prayer by some for a greater spiritual life in the Church. Not a few of the members had been swept downward by the enormous current of worldliness so prevalent in that land, and both pastors and people were greatly desiring the outpouring of the divine Spirit and the quickening of the Church. With this feeling William Junor called an extra prayer-meeting at the house of William Martindale. This was followed by a series of extra meetings at private houses, and the blessing of God was upon them. The Church was greatly strengthened, and souls were converted and saved. The meetings finally resulted in a regular protracted meeting in the church, with preaching as well as prayer services, and there was quite a revival. The prayer-meetings at private houses were continued for a long time afterward, and often the Spirit of God was richly poured out upon the suppliants.

“In October, 1866, being the centennial month for Methodism in America, it was thought best to make some movement toward enlarging our work, and I was selected for the purpose. Closely succeeding our protracted meeting, and much worn by the extra labor it had occasioned, I set out on a journey into the campus. Unused to camp life, I yet traveled, besides four hundred miles by rail and stage-coach, about seven hundred and fifty miles on horseback, and visited from house to house nearly all the English-speaking people settled in a space of country fifty by two hundred miles along the Atlantic coast.

“The journey was romantic, but dangerous in no small degree; often traveling alone, the compass was my only guide. I was often compelled to ford lakes and rivers, and avoid dangerous quicksands as best I could. I did

what no native would allow himself to do, passed on foot through a large herd of cattle, and once while alone came squarely upon a lion in the open field. I was welcomed by the people, some even greeting me with shouts of joy and with tears, not having heard a sermon for years. The region visited was organized into a circuit, with pledges on the part of the people to support the minister.

“It was while performing this labor, and when about three hundred miles south of Buenos Ayres, that, owing to insufficient diet and excessive riding on ill-trained horses, I completely broke down, and, being compelled to continue the exhaustive horseback riding for days in order to get back to the city, my maladies were so increased that I could not recover except by long continued rest, if at all. After about two months I returned to the United States, full of longing and prayer for a people so hungry for the word of life, so willing to receive it, and where all the Gospel seed sown is sure to produce a hundredfold.”

Cordova, an old stronghold of the Jesuits near the base of the Andes, reported to have about twenty-five thousand inhabitants, was added to the work this year. It is a center of great influence in the interior. Mr. John Beveridge, of Ohio, was employed at a very low rate to supply the work there for a year in the interests of the mission. He sought the place for health, and also had some light labor of his own. He was followed by F. N. Lett, and on his leaving an effort was made to sustain a Protestant school, but the distance from our base of supplies, six hundred miles, and difficulty in finding the zealous, self-denying, and discreet men needed for a mission of such difficulty and delicacy, led to the abandonment of the work. Cordova is a beautiful

city, one of the most healthy spots on the globe, and will give grand returns for Gospel work when it shall be faithfully bestowed.

Two young men arrived in Buenos Ayres late in the year 1864, with plans for opening a commission house, with connections in Europe. They were sons of an eminently useful minister of the Wesleyan body, and their widowed mother, a class-leader, and a woman of culture and powerful faith, resided in Leeds, England. The younger entered a commercial house, to learn the business modes and language of the country. On the evening of August 5, 1865, he sat in his room alone, thoughts of home crowding head and heart. He said to himself: "What are they doing at home? Celebrating my birthday, of course; but how? My mother is praying for me to-day; I will pray with her." He knelt down by his chair, made his vows, sought pardon, and, after a struggle of an hour, arose with all his plans changed. He sat down at once and wrote his mother, under date of his birthday, all that had occurred, adding, "And now I am to be a Christian at all hazards; Christ first, business afterward, if at all." In six weeks he received a letter from his mother, of same date, saying: "This day I have been in prayer for you all day, and now, just at night, my prayer is answered; you are to be converted, and to become a minister; I do not know when or how, but my covenant-keeping God has said it."

His letter and his mother's passed each other in mid-ocean, and were read on the same day. He gave up his business at once, became a teacher in our day-school, gathered and conducted a suburban Sunday-school, held Sunday services in the British Hospital, prepared for college, and in 1866 set out for the United States, graduating in 1870 at the North-western University at

Evanston. He afterward entered the Michigan Annual Conference, and he is now (1878) Rev. Charles William Pearson, Professor of English Literature in his *Alma Mater*.

In September, 1866, Mr. Goodfellow visited His Excellency, General Señor Don Justo Jose de Urquiza, ex-President of the Republic, and then Governor of his native province, Entre Rios. He carried letters of introduction in general terms, and was admitted at once to audience, when many other visitors had been denied. Mr. Goodfellow on being admitted applied to the governor for help to build our church in Villa de Urquiza, a town named after the governor and within his own province. The governor questioned the doctor closely, and, being advised of his plans, asked how much was desired of him. The superintendent suggested the hope that he would insure the success of the enterprise. The governor then asked if \$500 in gold would do this, and, on being assured it would, he clapped his hands for his secretary, who wrote the order, which the governor signed, and bade the superintendent welcome to the hospitalities of his house. Mr. Goodfellow says: "I gratefully left the mansion, which was both official and private, and was the capital of one of his many farms, this one embracing eight hundred and ten square miles. Our Board, by vote, constituted him a Life Patron of the Missionary Society."

Mr. John Andres, in April, 1866, left Esperanza on a visit to Germany, and Rev. D. F. Sauvain went to supply his place. Mr. Andres never returned, having joined the Lutheran Church. He is now (1878) preaching in Illinois.

In October, 1866, Rev. John Francis Thomson returned from the United States, taking with him, as his young bride, Miss Helen Goodfellow, a niece of the

superintendent, both of them prepared to face the fortunes of missionary life. Mr. Thomson was born of Scotch parentage, in England, in the year 1843. He was taken in infancy to Glasgow, Scotland, and remained in that city till he was ten years of age. He then sailed with his parents for Buenos Ayres, South America, where his maternal grandmother and her family resided, all of them members of the Presbyterian Church in that city. The grandfather, before he died in Scotland, had, by study of the Bible, broken away from Calvinism, and, in his love for a congenial ministry of the word, used to travel seven miles *on foot* every Sabbath morning, returning in the same manner in the late afternoon. On these trips, characteristic of the Scotch thoroughness of his convictions, he was accompanied by Mr. Thomson's mother, then a young but thoughtful lassie, who used to carry the old man's Bible, and drink in his views on man's responsibility, free grace, and free will, more simply, and perchance more scripturally, enforced than even by Arminius himself. What a beautiful picture! What a Christ-like school of theology! A young maiden starting with the Sabbath dawn to walk fifty furlongs through glen and by hillside, listening all the way to a doctrinal discussion from the lips of her loved and venerable sire. From time to time, as they rested by the wayside, she was commanded to turn to the passages in the inspired volume confirmatory of the views advanced, and read them. Such teachings were even more precious and prophet-like when they looked into the realm of experience, and she was permitted to see the written promise of what might be enjoyed confirmed by a father's trusted testimony of what had been enjoyed.

It is not strange that when this maiden became a mother, and went with her children to Buenos Ayres,

she found her spiritual home in the Methodist Church; for the teachings of that Church, and the requirements made of its members, harmonized completely with the blessed and cherished lessons of her girlhood. Thus the history of John F. Thomson, happily for him, became identified with Methodism. At about the age of twelve he joined the Methodist Episcopal Sunday-school, always the most attractive religious center for the English-speaking children and youth of Buenos Ayres.

At the age of sixteen, when about to pass over into Uruguay to begin sheep-farming, he was met one day on the street by Dr. Goodfellow, and asked if he would not like to get an education in the United States. The project seemed too big, too far off, and too expensive for the lad, and so he said; but his kind pastor assured him that all that was needed was a resolute will, and every difficulty would vanish, and bade him talk the matter over at home, and report at the parsonage. The report was favorable to the youth's highest interest, and on the following Monday he took the first step on the long road that was to end, seven years afterward, on a platform in the college campus at Delaware, Ohio, where he received a roll of parchment, signed and sealed by the authorities of the university, attesting his attainments.

In the January following the beginning of preparation for college, John Francis was converted during the week of prayer, and after a probation of six months was admitted by Dr. Goodfellow into the Methodist Episcopal Church.

In the year 1862 he sailed for the United States, every thing having been arranged for the voyage and for his future curriculum in the Ohio Wesleyan University, by the kindness and influence of his devoted benefactor,

Dr. Goodfellow, who was also his preparatory instructor. In Delaware he had the rare privilege of being an inmate, first, of the house of Dr. Godman, and later and for a longer period, of that of President Merrick. Mr. Thomson says: "God never gave better friends to any young man, and well might the son of a prince have coveted the influence and instruction of such a circle as gathered round President Merrick's table and hearthstone. This noble man did more by his blameless and beautiful life to satisfy the reason of his students as to the truth of Christianity than the books they studied on that subject."

During Mr. Thomson's career as a student he felt a call to the ministry, and was in due time recommended to Conference by the St. Paul's Methodist Episcopal Church, Delaware; was received by the Erie Conference of 1866; was ordained deacon and elder under the missionary rule, by Bishop Janes, at Bedford-street Church, New York, the same year.

Mr. Thomson having been absent from the country for four years, and his knowledge of the Spanish acquired in his boyhood not being of the scholarly character needed in public addresses, he spent some time in careful preparation for Spanish work. In the meantime he fell into line, aiding in the work in the city of Buenos Ayres and the surrounding country. When he did commence to use the Spanish it was with the grace and force of a native Castilian.

6. Opening of our Spanish Work.

Early in the year 1867 it came to Mr. Thomson's knowledge that there was a widow, a school teacher, residing in the "Boca," a place about twelve furlongs from Buenos Ayres, who was a Protestant in conviction,

and anxious to have religious services in her house, promising to exert her influence among the parents of her pupils to secure a respectable attendance. The name of this lady is Doña Fermina Leon de Aldeber, and her history presents a few points of striking interest. She was born and married in Patagonis, Argentine Republic, all but the most southerly town in the world, and on the very rim of civilization.

Strange vicissitudes took to that out of the way place a lady from old Spain, who was possessed of a New Testament, and became imbued with a deep love of its teachings. She opened a school, and had among her pupils Fermina de Leon, to whom she became greatly attached. When this young lady was married to Señor Aldeber, and started to make a new home in Buenos Ayres, her kind teacher presented her with that well-worn copy of the New Testament, as a treasure of inestimable value, because it taught the sure way to happiness. Years afterward, when Mrs. Aldeber was a widow with four children, and keeping a school by the help of two of her daughters, she learned that there was a clergyman in Buenos Ayres preaching in Spanish the style of Christianity taught in the much-worn old volume she so highly prized.

She gave him an invitation to preach in her house, which was accepted, and this led to the establishment of a work that, including regular preaching, Sunday-school, and day-school in the Protestant interest, was maintained for over ten years, till an epidemic of cholera first, and of small-pox afterward, in a manner drove this lady into Buenos Ayres, where she keeps a school to-day.

Among the converts in her home in the "Boca" was Jose Cardoza, a dissipated and reckless sailor, who

worked the ships running up the Parana as far as Corrientes and Paraguay. The change in this man's life was so complete and striking as to amaze his former acquaintances. It was an entire moral transformation and new birth, spiritual and intellectual. During the years 1867-1875 he was instant in season and out of season, laboring honestly for the support of a family he formerly neglected, preaching and exhorting wherever he went, and leading not a few to the cross of Jesus. In the fearful plague of yellow fever that devastated Buenos Ayres in 1871 he was accompanied by Mr. Maul, another of the converts of the mission, and was instrumental in saving more patients than many of the regular physicians, besides pointing the dying to a balm for the troubled soul, of which the doctors themselves were all too ignorant. In 1875 he removed with his family into a colony about that time started in the wilderness of the Gran Chaco, and thither he took his religion with him. The light that was kindled by the old school-teacher in the southern limit of the Argentine Republic was thus carried by a true and steady hand to illumine the darkness that covered the northern frontier. Who can tell what one act of Christian fidelity will lead to?

The first Spanish sermon in the Church in Buenos Ayres was delivered on Sabbath, the 25th of May, 1867. It was suggested by Dr. Goodfellow, whose whole soul seems to have been bent on making the mission aggressive, and to whom this was the fond realization of the dreams and prayers of years, his own spiritual son the agent under God of effecting the work. When the service was opened the larger congregation was outside the house, and the exercises were varied with an occasional tuft of grass or a cobble-stone thrown into the house. The police came to protect the worshipers, and after using a

horse-whip a few times the larger crowd was inside. Mr. Thomson was enabled to preach with fluency and acceptability a sermon from thirty to forty minutes long, when he could not, with any satisfaction to himself, keep up a conversation on varying topics for half that time. The evening service in English at the Church was now suspended for the new service. An immense audience greeted the young preacher, leaving no vacant standing room. The altar, pulpit steps, and sofa in the pulpit were all filled. Members of Congress and of the State Legislature, judges, lawyers, and physicians, mingled with the commoner people as they crowded the house of God. A service being held on the following Tuesday night, it was also thronged in like manner.

From the very beginning of this work a bold stand was taken for the truth and against error. There was no cringing or bowing to the intolerance and bigotry of the apostate Church of Rome. Her soul-slaying errors and superstitions were roundly denounced and condemned by the evidence of Scripture. This course is logically as well as biblically demanded in a country victimized and emasculated by papal teaching. No man can define, in the exact sense of the word, the way of salvation to a Romanist without breaking in upon his superstitions. And to admit a man into Christian fellowship who believes Jesus Christ is the Saviour of the world, and *Mary also*—who admits that the blood of the Lamb cleanses from sin, and *the fires of purgatory have a like power*—is an attempt to reconcile God and Belial, and a successful confusion of light and darkness.

Besides being the more manly and upright course, this frankness calls around the flag of evangelism those who can be relied upon—men who are not wheedled unsuspectingly into a communion cursed and condemned by

a Church they are only half willing to renounce. Upon the foundation so solidly laid the superstructure of our Spanish mission in South America has been erected. Though the work of reformation, from the nature of things, has made most friends and converts among those least affected by the social influence of the State religion, namely, the poor, it has also counted among its pious and devoted adherents the best and most distinguished in the land.

In February, 1868, three young men came to the house of the superintendent to ask for help in getting work, and to be directed to cheap lodgings. They were all sailors just from the same ship. After answering their inquiries, they told the superintendent their religious history. A neighborhood prayer-meeting was to be held in half an hour at the parsonage, and they were invited to remain. In the meeting there was a good spirit, and each of the sailors spoke, two of them beginning for the first time the new life, and one of them coming back to a forsaken love. Each one began that night a life of earnest piety. Two of them found daily labor, and are yet living noble Christian lives; one of them within two weeks became a colporteur, and a few weeks afterward opened, in the old parsonage, a sailors' home, where, during evenings, sailors could find books, stationery, light, and, on certain evenings, a religious meeting. During the day this sailor missionary was at work among the five hundred seamen who are always on shore. His support was meager, but the results of his work are incalculable. Many were being converted, and frequent letters from faithful ones on a voyage rewarded this servant of God. This worker was Matthias Mathieson, a Dane by birth, but speaking five or six languages, with less than Pentecostal perfection,

but sufficiently to be understood. One morning he arose without money to pay for his breakfast, but he resolved to work on till the means should be provided. He called at the post-office and received a letter from a lady in Chester, England, telling him her sailor brother had come home ill of consumption, and had left one gold ten-shilling piece, which, as his last request, he had desired should be sent to Mr. Mathieson as a token of his gratitude. Mr. Mathieson continued in this field till 1870, when he came to the United States, and is now (1878) a missionary of our Church at Socorro, New Mexico.

7. The Late Superintendency.

June 4, 1868, Rev. Henry G. Jackson arrived at Buenos Ayres, sent by the Bishop, at Mr. Goodfellow's request, to take charge of the English-speaking congregation, thus enabling Mr. Goodfellow to devote his entire time to the superintendency.

Mr. Jackson gave his undivided energies to his assigned duties until the long superintendency of Mr. Goodfellow closed, on account of the declining health of himself and his wife. Bishop Clark's letter of release is dated April 8, 1869. At the same time Mr. Jackson was appointed superintendent of the mission. His work being now ended, on the 9th of August, 1869, Mr. Goodfellow sailed for the United States, where he arrived in October. Highly complimentary resolutions were passed by the official board of the Church in Buenos Ayres, expressive of their appreciation of Mr. Goodfellow's personal character, and of his successful labors among them as a minister of Christ; and at a farewell entertainment given at the house of his successor, Rev. Mr. Jackson, a committee from the congregation pre-

sented him an address of similar import, accompanied with a purse containing \$1,400.

Upon the recommendation of the new superintendent a different policy from that hitherto pursued was adopted by the Missionary Society with regard to the South American mission.

Our mission in South America being for the conversion of the people of that country from Romanism to the true religion of the Lord Jesus Christ, and the obvious impracticability of effecting that object by preaching in languages not understood by them having been set forth by the superintendent of the mission, he was authorized to close up at once the German missions that had been opened and maintained by the Society for some years at Villa de Urquiza, in the province of Entre Rios, and also that at the German and French colony of Esperanza, in the province of Santa Fé, and to confine missionary efforts to those speaking Spanish, which is the language of the country. This was accordingly done, and since that time no missions have been established at the expense of the Missionary Society for the benefit of English, French, or German colonists. Such missions, if established by the Methodist Episcopal Church, must be entirely self-supporting.

It was determined to continue the English charges in Buenos Ayres and Rosario, (that in Buenos Ayres being self-supporting,) as bases of operations, and to direct the energies of the mission in the line of the Spanish work in both these cities, and in Montevideo, where Mr. Thomson had already preached a few times in private houses.

In 1870 Rev. Thomas B. Wood, son of Rev. Aaron Wood, D. D., of the North-west Indiana Conference, arrived in Buenos Ayres. The following disposition of

the working force of the mission was then made: The superintendent, aided for awhile by a professedly converted Spanish priest, remained in charge of the English and Spanish work in Buenos Ayres; Rev. John F. Thomson removed to Montevideo to prosecute the work in both languages in that city; and Rev. Thomas Carter, having returned to the United States from Rosario, Rev. Thomas B. Wood succeeded him in that city, to carry on the English work, and to open a Spanish mission there as soon as he should acquire the language.

We were thus planted in the three principal cities of south-eastern South America—Buenos Ayres, the capital of the Argentine Republic, the second city in population and commercial importance on the South American continent, and destined at no distant day to be the first; Montevideo, the capital of the small but important Republic of Uruguay; and Rosario, the commercial center and port of export for a vast region, rivaling in natural fruitfulness the great Mississippi valley of our own country.

The subsequent history of the several stations can be best told separately.

8. Buenos Ayres.

ENGLISH CHARGE.—This charge, from June, 1868, to July, 1878, has been under the pastoral care of Rev. Henry G. Jackson, D. D., Superintendent of the South American Mission. During this time it has maintained an average attendance of from two hundred and fifty to three hundred persons at the public services, with a membership of about seventy-five; a Sunday-school varying at times from one hundred and fifty to two hundred in attendance; and prayer-meetings and other

weekly religious and social meetings, similar to any well-organized Church in the United States.

This charge is now, and has been during almost its entire history, self-supporting so far as its pastoral support and current expenses are concerned. During the ten years under consideration, it has paid in this way an average of \$2,936 annually; besides a cash testimonial to the pastor, at one time, (in view of services during the yellow fever epidemic in 1871,) of \$1,000, and at another, (on his departure for the United States in 1878,) of \$750.

This superintendency was distinguished by the erection of the present church edifice, as already described. The old property was very advantageously disposed of by Mr. Jackson for the sum of \$40,000, and the new building was begun in 1871. It comprises a church, lecture-room, class and library rooms, and a commodious parsonage. The estimated cost was \$60,000. Besides the \$40,000 received for the old church site, the building committee had other resources amounting to \$10,000, without counting what might be raised by subscription. The cost of the work when finished overran the architect's estimate, as usually happens, so that there is still a debt resting on the property, notwithstanding the fact that the congregation, by subscription and otherwise, has raised over \$20,000. It should also be stated, that, in addition to the \$20,000 mentioned above, there was raised during this period the sum of \$2,000, which was used in the purchase of the ground and the building of a room for holding services at Barracas el Norte, a suburb of Buenos Ayres; this property is also deeded to the Missionary Society. The total value of the mission property in Buenos Ayres may be safely estimated, even in these times of depressed prices, at \$117,000. From

what has been stated it may be seen that the English-speaking congregation in Buenos Ayres has, during the past ten years, contributed for all purposes an aggregate sum of \$53,110, or an average of \$5,311 annually. This has been done in spite of a financial crisis that during the past three or four years has paralyzed business, and utterly crushed many of those formerly the most wealthy and liberal supporters of this Church.

The spiritual fruits yielded by this charge during the past ten years cannot be so easily or so exactly calculated. Souls have been converted, some of whom still bear testimony to the power of the Gospel of Christ among men, and some have gone home to heaven, leaving behind them triumphant proof that the same Gospel has power to sustain and comfort the dying. This charge has steadily fulfilled, and is still fulfilling, all the purposes of a live, evangelical Church, always loyal to Methodism, in the face of Anglicanism, Calvinism, Lutheranism, Rationalism, and Romanism.

The relation that this English-speaking charge sustains to the real missionary work that we are carrying on in South America is a noteworthy feature. It is a center from which to operate, and a base of supply, especially furnishing for the work that which it is always the most difficult to obtain, namely, laborers who are on the ground, who know the language of the people, and who are acquainted, by personal experience and contact, with the character of the work and the nature of the field. It has already given to the missionary work in Spanish several efficient men, and can now offer two more, who have been converted and trained up religiously in its communion. Besides these, it furnishes a corps of Sunday-school teachers, singers, and

general helpers in the Spanish work, the value of whose aid cannot be overestimated.

SPANISH WORK.—As we have said, the Sunday evening is given up chiefly to the Spanish service. The congregation did not at first differ much from that which attended the English service; by degrees, however, Spanish people began to be attracted, until a large congregation, consisting for the most part of those who could not understand English, was gathered. For several years past two sermons have been given in English each Sabbath; consequently scarcely any English-speaking people have attended the Spanish service except when they have been drawn thither by some unusual attraction. The number of Spanish-speaking people who attend the Sunday evening services in our church in Buenos Ayres is between 450 and 500, as has been ascertained by frequently counting them.

On Friday evening a service is held for prayer and special religious instruction. From 200 to 250 persons attend these meetings, in which the plain and simple truths of the Gospel are expounded, and the necessity of personal, experimental religion is urged upon the hearers. On Sunday afternoon a Sabbath-school is held in the Spanish language. This school is attended by both adults and children, and is conducted very much as are Sunday-schools in the United States.

The Spanish work in Buenos Ayres was carried on by Mr. Thomson until 1870, in which year he removed to Montevideo, having left the mission in Buenos Ayres under the care of the superintendent, who undertook both the English and Spanish charges, assisted by a priest, believed to be converted, and who, in fact, for awhile gave apparent evidence of genuine piety. Although he proved to be the best of his class, it became

necessary to dispense with his services, which was done in the early part of 1873, the superintendent of the mission taking upon himself all the Spanish services in addition to those of the English charge. This required of him three sermons, and attendance at two Sabbath-schools every Sabbath, two prayer-meetings during the week, besides the official meetings, sick calls, funerals, baptisms, marriages, and other pastoral duties pertaining to two charges. In addition to this, the book-keeping and correspondence connected with the superintendency of the mission, and, during part of the time, the management of an extensive church-building enterprise, frequent contributions to the *Evangelista*, and the composition and publication of a collection of Spanish hymns for the use of the congregations, helped to employ that portion of his time that was not spent in a week-day school, which during three years he taught for the sake of instructing his own boys, and at the same time supplementing the salary received from the Church. The additional burden imposed by the Spanish charge he carried, with occasional assistance from Messrs. Junor and Tallon, until his departure for the United States in July, 1878. In the same manner double work is being done by Mr. Thomson, who, at this writing, is in charge in Buenos Ayres.

By this arrangement that work has been carried on in Buenos Ayres since 1873 without charge to the Missionary Society. Even the incidental expenses of the Spanish service have been paid, for the most part, by the English congregation, and the superintendency of the South American Mission has during the last ten years been of little cost to the Missionary Society.

Among the many who have identified themselves with our Church since the commencement of the Spanish

work in Buenos Ayres, a number have given satisfactory evidence of being truly converted, some of whom have been remarkable for their devotion and zeal in the cause of the Master, and the genuineness of the religious experience of some has already borne the Wesleyan test—*they have died well.*

Of these two are worthy of special mention—Doña Juana Manso de Norhona, the most distinguished woman of South America, especially noted in the department of literature and education; and Doña Carmina de Davison, the mother of five sons and five daughters, all of whom, now of mature years, are, through her influence, faithful adherents of the Church.

Of Doña Juana Manso de Norhona it may be said, that her extraordinary talents as a writer, her zeal in the cause of popular education, her advanced ideas, her practical sound sense, and her unselfish devotion to the good of her race, had made her to be known wherever the Spanish language is spoken; but the best of all is, that during the last years of her life she was an humble, devoted Christian. She connected herself with our Church and Sabbath-school, to both of which she was ardently attached.

The Sabbath before she died she was visited by the superintendent of our mission in company with some of the brethren of the Church. They found her awaiting death with a serenity of spirit truly admirable. Her Bible—a Christmas present from the Sabbath-school—lay on a chair beside her. She said her daughter had been reading to her. When asked if she found consolation in the word of God, “O yes,” she replied, “God is very good to me. In the night I wake from sleep to praise God. In the midst of my sufferings I still must praise him.” Each subsequent day of her life she ex-

pressed her confidence in the Saviour. Word was sent to her by the Romish priest of the parish in which she resided, that if she did not confess and receive the sacrament, and thus reconcile herself to the Church, she could not be buried in consecrated ground; but she cared nothing for that. She preferred that her grave should be among those who, like herself, had died trusting in Jesus alone for salvation, and so she was buried in the "American ground," in the little Protestant cemetery of Buenos Ayres.

This sketch of our mission in Buenos Ayres should not be closed without some mention of the fearful visitation to that city of the yellow fever in 1871. Early in the year the plague began; but at first it occasioned no alarm, and even when it had become an object of apprehension, much precious time, that might have been spent in endeavors to prevent its spread in the city, was suffered to pass unimproved, while the doctors and editors were tediously discussing the nature of the disease. In the meantime it was proceeding, slowly but surely, from house to house, laying prostrate whole families at once, and the death rate was increasing rapidly from day to day. Then the people became panic-stricken, and began to leave the city by thousands daily; but it was too late to stay the progress of the destroyer. The very air of the city was poison, and scarcely any who remained escaped the contagion. Every inhabited house became a hospital, and it was with difficulty that the sick could be cared for, or the dead be buried. The death rate was appalling. Two, four, six, eight hundred, even nine hundred a day, until not less than twenty-five thousand people, one eighth of the entire population, of every age and condition, had been conveyed to their last resting place in the cemetery.

Our congregations had their share in the general suffering. Nearly all our friends who remained in the city were attacked, of whom forty died.

The most aged of our members, Lydia L. Sutton, who was more than ninety years old, died of the fever. She was a most devoted Christian woman. Cut off in a great measure by deafness from intercourse with others, she lived in almost constant communion with God. After years spent in silence on earth she is now listening to the music of heaven!

Many of our members generously and heroically devoted themselves to the care of the sick and the dying. At the call of suffering humanity they volunteered to fight with death at fearful odds.

9. Rosario.

The opening of work at Rosario, and the erection of the church, have already been narrated. See pp. 278, etc.

Mr. Wood entered this field May 1, 1870, and in a single year had acquired so much Spanish as to be able to preach in that tongue. He attempted, however, something of Spanish work at once. His first semi-annual report gives for the English work ten members and five probationers. He was encouraged by the appearance of the field, but greatly discouraged by the location of the church, it being in the English section of the city, and utterly unfit for Spanish work. Mr. Wood held the first regular Spanish service on April 23, 1871, and curiosity drew quite a crowd of people of all classes. The congregation, however, fell off as curiosity diminished. A Spanish Sunday-school was organized the next Sunday, in which were four Indians and six *gauchos*, and it increased till it became quite a school. Rosario is a very interesting post. For the past two years Mr. Wood has

occupied the Chair of Physics and Astronomy in the National College, an institution recently founded by the National Government. This is the head-quarters of higher education of the whole province, and this Professorship affords an advantageous general influence over the best class of young men of the province.

A Society for the Prevention of Cruelty to Animals was organized, and sustained principally through the personal efforts of our missionary, which, besides doing a great deal of good in the usual line of such a society, has succeeded in banishing from the place the barbarous practice of bull-fighting. The bull-ring was sold for old lumber, and the Society for the Prevention of Cruelty to Animals held a cattle-show on the grounds, awarding gold and silver medals as premiums. Subsequent efforts to revive bull-fighting in the province have utterly failed.

A temperance movement has been set on foot; a "teetotal" organization being planted among the English. A good many drunkards have been reformed, general attention directed to the cause, with universal approval of the good results, though opposition is not wanting to the movement, chiefly from the wealthier English residents. To the natives the whole affair is a novelty, but the more thoughtful among them applaud its introduction as opportune, not only for the foreign element, but also for the natives.

The United States' Consulate is curiously but usefully connected with our work. As early as 1857 the Department of State at Washington discovered the importance of Rosario as the key to the interior provinces of the Argentine Republic, and established there a commercial agency. This was erected into a Consulate in 1870, with jurisdiction covering all the Argentine provinces be-

yond Buenos Ayres. In 1872 a vacancy occurred, and Mr. Wood, without his knowledge, was appointed acting Consul, and recommended to the State Department for confirmation as the *charge d'affaires* at Buenos Ayres. This post has been held by him ever since and is increasingly important, as the growth of trade of Rosario has advanced. It has served to give position to the incumbent, which has been of value both in its effect on the public mind and in facilitating intercourse with public men. All the time-consuming work of the Consulate has been done by a clerk, and the requirements of the office have not interfered with the regular work of the missionary.

In 1872 Mrs. Wood commenced teaching a few children, English and native. Before the close of the year their number had so increased as to fill the house, and to require two assistants. This served as an experiment as to what could be done with native children. Late in the year four orphan boys were received, to make room for whom two pupil boarders were discharged. The income of the Consulate, received about the same time, provided the support of the orphans. The school was closed for the hot season, and never afterward opened, owing to Mrs. Wood's ill health; but the orphans have been kept ever since, and their number has been augmented by two others. The entire support of these boys has had to be provided by our missionary.

Two lady missionaries, Miss Jennie R. Chapin and Miss Lou B. Demming, were sent out in 1874, by the Woman's Foreign Missionary Society. As they progressed in Spanish they began work under Mr. Wood's direction with great promise of usefulness; but in 1875 instructions came to them from the May Meeting of the Woman's Foreign Missionary Society, that the existing

arrangement was unsatisfactory, and they must commence a separate work. The May Meeting of 1876 was solicited by Mr. Wood to alter those directions, but, instead of that, a resolution was passed declaring the request contrary to their constitution. The ladies, therefore, commenced in 1876, and are still carrying on, an independent operation, consisting mainly of a day-school and Sunday-school for girls.

In the year 1875 Joseph R. Wood, a brother of Thomas B., went out to Rosario, by appointment of the Bishop. He entered upon the work with great zeal, and in the year 1877 was left in charge of Rosario, while his elder brother was transferred to Montevideo to supply a vacancy occasioned by the absence of Mr. Thomson in the United States on important business of the mission. While Mr. Thomson remained in the United States his labors were a blessing to the Churches, to the cause of missions in general, and to the South American work, and he returned in February, 1877, with many tokens of the love and confidence of the Church.

10. Montevideo.

Mr. Thomson, in 1868, began work in this city by preaching every other Sabbath, the alternate Sabbath being spent in Buenos Ayres. The services were at first held in the parlors of such friends as offered them, most generally in those of Mr. A. M. Milne and Mr. Samuel F. Lafone.* An audience was gathered by go-

* One of the names never to be forgotten in Montevideo is that of Don Samuel F. Lafone. He was one of the first to welcome us to Montevideo in 1839, and was a pious, zealous, liberal supporter of all our enterprises. He made himself a Life Director of the Missionary Society by a gift of \$500. He died in Buenos Ayres in 1871, where he had gone as a volunteer nurse among the poor during the prevalence of the yellow fever.

ing out into the streets, and stopping the wayfarers to invite them to a religious meeting. Spanish politeness induced many a man to come and hear what he had never heard before—a gospel sermon.

Later, the Free Masons offered the use of their school-room, accommodating about two hundred. The work began to be noised abroad, and this school-room became too small. An opera house, being used as a theater, was purchased for a church in the year 1869, and a monthly subscription of \$117, was raised for the support of the pastor, and Mr. Thomson thereafter gave his whole time to Montevideo. A series of providential events soon filled the newly-bought house with hearers, some serious and some converted. Among these events was Mr. Thomson's famous discussion in Montevideo with two Roman priests.

This began in the main hall of the State University, where Mr. Thomson, by invitation and permission, took exception to and refuted some of the positions taken by the learned professor of canon law, who was then discussing the books of the Apocrypha, and asserting their divine authority. The fact that Mr. Thomson was going to take these exceptions had been previously made public, and the hall was packed with merchants, lawyers, and students, eager to see the fray between the young heretic and the distinguished Doctor of Laws. Of course, one evening barely sufficed for the combatants to state what they were going to contend about, and a meeting was appointed for the following week. When that time arrived an immense crowd besieged the doors of the University, but they did so in vain. The rector had forbidden the janitors to admit any but a few venerable and privileged individuals, giving as a reason the destruction of several articles of furniture by the crowd on the previous week.

Once in the hall Mr. Thomson found himself confronted, *not* by the professor, but by two plump and tonsured priests, each armed with a threatening manuscript; they were Fathers Mansueto and Elia.

The former of these worthies soon gained the floor, and demanded to know why the people were locked out, and when it would be the pleasure of the authorities to let them in. When informed of the order received from the rector, he folded up his manuscript and bluntly stated that he had not traveled three miles that night to entertain half a dozen critics, how worthy soever they might be, and that, in the discussion of a subject of such magnitude as the one he was there to defend, the people had a right to hear, and, for his part, the people only should be his judges, and so he would say to all "good-night."

Before he left Mr. Thomson hastened to agree with him as to the people's rights, and begged him to adjourn to the students' club-room, a few blocks away, or to appoint a meeting at that place or at the Methodist church for another evening. To neither of these propositions was he able to assent, alleging the prohibition of his Bishop. On the following Sabbath night, however, just as Mr. Thomson was announcing his text, who should arise, dressed as a private citizen, but this same Father Mansueto, asking permission, as an authorized representative, to say a word in favor of his Church. What was to be done? It was Sunday, and not a fit season for such a speech, nor would a gentleman have so sprung it upon an opponent; but as we are commanded to be instant even out of season, he was invited to say on. And he did say on and on and on, till a quarter past ten.

The people gave him a courteous hearing. When he concluded Mr. Thomson announced that, seeing it was

Sabbath evening, and so late, he would not answer the *padre* till the following Wednesday night. But that very night Mr. Thomson was attacked with what one set of physicians called *pettit mal*, and another *angina pectoris*, and he was ordered, on pain of the most serious consequences, to abstain from all public speaking, was not allowed to ride in the street cars, or rapidly to ascend a stairs. This interdict was held over him for three months. Of course, when Wednesday night came the church was closed, and Father Mansueto said something to the disappointed gathering about the convenience of being sick when it would be very unprofitable to be well, and other remarks bearing unkindly and indelicately on Mr. Thomson's condition.

Mr. Thomson crossed the river to Buenos Ayres and hid himself in the pampas for several weeks. Meanwhile Father Mansueto had printed the lecture he delivered in the Methodist Episcopal Church, under the following caption: "Sermon by which Friar Mansueto defeated the heretics and drove them from Montevideo." He also had a fine photograph taken, and exposed it in the shop windows, with this inscription: "Friar Mansueto, the conqueror of Thomson." In short, he and his friends ran wild with absurd and baseless egotism.

Mr. Thomson recovered his health, returned, and published in the papers two certificates from well known and honored physicians, containing their imperative injunction about abstaining from all labor, and he followed these with an invitation to Father Mansueto to continue the suspended debate on the following Wednesday night.

The duplicity and mendacity of this priest were fitly pictured in a scene that occurred between him and Mr. Thomson a day or two previous to this Wednesday night

encounter. Calling upon Mr. Thomson, the *padre*, with ill-disguised hypocrisy, began to laud Mr. Thomson's ability and fine oratorical powers, and to lament that he should be doomed to use them in a Church so modern and benighted as the Methodist Episcopal. He dwelt upon the grand work Mr. Thomson might do for the holy and only true Church, and added that, seeing Mr. Thomson was married, and had, perhaps, some affection for his wife and children, he, the *padre*, was authorized to offer a high and lucrative position in the Greek communion, where Mr. Thomson could take his little family with him.

No lover ever longed for an appointed hour as Mr. Thomson did for that Wednesday night. It was to decide many things, and it came at last. The church was packed in every part, not with Englishmen or Americans, for they rather apprehended some shooting and stabbing, or, at least, some "unsavory marksmanship;" but with natives, Spaniards, Italians, and others of Roman Catholic affinities. At the request of Mr. Thomson, Don Ambrosio Velazio, LL.D., a prince among jurists, presided, and, after a few remarks, gave Mr. Thomson the floor. Mr. Thomson began by saying that some of them would remember that Father Mansueto had declared he would accept the people as judges in this debate, and because they were not admitted, had refused to make his speech in the University. But Father Mansueto, without giving Mr. Thomson a chance to be heard by the people, had, by means of the newspapers and photographs, immodestly displayed all over town, proclaimed himself victor. "I therefore want to know," continued Mr. Thomson, "if you consider a man defeated before he speaks, and if you will judge before hearing him. To test this, and with permission of the chair, I ask all those who think Father Mansueto enti-

tled to the name of conqueror, which he has put upon his photograph, to rise." Not a man arose. This proved that there was a sense of justice in the audience. Mr. Thomson then said, "I now ask those who think he is *not* entitled to that name to rise." Apparently every man in the house stood up.

Mr. Thomson then made his speech. When Father Mansueto got the floor he so insulted the audience by his vulgarity, offering to establish one of his propositions by means of *a bet*, that they most justly refused to hear him conclude, and, after compelling him to desist, about two hundred waited for him at the door of the church and followed him home, a distance of fourteen blocks, through the center of the city, loudly expressing the disapprobation and contempt inspired by his behavior. As Father Mansueto had publicly declared he would accept the people as his judges, their verdict was crushing, and it taught the authorities of the Roman Church there a lesson not readily forgotten.

Mr. Thomson identified himself with the young men attending the University, delivering in their club-room from time to time lectures on the Evidences of Christianity, Darwinism, the Elements of National Progress, and other themes of world-wide or local interest. By this means he was able to interest a number of these promising young men on the great question of religion, and to preach the Gospel, between the lines of a scientific lecture, to many who would never go to church. Yet, despite the prominence thus given by Mr. Thomson to religious themes, he was elected president of that club, and afterward editor of their literary journal.

In the latter part of the year 1873 Bishop Foster made an official visit to this mission, and inspected it in every part. His report to the Board and Churches at

home clearly showed that the work had been greatly underrated as to its extent and importance.

Mr. Thomson, in 1877, was the bearer to the Society of an important proposition from the Government of Uruguay to place it in possession of a valuable property—La Grange, at New Palmyra, in the Department of Colonia; and also to put under the control of the Society one hundred orphans. To this proposition favorable responses have been made by the General Committee and the Board. The matter is still pending.

There are at this time in the mission three church edifices, five congregations, with an average attendance of 1,355. There are 342 members of the Methodist Episcopal Church, and 6 Sunday-schools, containing 730 scholars. In the month of September, 1878, Superintendent Jackson arrived in the United States, with his family, leaving his pastoral charge with Mr. Thomson. At the annual meeting of the Bishops, in the early part of November, 1878, it was decided to relieve him of the superintendency, according to his repeated request, and Rev. Thomas B. Wood was appointed his successor. Mr. Wood has pastoral charge at Montevideo.

MISSIONARIES SENT TO SOUTH AMERICA.

In.		Ex.
1835	Fountain E. Pitts	1836
1836	Justin Spaulding	1841
1836	John Dempster	1841
1837	Daniel P. Kidder	1840
1837	R. M'Murdy and wife*	1838
1838	Hiram A. Wilson*	1840
1839	William H. Norris	1842
1840	Orrin Howard and wife*	1842

* Sent out as teachers.

In.		Ex.
1842	William H. Norris	1847
1847	Dallas D. Lore.....	1854
1854	Goldsmith D. Carrow.....	1857
1855	Henry R. Nicholson*.....	1856
1857	William Goodfellow.....	1869
1864	Thomas Carter	1870
1865	John W. Shank.....	1867
1866	Henry G. Jackson.....	1878
1870	Thomas Bond Wood .....	....
1874	Miss Jennie R. Chapin, (W. F. M. S.).....	....
1874	Miss Lou B. Deming, (W. F. M. S.).....	....
1875	Thomas M'Clintock	1876
1875	Joseph R. Wood.....	....

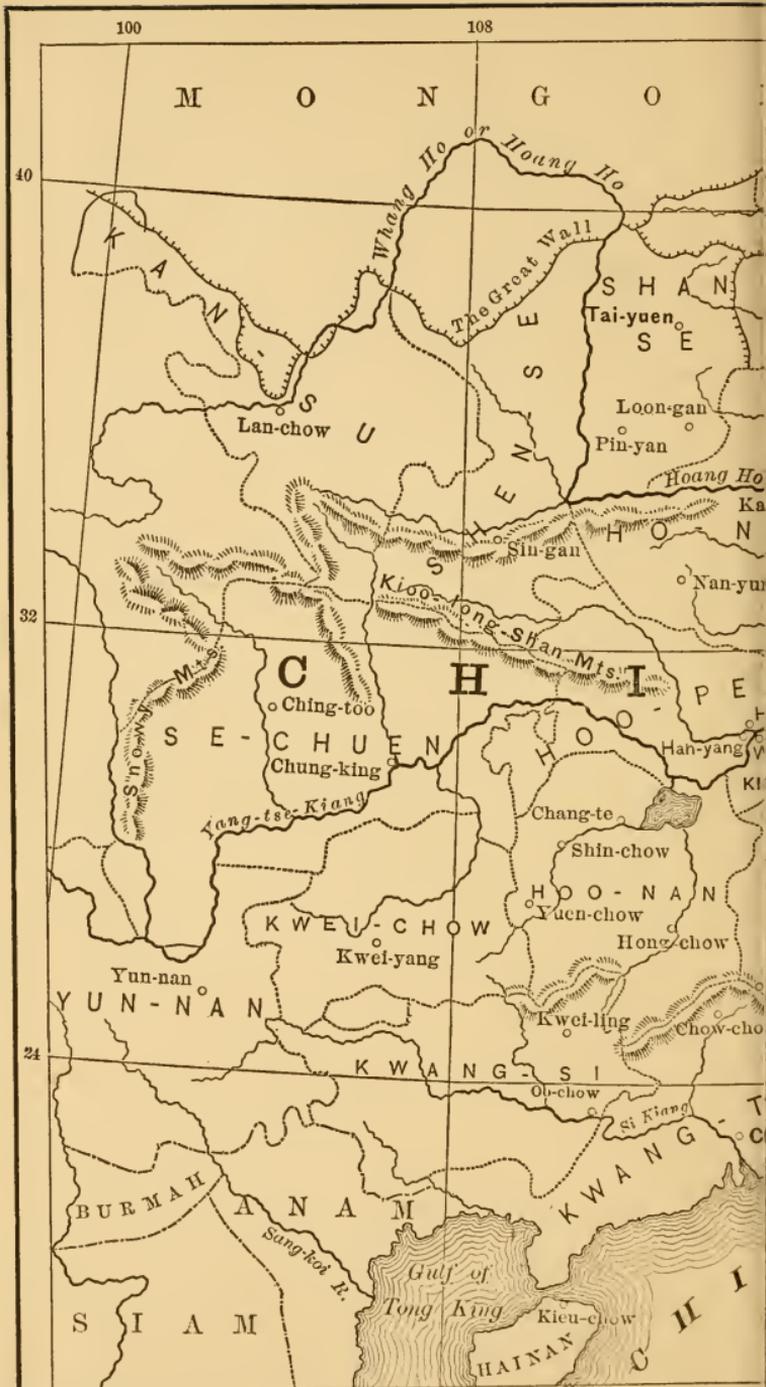
STATISTICS OF SOUTH AMERICAN MISSIONS.

Year.	Payments from Treasury.	Members.	Probationers.	Sunday-schools.	S. S. Schol's.	Missionary Col.
1836.....	\$2,899 98	..	..	.	..	.. ..
1837.....	3,214 37	..	..	.	..	.. ..
1838..	{ B. A. 650 00 } { R. J. 4,386 12 }	..	..	.	..	.. ..
1839..	{ B. A. 2,363 67 } { R. J. 3,293 88 }	..	..	.	..	.. ..
1840..	{ B. A. 3,708 87 } { R. J. 4,697 15 } { M. 3,495 33 }	..	..	.	..	.. ..
1841..	{ B. A. 10,025 52 } { R. J. 2,892 22 } { M. 3,890 90 }	..	..	.	..	.. ..
1842..	{ B. A. 2,077 28 } { R. J. 3,034 82 } { M. 504 00 }	11	..	1	50	.. ..
1843..	{ B. A. 6,568 11 } { R. J. 1,822 23 } { M. 300 00 }	..	..	.	..	120 00
1844.....	775 97	..	..	.	..	.. ..
1845.....	232 50	14	..	1	65	.. ..
1846.....	150 00	26	..	1	96	.. ..
1847.....	447 95	17	4	1	107	.. ..
1848.....	1,733 98	25	6	1	175	95 00
1849.....	250 00	35	16	1	..	.. ..

* Sent out as teachers.

† In this table B. A. stands for Buenos Ayres, R. J. for Rio Janeiro, and M. for Montevideo.

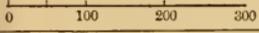
Year.	Payments from Treasury.	Members.	Probationers.	Sunday-schools.	S. S. Schol's.	Missionary Col.
1850.....	.... ..	40	8	1	240	90 37
1851.....	.... ..	51	12	2	250	227 82
1852.....	300 00	..	..	.	..	.. ..
1853.....	.... ..	..	..	.	..	.. ..
1854.....	2,378 55	60	24	.	..	.. ..
1855.....	964 06	68	13	1	187	.. ..
1856.....	3,736 26	37	2	1	131	.. ..
1857.....	3,866 34	34	8	1	134	.. ..
1858.....	4,080 20	47	10	1	97	.. ..
1859.....	966 07	57	17	1	100	96 82
1860.....	146 86	72	21	1	100	100 00
1861.....	.... ..	80	19	1	108	86 00
1862.....	.... ..	81	21	.	120	26 00
1863.....	828 00	85	29	.	..	.. ..
1864.....	4,002 71	88	35	.	..	96 96
1865.....	9,209 35	90	38	.	..	.. ..
1866.....	11,968 77	92	44	.	90	.. ..
1867.....	54,813 98	..	..	.	..	.. ..
1868.....	14,370 97	95	50	.	..	.. ..
1869.....	10,313 17	..	..	.	..	.. ..
1870.....	10,119 36	143	77	7	450	.. ..
1871.....	10,946 11	..	..	.	..	.. ..
1872.....	10,587 35	..	..	.	..	.. ..
1873.....	8,332 27	..	..	.	..	.. ..
1874.....	6,038 83	..	..	.	..	.. ..
1875.....	10,068 75	..	..	.	..	.. ..
1876.....	6,911 00	..	..	.	..	.. ..
1877.....	8,664 82	302	..	.	730	.. ..





MISSIONS IN
CHINA

Scale



PART V.

MISSIONS TO CHINA AND THE CHINESE.

Behold, these shall come from far : and, lo, these from the north and from the west ; and these from the land of Sinim.—Isa. xlix 12.

CHINA is a colossal empire, whose area comprises one tenth of the habitable globe, and whose population numbers over four hundred millions. China proper is about one half the size of all Europe. How to give the Gospel to the millions of this vast empire has ever been no insignificant part of the stupendous problem of evangelizing the world. When the present century opened with its revival of the missionary spirit, impassable barriers to the entrance of Christianity into China seemed to exist in the laws which for centuries had prohibited foreigners from landing upon those shores, except at a single point, and there only for purposes of trade. But this mysterious land was a jewel of priceless value, and was earnestly coveted by faithful hearts to deck the crown of the world's Redeemer. Long before Christian missionaries were allowed to enter it they were waiting at the threshold, desiring to do so whenever the opportunity occurred.

In 1807 the London Missionary Society appointed Rev. Robert Morrison to this field. But vessels sailing from England were not allowed to take missionaries to India or China, and he, therefore, proceeded in January, 1807, to New York, and thence embarked for Canton,

where he arrived in September of the same year. Hon. James Madison, then Secretary of State of the United States, gave him a letter commending him to the United States consul at Canton, China; but the British officials threw all possible obstructions in his way. He at once began the study of the language, and his manner of life was so retiring that he escaped for the most part the vigilance of the officials. In two years he was appointed translator to the East India Company, which gave him a subsistence, and at the same time purchased for him an undisturbed residence in Canton, and enabled him to prosecute with untiring industry those great literary labors by which he finally gave the Bible to the Chinese.

When missionaries were sent to reinforce him they were not permitted to land, and were compelled to betake themselves to the "out-stations," as the islands of the Indian Archipelago and the countries of Southern Asia were called, throughout which thousands of Chinese were scattered for purposes of traffic. Here the missionaries set up schools and presses, and opened churches at the threshold of China.

In 1828 severe prohibitory laws were passed by the Government of China against the sale and use of opium, a pernicious traffic in which had been introduced from India. By this the British were exceedingly exasperated, and in all possible ways sought to evade those laws. Some military demonstrations were made by the British in 1831 and 1834, with a vain hope of intimidating the Chinese. In 1838 the Chinese Government made the use of opium a capital offense, and in 1839 they destroyed \$20,000,000 worth of opium stored at Canton, and took other such energetic measures as drove the traders from Macao to Hongkong.

Thus commenced the hostilities now known as the "Opium War," eventuating in the treaty of August 29, 1842, by which four other ports were opened to commerce, namely, Amoy, Foochow, Ningpo, and Shanghai, and increased facilities of trade were granted to all nations.

The United States, by treaty of July 3, 1844, obtained even greater advantages than Great Britain, and the next year France stipulated for the toleration of Christianity in the five ports; and by later treaties the United States have secured all the advantages given to other nations, whatever these may be. From the "out-stations," where they had been delayed as if for preparation, missionaries, teachers and presses now at once poured into the empire, and the work of its redemption vigorously began.

1. Origin of the Methodist Mission.

Methodism at this time had not a representative in all Asia; but a fervent desire to enter the door which the providence of God had thrown so widely open began to pervade the denomination. It seemed as if the whole broad empire had been made accessible by the Almighty to the labors of missionaries, and Methodists were not likely to fail in meeting their proportion of the consequent responsibilities. This was voiced in many ways—in articles in the periodical press, in the action of conferences, in communications to the Secretary and Board, and in that undefined something which so often makes audible to the soul the presence of a great idea in the public mind and heart. Occasionally this voice became articulate.

In April and May of 1835 the "Missionary Lyceum" of the Wesleyan University, at Middletown, Conn., had

been discussing the propriety of establishing a mission in the interior of Africa, which led to a discussion of the broader question, "What country now presents the most promising field for missionary exertions?" The Chinese Empire was warmly advocated, and the Lyceum resolved that the Methodist Episcopal Church should send missionaries and a press at once to the field. A committee, consisting of B. F. Tefft, D. P. Kidder, and E. Wentworth, were appointed to prepare an address on the subject to the Church. This paper appeared in the "Christian Advocate" of May 15, 1835, occupying three columns with a very full exhibit of the field and its claims. The anniversary of the Missionary Society was held on May 11 of the same year. Dr. Fisk, of the University, was one of the speakers, and in addition to the resolutions assigned him for discussion he offered an extemporaneous one, recommending a mission to China, which he "advocated in a most impressive and eloquent speech," and proposed an immediate subscription for the purpose. One gentleman offered to be one of ten to raise \$10,000 for the purpose, and \$1,450 were actually subscribed on this occasion. On May 20, in view of this, the Board recommended the Bishops to select and appoint a suitable man to open a mission in the empire of China. Ten years, however, elapsed before the work was begun.

We learn from the recorded proceedings of the Board of its meeting of November 20, 1844, that Dr. Dempster, the pastor of Vestry-street Church, New York city, was present, and avowed a purpose on his part of visiting China at his own expense, with a view to exploration for the establishment of a mission there; and a strong committee on the subject was appointed. At the next meeting the Board became pledged to the estab-

lishment of a mission in China if the reports received from Dr. Dempster should warrant it. Manifestations kindred to these were frequently appearing.

The twenty-seventh anniversary of the Missionary Society was held in the Mulberry-street Church, New York city, on Monday evening, May 18, 1846, Bishop Janes presiding. After stirring speeches came the collection, during which a gentleman, whose record is on high, arose and proposed to be one of thirty to give each \$100 a year for ten years to support a mission in China. Even at that time it was deemed necessary to make some such long provision, because the impatience of the Church for results, which the far-seeing well knew could not be at once gratified in China, was likely to lead to discouragement. Two responses to the proposition were made upon the spot, and several others were soon sent in. In a month the number of responses was increased to eleven. The General Committee met in joint session with the Board immediately after the anniversary, namely, on May 20, 1846, and China was placed on the list of foreign missions, with an appropriation of \$3,000 for two missionaries, \$1,500 of which was for their support, and \$1,500 for their outfit and traveling expenses. Married men were to be preferred.

The great Head of the Church has always an instrument prepared for each appointed work. So it was in this case. A lad, by the name of Judson Dwight Collins, had been converted, at the age of fourteen years, in the great revival at Ann Arbor, Michigan, which took place in the years 1837-38, under the labors of Rev. E. H. Pilcher. The boy was fond of study, and when the State University was opened at Ann Arbor he entered it with its first class, and in due course graduated, in the

year 1845. He loved souls, and was an unwearied laborer in every possible field of usefulness, alike zealous as Sunday-school teacher, Sunday-school superintendent, class-leader, exhorter, and local preacher. He became an active member of the "Society of Inquiry" of the institution, devoted largely to missionary interests. He read every thing he could lay his hands upon with respect to China, and the chief desire of his soul seems to have been to carry the Gospel to its unsaved and uncounted multitudes.

He had written to Dr. Durbin on the subject, but received for reply that our Church had no mission there. At the session of the Michigan Conference for 1845 he wrote also to Bishop Janes, opening his heart in respect to China, and expressing a conviction that God had called him to this special work. He begged the Bishop that he might be appointed to China. The Bishop explained to him that not even the most incipient steps had as yet been taken toward establishing this mission, and that funds must be raised, and that probably much time would elapse before the work could begin. The sublime response of this young hero was, "Bishop, engage me a place before the mast, and my own strong arm will pull me to China, and support me while there."

In the following December events had so far matured that Bishop Janes, unaware of Mr. Collins' address, wrote to his brother, Rev. W. H. Collins, that there was now a strong probability that our Church would establish a mission in China, and advised the young man at least to defer his plan of working his passage to China till the ensuing May, when something definite would doubtless be done by the General Committee on the subject.

These interesting facts were communicated by Bishop Janes to Bishop Hedding, who had the charge of foreign

missions, and they were held in reserve for the ripening of events, which, as we have seen, took place in May, 1846. But Bishop Hedding considered himself instructed by the Board to appoint only married men, and as Mr. Collins was single he felt that he could not appoint him, though evidently greatly inclined to do so. At the meeting of the Board, held October 21, 1846, Bishop Janes presented the case, at the recital of which the Board were greatly affected, and promptly resolved, "That, should Bishop Hedding deem it expedient to appoint the brother from Michigan, alluded to in the remarks of Bishop Janes, the Board will concur in the appointment." It is needless to say that he received the appointment.

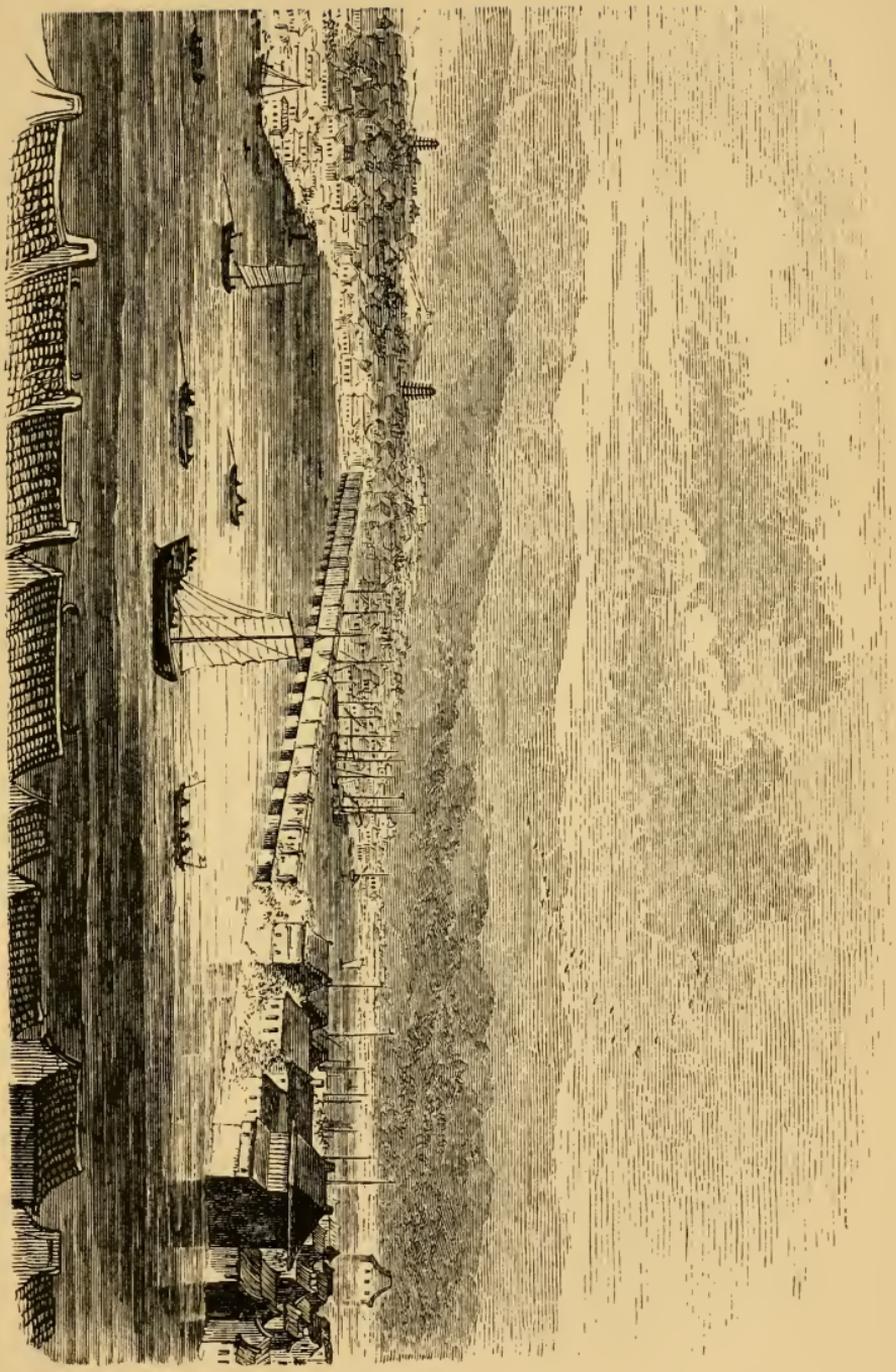
At a meeting held December 16, 1846, the Board recommended that *two* young men should be sent to China, one to be temporarily the superintendent of the mission, and they raised a committee, consisting of Messrs. Kidder, Peck, and Pitman, to collect information, and report in respect to the establishment of the mission. This was, doubtless, pursuant to correspondence which it was known the bishops had been carrying on with Rev. M. C. White. He had been highly recommended for the work, but the appointment of Mr. Collins led the Bishop to prefer an older and more experienced man than Mr. White, who should become the superintendent of the mission. Months of hesitation and delay ensued, and it was not till the year 1847 had fully opened that Mr. White received his appointment.

By a singular train of providences Mr. White was unexpectedly substituted at the last moment for the man originally designated for this work. The time of departure was just at hand. He hastened to Rochester, and was married to Miss Isabel Atwater, who had con-

secrated herself to mission work from her espousal to Christ, and longed to go to the heathen. Other preparations also were hastened, and the first company of Methodist missionaries for China left Boston on the 15th day of April, 1847.

On the 26th of March, 1847, the Committee of Inquiry reported to the Board, and their report was accepted. The most important item of that report had respect to the location of the mission. Inquiry on this point was of necessity restricted to the five open ports. Of these the committee gave their preference to Foochow, the capital of the Fokien province, situated on the river Min, thirty miles from its mouth. It was quite inaccessible and entirely without commerce, and the people not favorable to the introduction of foreigners; but it was the only one of the open ports as yet unoccupied* by Protestant missionaries, while every false and foul superstition had here its representative. It was, moreover, a field of no ordinary claims. Half a million of souls, (since doubled in number,) thronged its lanes, its hill-sides, and its waters. It was the political and literary center, and has since become the commercial center, of a province containing twenty-five millions of inhabitants. The committee were determined in their choice, also, by the opportunity afforded our missionaries to accompany, in their outgoing voyage, Rev. Mr. Doty, of the American Board, bound for Amoy, in the southern part of the Fokien province, the dialect of which city was quite similar to that of Foochow. Important recommendations in respect to other matters were also made by the committee, all of which were adopted by the Board. The

* Such was the opinion of the committee, but Rev. Stephen Johnson, of the American Board of Commissioners for Foreign Missions, had come to Foochow from Bangkok, Siam, some little time previous.



Foochow.

same committee also prepared a careful letter of instructions for these missionaries, the first of our Church to round the Cape of Good Hope.

2. Entering the Field.

The "Heber" bore them safely over the ocean, and they reached Macao on the 4th of August, 1847, having been on the journey nearly four months. They proceeded at once to Canton, reaching it by the 7th. On the 12th they took their departure for Hongkong, reaching that place on the 14th. Here they remained a week, and then left for Amoy, where they arrived on the 28th, and were made welcome by Mr. Doty to his own home. A day or two of rest, and they left for Foochow. On the 4th of September they were beneath the bold peaks and highlands at the mouth of the river Min. Slowly they proceeded up the river, and by the 6th had landed. The brethren of the American Board hospitably opened to them a house which had been rented for one of their own missionaries, where they bowed in devout family thanksgiving to God for their escape from the perils of the deep, and in prayer that God would help them to be messengers of light and life to the benighted myriads around them. Methodism was at last planted in China, never, we hope, to be uprooted.

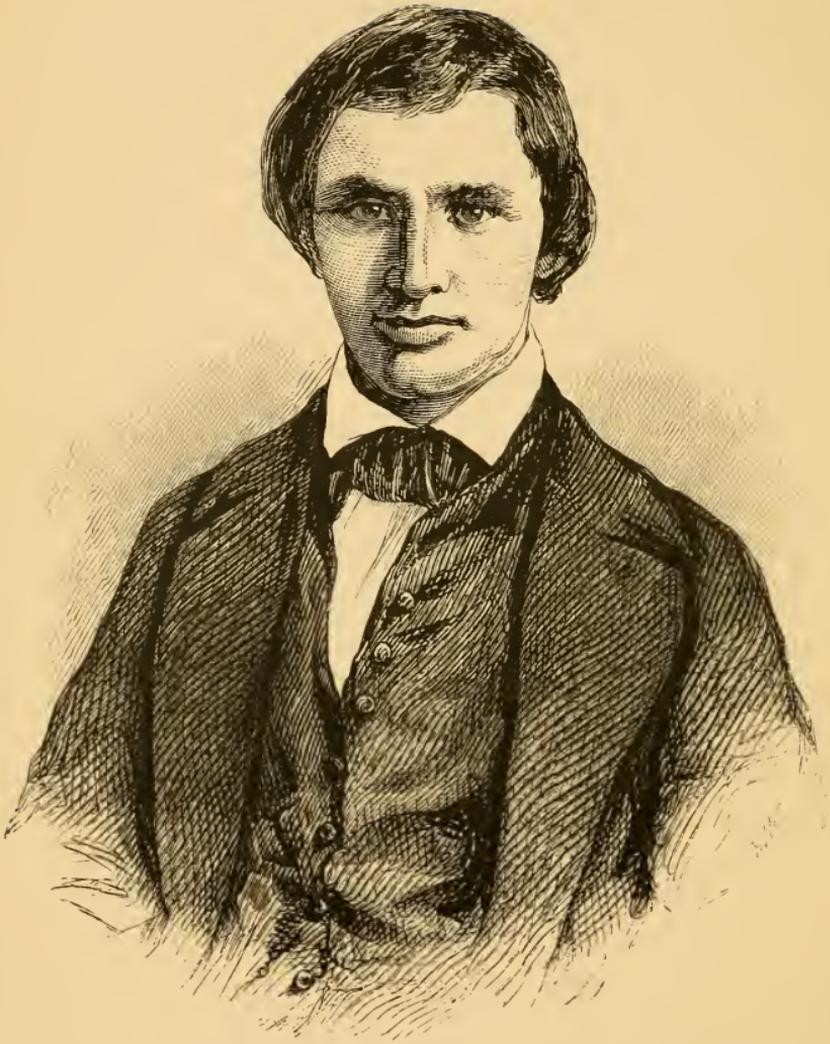
Six or eight miles above Foochow (Happy Region) the Min separates into two branches, and re-unites at a point as far below the city, thus forming a fertile island, some sixteen miles in length and three or four in width. Foochow is situated to the north of the northern branch, and about equally distant from the extremities of the island. In the river, just abreast of the city, is another small island, densely populated, called Chung Chan by the foreigners, but Tong Chin by the natives

that is, Middle Island. It is connected with the city by the celebrated "Bridge of Ten Thousand Ages," or the Big Bridge. This bridge is about a quarter of a mile long, and thirteen or fourteen feet wide. It has thirty-eight solid buttresses. Immense stones, many of them a yard square and forty-five feet long, extend from buttress to buttress, and upon them a granite platform is laid. A similar bridge of seven arches also connects Middle Island with the larger island, already described. A great thoroughfare connects the bridges.

The missionaries were able to secure premises for their occupation on this Middle Island, near its head, fronting the river, and within sixty feet of the great thoroughfare. They at once began to repair and remodel the premises for their dwelling, for Chinese houses are utterly unfit for occupancy by foreigners without much alteration.

Foochow is a walled city, the wall distant at least two miles from the river; but thousands of inhabitants live on the north bank of the river, outside the walls. This extra-mural part of Foochow is called Nantai. From an adjacent mountain, which they ascended a few days after their arrival, our missionaries beheld what seemed to be five hundred villages, of at least one thousand inhabitants each, all at that moment ignorant of even the name of our blessed Christ, and they cried out, "Who is sufficient for these things!"

Thus quietly housed, they devoted themselves to the study of the language. They carefully used their little stock of medicines in administering to the sick, and were marvelously successful, often in cases where the native physicians had utterly failed to give relief. They also distributed some tracts, ten thousand of which they had bought of Dr. Ball, and portions of the Scripture,



Rev. Judson D. Collins.

which had been translated by Dr. Medhurst, which were accepted with eagerness by the people. In time the Kiau San house, beautiful for prospect, was erected, and afterward the Kalau Orchard house, on the same range, south of the river. In the course of a year our mission began to be fairly at home in Foochow.

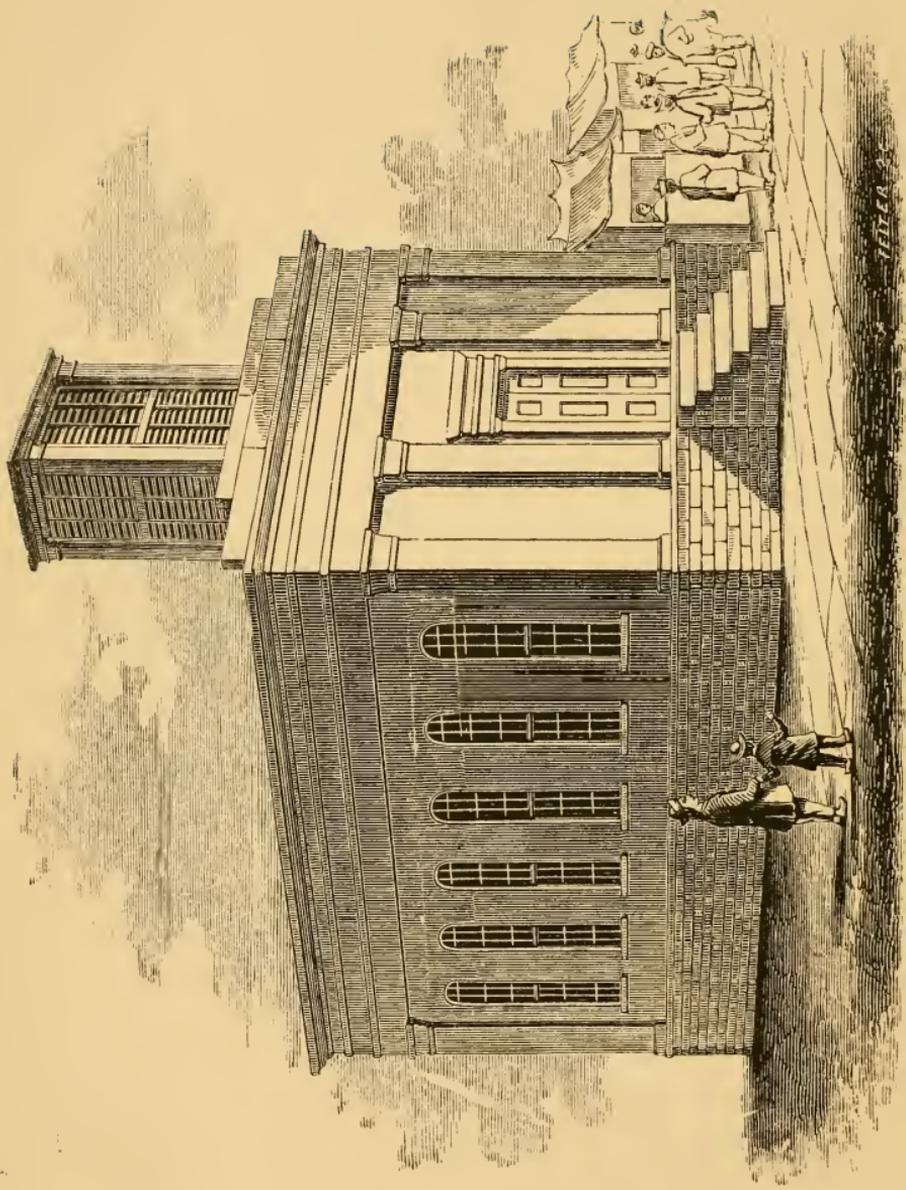
In October Mr. Collins made a vigorous effort to get a foothold within the walls of the city. He rented quarters, and partly prepared them for his use, when, because of the public excitement, he thought it prudent to relieve the owner from the lease. Afterward he rented a room in a temple, but with the same result. The missionaries also turned their earliest attention toward a press, and forwarded recommendations to the Board on this subject.

On October 14, 1847, Rev. Henry Hickok and wife, of the East Genesee Conference, and Rev. Robert S. Maclay, embarked from New York in the "Paul Jones," to reinforce the mission. They reached Foochow on April 15, 1848. While on the coast from Hongkong to Foochow Mr. Hickok was seized with diarrhœa, which developed into dysentery, and left a chronic inflammation of the bowels that excited apprehension. His feebleness continued, till he was compelled to retire from the field in the early part of 1849.

At the earliest possible period our missionaries opened schools, employing native teachers for them, the missionary visiting them to give religious instruction, and to conduct the devotions. The first of these schools was opened on February 28, 1848, with eight boys, and was very promising, but had soon to be suspended because so much of the mission force had been disabled. The girls' school was opened by Mrs. Maclay with ten pupils, and became of very great interest. A mixed

school was opened, and was taught by Mr. White. The first Sunday-school was organized March 4, 1848, of which Mr. Collins gives the following account: "I had appointed half-past nine as the time for the children to come, but most of them were present by eight o'clock. I observed that the day was a new era in their lives, and that they had no correct notions of its sanctity; they were far more boisterous and noisy than was proper. By gently rebuking them, and placing a trusty person over them, they were in a good degree kept in order. At the time appointed I went, in company with Brother White, to the school-room. All were quiet. We sung in Chinese the long meter doxology, to the tune of Old Hundred. The Lord's Prayer was then read in Chinese, and explained, and, all kneeling down, Brother White led our devotions in the use of the Lord's Prayer in English. The second chapter of St. Matthew's Gospel was then read and explained, the boys being frequently questioned individually in regard to their understanding of it. They seemed interested through the entire service. We closed at eleven o'clock with singing and the Lord's Prayer." Mr. Collins says: "It was a sight to gladden the angels. These little Chinese boys, hitherto nurtured in the darkness of heathenism, and in the midst of idolatrous rites, assembled for the purpose of studying the claims of the great Jehovah to our worship, and his denunciation of all creature worship."

A small chapel in Nantai, rented for the distribution of tracts, with no thought of using it for a chapel, was the only one we had in China. Fifty persons might possibly have gotten into it, but the crowd surging by supplied an ever-changing congregation; one and another, with his bundles or his tools, dropped in, to hear for a little while, or to make his remarks and depart, but, perchance, to be



Ching Sing Tong Church.

impressed. The Chinese are very fond of hearing public discourse; and connected with the restaurants everywhere audience-rooms were found, where public talks were held. These audience-rooms, and other like places, for the time being served for chapels. The erection of the first church did not take place till the year 1855. On petition of the mission, the Board then granted power to proceed to build, and the Churches of New York and vicinity furnished \$5,000 toward the object.

A plat of land was purchased on Iontau, the main street leading to the south gate of the city outside the walls, and distant from them about three quarters of a mile, and a solid and comely brick and stone structure put upon it, crowned with a cupola, in which was placed a bell. The Chinese thus had their eyes and ears opened to our purpose of remaining in China. The church was called "Ching Sing Tong"—"Church of the True God," which title was carved on a tablet of porphyry over the door, to be read daily by thousands of passers by. This house was dedicated on Sunday, August 3, in the presence of several missionaries of various denominations, and of an orderly and attentive congregation of Chinese, who filled it to its utmost capacity.

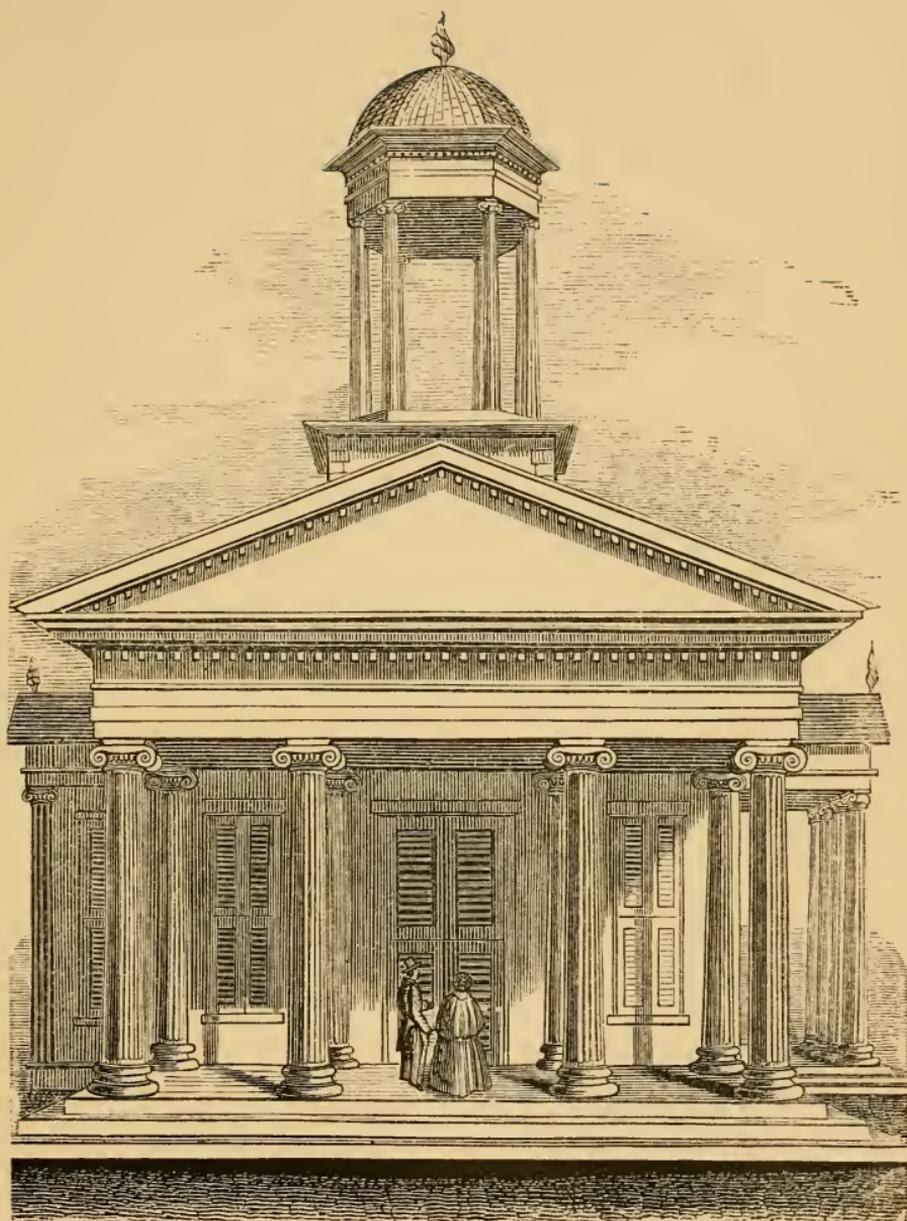
Having succeeded so well in this first church enterprise, an eligible lot was purchased in close proximity to the homes of the missionaries, with a view to the future erection of a second church edifice. A very large foreign community were in this neighborhood, and they became very desirous for the church to proceed, and offered to aid in its erection if there could be added an audience room for them for English preaching. Fifteen hundred dollars was placed at the disposal of the mission for this purpose, and the building was decided upon.

The Chinese part of this church, called "Tienang"—

“Heavenly Rest”—was dedicated October 18, 1856, Dr. Maclay officiating. It is a very tasteful edifice of brick and stone, with interior finishings of hard wood. Here the service is very orderly, a model to the Chinese of Christian worship. The English part of the church was dedicated December 28, 1856, Dr. Wentworth (who had arrived the year before) preaching from 1 Kings ix, 3: “And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.”

3. Progress and Vicissitudes.

The year Mr. Hickok departed Mr. Collins was severely attacked with typhus fever, for which he was treated with great skill by Dr. White, by which his life was prolonged, though he never fully recovered his strength. As soon as he was able he made an excursion as far north as Shanghai, which gave him an opportunity of observing other missions, while he was recruiting his health. His observations during this journey evidently impressed him with the importance of making a strong mission, as a center of influence in China, and with this in view the missionaries earnestly solicited the Board to send forward reinforcements. In the meantime, those on the ground were working earnestly, distributing Bibles and tracts, preaching and telling the saving truths of Christ, and making occasional excursions for these purposes. Two millions of people, without God and without hope, were within half a day's walk of the mission premises; and by these extended excursions, in making which they were not interfered with, the missionaries became acquainted with multitudes. With formidable



Tienang, Church of the Heavenly Rest.

difficulties staring them in the face, they had yet a full, clear faith in the final evangelization of China.

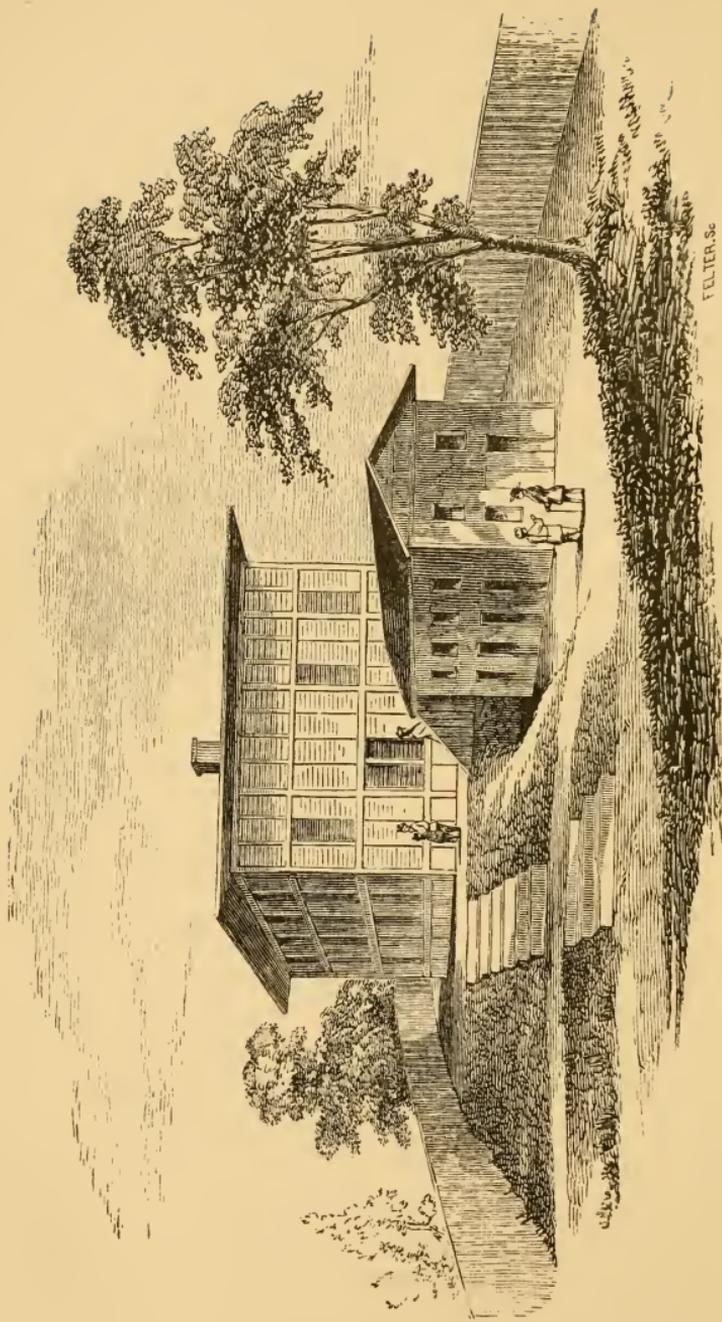
The superintendency of the mission had hitherto devolved upon Mr. Hickok, but in the early part of 1850 Mr. Collins was appointed to that office. With great modesty he accepted the office, and pushed on the work with new vigor. But his health had been undermined, and as the warm season of 1850 approached he began to feel that his life-work was done. For months he was drooping, till at length, wasted to a skeleton, he reluctantly yielded to persuasion, and left China on the 23d of April, 1851. In returning to the United States he preferred the route by the way of California, because he had heard of the immense immigration of Chinese to that land, and had perceived the incalculable reflex power upon China of a Chinese mission in California, and wished to give the matter his attention. He reached San Francisco on the 14th of July, and at once busied himself projecting plans for the Christianization of the Chinese on the Pacific coast. His strength continued to fail from month to month, and on the 13th of May, 1852, in his thirtieth year, he ceased to suffer, and the Lord put on him a missionary's crown. Seldom has one so young accomplished so much.

The year of Mr. Collins's departure from the mission witnessed the accession of Rev. Isaac W. Wiley and wife, Rev. James Colder and wife, and Miss M. Seely, the latter, soon after her arrival, becoming the wife of Mr. White. The entrance of these fellow-laborers gave a new impulse to the work. The translation and printing of the Scriptures, which had been early undertaken, now progressed as rapidly as could be expected. Preaching was regularly maintained at both chapels.

The years 1853 and 1854 were, perhaps, the most dis-

couraging to the mission of its entire history. Sickness and death had made sad havoc among the workers, and now Mrs. White's health, too, was failing; and in the course of the year Mr. White had permission to return home with her. Moreover, differences of opinion that were by no means healthful for the work had sprung up among the missionaries. The most serious of them were in respect to the duties and powers of the superintendency; and as to the proper word to be employed in the Chinese tongue as the name of the Divine Being. But there were also differences of a minor nature.

For two years the local authorities of Foochow had declined to authorize the building of the new church, dwelling, and hospital, at that time projected by the mission, and authorized by the Board, but which, as we have seen, was built, after a delay of years, and dedicated in the year 1856. The arrest of this important work, for the time being, was a sore trial to the missionaries. The Chinese rebellion was then on foot, and the Revolutionists were gradually nearing the coast, and, as some supposed, were threatening Foochow. It was judged best, in view of the danger, for Mrs. Maclay and Mrs. Colder, who were in feeble health, to retire to Hongkong, under escort of their husbands. Dr. Wiley and wife were left alone in the field, both of them with health greatly impaired. They felt that the danger to the city was not imminent enough to excuse their withdrawal. Being very feeble, the melting heat of the summer sadly affected Dr. Wiley. An excursion, made by himself and wife on the river, invigorated them somewhat, but in another excursion to the mouth of the river, to avail themselves of the bracing sea-air, they were unfortunately caught by a typhoon, and for days were beaten about, drenched by the rains, and in great peril.



Mr. Gibson's School-house at Foochow.

The effects upon Dr. Wiley and his wife were very serious, and from them they never fully recovered. Mrs. Wiley died in November, and the doctor was ere long compelled to return home in bodily weakness and the sorrows of bereavement. To crown all, Mr. Colder, under date of November 5, gave notice that he had withdrawn from the mission, having been led to entertain views of Church polity and practice different from those of the Methodist Episcopal Church. The schools were deserted, the missionaries, scattered; death had been relentless; all was dark and unpromising; but the Board courageously said to the Church, in their report: "Let us hold fast our faith in the China mission, and trust in God."

On the death of Mrs. Wiley and the withdrawal of Mr. Colder, Mr. Maclay returned to Foochow, and Rev. Erastus Wentworth and wife and Rev. Otis Gibson and wife were sent to his relief. The former arrived in Foochow, June 18, and the latter, August 13, 1855. Mrs. Wentworth had been a long time in a debilitated state, and the voyage had not, as was hoped, improved her. Her soul was thrilled with the prospect of mission-life, and every thing in China was beautiful to her. But higher things awaited her, and, steadily declining in health, her spirit escaped to heaven on the second day of October next after her arrival in China, she not being four months in the field.

Preaching, teaching, and distribution, were all resumed. The rebellion began to develop features not so favorable to foreigners and Christianity as had been hoped, but it had called attention to religious subjects, and awakened more freedom of thought. Mr. Maclay was able to say, under date of September 30, 1854: "It is not yet our privilege to report any direct conversions to Christianity in connection with our own labors among

this people, but we have evidence, to our minds most convincing, that the blessing of God attends our work here." The congregations in the chapels were attentive as never before, and there was greater effect from the preaching of the word, which was now done with increased pointedness, earnestness, and frequency. The Board, evidently less hopeful, say, "This mission is pre-eminently a mission of faith;" and they comfort themselves with the blessed outcome of the long continuance of apparently fruitless labors of Dr. Judson in Burmah. Neither Board nor missionaries were aware how near at hand was the set time to favor Zion, and the beginning of their triumphs for Christ in China.

The Mission was pressing the Board for female teachers. The school opened by Mrs. Maclay, but suspended for awhile because of her inability to attend to it, was reopened under the joint care of Mrs. Maclay and Mrs. Gibson, and during the year about thirty girls were in attendance. This was an expedient for the time being till more permanent provision could be made for the education of girls, and it was continued with excellent results till the Misses Woolston arrived, in 1858. The whole machinery of the Mission was once more in operation.

4. The Dawn of Day.

On Sunday, July 14, 1857, a memorable scene took place at the Tienang Church, namely, the first baptism in our mission. The convert was a tradesman, named Ting Ang, forty-seven years of age, with a wife and five children, and a large circle of kindred. For two years he had been dropping in at the Iongtau Chapel, and had obtained some of the books distributed. He frequently called in at the day-school, by the teacher of which he was brought to the morning service at Tienang



陳永高

Ting Ang, the First Convert.

Church, and the missionaries thus made his acquaintance. They carefully instructed him, and he commenced private and family prayer. Messrs. Maclay and Gibson visited him, and found his home stripped of idols, and blessed with religious books, and their examination of him was scrutinizing and very satisfactory. His family were also consenting to his course. The men of God closed their visit by reading the fifth chapter of Matthew and praying with the family. This was the first time they had offered prayer within a Chinese house inside the walls of the city, and this house was almost under the shadow of the viceroy's mansion. The deed could not be done without emotion.

Ting Ang was consistent and steadfast, and the missionaries finally decided to baptize him. This was done in the presence of the congregation at the afternoon service. Mr. Maclay explained the ritual, as it proceeded, sentence by sentence, and then sprinkled the water on Ting Ang's head while he was kneeling at the altar. They then shared together the holy communion.

On October 18 following, the wife of Ting Ang and two of their younger children were admitted to baptism. During the year thirteen adults were baptized, and three infants. The class of Chinese converts was organized August 7, 1858, at the Iongtau appointment, Mr. Gibson leader, with Hu Po Mi assistant. Stewards were appointed, two of them being native. A Sunday-school was organized here, with seven scholars, conducted by natives. The entire organization of a Methodist Episcopal Church, the first in all the Chinese Empire, was completed, with its class-meetings, quarterly meetings, and collections.

It must not be thought that these were the first spiritual results of the mission. A little boy had very early

become a constant visitant at Dr. Wiley's home, and was delighted to hear from the doctor Bible tales, and especially those concerning Christ. He had learned to pray in faith, and died trusting in the Lord Jesus. Though unbaptized and unrecorded on earth, he was, doubtless, a true member of the body of Christ.

A bright, promising young man, named Ting Ing Kaw, employed about the house of Mr. Colder, and greatly attached to the family, begged to accompany them to Hongkong in 1853, when they retired, in apprehension of the coming of the insurgents, to Foochow. He had been impressed with the religion of Jesus, and enjoyed the perusal of Christian books. Soon after reaching Hongkong he desired to be baptized. After careful instruction on the part of Mr. Colder and Mr. Johnson, a Baptist missionary with whom Mr. Colder lodged, his request was complied with, and he was immersed. It was here that Mr. Colder was himself immersed, and, sailing for New York in December, 1853, he took this youth with him. About the time of the above recited outpouring of the Spirit Ting Ing Kaw returned from the United States with a letter of Church membership from Mr. Colder, and united with the infant Church just organized in China.

It is astonishing to find so large a proportion of these converts of mature age. Hu Po Mi, since become eminent as a preacher, was thirty-one; his father, Hu Ngieng Leu, was fifty-seven; Wong Tai Hung was thirty-five; and we find others reputed of like ages. Some of these converts had to endure persecution, some of them the loss of all things for Christ's sake, but they remained steadfast to a man. Ting Ang, the first of them, died a few years ago in full hope of a blessed immortality. His descendants are Christians. His daughter married

Yek Ing Kwang, one of the native preachers of the Conference; and Bishop Harris, on occasion of his visit to the mission in 1873, baptized their babe, Samuel, on Sunday evening, October 12, the bishop having learned the ritual in Chinese for the occasion.

This year (1858) was signalized by the establishment of the Foundling Asylum, the chief purpose of which is to save the lives of female children, thousands of whom are cast away every year. The sum of six hundred and seventy dollars was raised in Foochow to aid in its establishment.

The work of the mission in 1859 began to extend westward. This year the To-cheng (Peach Farm) appointment, about fifteen miles northwest of Foochow, commenced with a class of thirteen members. This year also native helpers were licensed and employed. Hu Po Mi, Uong Tai Hung, Uong Kia Taik, Hu Iong Mi, Tang Ien King, and Ting Seng Mi were all made exhorters. Hu Po Mi became the pastor at the Peach Farm appointment, and thus became the first native itinerant in China.

The Hu family were intimate friends of the Li family, who occupied an old farm-house in the outskirts of this village. The conversion of the former was followed by exhortations to the latter to seek their salvation in Christ, which seemed not to be without effect. In February, 1859, Mr. Maclay went up to To-cheng and held religious services at the Li home, tea being served to each person as he entered, while the services progressed. Mr. Maclay and Mr. Hu spoke alternately. The simple rustic people were greatly surprised to hear Mr. Maclay talk in their tongue, and they gave willing ear to his message. The next day was spent by the missionaries in visiting from house to house, with most promising

results. Before Mr. Maclay left for Foochow nine of the Li family gave their names as candidates for baptism.

The success of this new work spread alarm through all the valley, and consultations were held to devise some effectual method of preventing the spread of Christianity. Some proposed criminal prosecution of all who became Christians, a plan that had in former years succeeded with the Roman Catholics. On applying to the courts, however, it was found that things had changed, and that the old methods could not now be tolerated. Personal violence was then proposed, but the better class of the people discountenanced this, and nothing remained but to create, as far as they could, public sentiment against these enemies of their ancestral idolatries.

The heathen members of the Li family declared that when the missionary entered their house the spirits of the idols all ran away. Hence when the missionary had left they would go to the mountain in the rear of their house, and beg the departed spirits to return, and to this, as they imagined, the spirits yielded. After one very powerful meeting they called in vain, for the spirits refused to return. A famous exorcist then tried his incantations, but found Jesus too powerful for them, and the spirits did not again enter the house. The exorcist and two others, heathen members of the family, were conquered by Christ, and became his devout servants. On March 13, 1859, seven were baptized at this place, and five more on August 21 following. The glorious Gospel of the risen Redeemer had fairly begun its march westward.

The remarkable successes which, after so long a delay, had been so suddenly realized in China, encouraged the authorities at home to send out a larger force, and

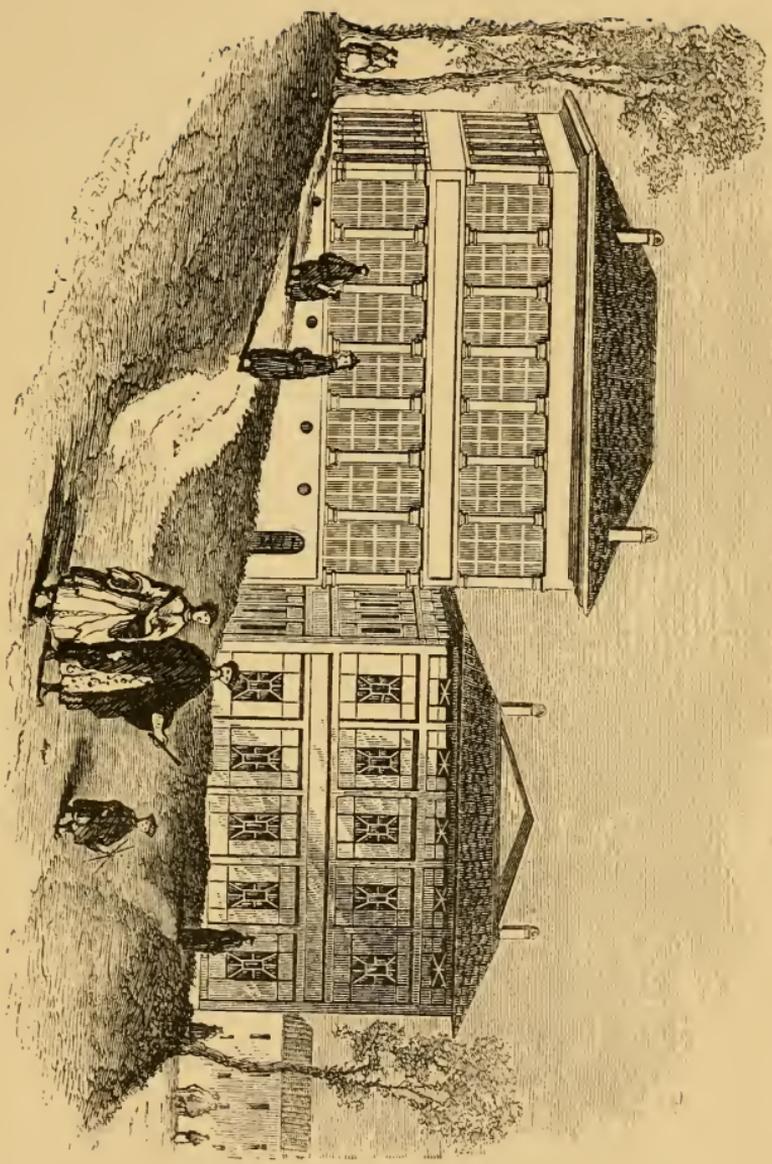
the superintendent was soon gladdened by having the number of workers actually doubled. At the Newark Conference, held in 1858, Bishop Baker appointed to China Rev. Stephen L. Baldwin, then just from the Biblical Institute at Concord. In the course of the summer two young ladies, sisters, were also appointed, in response to the long cry from the mission for female teachers. They all, in company with Miss Phebe E. Potter, sailed in the "Empress," on the 4th of October, 1858.

On the Friday evening previous the Bishop ordained Mr. Baldwin an Elder. This was done in the Clinton-street Church, Newark, of which Mr. Baldwin had been a member, and in the presence of a dense assembly, in which were many of his relatives and special friends, many ministers of the conference, and missionaries from each of the quarters of the globe. The meeting was addressed by Rev. B. W. Gorham, father of Mrs. Baldwin, Bishop Francis Burns, of Liberia, and by Mr. Baldwin. On Sabbath the missionaries and friends all communed together; Sunday afternoon they were at the Sands-street Church, Brooklyn; Sunday night at a final meeting at Jane-street, New York; and at ten o'clock, Monday morning, in presence of a great concourse, they left Pier 1, East River, New York, for their appointed field. Their voyage was made very profitable by the Rev. Mr. Peet, of the American Board of Commissioners for Foreign Missions, who was on board, and aided them in the study of Chinese, and it was, besides, replete with spiritual and physical comforts. On the 28th of February, 1859, they reached Shanghai, and were received at midnight with open arms by the missionaries there of the Methodist Episcopal Church, South. They remained at Shanghai till the 18th of March, enjoying sweet com-

munion with the Christian natives and others. Here they heard, from Mr. Liew, for the first time, a native sermon. At eleven o'clock on the night of the 19th they stepped ashore at Foochow, and had soon aroused Mr. Gibson, Mr. Maclay, and Dr. Wentworth. Great joy was that night in the Foochow mission.

Rev. C. R. Martin also was appointed to China, for which he embarked with his wife, October 26, 1859, and arrived in Foochow, April 1, 1860. He had been received into the Erie Conference and transferred to Troy Conference, but had been ordained at the seat of the East Genesee Conference. He afterward, by division of Conference, finally fell into the Vermont Conference.

The arrival of the Misses Woolston was an era in the history of the mission. The long-desired day when female education in the mission could be put upon a broader and a permanent basis had at last arrived. The boys' school, under Mr. Gibson, had already had quite a long career of success. Its principal had shown himself pre-eminently qualified for this important department of the work. The Misses Woolston, just arrived in China, were destined to a like success for a long period. Temporary provision was made for the school in the building formerly occupied by the boys' school under Mr. Gibson, and here the female school was opened on the 28th of November, 1859. It was such an entire novelty that none of the natives at first seemed willing to patronize it. One little Chinese girl attended alone for eight days, six others were then added, but four of them were soon withdrawn. The ladies soon reported ten interesting little girls, between the ages of seven and thirteen, all, excepting one, having unbound feet, though soon two others were counted, of the small-footed class. At the end of ten months, of fifteen girls who



Girls' Boarding-school.

had been in the school, only eight remained. Very early signs were evident of the impression made upon their minds against idolatry.

The next great object was to prepare suitable buildings for the seminary. The Female Missionary Society of Baltimore had become deeply interested in Chinese missions, and to them the mission turned with hope not to be disappointed. This society gladly undertook the work. Dr. Wentworth drew up an appeal for funds, the stirring sentences of which are as true to-day as they were then. This appeal made the following points:—

“1. The low estimate in which females are held in China, and their consequent debased condition, are the first facts to which we would call attention in our appeal for means with which to elevate their social position. In five cases out of ten the birth of a female infant is regarded as a calamity. I am often asked the singular question, ‘Which *sex* do you prefer in your country, male or female?’ The reply, ‘It makes no difference; we are thankful for such as Providence sends,’ is received with a shake of the head or a smile of incredulity, and the invariable rejoinder, ‘Boys are a blessed god-send, but girls are a curse and a nuisance.’ Nor are the Chinese backward in using the readiest means to rid themselves of the thankless charge. A family in good circumstances will tolerate two or three daughters; but the poorer classes destroy them without compunction and without ceremony. Fathers and midwives believe themselves to be doing a meritorious act in quietly suppressing existence at the threshold by immersion in the nearest vessel of water, or exposure by night to the chance mercies of the public highways, with the surer hazards of cold and starvation. It would chill the blood of tender-hearted Christian mothers to hear the tales

told to our missionary ladies by their native nurses. All these women converse with levity and indifference on the subject of female infanticide, until they come to learn that we regard the practice with horror, when they will deny or extenuate the offense, lest they should suffer in the good opinion of their foreign employers. One of our ladies questioned a woman in her employ as to its commonness, and was told that in the rural villages there was 'scarcely a house in which one or more had not been destroyed;' that 'one of the woman's near neighbors, out of a family of seven daughters, had destroyed five; that she herself had not committed the cruel deed, though she had borne three daughters and one son; 'the son was alive, but the demons [query, midwives?] had carried off all the girls!' It is a significant intimation of the commonness of the practice, that almost the only great public charity known in China is the native Female Foundling Hospital, found, it is believed, in every important city to which foreigners have access. Among the better classes female infants are freely given away to any body who will bring them up; and these, in some parts of the empire, are reared for purposes to which death itself would be a preferable lot.

"2. But supposing the female escapes suffocation at birth, what is her condition as she grows up? In this province she is either a lady or a day-laborer; a gilded recluse or a field-hand; destined to idleness, frivolous occupations, and jealous seclusion, or made to delve in the soil, tug at the oar, groan under burdens, and jostle, shout, and swear with the roughest and rudest in the crowded streets, thronged rivers, and choked market-places. Bad as it is, the condition of the Fuh-kien field-woman is in one respect better than that of the Fuh-kien lady. She enjoys freedom of locomotion. The lady is

systematically crippled from infancy. It is not without infinite pain and distress that the foot is thus unnaturally cramped, swathed with cruel bandages, dwarfed, and distorted, that it may be compressed for life into a gilded slipper two inches in length. But the cramping of the female foot is a small misfortune compared with the more cruel cramping of the female mind. In a land of books not one Chinese woman in ten can read, and then scarcely more than sufficient to repeat, parrot-like, characters of which she does not understand the meaning. Her education is restricted to the few brief years of girlhood that precede a marriage consummated as early as years and growth will possibly allow. She is betrothed by others to one whom she has never seen, and bought at a stipulated price by a lover who has his first view of her when, after being carried to his house in the marriage sedan, and the ceremony completed, she is finally unveiled in the presence of a lord and master with whom she is never to eat, never to appear in public, and never to share those delicate attentions which constitute the charm of life in civilized and Christian communities. If she belong to the working class, she is expected to share the outdoor labors of her better half, or perhaps to work for an idle rake who takes her wages as fast as earned to pamper his own intemperance or gratify his own beastly desires. In her best estate the Chinese female is ignorant, confined, and despised. Christianity alone will elevate her to her true and deserved position among the women of the earth. Christian schools, managed by Christian ladies, will have this elevating effect. Shall we have the means for establishing and maintaining such a school in our Foochow mission? Methinks if the heads and figures on the coins in your purses had tongues and vocal powers they would shout in chorus in the affirmative.

“3. The liberality of the merchants and other foreign residents of Foochow, English and American, has enabled us to establish in our mission a Foundling Asylum, to rescue female infants from destruction. The native Christians assure us that so soon as its existence shall have become extensively known parents will hasten to avail themselves of so merciful an alternative in place of destroying their offspring, and that in a year or two we shall have as many applicants as we shall have room for, or know what to do with. This, in the suburbs of a city of six hundred thousand inhabitants, seems highly probable. All these female infants, doubtless as many as we shall be able to support, will grow up on our hands, and will be the property of the Methodist Episcopal Church. So long as they are infants they will remain, at our charge, in the hands of native nurses; but with the age of weaning it is desirable that they be also weaned, for a season at least, from all connection with heathendom. Our female boarding-school will necessarily have an infant department—a safe and convenient asylum in which to rear these rejected foundlings. Thirty or forty of these, grown up to girlhood, would of themselves constitute a female school of some magnitude. Will the Church, will the ladies of Christendom, provide the means for educating these adopted daughters, or shall they grow up in an atmosphere as thick with ignorance and darkness as that from which they have been providentially rescued?

“4. We want Christian wives for our Christian young men. We have already baptized and brought into the Church a number of single young men, but no single young women. All these youths will have to betake themselves to the Hittites for wives, or remain unmarried; and are in imminent danger of being drawn into

or mixed up with the superstitions and idolatries inseparable from a Chinese wedding ceremony. The intermarriage of Christian converts with unbelievers has been a stupendous difficulty from the days of Paul until now. It is one of the most difficult things to manage connected with foreign missionary work. Female boarding-schools, where females may be trained to Christianity, will alleviate the difficulty to a considerable extent, and, in connection with the orphan asylum, may ultimately do away with it altogether.

“5. Girls converted in Christian schools, and returning into the bosom of heathen families, will carry with them the results of Christian instruction, and sow the seeds of Gospel truth in the minds of their children, and thus insensibly promote the spread of Gospel truth in quarters where no other influence could possibly be brought to bear. Christian school-girls make Christian wives and Christian mothers. This it is that makes all Churches so anxious to get the educating of as many youth as possible within the influence of Bible truth. Chinese girls will form no exception to the general rule. The female heart is as religiously inclined in China as in any other quarter of the globe. Shall we leave it to be overrun with the weeds of iniquity, or shall we sow it with the seeds of virtue, and adorn it with flowers of celestial promise?

“6. The enterprise is already in hand. It is an eminently practicable enterprise. It has nothing prospective or visionary about it. It does not call for armies of missionaries to penetrate the interior, or for an annual expenditure in China of more missionary money than all the Methodist Church now raises for all missionary purposes. It is within the reach of small means, and entirely within the compass of female effort. Its success

is assured by the success of similar operations in other parts of China. It is stimulated by the example of those heroic ladies who have, in former years, devoted their lives, accomplishments, and, in some instances, private fortunes as well as personal labors, not without fruits, to the renovation of their own sex in this barbarous clime. It is encouraged by the success of the corresponding department in our mission. A flourishing boys' school has been in vigorous operation among us for more than a year past, with every prospect of usefulness and efficiency as an auxiliary to the preaching of the Gospel among this people.

“We are just now completing premises for the accommodation of thirty boys, and the narrow quarters abandoned by the boys will suffice for a handful of girls for a year or so; but by the time our female teachers shall have learned a little of the language, and fitted themselves to teach through this medium, we shall need an academy building, with dormitories, class-rooms, and other apartments, sufficient for thirty or forty girls and their teachers, similar, on a smaller scale, to our conference academies at home. The Baltimore China Female Missionary Society have heroically taken it upon themselves to supply this lack. Will not the ladies of the entire connection come up to their help in this arduous enterprise? It is to be done by special contribution, and ought not to interfere with the regular missionary collections for the year. We feel intense interest in this scheme, but have endeavored to write calmly and dispassionately; and yet have desired to array before the female members of the Methodist Episcopal Church such substantial reasons for our appeal as should influence their judgments, and induce permanent interest rather than elicit a few flashes of sentiment, or a merely

transient feeling, which would pass away without results, or substantial evidence, in the form of 'material aid,' that they appreciate the greatness of the cause to which we have thus briefly summoned their attention."

The funds were forthcoming, and the building went up. The "Waugh Female Seminary" and the "Baltimore Female Academy" were now permanently succeeded by "The Girls' Boarding School." They should really be regarded as different eras of the same school. In time the school found a commodious house, where it still remains, and is now one of the institutions of Foochow. It is still meeting with continued success. On the 9th of March, 1862, Hu Sung Eng, one of the pupils, was baptized and received into the Church, under the name of May Marlett Irving, so named by the young ladies of Irving Institute, of Mechanicsburgh, Pennsylvania. This young woman has since become the wife of one of our native preachers, and the mother of a Christian family. Three generations of this family, already with this infant Church, attest its capacity of self-perpetuation. This was the first-fruit of a harvest of souls since reaped from the school. Mrs. Baldwin also opened a day school, which continued till it was suspended on account of the failure of her health.

The year 1860 was remarkable also for the first instance of testing, at the dying hour, the grace of God in Chinese Methodist hearts. Father Hu died in great triumph; he left, as a legacy, six sons, four of them adult members of our Church in Foochow, two of them in the boys' school, and one girl in the girls' school, whose baptism we have just noted. The years that have since passed have only increased the evidence of the value of this legacy. Brother Nger also died in the Lord. He was a useful man and a faithful exhorter.

Another old member also died in the faith during this year. Even blear-eyed idolaters, one would think, must have seen the chariot of fire in which they were borne to heaven.

The year 1861 was marked by several other important events. The work was pushed still farther westward, and a class of thirteen formed at Kang Chia, ten miles west of Ngu Kang, till then our most westerly outpost, where a chapel was built. This little society, after enduring a fiery trial of persecution, came forth as gold refined. Mrs. Baldwin, in failing health, had embarked for the United States, under escort of her husband, at the close of 1860, and when within one week's sail of New York died on board the "Nabob," on the 16th of March, 1861. Superintendent Maclay, after a visit to the United States most profitable and arousing to the Churches here, reached Foochow on the 19th of September, accompanied by his family and by Rev. Nathan Sites and wife.

Collisions having occurred between the Chinese Government and the allied Governments of England and France, hostilities existed for years which had now happily ceased, and treaties were ratified, in which the Chinese Government agreed to receive resident ministers from other nations, to tolerate Christianity, to protect missionaries, to open other ports, and to make the Yangtse River open to all nations. Foreign intercourse with the interior of China hence received a powerful impulse, and the Gospel floated into the interior upon the tide of these new political events.

The publishing department of the mission, as we have seen, had at a very early date received such attention as was possible, for its great importance was promptly recognized. Important tracts and parts of the Scriptures

were produced, now reaching five hundred thousand pages annually. About the year 1850 Rev. M. C. White issued, as an experiment, a translation of Matthew's Gospel in the colloquial dialect. During the year 1862 much time and labor was spent in revising this, and in producing the Gospel according to St. Mark. Increased attention was given to the publishing department generally, the charge of which had been assigned in 1861 to Dr. Wentworth. A press was obtained, and a font of Chinese type. But though this work was of vital importance to the success of the mission, we cannot here enter into its details.

3. First Annual Meeting and Succeeding Events.

On Monday, September 29, 1862, the first Annual Meeting of the mission assembled, and closed its session on Wednesday, the occasion being replete with interest throughout. A course of study for the native helpers was ordained, and examinations established, the appointments regularly announced as at conference, and the statistics reported.

The appointments were as follows:—

FOOCHOW.

Ching Sing Tong, R. S. Maclay, Hu Iong Mi; Tieng Ang Tong, O. Gibson, Wong T'ai Hung; Kuaninchang, S. L. Baldwin, one to be supplied; Ato, S. L. Binkley, Tang Ieu K'ong; City within the wall, C. R. Martin, Ch'ai Sieu Ong; Boys' Boarding School, O. Gibson, Wong T'ai Hung; Girls' Boarding School, Miss B. Woolston, Miss S. H. Woolston, Ho Sieu Kieng; Printing Office, S. L. Baldwin, Chinese Foreman and three Assistants; Foundling Asylum, Mrs. Maclay, Mrs. Martin, Chinese Matron.

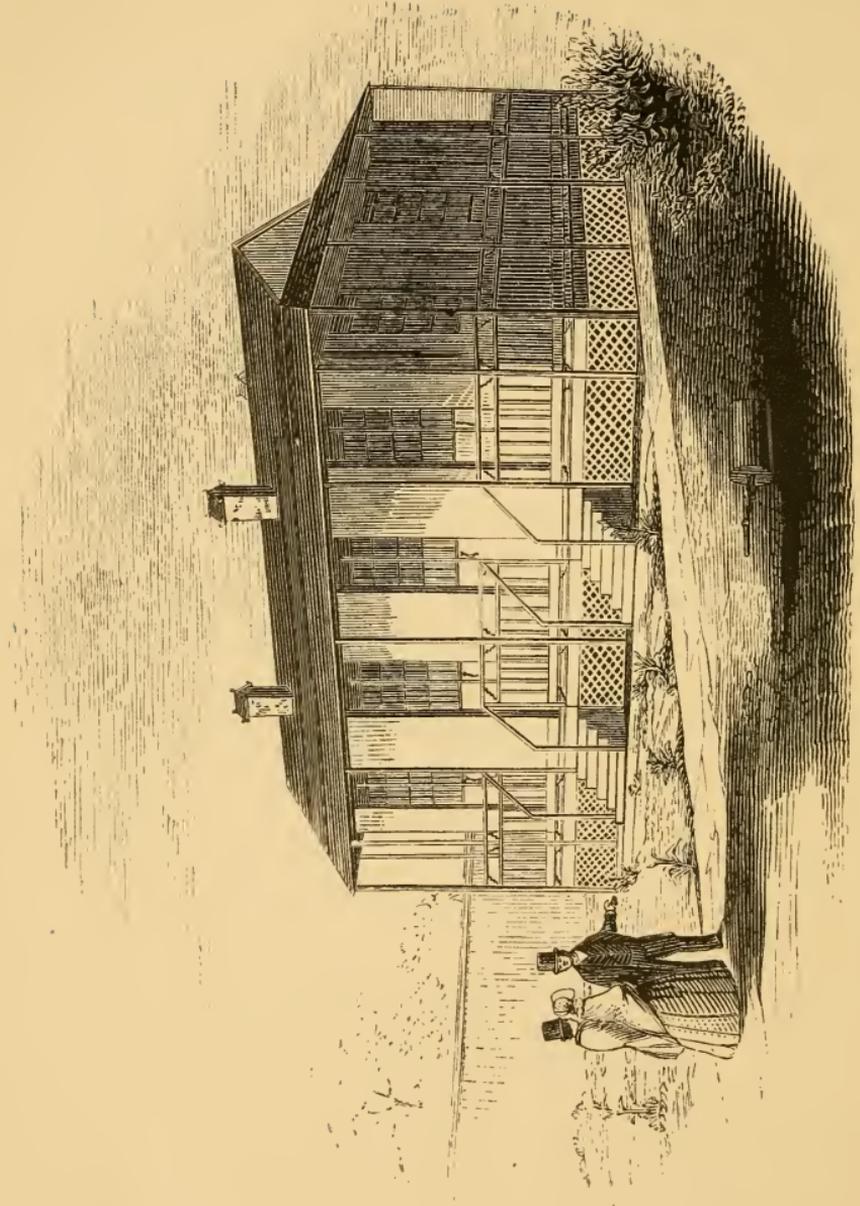
COUNTRY.

Ngukang, N. Sites, Li Seng Mi; Koikung, N. Sites, Li Seng Mi; Kanchia, S. L. Baldwin, Li Seng Mi, Sieu Meh K'a, R. S. Maclay, Ling Sieu Kieng; Ming Ang City, O. Gibson, Yeh Ing Kuang; Tiong Loh, O. Gibson, Hu Po Mi; Lieng Kong, S. L. Baldwin, Tang Ieu K'ong; Lo Nguong, C. R. Martin, Ch'ai Sieu Ong; Hohchang, S. L. Binkley, Tang Ieu K'ong; Ing Hoh, R. S. Maclay, Li Ching Mi; Yenping, O. Gibson, Hu Po Mi.

These appointments included eight fields never before occupied. The statistics were as follows:—

STATIONS.	AG'TS OF Soc'y.				NATIVE CHURCHES.								MISSION PROP'Y. Dwell- houses, Churches, Chapels, etc.		
	Amer'n.		Chinese.	Total.	Baptisms.			Inquirers.	Deaths.	Dropped, etc.	Year's Incr'te.	Total Mem'rs.		Poor Collections.	Missionary Collections.
	Males	Females.			Adults.	Infants.	Total.								
FOOCHOW.															
Ching Sing Tong.	2	2	3	7	10	..	10	4	..	2	8	24	\$6 00	\$5 00	\$2,500
Tien Ang Tong..	1	3	2	6	6	12	18	5	..	1	8	20	10 00	21 00	26,615
Kuaninchang....	1	1	1	3	..	..	..	1	..	..	..	..	..	..	50
Ato	1	1	1	3	..	..	..	..	..	..	..	..	..	..	200
COUNTRY.															
Koikung .....	..	..	1	1	..	..	..	1	..	..	..	12	1 00	7 00	250
Ngukang	1	1	1	3	3	..	3	..	1	..	3	20	2 00	12 00	500
Kanchia, .....	..	..	1	1	1	..	1	..	2	..	..	11	1 00	5 00	....
Sieu Meh K'a....	..	..	1	1	..	..	..	6	..	..	..	..	..	..	....
Total	6	8	11	25	20	12	32	16	4	3	19	87	20 00	50 00	\$30,115

No observant reader can fail to perceive the wonderful development of this great work of God; wonderful, not only for its rapidity, but for the perfection with which it crystallized into a Church, reaching out after an independent life, and having even in its infancy benevolent, educational, and publishing interests of no mean magnitude, a native ministry of exceeding promise, and the spirit of aggressiveness pushing westward with a constant and Christly energy. As an incident of this west-



Dr. Maclay's Residence on Mirror Hill.

ward movement, it should be said that in 1863 Mr. Sites, being stationed at Ngukang, took up his residence there with his family.

A still greater triumph is recorded this year, namely, the purchase of a house and lot on East-street, within the walls of Foochow. From the beginning such purchase had been eagerly sought for, but had been prevented by relentless opposition on the part of the Chinese authorities. With what joy the missionaries began to prepare the premises for chapel and school, and for home of native helper, only a missionary can know. On April 1, 1863, Mr. Martin, to whom the charge had been assigned, as a part of the North Foochow Circuit, removed with his family into a convenient house that had been rented from the Church of England Mission. The city was at last ours, but what was one minister to these more than three hundred thousand people?

The second Annual Meeting was held from September 28 to October 1, 1863, and was even richer and sweeter than the first. The results of the year may be summed up thus: Four new chapels, four new appointments, three new classes of Church members, two day-schools and two Sunday-schools, the translation of the New Testament carried on to the end of First Thessalonians, and the printing department, under the efficient management of Mr. Baldwin, had more than doubled its issues, producing 24,905 copies, or 887,490 pages. Every Chinese page is two of our pages. Every department of the mission had prospered. It was a sad feature of the year that Mrs. Binckley was confined to her bed most of the time, but notwithstanding this Mr. Binckley heroically accomplished his full measure of duty.

The report of the next year showed as great success as did that of 1863. Mr. Gibson and the Misses Wool-

ston had charge of the educational department; Mr. Baldwin of the publishing house; and Mr. Sites, on his westward march, was even then knocking at the gates of Yenping, one hundred and fifty miles from Foochow: while Mr. Martin, within the walls, found the native helpers to be helpers indeed. The results were five new chapels and appointments, and an increase of thirty-four in the membership of the Church.

But the year had its great sorrows as well as triumphs. Persecution raged, and the East-street Church was destroyed by a mob; also the house of the missionary, from which the women and children marvelously escaped. Mr. Binckley was compelled, in March of this year, to return with his suffering wife to the United States, and the amiable Martin fell at his post just as he had completed the re-erection of the church destroyed by the mob, the Sunday following his death being appointed for its dedication.

The death of Mr. Martin was truly affecting. On the evening of September 5, after a laborious day, during which he had by no means been well, his younger son was taken dangerously ill. He held him in his arms till ten o'clock, and then, himself failing, he reluctantly gave him to others, and retired. Mr. Martin's disease was choleraic, and he soon felt that it would be final. At four o'clock in the morning of the next day the little one died, and at two in the afternoon the father passed on to rejoin him. His last connected words were, "It pays to be a Christian." On the 7th the two coffins were lowered into the same grave, while the solemn words of the funeral service fell from the lips of Mr. Gibson, and tears fell freely even from eyes unused to weep. The widow and the remaining child remained in the mission till the return of Mr. Gibson

and family, in 1865, who accompanied them to the United States. Mrs. Martin still survives, honored and beloved by all who know her.

The year 1865 will ever be memorable in the history of the mission for the visit of Bishop Thomson. He arrived on January 22, and remained till February 8. He, of course, presided at the Annual Meeting, and he gave important direction to many matters in the mission. This year was also distinguished by a fraternal surrender of part of our territory to the American Board of Commissioners of Foreign Missions. The new Reference Testament of Mr. Gibson was this year completed, and became the standard from Canton to Peking. There were also preparations for a similar version of the Old Testament. A colloquial New Testament was also begun. New editions of Hymn Book, Ritual, and Catechism were issued, and many valuable pamphlets.

The superintendent's report of 1866 declares the year to have been the most successful the mission ever had. This is singularly repeated by the superintendent *verbatim* in the report for 1867. It is the initial sentence in both reports, and is blessedly truthful in each case. An increase for 1866 is reported in every department: in native assistants, of five; in baptisms, of nineteen; in Church members, of fifty-five; in probationers, of thirty-six; in missionary collection, of \$20 65; in day-schools, of two; in scholars, of forty-seven; and of seven million in the number of pages issued from the press.

Rev. V. C. Hart and wife, and the Rev. L. N. Wheeler and wife and three children, arrived in the mission May 31, 1866, and addressed themselves directly to their work. On October 10, 1867, Rev. Hiram H. Lowry and his wife were also welcomed to the mission. Mr.

Lowry was to aid Mr. Maclay, and Mr. Todd, when he should arrive, was to aid Mr. Hart. Mr. Wheeler took charge of the publishing department, while Mr. Hart went on to a small circuit with a helper. The boys' school, the girls' school, and the foundling asylum, all were exceedingly prospered. A violent persecution broke out at Hohchang and Kucheng, and a martyr spirit was shown by the converts in repeated instances. When our helper was imprisoned one of the young disciples walked eleven miles, and presented himself at the prison, begging to share the helper's confinement, and he actually remained in prison till the helper was discharged and the danger was past. Some fled from the persecution, but more stood manfully amid the storm, not fearing while Christ was with them.

Twenty-six girls were reported in the year 1866 in the boarding school, eight of them members of the Church. Two, having each completed a term of five years, and found the grace of God, were about to return to heathen homes, where they expected no encouragement, but, on the contrary, much opposition, if not persecution.

The year 1867 was a great revival year. The native helpers were never more energetic or evangelistic, and the full force of zealous missionaries gave to the work, with the divine blessing, a grand impulse. The harvest is seen in four hundred and fifty-one members reported, and in other advances of the mission. One of the points of revival was the intermural appointment on East-street.

The great literary labors of the mission were not interrupted by the devotion of the missionaries so largely to spiritual interests. An alphabetic Anglo-Chinese dictionary of the Fokien dialect, which had been commenced, went on rapidly this year; and we may remark

here that, after years of labor, it was completed, and is to-day a standard work, facilitating, in an important degree, the advancing work of bringing China to Christ. It is invaluable to new missionaries. Under Mr. Wheeler the issues of the press this year increased to five millions of pages. "The Missionary Recorder," a most useful periodical, had been published until now under the auspices of the mission. It had been received with great favor, but at this period ceased to be issued by the mission. The foundlings were about this time transferred to the girls' boarding-school, and a like process was continued from year to year, as the foundlings reached a suitable age.

6. Peking and Kiukiang Occupied.

In the Report for 1867 the superintendent informed the Board that plans were completed for carrying the Gospel into two more districts of the Fokien province, and for pushing westward of Fokien. In pursuance of these plans, on the 1st day of December, 1867, Rev. V. C. Hart and Rev. E. S. Todd entered upon the occupancy of Kiukiang, an important city in the Kiang Si province. The former took the westward circuit, extending out for sixty miles, and the latter, the circuit eastward, extending seventy miles, and they opened a native chapel, some forty miles north of Kiukiang, where they soon had nine inquirers. They found in their early visits four native Christians, and formed them into a class. Under date of November 11, 1868, Mr. Hart reports having received thirty-seven on probation.

This new field now comprises the whole Kiang Si province, together with portions of the Hu Peh and Anghui provinces. Kiang Si alone has an area of 72,176 square miles, or more than all New England, and contains a

population of more than twenty-three millions. The Po Yang lake, a beautiful sheet of water, is bordered by several large cities, each of which might be the center of a large work. The missionaries were every-where regarded with intense curiosity by these inland people. Mr. Hart says: "I stopped over Sunday at a large trading place, and called upon an officer for a little quiet and rest; but the people crowded into the building, and made many holes through his paper windows in order to see me. Some said I was not a foreign devil, but a Canton man dressed in foreign clothes. This I considered a greater insult than being called a foreign devil." Mr. Todd and wife soon returned to the United States, but Mr. and Mrs. Hart continued to prosecute the work with vigor and success.

Peking, the capital of the empire, was occupied by the mission at a later date than Kiukiang, and the field comprises all China north of Yangtse, an area half as large as the United States, and containing a population, probably, of 200,000,000, nearly all of whom might be addressed in the mandarin or court dialect. This is also the dialect of Thibet, Mongolia, and Manchuria. The great plain lying north-east of Peking forms the richest and most productive part of the empire, girt about by mountains in which are buried inexhaustible supplies of coal and iron, with lead, silver, and gold in abundance. It is traversed on its whole eastern part by the Grand Canal, and is the grandest mission field on earth. The city of Peking itself contains probably two millions of inhabitants. These two new fields, Kiukiang and Peking, exceed in area Foochow, but the old mission, through the early energy of its missionaries and by the blessing of God, even at this early date, pretty well covered the whole province of Fokien.

It was on the 30th of June, 1868, that the Foochow mission, after full and prayerful consideration, resolved upon a mission to Peking, not doubting it would have the approval of the Board. In the estimates for 1869 items were, therefore, inserted with a view to its immediate opening. At the ensuing Annual Meeting Dr. Maclay and Rev. H. H. Lowry were appointed to the "Peking Circuit." The former was at that time superintendent of the China mission, and the latter a young man, a member of the Ohio Conference, who had but recently entered the field.

In January following, however, it was found that the failing health of Rev. L. N. Wheeler demanded a change of residence to a more northerly climate, and he was accordingly designated to do the pioneering for our Church in North China; the mission hoping thereby to recruit his health and to enable the Missionary Society to retain the services of a valuable and successful missionary. Dr. Maclay, therefore, remained in Foochow in charge of Mr. Wheeler's appointments, and a few days later, January 30, 1869, the latter, with his family, sailed for the north, reaching Tientsin early in March. Thence they made their way by Chinese mule-carts to Peking, where they were hospitably received by the missionaries of the American Board. They arrived in Peking on the 12th of March, 1869, and soon succeeded in finding a house for temporary residence. A few days after his arrival Mr. Wheeler was called to mourn the death of his only son. They laid him to rest in the English cemetery, just outside the walls of the city. His death was caused by the exposures and inconveniences incident to travel in North China. About a month later, namely on April 10, Mr. Lowry and family came to strengthen Mr. Wheeler's hands.

The city consists really of four walled cities: the Southern, or Chinese, with walls about five and a half miles long and two and a half miles wide; the Northern, or Tartar City, with walls four miles long and about three miles wide; then, within this city, the Imperial City, and, within this Imperial City, the "Forbidden City," or place of the palace and imperial offices. Into this last the foreigner never enters, and, indeed, he is not a welcome guest anywhere within the Imperial City. The whole city covers an area of about twenty-five square miles, and has a population of about one million. It lies in $39^{\circ} 56'$ north latitude, and $116^{\circ} 28'$ east longitude, in a vast plain, with mountains in the distance to the north and west, and partly to the east. The climate is excellent, the temperature ranging about the same as at Philadelphia.

Both of our missionaries immediately set about the work of acquiring the Mandarin dialect spoken in North China, at the same time instituting a rigorous search for suitable premises for the mission center. Much time was spent in this preliminary work; so that it was not till February 12, of the following year, that they succeeded in securing the excellent site which now constitutes the mission compound.

The premises secured for permanent residence lie just inside of one of the city gates, and are not far removed from the Foreign Legations. When purchased they consisted of about one and three quarters acres of land, quite thoroughly covered with native buildings, inclosing numerous small courts. The property was formerly owned by a chancellor of the empire, who made it his residence, with twenty-seven wives and a numerous retinue. As soon as it became occupied as the center of our North China mission many of the more useless

buildings were torn down, and the materials were used to construct others more in harmony with American habits and modes of living. To-day, on this place, are found two mission-houses, one large chapel, rooms for a boys' day-school and for students in the training-school; also the mission stables.

Besides these are the house and school buildings owned and used by the Woman's Foreign Missionary Society. In 1875 another piece of property was purchased near at hand, on which are built a third parsonage, and a home and hospital belonging to the Woman's Foreign Missionary Society.

With a permanent home thus secured, and a very fair command of the language acquired, our two missionaries began to lay the foundations of a work which has since assumed quite respectable proportions. One of the buildings on the place was at once fitted up as a temporary chapel, and on June 5, 1871, the first public Methodist service in the capital of China was held, about forty Manchu Tartars, and Chinese being present, and a few foreigners.

Kiukiang reports for 1869 one missionary and family, one unpaid assistant, one chapel keeper, two colporteurs, two teachers, eight members, two probationers, one chapel, and four boys in boarding school. Peking is without statistics, for the work there had as yet scarcely begun.

7. Parted into Three Streams.

The visit of Bishop Kingsley made to this mission in 1869 was very opportune. He divided the work into three missions, appointing Dr. Maclay superintendent at Foochow, Mr. Hart at Kiukiang, and Mr. Wheeler at Peking. Self-support received a definite form and an

impulse by requiring each charge to raise a certain amount for its native pastor, and only appropriating from missionary funds as much as might be requisite to complete the needful sum. The Bishop, with wise forethought, had taken the preliminary steps necessary to the ordination of some of the native helpers, so that he might ordain them if he should think best to do so. With the advice of the mission he ordained seven of them deacons and four of the same persons elders.

Viewing the vast field and its glorious promise, he was convinced of the duty of the Church to give it more laborers, and he recommended that they be single men. The Board readily responded, and sent out six young ministers, namely: Franklin Ohlinger, Nathan J. Plumb, John Ing, Henry H. Hall, George R. Davis, and Leander W. Pilcher. They took the overland railroad route to San Francisco, and thence started across the Pacific, arriving in the field in October, 1870. This help was much needed, for the Misses Woolston were taking a well-earned furlough, and had gone to the United States, and Mr. and Mrs. Baldwin were also there, seeking to recuperate their wasted energies. Messrs. Ohlinger and Plumb were detailed for Foochow, Messrs. Ing and Hall for Kiukiang, and Messrs. Davis and Pilcher for Peking. They sailed from San Francisco September 1, 1870.

The year proved to be one of severe trial to the mission. On June 21 a massacre took place at the port of Tientsin, eighty miles from Peking, in which about a hundred native Roman Catholics, several Protestants, and twenty-two foreigners were killed under circumstances of most atrocious cruelty. Doubtless but for the interposition of Providence the foreign population of Tientsin would have been exterminated, and

our missions at Peking, Kiukiang, and Foochow extinguished. The officials seemed to connive at these atrocities, and every thing favored a general persecution, which at length broke out, and put the infant Church to a severe test. The excitement had its origin with the gentry of Canton, and was designed to drive foreigners from China. The plot was laid with ingenuity, and persistently followed, but the Lord preserved his cause and people from destruction. The first violent blow produced a reaction so strong that the foul scheme could not be carried out.

For days our missionaries shared with other foreign residents in Peking all the pangs of anxiety and suspense arising from uncertainty whether or not they themselves might be the next victims of the fanatical rage of a superstitious people. Every thing was made ready for flight at a moment's notice, and none but those who have experienced similar horrible anxieties can know what these brave men and women suffered during those days of terror and nights of suspense. The excitement began to wane, and in a little while fear gave place to a feeling of security, and the work, which had been paralyzed for the moment, then proceeded as before.

The newly appointed missionaries, upon reaching Japan, were cautioned not to proceed to their designated posts because of the uncertain state of affairs in China. Messrs. Davis and Pilcher received letters at Shanghai counseling them to delay until matters should become more settled in the North, assuring them of the inadvisability of proceeding, and endeavoring to dissuade them from it. But they ventured to disregard this counsel, and at Tientsin they found Messrs. Wheeler and Lowry both waiting to welcome them. The Chinese

were surly, but no violence had been done since the fatal day of the massacre. The remainder of the journey to Peking was accomplished by mule-carts, and thus they reached the mission home and their chosen field of labor on October 22, to find from Christians a welcome of the heartiest kind.

Thus reinforced, our mission soon put into practice the system of itinerating, which has every-where characterized Methodism, and which has enabled the mission since this day to scatter Christian literature and preach Jesus Christ in hundreds of cities and villages, from Dolonor, on the steppes of Mongolia, on the north of the city, to the city of Confucius, four hundred miles to the south, and from Wu-taishan, the sacred mountains of Shansi on the west, to the point where the great wall of China reaches the sea on the east. These journeys, though sometimes performed in Chinese carts, or mule-litters, are, for the most part, undertaken on horseback, with saddle-bags, after the manner of primitive Methodism, and occupy each from one to six weeks. A mule-cart frequently follows, carrying books, bedding, and often provisions, though for the latter it is usual to depend chiefly on the country.

The persecution operated both as a winnowing and educating process to the mission, separating from it those who were false or weak, and teaching the others new duties, and developing in them richer grace. The native helper, Siu Tiu Tsai, one of the first-fruits of the mission at Kiukiang, stood up daily amid the excitement, and with great boldness preached Jesus. The work of the year was seriously interrupted, but many things were accomplished. The greater part of the Church ritual had been translated into the court dialect, and the translation of the Hymn Book commenced. A



Sia Sek Ong.

site for the compound in the Tartar city was purchased, and two comfortable dwellings erected. The boys' school was commenced at Kiukiang. The excellent church built for the foreign community at Kiukiang was turned over to the control of the mission, and English service established in it. It was by no means a year spent in vain.

The Annual Meeting at Foochow in 1871 was a most remarkable occasion. In 1870 the appropriations to native preachers had been more carefully made than at any previous time, and much anxiety was felt as to the result, especially in view of the persecutions. It was at this time that Sia Sek Ong stated the difficulties he had experienced from a suspicion on the part of his countrymen that he had been "hired by foreign rice" to preach the glorious Gospel, and he accordingly altogether renounced his claim upon the Missionary Society.

The "Self-support Anniversary" of this Annual Meeting of 1871 was most enthusiastic. The audience were asked by one of the missionaries to vote on the subject, putting the question thus: "All who are in favor of our plan of self-support, and are determined in the fear of God to do all you can toward making it successful, rise to your feet." The entire assembly arose. Li Yu Mi then led in prayer to God for help to keep this solemn pledge. On this occasion Sia Sek Ong was asked if he did not regret the step he had taken a year ago, and he replied, "I have not the thousandth part of a regret. I am glad I did it, and I expect to continue in this way as long as I live." A certain one asked, "What will you do if supplies fail, and your family suffer?" He replied, "They wont fail; but if they do—if I come to where there is no open door—I will just look up to my Saviour and say, 'Lord, whither wilt thou lead me?'"

Two others, namely, Li Cha Mi and Sing Mi Ai, joined Sia Sek Ong, and this year renounced their claim upon the mission funds.

At the close of this year Dr. Maclay forwarded the necessary papers to the Board, and asked a furlough to recruit his health, now suffering from long years of toil in Foochow. The request was granted, and he came to the States to return, as events proved, to the Chinese mission no more. While in New York the mission to Japan was projected, and the Bishops determined to avail themselves of Dr. Maclay's ripe experience to lay the corner-stone of this new work.

Mrs. Hart's ill health necessitated the absence from Kiukiang of Mr. Hart also, but Mr. Hall, who remained at Kiukiang, reports some thirty avowed believers, two of whom, who were regarded as truly converted, had been received into full connection, and several had joined on probation.

At Peking the events of the year 1871 were few. The want of female workers, especially for the training of girls and the teaching of Chinese women, was felt this early, and duly represented at home. Accordingly, in the autumn of 1871, Misses Maria Browne, of Melrose, Massachusetts, and Mary Q. Porter, of Davenport, Iowa, were sent out by the Woman's Foreign Missionary Society, with the design of taking up this department of the work. They were detained in South China during the winter following because of the close of navigation to the north, caused by the early freezing of the Pei-ho, but reached their destination the next spring—namely, on March 6, 1872. They immediately applied themselves to the study of the language, and, as soon as time and circumstances permitted, established the girls' boarding school. Besides the

care and labor in connection with the school, they, assisted by other ladies of the mission, accomplished much among native women. In December, 1875, Miss L. A. Campbell, of Cambridge, Massachusetts, sent out by the New England Branch of the Woman's Foreign Missionary Society, joined the mission, to supply the place of Miss Browne, who the previous autumn had been married to Rev. G. R. Davis. Mrs. Davis's connection with the school has, however, continued to the present time.

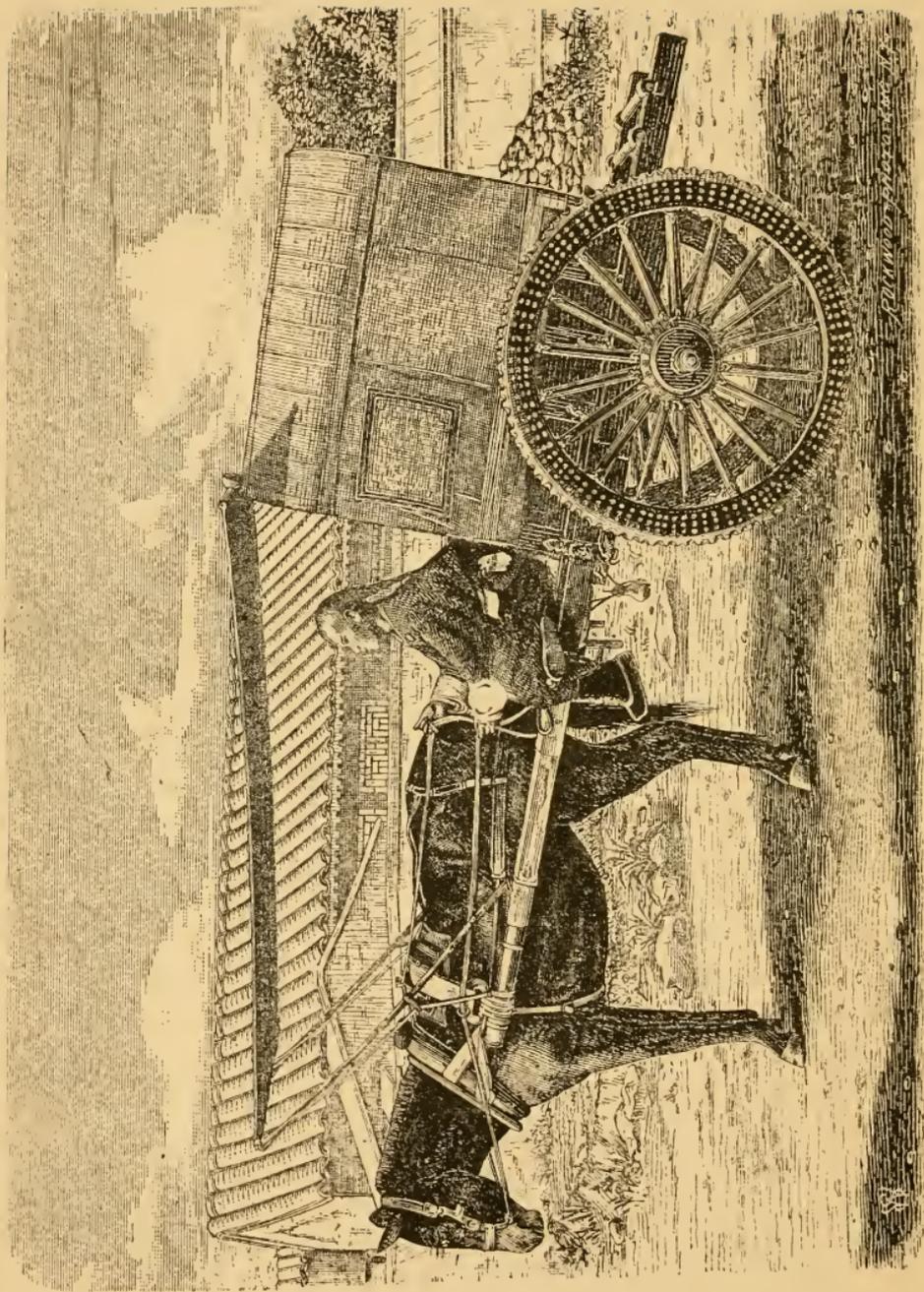
From their first arrival in Peking the attention of our missionaries had been directed to the southern portion of the city, commonly known among foreigners as the "Chinese city." There the greater part of the business of the city is transacted, and there, also, the Chinese population resides in greatest numbers. No society had found it practicable to enter this large and most needy field. From the beginning efforts were made to secure a preaching-place there, and in the early part of 1871 a small Buddhist temple in the very heart of the city was purchased. The idols, of wood and of iron and of clay, were displaced, and the work of adapting the building for a temple of the true God was progressing rapidly, when, at an unexpected moment, two native officials, accompanied by a posse of soldiers, put an end to the work. The place was seized on the false plea that it was Government property, and the contractor engaged in making the alterations was thrown into prison. The carpenter was finally released on condition of undoing all his work and restoring the temple to its former condition. The anti-foreign party gave evidence that they were intent upon the extinction of Christianity.

The search for a preaching-place was renewed, and

in December of the same year the premises now owned by our society were purchased. They are situated in one of the busiest portions of the city. From the first day of our occupancy the official classes have not ceased to show their hostility, and frequent but unavailing attempts have been made by them to prevent the preaching of the Gospel there. Notwithstanding all this opposition, our missionaries, assisted by native preachers, have continued for these five years to preach Jesus Christ and him crucified almost daily to many who from time to time have come to hear. The harvest of their faithful seed-sowing will be garnered in eternity.

In the northern portion of Peking, called the "Tartar city," our society came into possession of a chapel most conveniently situated with reference to the mission compound. It had been owned by the Presbyterian Board, whose work was at that time removed to a more distant section of the city. In September of 1874 the large domestic chapel in the mission compound was dedicated, and since that date we occupy the three chapels in Peking already spoken of.

The General Conference of 1872 being over, Rev. S. L. Baldwin was appointed superintendent of Foochow, and entered upon his work with great vigor. The Woman's Foreign Missionary Society employed twelve deaconesses, a development of missionary agency which had been established two years previous. The Biblical Institute for the education of native preachers was re-established. The year's work closed with an Annual Meeting of great spiritual power. Sia Sek Ong preached on full consecration, and nearly the whole audience, pressing around the preacher, knelt in prayer to God, the bitter cry of penitence, the pleadings of faith, and the shout of victory, all commingling as they knelt. It



Yung Sun in the Mission Cart.

was the baptism of the Holy Ghost. Then Li Yu Mi arose and spoke. "This right hand," said he, "is henceforth the Lord's; these eyes, these ears, this cap, (holding out his skull cap,) these clothes, all, all shall henceforth and forever be the Lord's." The native brethren said, "The like of this we never before experienced."

At Kiukiang Superintendent Hart was again at his post. The Po Yang Lake was more than ever a point of interest. At Peking a chapel in the southern city was this year secured, after infinite trouble and disappointment. The first Annual Meeting of the mission was held with success. The Misses Porter and Browne were prosecuting their school enterprise. The whole outlook, in fact, was promising.

The work of our mission at Tientsin was begun in May, 1872. Many reasons combined to render this station almost as important as Peking as a center for missionary operations. The opening up of this new station was assigned to Rev. G. R. Davis, but when he was removed to Peking and placed in charge of the "Chinese City" station, the responsibility of the work at Tientsin devolved upon Rev. J. H. Pyke. A growing Church has been the result of their labors, and a spreading work demands that the station be thoroughly manned.

In the year 1873 eight missionaries, in the strength of their young manhood, full of the purpose and spirit of their consecration, entered this great field. Devoted wives accompanied five of them, and three young ladies also went out under the Woman's Foreign Missionary Society. Of these Rev. B. E. Edgell and wife were detailed for Foochow; Revs. Andrew Strittmater, John R. Hykes, and A. J. Cook to Kiukiang; as also Miss Lucy H. Hoag and Miss Gertrude Howe, of the Wom-

an's Foreign Missionary Society, and Rev. S. D. Harris, W. F. Walker, and J. H. Pyke, with their wives, to Peking, and Miss Julia F. Walling, another of the company, who became Mrs. Plumb.

The Annual Meetings were favored with the presidency of Bishop Harris, and with the presence of Rev. Dr. Waugh, and Rev. Messrs. R. C. Houghton and W. A. Spencer. That of Foochow was held October 8-15, in a large tent erected within the mission compound. Two natives were ordained elders, and five were ordained deacons, making six elders and six deacons now in the mission. Another advanced step was taken in the appointment of four of the natives to be presiding elders.

Self-support was still advancing. Rumors being afloat that Sia Sek Ong had received missionary money, he was led to a manly defense against the charge, in which he said, "You all know that my family cannot be decently supported on less than 72,000 cash.* All the money I received from native sources was about 60,000 cash. The year was ending, and I did not know where that 12,000 cash was to come from, when Mr. Baldwin handed me ten dollars, saying the Tract Society had sent it to me for my tract, and I thought that was God's way of making up the amount which the native Church had failed to raise. I accepted it thankfully, and with faith that God would take care of me in the future." At the close of his speech Hu Po Mi came forward and heartily shook his hand in token of the entire satisfaction of the brethren with his frank statement. The tract to which Sia Sek Ong referred was his tract in Chinese, entitled, "Who is Jesus?" which had been translated and issued by the Tract Society of the Methodist Episcopal

* About 1,140 cash make one of our dollars.

Church, and for which they had voted him as a testimonial of appreciation the sum of ten dollars. This tract was produced in response to a premium offered for such a tract by Rev. Young J. Allen, of the Methodist Episcopal Church, South, stationed at Shanghai. When the prize had been awarded it was found that Sia Sek Ong was the author of the successful paper. The tract has been widely read, and much admired in America. Souls were converted at the Annual Meeting, and the visit of the Bishop cheered and strengthened the brethren, both native and foreign.

The year 1873 was the best in Kiukiang since the origin of the mission. The word of God was widely disseminated and souls were converted; the devil raged in mobs, but the native preachers were multiplied and courageous. The Misses Howe and Hoag had opened their girls' school, and during the year it was favored with an average attendance of twelve; the public congregations were increased, and females began to attend them. For the first time we have statistics of this mission. Thirty-six members and probationers were reported, nine native preachers, and one chapel. During the year Mr. Hall's health failed, and he returned to the United States. His last work was an attempt to open a chapel at Shinei Chung, which a rabble broke in upon, destroying all it contained, and driving the missionary from it.

At Peking the growth during the year 1873 was steady and healthful. In the spring of this year the mission suffered a severe loss by the departure of Rev. L. N. Wheeler for the United States, with the prospect that his feeble health would interdict his return.

Mr. Wheeler was a member of the Wisconsin Conference, and was one of the last of our Methodist missionaries who were obliged to make the journey to China in

a sailing vessel by the long and tedious route around the Cape of Good Hope. He arrived at Foochow on May 31, 1866, where, in addition to his regular ministerial duties, he had charge of the mission press. After three years of service there he was obliged, as already stated, to seek a change of climate, and labored in North China for four years, when, greatly to his own regret and that of his colaborers, he yielded to the severity of his disease and returned to the United States. Though never fully recovered from the effects of exposure to the trying climate of Southern China, he is still doing efficient service in connection with his former conference.

The accession at this time to the mission of Miss Dr. Coombs, sent out by the Philadelphia Branch of the Woman's Foreign Missionary Society, formed an epoch in its history; and in the following year Miss Sigourney Trask, M. D., was sent out by the New York Branch of the Woman's Foreign Missionary Society to Foochow; and Miss Lettie Mason, M. D., was sent by the Northwestern Branch of the same society, to Kiukiang, thus giving to each of our centers in China a female physician. This was a most liberal and excellent provision, from which the mission reaped great advantages.

Rev. D. W. Chandler and wife, in the year 1874, were added to the mission force at Foochow, and the year was prosperous. The Annual Meeting, held in Ancestral Hall, Siek-king, is best described by one of the natives when he said, "This Ancestral Hall has become Jerusalem to us." Four districts this year supported their native presiding elders, and one circuit their bachelor preacher. Hu Po Mi, presiding elder of Hok Chi-ang District, presented to the Annual Meeting deeds of eleven chapels, all paid for, and vested in the Methodist Episcopal Church. One man traveled eighty miles

to attend a quarterly meeting and give his heart to God, in compliance with the exhortation of a dying brother, who was a probationer. The Biblical Institute at Foo-chow, recently begun, had in 1874 two students, who in vacation went every-where preaching, the Lord following with his Spirit.

During this year, 1874, a neat and commodious chapel was built in the very heart of Kiukiang, and the return of Mr. Hall, seemingly restored to health, with his wife, and the advent of Miss Dr. Mason, already spoken of, gave a new inspiration to the work, albeit to be so soon blasted by the early failure of the health of Mr. Hall and Miss Mason. With this addition the mission force, with its three native helpers, two colporteurs, two Bible women, and two day-school teachers, was more nearly adequate to the demand. Thousands from all parts of the land heard the word and received tracts. The seed was sown broadcast, and with some visible results, though with more, doubtless, that were invisible.

At Peking there is little to note for 1874; the work was steadily and healthfully progressive. Miss Dr. Coombs prescribed for three hundred and fourteen cases during the year, and her treatment seemed to win favor among the Chinese for her and for her Master. In the fall of 1875 a hospital for women and children was opened on premises obtained for the purpose. This was eminently successful under Miss Coombs for two years, and in January, 1877, Miss L. A. Howard, M. D., a graduate of the Medical Department of the Michigan University, joined Miss Coombs, and was initiated into this medical work. In October following Miss Coombs was married by Bishop Wiley to Rev. A. Strittmater, of Kiukiang, and removed to Kiukiang, where her gifts and acquisitions are all employed for the melioration of

unhappy heathen women, and bringing them to the Lord Jesus Christ. Ten literary graduates were among the number received on probation into the Church this year at Peking. One especially became diligent in the study of the Scriptures. He had come to Peking to graduate, when the Spirit of God arrested him. During the year he sent his son with a letter to the missionaries, giving an account of the work which he had, under God, originated at his home in Shan Tung, four hundred miles distant from the capital. Eighteen had there been led to renounce idolatry, and express their desire to know Jesus as their Saviour.

The two years that remain were not dissimilar in history from the years that have passed in review before us. At Foochow the return of Mr. and Mrs. Sites from a brief stay in the United States was a great joy to the mission. The completion of the Sanitarium at Sharp's Peak, for which the Board had made an appropriation, gave refuge and relief to our missionaries. Mobs at certain places destroyed our chapels and houses, and assailed the persons of our missionaries. This was especially the case at Yong Ping and Shin Chiang. Excitements were constantly arising on occasion of the most absurd rumors. But, withal, there was a constant turning to Christ from among the multitudes, and a steady growth of the Church. Defections occasionally affected the missions, one of the most serious having its origin in the self-support movement. A large body withdrew because this matter was so zealously pressed by the missionaries and by some of the native preachers. In the year 1876 were very unusual floods in the river Min, by which our property was seriously damaged, and the Board was under the necessity of making large drafts on the Contingent Fund for the purpose of

repairing it. But gracious visitations were numerous, and the statistics show a steady advance. Much was done that cannot be reported. Hundreds and thousands heard the Gospel, and went away to ponder, and, perchance, to pray.

The year 1877 will best unfold itself in connection with the official visit of Bishop Wiley to these missions. The Bishop, with his wife and daughter, and accompanied by several missionaries, sailed from San Francisco, in the "City of Peking," September 12, and, after a stormy but otherwise pleasant passage of twenty-one days, landed at Yokohama. Taking the first steamer of the Miton Bishi Company, they reached Shanghai on October 13. Eight days later finds the steamer in which they had embarked for Peking—owned by the China Merchants' Company—hard aground in the Peiho River, only four miles from Tientsin. The Bishop, Rev. H. H. Lowry, and two boys, were set ashore, and, hiring a donkey for each, they made their way across the fields to the mission compound. As soon as convenient they took small Chinese boats for Tungchow, and it was four days before they left them. The rest of the way to Peking was made by cart, on donkey, or on horseback, and they reached Peking on the twenty-seventh.

The Annual Meeting of the mission was convened Tuesday, October 30, and closed November 4. The reports indicated a prosperous year. Quarterly conferences had been formed and held regularly at Peking and Tientsin. The number of Church members had been doubled within twelve months, notwithstanding one entire circuit, with its membership, had been given over to the care of another mission. Interesting and promising work was reported in two new districts, where nearly fifty probationers had been enrolled. Some of

the older stations showed an encouraging increase, while at others there appeared little evidence of fruit in return for the hard labor bestowed upon them. But neither the severity of the work nor the apparent barrenness of the soil disheartened the workers.

In the afternoon of November 3 a Sunday-school anniversary of all the schools in Peking took place, under direction of Mr. Pilcher. About one hundred and fifty children were present, and about one hundred adults. The exercises consisted of singing and a blackboard exercise. It was a beautiful, interesting, and suggestive occasion. During this Annual Meeting four new men were licensed to preach, namely: Wen Yung; Wang Cheng Pei; Shang Ching Yuen; and Wung Ching Yuen. They all passed excellent examinations, none of them falling below ninety marks out of one hundred, and one of them being perfect in all the studies assigned him.

On Saturday afternoon, after a sacramental service conducted by Mr. Lowry, the appointments were announced.

On Sunday the annual sermon in Chinese was preached by Mr. Pyke, after which Te Jui and Chen Ta Yung, previously elected by the North Indiana Conference, were ordained deacons. These are excellent men—the first, bright and scholarly; the second, solid and rich in good sense.

The following are the statistics of the North China Missions for the year 1877: Missionaries, 5; assistant missionaries, 5; Woman's Foreign Missionary Society, 4; preachers on trial, 2; licensed, 4; exhorter, 1; total agents, 21. Members, 59; probationers, 87; total, 146. Baptisms, 17; deaths, 2; baptized children, 14; girls' boarding school, 1; pupils, 17; boys' schools, 2; pu-

pils, 18; Sabbath-schools, 3; scholars, 118; chapels, 5; value, \$6,500; parsonages, 4; value, \$19,000; Woman's Foreign Missionary Society school building and home, \$4,000; hospital and house, \$5,500.

On the 13th the Bishop left the mission for Kiukiang, but behind him lingered hallowed recollections in many hearts. From the reports of the Annual Meeting, as summarized by the Bishop, we are enabled to give the following view of the work in Peking at the time of Bishop Wiley's visit, with which our history of it must close:—

“The mission is divided into two ‘stations,’ one at the Chinese city, and the other in the Tartar city, where our mission compound is located. The compound consists of two pieces of property, on the oldest of which is built, 1. Two moderately fair one-storied brick residences, in one of which lives Mr. Walker, and in the other Mr. Pilcher; 2. The girls' boarding school, and a residence belonging to the Woman's Foreign Missionary Society, then occupied by Miss Campbell; 3. Our ‘domestic chapel,’ a very pleasant, good-sized building, used for the more private and orderly service of the Church members.

“On the second piece of property, unfortunately separated from the first by two or three intervening Chinese properties, we have, first, a very comfortable and well-built brick residence, occupied by Mr. Davis, possibly to be shared with him by Mr. Lowry and family; second, a neat and pleasant home, and comfortable hospital and dispensary buildings, hitherto occupied by Miss Combs, but now by Miss Howard, and belonging to the Woman's Foreign Missionary Society. Thus our real estate in Peking consists of three chapels, worth \$6,500; three parsonages, worth \$14,000; and a Woman's Foreign Mis-

sionary Society building, worth \$9,500. Mr. Walker, in charge of the Tartar city, reported seventy-eight in his Sabbath-school, nine boys in the day-school, nineteen members of the Church, eleven probationers, and five baptisms. He organized in 1878 the first board of stewards and the first quarterly conference. Te Jui, a native local preacher, has been his assistant, and they have had a good year."

"The Chinese city has been under the charge of Mr. Davis. In this city we are holding possession of a miserable substitute for a chapel, because the authorities will not allow us to build a good one; in this building we have had preaching almost daily for five years. Mr. Davis thinks he finds the friendship of the neighbors increasing, but on the part of officials and gentry the hostility is greater. He has an average congregation of twenty, and reports eight members of the Church, and nine boys in the school. This is the only chapel of any kind in the southern city, and meets with much opposition. Chen Ta Yung, a native local preacher, has been helper here.

"Tientsin is a city of, perhaps, one hundred thousand native population, and of considerable foreign interest. It lies about fifty miles up the Pei-ho River, and about eighty by land, or one hundred and twenty by water, from Peking. It is at the head of navigation for vessels of much size, and is, therefore, the *entrepôt* for Peking and all North China. Many Chinese from all parts of North China come here. It is occupied by the American Board of Commissioners for Foreign Missions with two families and a single man; by the London Missionary Society with two families; by the English New Connection Methodists with four families; and by us with one family. The New Connection Methodists have two good prop-

erties, for residence and schools. We have a fine compound, about three hundred feet by two hundred, with one good house upon it. There is a comfortable chapel within the city walls, where service is kept up regularly every day, with an average congregation of twenty. We have fifteen members of the Church, and twelve probationers. The work here is prosperous and hopeful.

“The mission has spread far out into the country, and there are some appointments as much as four hundred miles away from Peking, reaching up north to the Great Wall, and south into the province of Shantung. This country work, especially in the south, is very promising. There seems to be really a giving way of the people in these more interior regions. All the missionaries take their part in this itinerant work. Other societies are also doing good in these provinces lying about the Yellow River, so that there are now one thousand two hundred and forty-eight native members in North China. The Women’s Work, under Misses Combs, Campbell, and Howard, was very prosperous during the year.

It is all too sad that we are compelled to chronicle the death of Miss Campbell, on the 18th of May, and her burial in the English Cemetery on Sunday, the 19th, amid the tears of many who for three years had witnessed her pure life and her devotion to the work, and enjoyed her loving friendship. When she was much worn by labor she was seized by a malignant form of typhus fever prevailing, to which she soon succumbed, despite the constant attentions of Miss Howard, aided by Dr. Bushnell, of the British Legation, and Dr. Collins, of the Church Missionary Society. This is the first grave of an agent of the Woman’s Foreign Missionary Society in a foreign land.

The Bishop arrived at Kiukiang, November 23, 1877. This city, the center of our Central China Mission, is on the River Yang-tse, about five hundred miles west of Shanghai. It is in the province of Kiang Si, one of the largest and richest of the provinces of China, reaching several hundred miles to the south-west, till it touches the Kwangtung, or Canton province, running the whole length of the western border of the Fokien province, and stretching far to the west along the great river. It is full of an industrious and enterprising people, and is celebrated for its porcelain and silk, and for its remarkable system of river courses and lakes. The city of Kiukiang is very beautifully situated on the south bank of the river, and is nearly surrounded by a series of small lakes. It is a walled city, about four miles in circuit. It was greatly damaged by the Taiping rebels several years ago, but is rapidly recovering and filling up with new buildings. A ride around the walls shows it to great advantage both within and without these limits. It has the appearance of a comfortable and thriving city, with well-to-do and contented people. The foreigners are located outside of the walls along the river bank, and have a very beautiful "bund," or river street, stretching about a mile along the river. Our property is admirably located, partly within the walls and partly outside, in the "Foreign Concession." Kiukiang is admirably located for a mission center, being surrounded in every direction for many miles by towns and cities, nearly all of which can be reached by river or lake. The climate is very mild, and gives every indication of healthfulness. None of these opened cities on the river are fulfilling the hopes of foreigners as places of foreign trade, but are found to be very thriving and enterprising places for native manufactures and trade, and very important and

promising for missionary operations. We are the only mission operating in and around the city.

The Annual Meeting opened on Saturday afternoon with a native prayer-meeting, conducted by Mr. Hykes. It was an interesting season, quite Methodistic, even to calling on one of the native sisters to lead in prayer. On Sunday morning English service was held in the "Foreign Chapel," when Bishop Wiley preached to a snug little congregation of "foreigners," after the reading of the Church of England service. In the afternoon Mr. Cook preached the "annual sermon," in Chinese, in the "Domestic Chapel," to a fine congregation of natives, including about thirty young girls from the boarding-school of the Woman's Mission; and at night Mr. Benton preached in Mr. Hart's parlor.

On Monday, 26th, a very interesting occasion was had with the schools, in the boarding-school building of the Woman's Foreign Missionary Society, under the direction of Misses Hoag and Howe. This is a good two-story building, the lower part devoted to a double school-room, dining-room, and kitchen, and the upper part to dormitories, etc. They have in it now thirty-one girls as boarders. The ladies also have a girls' day-school of thirteen girls at Kunglung, thirteen miles from Kiu-kiang, taught by the wife of the native helper there. Thirty girls and forty boys were gathered into the school-room, and singing, recitations, and questionings on Scripture subjects took place. The boys and girls sent some unique messages to the boys and girls of America.

At three P. M. an impressive baptismal service was conducted by Mr. Hykes, when the Bishop baptized four native children and four adults.

On Tuesday, the 27th, a conference meeting was held. V. C. Hart and wife, A. Stritmatter and wife, J. R.

Hykes, A. J. Cook, and W. G. Benton, and of the Woman's Foreign Missionary Society, Miss Lucy H. Hoag and Miss Gertrude Howe, and of native helpers, Shi Tsa Ru and Hu Pei San, being present. Besides these, there are employed in the mission one Bible woman and five school teachers; in all, a working force of sixteen. We have thirty-five native members and thirty-two probationers, and eleven baptized children—a total of seventy-four; in the girls' school forty-four pupils, and in the boys' school thirty-five, and attending the Sunday-school eighty. Our property consists of three good parsonages, valued at \$12,000—two without and one within the city walls, and all very pleasantly and healthfully located. Adjoining these houses we have other lots for building purposes, valued at \$1,000, and four chapels, valued at \$5,500. The Woman's Foreign Missionary Society has a nice parsonage within the city, worth \$3,600, and an excellent school-building, which cost about \$2,500.

Besides the work going on in the three chapels and schools at Kiukiang, the outside work is divided into three circuits or districts, extending up and down the river, and along the beautiful Po Yang lake. These circuits are the Hwang Mei, Nan Kang, and Shui Chang. The missionaries make frequent journeys by water to distant points on the river and the lakes, preaching and selling books at scores of cities and towns. They are now able to make these excursions without any fear of boisterous opposition or violence, the people wherever they go giving them quiet and attentive hearing. There have been twelve baptisms during the year, to which should be added the four baptized by the Bishop.

On Tuesday evening there was a very pleasant social gathering in Mr. Hart's parlor, at which were present a

score of our native members, and the girls from the school. Some refreshments were served to the natives, three of Mr. Hart's children were baptized, and altogether it was a delightful, Christian, home-like gathering, the most pleasant feature of all being the evident appreciation and gratitude of the natives for what the Church at home is doing for them, and for the sending of one of our Bishops to visit them, an appreciation which was manifested in presenting to the Bishop a pair of elegant porcelain vases, in a neat impromptu speech, and a very grateful letter.

On Wednesday morning the very interesting exercises connected with the Annual Meeting closed with a sacramental service, when about thirty natives and missionaries gathered around the table of the common Lord.

The Bishop arrived at Foochow on December 6, and was delighted to behold the changes that had been wrought in every direction since he last beheld this city, more than a quarter of a century before. At once he entered upon the preliminary meetings usually held when the Annual Meeting is at hand. This year they were more numerous than usual, as the mission was about to be formed into a conference. These preparatory meetings lasted till Wednesday, the 12th, when, in company with Messrs. Baldwin and Chandler, he started on a trip up the river to Ku Cheng, seventy miles distant by the river, and then inland thirty miles by chair. The trip occupied a week, and the Bishop was almost ravished by the grandeur of the scenery through which he passed, both on the river and by the inland route. Hu Yong Mi, a saintly man, is presiding elder here, and pastor. He and his family in former years endured great persecution for Christ's sake.

An earnest prayer-meeting greeted the Bishop on his arrival, and another at six o'clock the next morning, which was Saturday. The rest of the morning was devoted to a business meeting of the district, the afternoon to the examination of the girls' schools, in which were fourteen pupils, and what remained of the day was spent in selecting a better site for a chapel.

Sunday, the sixteenth, was a high day for Kucheng Methodism. The members and preachers from the district were assembled for a united meeting, and the whole day was well occupied. There was a morning prayer-meeting at six, and a Sunday-school session at half-past eight; followed by a love-feast, with sweet cake and tea, at half-past nine. This service was led by Chiong Taik Liong, who read a part of the fifth chapter of Galatians, and gave out the hymn, "O for a heart to praise my God;" prayer was then offered, followed by the singing of "O happy day:" afterward about twenty experiences were given. After the love-feast the Bishop baptized four children and two adults. At eleven o'clock Mr. Baldwin preached in Chinese, and after the sermon the Lord's Supper was administered, when fifty-two natives communed, of whom eight were women. At three o'clock there was street preaching, and in the evening preaching and prayer-meeting, led by Mr. Chandler.

Kucheng is a district walled city, of about twenty thousand inhabitants; it is one of the neatest and cleanest of the Chinese cities. Our mission, as also that of the Church of England, has had good success here and in this district. The Church Mission has a very good chapel in the city. The Bishop and his company returned to Foochow to attend to his remaining duties at the center.

The opening sermon of the conference was preached on Wednesday evening, the nineteenth, by Mr. Chandler, all the members of the mission being present to hear it, and the following morning the conference was opened. The Bishop transferred the missionaries—five elders, five deacons, and five probationers—from home conferences, making a conference of twenty members, to which were afterward added fifteen on trial. The regular questions then proceeded, just as in a home conference. The Bishop says: “If it had not been for the strange language and dress, I could hardly have noticed any difference, so well prepared were these native preachers for all the business of a conference. You would have been surprised to see with what accuracy and good order every thing went forward. I cannot but be impressed with the great blessing that has come to Foochow in the native leaders whom God has raised up for the work here. The Hu family is really remarkable. The old father of all is gone to his reward, but Hu Po Mi and Hu Yong Mi, and Hu Sing Mi, are still here—mighty men of God. Hu Sing Mi is one of our best local preachers—the future Vincent in the Sunday-school work here; and Hu Po Mi and Hu Yong Mi have each a son following in his steps. Hu Po Mi is the St. Peter of the conference, and Hu Yong Mi is the St. John, and Sia Sek Ong is the St. James; and I assure you this is no inapt or unworthy comparison: and uniting with them Li Yu Mi and Yek Ing Kwang (our other two presiding elders) they will present no unworthy comparison with any five elders at home.”

In another letter the Bishop says: “There was nothing that so impressed me with the reality, strength, and permanence of our work here, as the men whom it has pleased God to give us as native preachers. There are

now thirty of them in the conference. At the head stand the five presiding elders, staid, thoughtful, pious, experienced men. Behind these are the five newly-made elders, younger men, yet fine looking, educated in the Chinese sense; pious, earnest, devoted to their work. Behind these again are the five deacons, another class, which will be fully qualified by a few years of experience to come forward to leadership. Then, behind these, are fifteen probationers, all having had experience in preaching, and all promising men; and then behind these, I see stand a class of bright, pious, hopeful young men, students in our theological school, who are hastening to take their places in this young conference; and then, outside of all these, about thirty or forty local preachers of very fair ability, whom we are using as supplies. I am simply tabulating what has taken place in this Fokien Province since I left it, twenty-four years ago. Then not a soul had been converted. Up to that time we were simply met with prejudice and opposition, and did not dare to venture five miles from the city of Foochow. Now our work extends through five districts, reaching two hundred miles to the north and west, and nearly as many to the south-east. We have about eighty native preachers, a Christian community of about 2,600 souls, an annual conference of twenty members and fifty probationers, and forty-six circuits, averaging fully four stations to each, making about 184 points at which the Gospel is preached. I confess I would feel alarmed at the very magnitude of this work if I did not see the most satisfactory evidence of its genuineness and thoroughness in every respect. Of the sincere and profound piety and genuine earnestness and devotion of these Christian preachers and people no one can have any doubt. To this hour they have nothing

to gain, but much to lose, in becoming Christians; and many of them have been, and still are, subjected to great trials and persecutions."

There was an affecting scene when the examination of character began. The name of S. L. Baldwin stood first on the list, and by the new order of things Hu Po Mi became his presiding elder, and was called upon to "represent" him. Brother Hu quite broke down, and said the like was never seen in China. "These foreign teachers have come here to teach us of Jesus, and now we are an annual conference, and I am called upon to 'represent' the teacher. I can think of nothing like it but when the Saviour insisted on washing the disciples' feet." The whole conference was moved to tears on witnessing the feelings of this grand old man.

Every afternoon of the conference week was given to earnest meetings, or "anniversaries," on subjects of the greatest interest in Foochow, such as Sabbath-schools, the Sabbath, opium, and self-support. Some of these were enthusiastic meetings. Every night was given up to preaching and prayer-meeting. The "cabinet" meetings were held as opportunity could be found till Saturday and Monday afternoons, when the work of making appointments proceeded as systematically and carefully as in any conference at home. These preachers are thorough Methodists, and strongly attached to our system. It is unquestionably the true system for missionary aggression in China.

Sunday was a grand day. At six in the morning a warm prayer-meeting was held, followed at nine by a love-feast. This was a genuine Methodist love-feast, interesting in every experience that was given. At eleven o'clock Hu Yong Mi, presiding elder of the Kucheng District, preached an expository sermon from

John xii, 20-28; after which the Bishop ordained seven deacons, five of them members of the conference. The sixth one was afterward admitted on probation, and the seventh was the venerable father of Sia Sek Ong. In the afternoon the native preachers proclaimed the Gospel at several points in the city, and an English service was held in the conference room. In the evening Sia Sek Ong preached a very practical sermon to the preachers from 2 Tim. ii, 20-22, and five elders were ordained.

On Monday the usual routine conference business was pursued, and on Tuesday (Christmas day) the closing session was held. Stirring reports were read and adopted on opium, the Sabbath, self-support, and Sunday-schools. Then came a Christmas sermon by Mr. Baldwin, and after it the baptism of three children, of Messrs. Sites, Ohlinger, and Chandler; then the sacrament of the Lord's Supper, under the direction of Hu Po Mi; then the singing of our old parting hymn, sung at every conference; then prayer by Hu Yong Mi; then the parting words from the Bishop. The appointments were read by Sia Sek Ong, and with the doxology and benediction the first session of the Foochow Conference was closed.

The appointments thus announced were as follows. We give them for the interest they have as being the first of the conference. Those marked with an asterisk * are native local preachers, who, though they could not yet be formally received into the conference on trial, were regularly appointed to the pastoral work, on *bona fide* charges. The chief work of the foreign missionary in this conference will henceforth be superintendence. The native force is becoming able to carry out the plans devised for them, and even to project enterprises of their own

FOOCHOW DISTRICT—LI YU MI, P. E.

S. L. BALDWIN, Missionary.

Tieng Ang Tong Circuit, S. L. Baldwin, F. Ohlinger; Ching Sing Tong Circuit, Li Yu Mi; Hok-ing Tong Circuit, Sia Heng To; Yek-yong Circuit, Wong Eung Chiong; * Hung-moi Circuit, Ting Siu Kung; Lek-tu Circuit, Hu Sing Mi, Chung Ka Eu, * Wong Meu Tang; * Biblical Institute and High School, F. Ohlinger; Fokien Church Gazette, S. L. Baldwin; Mission Press, N. J. Plumb.

HOK-CHIANG DISTRICT—HU PO MI, P. E.

N. J. PLUMB, Missionary.

Hok-chiang Circuit, Siek Chiong Tieng, * Sie Po Mi; * Teng-tiong Circuit, Ting Kie Hwi; * Ngu ka Circuit, Ting Teng Nieng; * Ngu-cheng Circuit, Ngoi Ki Lang, U Sieu Ieu; Keng-kiang Circuit, Ting Neng Chiek, Ling Chiong Ling; * Au-ngoi Circuit, Sie Hwo Mi, U Sieu E; * Siek-keng Circuit, Ngu Muk Ong, * Ung Kwong Koi; * Hai-tang Circuit, Hwong Taik Chiong, Siek Chong Kong; * Kong-ing Circuit, Hu Ngwong Tang.*

HING-HWA DISTRICT—SIA SEK ONG, P. E.

N. SITES, Missionary.

Hing-hwa Circuit, Wong Kwoh Hing, Hu Ngwong Ko; * Siong-tai Circuit, Ting Ing Cheng, one to be supplied; Pah-sai Circuit, Ting Ching Kwong, one to be supplied; Hang-keng Circuit, Li Cha Mi, U Sing Tung; * Keng-kau Circuit, Ting Soi Ling; Kia-sioh Circuit, Tang Taik Tu; * Pwo-hia Circuit, Ling Tang Kie; * Paek-ko-leu Circuit, Ting Ung Chu, Ling Hiong Chung; * Ping hai Circuit, Tiong Tiong Mi,* one to be supplied; Nang-nik Circuit, Yong Taik Cheu; Sieng-iu

Circuit, Ling Seng Eu ; * Kie-tieng-li Circuit, Ting Kiu Seu,* Wong King Chu ; * Lieng-chu-li Circuit, Ngu Ing Siong, one to be supplied : Ing-chung Circuit, one to be supplied, Cheng Chong Ming ; * Taik-hwa Circuit, Ling Ching Chieng, Hwong Pau Seng.*

YONG-PING DISTRICT—YEK ING KWANG, P. E.

F. OHLINGER, Missionary.

Yong-ping Circuit, Taing Kwang Ing, one to be supplied ; Chiong-hu-pwang Circuit, Ling Ming Chiong ; Yu-ka Circuit, Tiong Seuk Pwo,* Tiong Ung Chieu ; * Tai-cheng Circuit, Taing Kieng Ing, one to be supplied ; Song-chiong Circuit, Hwong Taik Lik,* Ting Chai Wok ; * Sa-kaing Circuit, Pang Ting Hie ; Ing-ang Circuit, Tang King Tong,* Sieu Ing Tong ; * To-ngwong Circuit, Sia Lieng Li.

KUCHENG DISTRICT—HU YONG MI, P. E.

D. W. CHANDLER, Missionary.

Kucheng Circuit, Hu Kong Mi, Sie Seng Chang,* Tiong Ming Taik ; * Lwang-leng Circuit, Ngu Ing Hwak,* Ling Hieng Seng ; * Lo-kang and Hwang-te-yeng Circuit, Ting Hung Ngwong,* Chung Ka La ; * Teng-yong Circuit, Tiong Ming Tung ; Keu-teng Circuit, Ting Kieng Seng ; * Sek-chek-tu Circuit, Chiong Taik Liong, Ngu Pwo Ing ; * Tong-hwang Circuit, Li Nga Hung ; * Ku-te Circuit, Lau Kwang Hung, Ting Tieng Ling,* Ting Teng Nguk ; * Seng-yong Circuit, Wong Hok Ku.*

The statistical summaries for the year are as follows :—

Ministers in Conference.....	35
Local preachers.....	60
Lay members on probation.....	776
Full lay members.....	1,235

Death of minister.....	1
Deaths of members.....	22
Children baptized during year.....	542
Adults " " ".....	145
Churches and chapels.....	60
Parsonages.....	15
Sunday-schools.....	42
Sunday-school scholars.....	1,019
Raised for preachers' support.....	\$341 08
" " presiding elders' support.....	\$280 90
" " church building.....	\$1,024 35
" " the poor.....	\$98 13
" " other Church expenses.....	\$294 84

A total sum of \$2,039 30, contributed by the native Churches during the year, furnishes gratifying assurance of an earnest purpose on their part in favor of self-support. We should remember that the wages of a Chinaman in that country are only about *thirteen cents* a day. Our native Churches there are doing nobly.

The calamities of late years have been disastrous to many parts of China. The floods upon the river Min in 1876 have already been referred to. These were greater than were ever before known. In the inundated regions great distress prevailed. The floods were followed by extraordinary droughts in the Shantung province in the north, resulting in failure of the crops and wide-spread famine. Rev. N. J. Plumb thus describes the situation: "Houses were torn down piecemeal, and sold for fuel to obtain something to eat. Men, faint and weak from sickness and want of food, scarcely able to walk, yet compelled by hunger, might be seen carrying a heavy log, perhaps a beam from their own house, to a distant market, for which they could only hope to obtain a few cash to purchase a mere pittance of food. Wood for fuel often could not be obtained, and to keep themselves warm great pits were dug in the earth. These served

the purpose intended, and were crowded by great numbers, but accomplished a most fatal work for many. In their weakness the fetid breath and dreadful stench carried off numbers of them daily, whose places were at once filled by others more willing to face death than the biting cold. Such was the dreadful state of things for a time that a general outbreak was feared. Great sympathy was awakened for the sufferers throughout the country. Along the Yang-tse River, where the crops were at first promising, locusts appeared, completely consuming them, and leaving vast regions desolate. In Foo-chow a very destructive fire occurred during 1877, and in June another flood took place, greater than the one of the former year, breaking down—for the first time, it is supposed—a section, about fifty feet long, of the great stone ‘Bridge of Ten Thousand Ages,’ connecting the foreign settlement with the city. About this time a large flood also occurred at Canton, in the South. Then last, but not least, cholera, like a tidal wave, swept up the coast of China. It appeared in Amoy early in August, carrying off great numbers of natives, and the renowned scholar and devoted missionary, Rev. Carstairs Douglass, LL.D., of the English Presbyterian Mission, was one of its victims.”

The foreign residents spared neither money nor effort to relieve the common distress, and our missionaries were unwearying in the work of relief. A call was made upon the Church at home for special contributions, and these gifts were promptly forwarded. This large charity made a most wholesome impression upon the Chinese mind, and, we trust, may commend the Lord Jesus Christ to these devotees of multitudinous false gods. .

MISSIONARIES SENT TO CHINA.

In.		Ex.
1847	Judson Dwight Collins.....	1851
1847	Moses C. White.....	1854
1847	Mrs. Jane Isabel White	1848 ⁷
1848	Henry Hickok.....	1849
1848	Mrs. E. G. Hickok.....	1849
1848	Robert Samuel Maclay.....	1872
1850	Miss Henrietta Caroline Sperry (Maclay).	1872
1851	Isaac W. Wiley, M.D.....	1854
1851	Mrs. Frances Jane Wiley	1853 [*]
1851	James Colder.....	1854
1851	Mrs. E. C. Colder.....	1854
1851	Miss M. Seely (White).....	1854
1855	Erastus Wentworth... ..	1862
1855	Mrs. Anna M. Wentworth.....	1855 [*]
1855	Otis Gibson.....	1865
1855	Mrs. Eliza C. Gibson.....	1865
1859	Stephen L. Baldwin.....	—
1859	Mrs. Nellie M. Baldwin.....	1861 [†]
1859	Miss Beulah Woolston [‡]	—
1859	Miss Sarah H. Woolston [‡]	—
1859	Miss Phebe E. Potter (Wentworth).....	1862
1859	Carlos Roscoe Martin.....	1864 [*]
1859	Mrs. Mary E. A. Martin.....	1865
1861	Nathan Sites.....	—
1861	Mrs. S. Moore Sites.....	—
1862	Stephen L. Binckley.....	1864
1862	Mrs. Elizabeth R. Binckley	1864
1862	Mrs. Ettie E. Baldwin.....	—
1865	Virgil C. Hart	—
1865	Mrs. J. Addie Hart	—
1865	Lucius N. Wheeler.....	1873
1865	Mrs. Mary E. Wheeler.....	1873
1866	Elbert S. Todd	1868
1866	Mrs. Emma S. Todd.....	1868
1867	Hiram H. Lowry	—
1867	Mrs. Parthia N. Lowry.....	—
1870	Franklin Ohlinger.....	—
1870	Nathan J. Plumb.....	—

* Died in the field.

† Died at sea.

‡ Teacher.

MISSIONARIES TO CHINA—(<i>Continued.</i>)		
In.		Ex.
1870	John Ing.....	1874
1870	Mrs. Lucy E. H. Ing.....	1874
1870	Henry H. Hall.....	1876
1870	George R. Davis.....	—
1870	Leander W. Pilcher.....	—
1871	Miss Maria Brown (Davis) (W. F. M. S.).....	—
1871	Miss Mary Q. Porter (W. F. M. S.).....	—
1873	B. E. Edgell.....	—
1873	Mrs. Edgell.....	—
1873	Andrew Stritmatter.....	—
1873	John R. Hykes.....	—
1873	A. J. Cook.....	—
1873	Miss Lucy H. Hoag (W. F. M. S.).....	—
1873	Miss Gertrude Howe (W. F. M. S.).....	—
1873	Sylvanus D. Harris.....	1874
1873	Miss T. L. Harris.....	1874
1873	Wilbur Fisk Walker.....	—
1873	Mrs. Walker.....	—
1873	J. H. Pyke.....	—
1873	Mrs. Pyke.....	—
1873	Miss Julia F. Walling (Plumb).....	—
1873	Miss Lucinda L. Combs, M.D. (Stritmatter) (W. F. M. S.).....	—
1874	Miss Sigourney Trask, M.D. (W. F. M. S.).....	—
1874	Miss Lettie Mason, M.D. (W. F. M. S.)..	1876
1874	D. W. Chandler.....	—
1874	Mrs. Mary E. Chandler.....	—
1874	Mrs. Hall.....	1876
1874	W. E. Tarbell, M. D.....	1875
1874	Mrs. Tarbell.....	1875
1875	Mrs. Pilcher.....	—
1875	Miss Letitia A. Campbell, M.D. (W. F. M. S.).....	1878*
1876	Mrs. Ohlinger.	—
1877	Miss Leonora Howard, M.D. (W. F. M. S.).....	—
1877	William G. Benton.....	1878

* Died in the field.

STATISTICS OF THE MISSIONS IN CHINA.

Year.	Disbursements by Treasurer.	Miss'ries & Assistants.	Native Helpers.	Members and Probationers.	Value of Real Estate.	Sunday-schools.	Sunday-Scholars.	Missionary Collection.
1847	\$4,369 95	..	..	..	..	..	..	..
1848	2,647 83	..	..	..	..	..	..	..
1849	7,754 59	..	..	..	..	..	..	..
1850	9,512 74	..	..	..	..	..	..	..
1851	9,297 85	..	..	..	..	..	..	..
1852	7,100 51	..	..	..	..	..	..	..
1853	6,843 94	..	..	..	..	..	..	..
1854	8,136 20	..	..	..	..	..	..	..
1855	4,883 62	..	..	..	..	..	..	..
1856	9,261 32	..	..	..	..	..	..	..
1857	14,979 28	5	..	15	5,000	..	..	..
1858	9,185 52	7	3	15	5,000	1	7	35 00
1859	17,368 43	12	4	44	5,000	1	7	55 00
1860	25,567 25	12	6	54	5,000	1	30	191 00
1861	10,390 85	13	7	68	26,362	1	30	6 72
1862	18,342 36	11	14	87	30,115	3	60	.. ..
1863	19,169 23	14	18	125	43,387	4	91	32 26
1864	35,262 20	11	16	159	45,025	8	138	50 65
1865	35,634 88	8	31	182	45,887	7	126	63 35
1866	47,742 75	12	36	300	45,887	10	193	84 00
1867	33,878 44	16	55	554	52,190	11	251	122 66
1868	35,150 99	16	64	821	52,190	11	265	199 03
1869	55,886 61	11	73	1,430	52,190	37	709	286 07
1870	43,347 30	10	81	1,900	50,000	14	701	.. ..
1871	F 10,711 46	} 10	68	1,667	50,000	58	779	.. ..
	K 5,309 86							
	P 11,988 59							
1872	F 12,748 65	} 8	72	1,805	50,000	..	869	.. ..
	K 7,186 83							
	P 7,962 76							
1873	F 22,503 04	} 7	63	1,620	50,000	..	577	.. ..
	K 12,745 30							
	P 18,472 43							
1874	F 4,025 49	} 14	61	1,721	50,000	..	754	.. ..
	K 8,350 92							
	P 7,339 10							
1875	F 28,604 46	} 13	71	1,874	56,000	..	904	.. ..
	K 18,019 86							
	P 19,259 21							
1876	F 16,183 13	} 13	78	1,792	56,000	..	744	.. ..
	K 9,375 73							
	P 19,829 78							
1877	F 17,434 49	} 13	76	1,882	56,000	..	800	.. ..
	K 10,006 39							
	P 14,196 76							

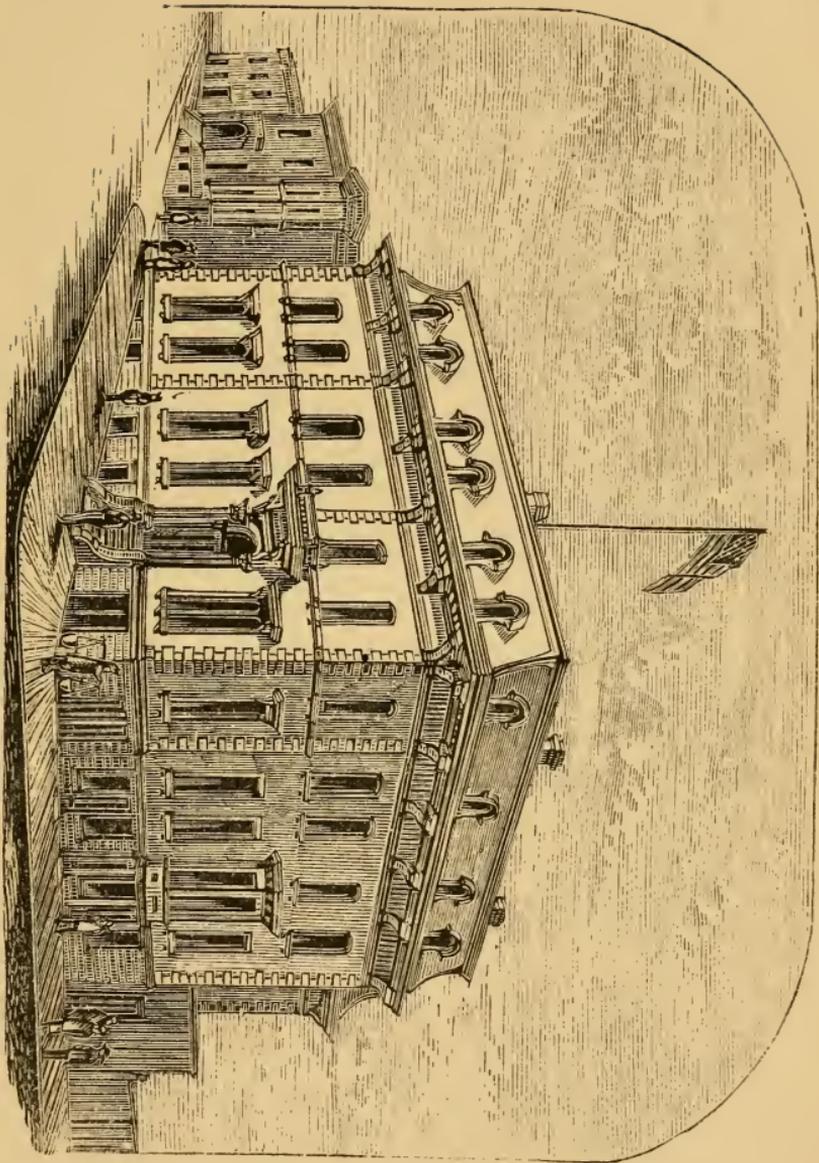
F stands for Foochow, K for Kiukiang, and P for Peking.

8. Opening of Chinese Domestic Missions.

As early as the return of Mr. Collins from Foochow the thousands of Chinese on the Pacific coast of the United States elicited the interest and prayers of the Church. Various efforts were made by ministers and members of our Church to convey to them the Gospel of Christ. Joss-houses erected upon the soil of the United States, where idolatrous rites were regularly performed, was a strange sight indeed. No vigorous continued effort, however, was made for Christianizing these strangers till June, 1868. At that time Rev. O. Gibson, who had served ten years in the Foochow (China) Mission, was appointed by Bishop Thomson missionary to the Chinese in California. The only instructions given him were: "Go, and commence *de novo*. Use your own judgment, and do the best you can."

About two years were spent by the missionary in efforts to interest and arouse the Christian sentiment of the Pacific Coast more largely in this important work. He lectured and preached quite extensively in California, Nevada, and Oregon. Considerable interest on the subject was thus created in all the Protestant Churches, and a system of Sunday and evening schools for instructing the Chinese in the English language was commenced by nearly all Christian denominations.

While engaged in this general work, the missionary also collected funds toward founding a Chinese Mission House, and on Christmas-day, 1870, the commodious and well-furnished Mission House, 916 Washington-street, San Francisco, was dedicated to the cause of Christian missions among the Chinese in America, and was deeded, free of debt or incumbrance, to the Missionary Society of the Methodist Episcopal Church.



Chinese Mission House, San Francisco.

The building is 56 by 70 feet, three stories high above the basement, and contains four fine school-rooms, an asylum department for Chinese women and girls, a parsonage for the superintendent, and rooms for the assistant missionary and teachers, besides the basement, designed to be rented for business purposes. The total cost of building and furnishing was \$31,000. The location is good, and the building is a standing credit to the Church to which it belongs, and to the city in which it stands.

A central, graded evening school for the Chinese was at once opened, and has been continued to the present time, with constantly increasing numbers and interest. The average attendance the first year did not exceed twenty-five. The average attendance in 1877 was eighty, with a roll of one hundred and fifty. It employs four teachers, besides the superintendent. The scholars furnish their own books, and a nominal charge of \$1 per month is made for tuition. The payment of this tuition is altogether optional with the scholars, none being excluded for non-payment; and yet the receipts from this source amount to about \$400 per year of ten months.

The scholars learn to read and spell, to write and sing; they study geography, arithmetic, grammar, history, and the Bible, and seem equally interested in all their studies. They are well-behaved, respectful, and studious, and appear to appreciate what is being done for them. A number of the more advanced and intelligent scholars have become earnest Christians, and are acceptable members of the Church; while hundreds of others have been led to desert their idols, and, in theory at least, to embrace the doctrine of one God. Several of those who have been scholars of this school are now

found all over the United States, while some have returned to China, and some have migrated to Japan; but wherever they are they cherish grateful memories of the school and of its Christian teachers.

Results of this class, although they cannot be embodied in statistical reports, are yet sure and powerful agencies in undermining idolatry and in exalting the Redeemer. The indirect results of this mission well repay the Church for all the labor and money expended upon it, even independent of the additions to her membership from among the heathen.

Nearly all the Chinese in America come from the Canton province, and speak a dialect entirely different from the people of Foochow, with whom Mr. Gibson had previously labored. A new and difficult dialect had therefore to be learned before the missionary could at all make himself understood by these Chinamen. To aid in this work of preaching the Gospel in the Chinese language, Rev. Hu Sing Mi was transferred from the Newark Conference to the California Conference, and appointed to aid in this mission work. He arrived with his family in January, 1871. Great hopes were entertained that this native agency would be eminently successful; but after spending about two years in the mission, most of which time was devoted to learning the Canton dialect, Hu Sing Mi became dissatisfied and unhappy, and in June, 1873, was allowed to return to the work in his native country.

The first person baptized in this mission was Chow Loke Chee—baptized in October, 1871. On the departure of Hu Sing Mi, Chow Loke Chee was employed as assistant preacher to his own people. He labored faithfully and successfully until August, 1875, when he also returned to China, married, and is now employed

as translator in connection with a newspaper of Hong-kong.

The preaching place from the first has been a small chapel at 620 Jackson-street, known as the *Fok Yam Tong*, or Gospel Temple. It was opened as a chapel in April, 1872, and from that time to this the rule has been to open this chapel at two o'clock every afternoon for the preaching of the Gospel in the Chinese language to all who come in.

At first the people were shy, standing at the door-way, but fearing to enter. Now, whenever the door is opened the chapel is soon filled. Many thousands of Chinese have heard something of the Gospel in this chapel, and this *Fok Yam Tong* is known among the Chinese all over this land. A number of most substantial members of the Church are also the fruits of this department of the work.

There have been baptized and received into the Church in this mission :

During conference year ending September, 1872.....	7
“ “ “ “ “ 1873.....	11
“ “ “ “ “ 1874.....	16
“ “ “ “ “ 1875.....	9
“ “ “ “ “ 1876.....	8
“ “ “ “ “ 1877.....	23
Total.....	74

Of this number five are now in China; twelve are the fruits of the branch work at San Jose, under the immediate care of Mrs. M. F. Burns; eighteen are the fruits of the Woman's Missionary Society, which will be mentioned hereafter; and four are now engaged as assistant preachers or student helpers, and give promise of usefulness. One of those (Chow Loke Chee, referred to on page 420) is a licensed local preacher in China.

The members of this mission are now organized into a regular Church or charge, with stewards, class-leaders, exhorters, quarterly meetings, love-feasts, and missionary collections. This Church reports sixty-three members and five probationers.

9. Efforts for Chinese Women in California.

The Chinese women on the Pacific Coast are most of them brought there to fill houses of prostitution, or to be secondary wives to the Chinese who are able to support them. Many of them are sold by their parents or relatives, when quite young, as servants, and at a suitable age are sold into lives of vice. Some, while little children, are kidnapped by men who roam about the country and make their living by stealing and selling children. It is obvious that many of these women who find themselves strangers in this country are unwilling slaves in the worst kind of servitude.

One can scarcely imagine a more hopeless life than that led by these poor creatures. Dwelling among a people whose language they do not understand, and fearing to make their troubles known to their own countrymen, is it at all strange that among the items in the morning papers one often reads that the night previous a Chinese woman committed suicide? Some of the ladies of San Francisco, reading such paragraphs, began to think of the condition of these poor women, and to wonder if they could help them to a better life. They seemed almost entirely out of reach, with the barrier of an unknown language between them.

But something must be done; hence the "Woman's Missionary Society of the Pacific Coast" was organized, in August, 1870, the object being, as stated in their constitution, to "elevate and save heathen women on these

shores." It was intended to be a branch of the Woman's Foreign Missionary Society, but that society was forbidden by its constitution to make appropriations except for heathen in foreign lands. This society then turned to the parent Missionary Society, asking the Board to recognize their work and appropriate funds for this special purpose. In this direction they met with more encouragement: the Missionary Board has since that time annually appropriated moneys for this work, and the Woman's Missionary Society has remitted to the parent society such amounts as it has been able to raise for this purpose.

The ladies were thus organized for work, but how were they to reach the women whom they wished to aid? They need not scatter notices among them, as the poor creatures could not read them, and the men would not tell the helpless women of a place of refuge. The officers of the society let it be known at the police station that they had rooms fitted up as an asylum for any who might wish to escape from their life of bondage. Still no one came.

In May, 1871, a school was opened, and Miss M. E. Williams was employed as teacher for three hours daily, with a salary of \$25 a month. Some of the ladies of the society also visited the women, accompanied by Mrs. Hu Sing Mi, who could speak both Chinese and English. They invited the women to come to the school, and the children were especially urged to attend. But this effort was not successful, only about eight pupils accepting the invitation, and the teacher being often obliged to go to their homes and even bring them to school. After eight months of trial it was thought advisable to close this school, for it did not meet the wants of the society, although the teacher was most faithful. In Octo-

ber, 1871, more than a year after the organization of the society, the first woman sought refuge in the Mission House. She was weary of her sad life, and, knowing but one way to be rid of it, had gone to the bay and thrown herself into the water, to end life and sorrow together. She was rescued and taken to the police station, whence she was sent to the Mission House. This woman is now married to a Christian Chinaman, and herself and husband adorn their profession by well-ordered lives.

In January, 1873, there were three women in the care of the society, and, as it seemed probable that the number would increase, it was thought best to hire a teacher who should devote her whole time to the work in the Mission House, and in visiting among the women outside. Miss L. S. Templeton was engaged for this work. It was soon apparent that she must confine her labors to the asylum, as the women from outside would often come to school only for a day, and then simply for the purpose of enticing away those already there.

After working over three years in the school, Miss Templeton, not feeling able to take the entire charge of the girls, and the society not having funds to warrant them in hiring an assistant, resigned her position, and Mrs. J. Walker was called to the place in September, 1876, and for the last year or two has had full control of the girls' department, teaching, and doing the work of a matron, in the most satisfactory manner.

There are seventy-one names recorded on the books of the society, representing those who have sought its protection. The society commenced work without any definite plan as to how it should be carried on, waiting for Providence to open the way, and circumstances to denote what should be done. At first, women were

received into the asylum for a longer or shorter time, as they might choose, but experience led to the adoption of the present rule, by which none are received for less time than one year.

Some of the women are placed in the school by Chinamen who wish to marry them at the end of the year, they paying \$60 for board. There are also twelve girls, formerly servants, who ran away from their masters on account of ill treatment. These girls have placed themselves under the care of the society, which supports them, educates them, and will endeavor to marry them to Christian Chinamen. It is hoped that some of them will teach and bless their heathen sisters.

A few of the girls are supported by ladies who pay \$5 a month, or \$60 a year, for their board. Ladies in the California Conference support girls. The Howard-street Sunday-school supports one, and a lady in Baltimore, Md., supports two. This seems to have a very good influence on the girls, as they feel that some one is interested in them, and some one is praying for their welfare.

Twenty-three women have been legally married from the asylum. There are now twenty-seven inmates. Two have been sent to the Mission House from Oregon, one from Vallejo, one from Stockton, and one from Sonoma. Eighteen have been baptized. Two of the number have returned to China; one has been expelled from Church membership. The expenses during the past year, including teacher's salary, boarding, and lodging of the women, are about \$1,800 coin. The girls clothe themselves with proceeds of their work, done out of school hours. The teacher conducts a class and prayer-meeting in the Mission House every Tuesday evening. At ten o'clock Sunday morning the girls have

a prayer-meeting, led by one of their number. They attend Church service in their own language at twelve o'clock every Sunday, and Sunday-school at half-past one o'clock. There is also a general Sunday-school, which they attend every Sunday evening. On Wednesday evenings the girls spend an hour in Mr. Gibson's school-room in singing, led by J. W. Butler, Superintendent of Grace Methodist Episcopal Sunday-school.

There is not in all the land a more beneficent work than this mission to the heathen men and women in California. Rev. Mr. Gibson has carried it forward in the face of a torrent of ungodly prejudice. For the sake of these poor strangers he has stood before mobs, he has pleaded in the courts, he has written for the press, and his name will be immortal as the friend of the Chinese. His labors have been blest to their good, material and spiritual, and we expect in the last day that the Master will say unto him with peculiar emphasis, "Inasmuch as you have done it unto these, you have done it unto me."

PART VI.

SCANDINAVIAN MISSIONS.

Having a form of godliness, but denying the power thereof: from such turn away.—2 Tim. iii, 5.

O Lord, revive thy work in the midst of the years, in the midst of the years make known.—Hab. iii, 2.

1. Preliminaries.

WITHIN the past thirty years, according to the report of the Commissioners of Emigration, there have arrived at the port of New York 44,772 immigrants from Norway, 116,665 from Sweden, and 32,974 from Denmark, being a grand total of 194,411. These numbers do not embrace the Scandinavian sailors, who in large numbers are constantly entering and leaving the port. These all were accounted members of the State Church, (Lutheran,) but few of them knew any thing beyond the form of godliness, and many of them had lost even that. There was a wide field among them for Christian endeavor, that could not fail to enlist such as were seeking opportunities of usefulness.

Numerous statistics like the above were carefully collected and brought to the attention of the Missionary Board in the year 1844, together with the fact that it had been ascertained that a vessel could be procured, suitable for a Bethel, berthed in the very midst of the Scandinavian shipping, and already fitted up and occupied as a place of worship. It was also known and repre-

sented that there was a young man, a native of Sweden, of extraordinary zeal and powers of endurance, stationed at Prattsville, within the bounds of the New York Conference, who would be suitable for a missionary could his services be obtained. This was Olof Gustaf Hedstrom.

He was born in the year 1811, came to America in early life, and pursued his calling as a tailor in the city of New York. In the year 1829 he was converted, and in the year 1835 was received on trial in the New York Conference. He filled various appointments till the conference of 1845, when he became the head and father of the great movement then inaugurated by the Methodist Episcopal Church for his countrymen. With this work he was closely identified till his death, which occurred in May, 1877. He became to all the world "Pastor Hedstrom," a name and title which are now household words in Scandinavian homes on both sides of the ocean.

With a greed for souls that nothing could satisfy, and a heart full of love to all, he no sooner opened his great mouth anywhere, on platform, in pulpit or prayer circle, or in grateful testimony, than he imparted his own loving and believing spirit to those who heard him.

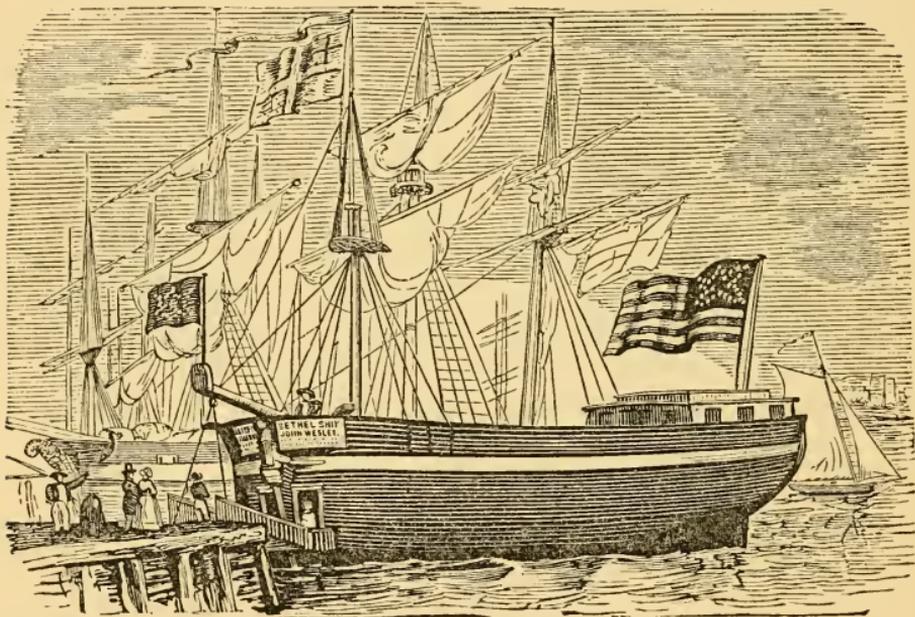
During the year 1844 frequent correspondence was had between Mr. Hedstrom and faithful ones in New York city with reference to opening a mission among the Swedes. Mr. Hedstrom was slow to give encouragement to the movement, always saying, "It is as dark as a pocket."

Among the active promoters of this enterprise was Peter Bergner, a native of Sweden, a man of humble position, a 'longshoreman, who was rich in grace, and who had experienced a wonderful deliverance as from the very jaws of hell. He had been a sailor, and be-

came gray in the service of sin. In a fit of drunkenness he had fallen and broken his leg. He recovered so as to be out, and returned to his cups, and, while under the influence of liquor, again fell, and broke his leg the second time. The same calamity overtook him the third time, and he was then conveyed to the hospital. Coming to himself, he began to think on his ways. He had been very perverse, and seemingly without concern for his soul. He had especially tried to exclude all passages of Scripture from his mind. It now occurred to him that he had time to give the Bible a careful reading, and at once he addressed himself to the task. He was greatly surprised at the singular change that, as he read, began to take place in his mind. His doubts began to give way, and he found difficulty in keeping his heart back from God. The mental struggle became violent, and one day, exhausted by it, he fell asleep.

During his slumbers Capt. Roland Gelston, who had been in the habit of passing through the ward and distributing tracts, quietly laid on his bosom one entitled, "Conversation with an Infidel." On awaking, the title caught his eye and fixed his attention. He read the tract, his heart yielded, and he began to be anxious for the saving virtue of the word of God. Ere long he found it, and was very zealous for Christ, who had taken him out of such a horrible pit. He was wont to say, "The Lord could not break my heart until I had thrice broken my leg." To one who knows the impulses of a Christian soul it will not appear strange that Peter Bergner should have been anxious that his countrymen might have like precious faith with himself, or that he became a party to all this correspondence with Mr. Hedstrom, and a deeply interested participant in the other preparatory steps.

While this correspondence was going on with Mr. Hedstrom the subject was presented to George T. Cobb, Esq., a young merchant of New York City, who gave his heartiest concurrence, contributing \$50 to begin the subscription for the purchase of a Bethel Ship. The work of raising funds now progressed, and with full faith that it was of the Lord, William G. Boggs, Esq., and others, in the name of the Asbury Society of New York City, purchased the ship "Henry Leeds," lying at Pier No. 11, North River, and gave to her the



BETHEL SHIP "JOHN WESLEY."

name of "John Wesley." A Board of Trustees were enlisted to care for the property, and all things were in waiting.

The New York Conference convened in the Forsyth-street Church, in the city of New York, on the 14th of May, 1845. Pastor Hedstrom, still uncommitted to this work, came to attend the conference.

He was ascending the steps of the church when Rev. David Terry, who had been the chief promoter of the enterprise, lying in wait for him, seized him and guided him to the house of Peter Bergner, which was in the immediate vicinity of the ship. It was nearly noon, and Bergner soon arrived from his work for dinner. The dinner was smoking on the table; the hour allotted the laborer for eating it was short, but there was greater business on hand. The Pastor and Bergner exchanged a few words in their native tongue, and wept together. Then all knelt down, and prayed and wept, and wept and prayed. When they arose the doubts of Mr. Hedstrom were gone, and he at once said, "I think it is of the Lord, and if the conference appoint me I will come." There was then great joy in that house; husband, wife, and several grown-up children sharing with the Pastor and his friend in the exceeding gladness of the occasion. Then the homely dinner of the 'long-shore carpenter was eaten with a relish keener than that of a royal feast.

The deed was done when, at the close of the conference, among the first appointments read was, "North River Mission, O. G. Hedstrom," the Missionary Board having, in the meantime, made provision for the support of the missionary. It is but a rill that we see trickling down the mountain side, but it soon gathers volume, fed by descending influences from on high, and, as will be seen, it becomes an Amazon, with a broad bosom and many branches.

2. The Work Commenced.

Pastor Hedstrom held his first service in the "John Wesley," on Sabbath, the 25th of May, 1845. His congregation was one of Swedes, numbering, as the Pastor

says, ten times the number of the first Methodist congregation in America, namely, fifty. Peter Bergner was within, acting as precentor, and helper generally to the Pastor. Rev. David Terry was on the dock with tracts and invitations for all, "compelling" them to come in. Pastor Hedstrom had been so long unaccustomed to his native tongue that he dare not trust himself to public discourse in it, so he read a sermon which he had written in Swedish. It was not until the third Sabbath that he ventured to speak extemporaneously in his native tongue. On the afternoon and evening of these Sabbath days he preached in English. A Sunday-school was also organized on board, as one of the most important things to be done.

The neighborhood of the ship being inhabited largely by Germans, preaching in their language on Sunday afternoons was very soon added, sustained by Rev. J. C. Lyon, the pastor of the Second-street Church, aided by Rev. Mr. Hartman.

The ship became an asylum for destitute immigrants, supplying for them at once bed, table, wardrobe, and sanctuary. It was a labor agency for hundreds, thus blessing not only the stranger, but those who employed him. The Pastor refused to receive for himself the fees usually required by Catholic and Lutheran priests for baptizing, and for burial and other religious services, but when these were pressed upon him he allowed such sums to go into the "ship" fund. The public charities of the city were laid by the Pastor under frequent contribution for his people, and his stalwart form became quite familiar to the public functionaries having them in charge.

The year was blessed with encouraging results. At its close there were fifty-six members in the society, six

having removed by certificate, and the Sabbath-school contained fifty-six scholars, under six teachers and four officers. There was a constant work of grace going on. Sometimes Germans, Belgians, Swedes, Fins, and Norwegians were at the altar, uniting their cries for mercy with those of English and Americans. The seed sown was borne by the winds of heaven to many a port, or scattered over the western hills and prairies of our own land, so that before two years elapsed letters from all directions—a burden of correspondence—plainly indicated the world-wide diffusion of the holy influence of the Bethel Ship. One writes from Mexico; another from South America. "I am happy," says the latter, "to have it in my power, after the toils of the day, to go out in the evening and scatter fodder to the poor sheep

'Who have no fold nor feeder nigh.'

Wherever these converts went they were testifying, with glad hearts, to what God had done for them. Not less than three thousand persons were directed in the year 1847 to homes in the West. These sometimes were clustered together, and met for exhortation, prayer, and testimony. A kind of "long range" pastoral supervision from the ship was maintained over this widely scattered flock.

3. Societies in the West.

This state of things was of necessity temporary, and, in the year 1847, a society sprang up within the bounds of Rock River Conference, to which Jonas J. Hedstrom was sent as helper and guide. He was brother to the "Pastor." The "Pastor," soon after his conversion, went to Sweden, and, telling there what great things God had done for his soul, he was permitted to rejoice over the conversion of his father and two brothers. The

brothers accompanied him on his return to America, and Jonas became a local preacher, and gave himself to this new work in the West. Many immigrants were directed to his care, and he formed them into a society.

At the Rock River Conference, held in August, 1848, Jonas was received on trial, and appointed to the charge of the Swedish mission. The work rapidly expanded under his zealous labors, so that before long he needed an assistant, and Andrew Erickson was accordingly appointed to aid him. Soon afterward he reports to the Mission Rooms six preaching places, sixty members, and thirty-three probationers.

Before the close of the year 1850 two other missions were reported, one in Jefferson County, Iowa, just formed by the Rock River missionaries, and one in Wisconsin, with C. Willerup as missionary, and C. P. Augrelius as assistant. In both instances the work was Norwegian. The statistics for 1850 show four Scandinavian missions, six missionaries, and three hundred and thirty-eight members, one Sabbath-school, having forty-two scholars. Augrelius had come to this country to set up a Lutheran mission, but finding, amid the blaze of this revival, that he himself, though a priest, was not converted, sought and found pardon. He became a local preacher, and was sent out to help Mr. Willerup.

Mr. Willerup had been residing within the bounds of the Philadelphia Conference, and was recommended to that body as a traveling preacher. There was no work for him there, and, at his own desire, he was received into the Genesee Conference, whence he was transferred to the Wisconsin Conference, and appointed missionary to the Norwegians on Milwaukee district. He entered the field in the latter part of November, 1850, and, striking out among the Norwegians, thickly settled there, he

found the grace of God to take immediate root in this virgin soil. At first his accents were broken, his own language having of late been so little used by him; but his tongue was soon unloosed, and he became a flaming herald of salvation to many of the twenty thousand Norwegians among whom he was called to labor.

At the meeting of the General Committee, held in May, 1850, an appropriation was made, in view of the accumulated labors and duties of Pastor Hedstrom, that assistance might be employed. A colporteur was needed during the season for the arrival of immigrants, to distribute the Holy Scriptures and tracts, and to visit the sick in the hospitals for emigrants and asylums for seamen. During the year 1850 about twelve thousand Scandinavian seamen visited the port of New York, and fifteen thousand Bibles and Testaments were distributed from the ship. The American Bible Society had, at the request of the mission, printed an edition of the Scriptures in Swedish.

Rev. S. B. Neuman, of the Alabama Conference, was appointed assistant to Pastor Hedstrom, and Olof Peter Petersen became the colporteur; the former a native of Sweden, and the latter of Norway. Mr. Neuman, while a traveling preacher in Alabama, was met by Mr. Petersen in Mobile, who told him of the wonderful work of God among his countrymen in New York, and he was at once impatient to be in it. Mr. Petersen also told Mr. Hedstrom of Mr. Neuman, and a correspondence was thereby opened that led to his being called to New York. Mr. Petersen had already become licensed as a local preacher, and proved a most efficient assistant at the ship. He had himself been a mariner, and has been claimed as the fruit of the Bethel Ship, though he found the grace of God far out upon the ocean. He was first

smitten by the power of God while attending some meetings in Boston in the year 1845, and was deeply concerned for his soul. The next year this impression was intensified by attending some meetings in Charleston, and in February of the same year he attended some meetings at the Bethel Ship, and left for London. While on this voyage, "the second of March, 1846," says Mr. Petersen, "I found Jesus the Saviour of my soul." In the latter part of 1847 he became a member of the Bethel Ship. As will soon be seen, he became the founder of our mission in Norway, and is at this writing in charge of the Bethel Ship.

A year later Peter Bergner became tract missionary to the ship, and thus became more closely identified with the work of which he was the beginning. The Pastor had also an amanuensis, to aid him in sustaining his extensive and increasing correspondence. In the mean time the work in the North-west had assumed such proportions, and the field was so promising, that, under direction of Bishop Waugh, Pastor Hedstrom took an extensive tour, passing along the shore of Lake Erie, and on through Chicago westward and north-westward. Many were awakened and desired this living Gospel established among them. The work was greatly enlarged through all this region in consequence of this journey. At the close of 1853 the western work had three centers, namely, Chicago, Rock Island, and Jamestown. Rev. S. B. Neuman had charge at Chicago, to which he had been transferred; Rev. J. J. Hedstrom had charge of Rock Island, assisted by Revs. John Brown, A. Erickson, P. Challman, and E. Shogren. The circuit extended far into Indiana, and up to St. Charles. The work in the Lake Erie region was very successfully served by a young man named O. Hansen,

but, in the midst of zealous labors and pious projects, he died suddenly in July, 1854.

The year 1854 witnessed the erection of three respectable church edifices within the Rock Island District, and a good church was dedicated in Chicago, and another in St. Paul, Minn. Pastor Hedstrom having gone to Boston to attend a missionary demonstration, he organized two classes in that city. At the close of 1855, the end of the first decade, Pastor Hedstrom reported nineteen missionaries and seven churches, but the annual report of the Missionary Society gives the following table:—

CONFERENCES.	Miss.	Members.	Prob's.	Local Pr's.
New York	2	62	10	..
Erie.....	1	50	56	..
Wisconsin.....	12	267	44	7
Rock River	6	360	80	2
Iowa	3	114	31	3
Total.....	24	853	221	12

4. A New Ship and Further Progress.

In 1857 the old ship, having become “unseaworthy,” so much so that they had to keep pumping day and night to keep her afloat—pumping even while they prayed—the trustees purchased a new one, registered as the “Carrier Pigeon,” but she assumed the revered name which the old one bore, namely, “John Wesley,” and the ark with the shekinah moved into it. The same scenes were re-enacted year after year, the same captain was on the deck, though aided from time to time by new hands, the same saving grace was manifested in like abundance. Its membership was never large, because it supplied the wide land with spiritual seed for Scandinavian Methodist Churches. At the close of the year

1857, besides the Bethel Ship and the charges at New York and Jamestown, in the Erie Conference, there was a Swedish Presiding Elder's District connected with the Peoria Conference, and a Scandinavian District in connection with the Minnesota, and the church edifices had increased to twelve, two of which had parsonages attached, and there were reported one thousand one hundred and ninety-six members and probationers. There were nine Sunday-schools, having two hundred and eleven scholars.

Some evangelical literature has sprung up among the Scandinavians in this country, yet it is scanty. The Norwegians and Swedes have each a very well-edited religious weekly published at Chicago. "The Sandebudet," the Swedish organ, is published by the Western Book Agents, but the "Christilege Talsmand," the Norwegian paper, is published by an association, the paper being set up in a room in the rear of West Indiana-street Church, and the press-work done by contract. The Methodists of the two nationalities, Norway and Sweden, have within a few years past attempted together to originate a school, especially with a view to training ministers, but as yet with little success.

Under the long-continued strain of his work, and after repeated attacks of ship fever, the health of that noble man, Pastor Hedstrom, began seriously to suffer, and in the year 1860 he had to be temporarily relieved. Rev. O. P. Petersen, whom he regarded as his spiritual son, stepped into his place, and rendered good service till the Pastor again assumed command, in the year 1863. During this constrained retirement of Pastor Hedstrom, he situated himself upon a farm in Greenville, Greene County, N. Y. Here many a Scandinavian immigrant found a temporary home and employment until he was

able to go on his way westward. Under a great tree by the side of a small stream flowing through the farm he every Sabbath held worship in the Swedish tongue. Mr. Hedstrom continued in charge of the Bethel till 1875, when failing health again required that he should be relieved, and D. S. Sorlin succeeded him. In 1876 Mr. Petersen succeeded Sorlin, and he was followed by John Jacobson, at present in charge. The "John Wesley" in the year 1876 was removed from her moorings at the foot of Carlisle-street, Pier No. 11, North River, New York city, so hallowed by the associations and blessings of the past, to a pier at the foot of Harrison-street, Brooklyn; and the same great and good work progresses as of old.

The work among the Scandinavians, like our other domestic work, from this period becomes too great and too varied in its ramifications to admit of our tracing it further.

By order of the General Conference of 1876 the Minnesota Conference was to embrace all the Scandinavian work within its own bounds, and that in the West Wisconsin, Upper Iowa, and North-west Iowa Conferences. The Swedish work within the Iowa, Central Illinois, Rock River, and Wisconsin Conferences was to belong to the Central Illinois Conference. The Norwegian work within the bounds of the Wisconsin and Rock River Conferences was to belong to the Wisconsin Conference, and the Scandinavian work in the cities of New York and Brooklyn, and their vicinity, was to belong to the New York East Conference. A provision, however, was made, that whenever two thirds of the Swedish members of the Central Illinois and of the Minnesota Conferences should ask to be organized into a separate conference their request might be granted. In the year 1876 this

request was made, and, in pursuance thereof, the North-west Swedish Conference was organized in the city of Galesburg, Ill., on the 6th of September, 1877, Bishop Peck presiding.

The statistics for 1877, when placed by the side of the one member and one minister of 1845, show the ample recompense to the Missionary Society for all its expenditures of means and effort. They are as follows: In the Scandinavian work in this country there are at present 48 preachers, 4,939 members, 711 probationers, 44 local preachers, 55 Sunday-schools, and 3,013 scholars, distributed as follows:—

CONFERENCES.	Preachers.	Memb's.	Proba's.	L. Prs.	S. Sch'ls.	S. Sch'rs.
California, (Swedish) ..	1	100	31	..	..	..
North-west Swedish ...	35	3,643	468	34	39	2,230
N. Y. East, (Swedish).	1	214	19	..	1	60
N. Y. East, (Norwegian)	1	55	5	..	..	..
Newark (Swedish)	1	54	2	1	..	..
Wisconsin, (Norwegian)	9	873	186	10	15	723
Total.....	48	4,939	711	45	55	3,013

3. Reflux to the Fatherlands.

The spirit of testimony that in America trembled upon the lips of Scandinavian Christians just born into the kingdom of God breathed itself in hundreds of letters that went back to Norway, Sweden, and Denmark. The sweetest tidings that could be sent across the ocean from a loving heart were, that it had found Jesus. Norway and Sweden were made all alive with correspondence of this sort. But letters alone could not satisfy the burning love of these young converts, and many a voyage was made which had for its chief purpose the salvation of parents, brothers, sisters, and friends. As we have already seen, Mr. Hedstrom was thus led to Sweden soon after his own conversion, and with blessed

results. In this way, also, the missions to Norway and Sweden both originated. Let us trace them separately.

6. Norway.

On the first day of May, 1849, O. P. Petersen left New York for Norway, bent upon an evangel to his kindred. He had intended to stay a month, long enough to tell the story; but the story brought forth its usual fruits, and there was soon a very wide awakening. Mr. Petersen was detained until June, 1850, nearly a year, when he returned to New York, and shortly afterward, at the call of Rev. H. W. Reed, presiding elder, he was sent as missionary to the Norwegians in the upper part of Iowa.

At a meeting of the Foreign German Committee of the Mission Board, held March 16, 1853, Pastor Hedstrom called attention to this revival in Norway, begotten of the visit of Mr. Petersen, and a special committee was raised by the Board to bring the subject before the Bishops having charge of foreign missions. The committee promptly discharged their duty, and on the 8th of June following Bishop Waugh addressed a letter to Mr. Petersen, recalling him from Iowa, and directing him to report to the Corresponding Secretary of the Missionary Society as missionary to Norway. His business, as the Bishop told him, was "to raise up a people for God" in Norway.

He embarked on the steamer "Atlantic" for Liverpool on the 29th of October, and arrived at Frederickstadt, Norway, by the way of Hull and Christiana, in December, 1853. Many doors were at once thrown open before this man of God, and he went about preaching with great power and success. The gatherings were large, souls were awakened, and his first letters report twelve

or fourteen conversions. There was opposition, too. Some were offended that a missionary should be sent to so enlightened a nation as Norway. Some objected to the novel doctrines of the witness of the Spirit and entire sanctification, which were the topics of a large part of Mr. Petersen's preaching. The people were advised, in some cases, to shut their doors against the heretic, and the opposition occasionally became violent.

The brethren and sisters at Frederickstadt and Sarpsborg, the centers of the mission, were cheered during the year by a visit from John Harris, Esq., a merchant, and a class-leader of the Bethel Ship of the city of New York; and his report of the work to the Mission Rooms in New York gave proof that the Methodism springing up in Norway was of the old-fashioned Methodist type, very thorough and very earnest. At the close of 1854 Mr. Petersen reported about fifty persons "who are with us in heart and life." No Methodist Church was as yet organized, and serious difficulties seem to have been in the way of doing so.

Mr. Petersen, though in his native land, felt as if he were in a far-off country. He was, in fact, an American, but by the laws of Norway no one could be released from obligation to the State Church until he had appeared before a magistrate and attested that he had chosen a pastor whose name he must record. This chosen pastor must also appear before the same magistrate, exhibit his credentials, and have them recorded, and at the same time swear obedience to the laws of the land. Mr. Petersen was apprehensive that the oath would be so shaped as to require this obedience in perpetuity, whereas he could only consent to it as long as he should remain in the land. One day, to humiliate Mr. Petersen and test him, he was sent for to try one of

the fire-engines, in company with the lowest of the people, but he was, fortunately, absent from home. Methodists were looked upon as a low and despised people, and the State Church and its priests left nothing untried that could annoy or hinder them. Thus far the object of Mr. Petersen seems to have been to awaken spiritual life in the Lutheran Church, and to bring such as were accessible to a knowledge of the blessed experiences now so familiar to his own heart.

Many souls were saved, and the work was widely spread, so that Mr. Petersen felt the need of assistance. At his earnest entreaty Rev. C. Willerup was sent to Norway in the summer of 1856, and became the superintendent, having special charge also of Frederickshald, leaving Sarpsborg to Mr. Petersen. The necessary legal steps being taken, a Church was now organized, and at the close of 1856 we find one hundred and nineteen members at Sarpsborg and about seventy at Frederickshald, or one hundred and eighty-nine in all, with a Sunday-school at each place.

During the year 1857 a very excellent church building was erected in Sarpsborg without calling for aid from the treasury of the Missionary Society. Later in the year a second edifice was built at Frederickshald, though not quite as large as the other. They were centers of light and salvation for all the land.

In the year 1857 Mr. Willerup was relieved by Bishop Simpson from his pastoral charge, that he might be more general and active in his evangelistic labors, and especially that he might lift up a standard for vital godliness in Copenhagen, the capital of his native land—for he was a Dane. A zealous brother (Smith) was already in Copenhagen acting as a colporteur. Mr. Petersen had charge of Sarpsborg, where he organized, as we

have already said, a society on September 11, 1856, the first in Norway. Bishop Morris appointed to Norway Rev. S. A. Steensen, who had been preaching in the North-west, and he was associated with Mr. Petersen at Sarpsborg until Mr. Petersen returned to the United States, when Mr. Steensen had entire charge. Rev. A. Cederholm was also appointed at the same time, and went, at first, to Enningdalen, Norway. Mr. Willerup now removed to Copenhagen, and Mr. Cederholm to Frederickshald, and a year or so later E. Arvesen entered upon labors at Porsgrund. At this last-named place Marcus Nilsen had met with some success in winning souls, and the people had requested Superintendent Willerup to send them a pastor, and, accordingly, Mr. Arvesen was sent. The society was organized May 22, 1858, and consisted of Marcus Nilsen and wife and Loudre Knudsen. But, once organized, it grew rapidly by conversions, and was strengthened and cemented by persecution. The year 1859 closed with 441 members in Norway, of which 163 were at Frederickshald, 208 in Sarpsborg, and 70 in Porsgrund.

That which was now most needed was class-leaders and local preachers; but they were soon found, and out of these has been developed the noble native ministry with which this country has been favored. The cry came to the Board not for men as missionaries, for these they already had, but for money to put them into the field. Before long we find P. Olsen, aided by M. Hansen, then an exhorter, but afterward superintendent of the mission, at work upon a circuit embracing Edsberg, Holland, Trogstad, and Rodnes.

Christiana was occupied in 1864 by S. A. Steensen, but continued feeble for a considerable time. Year after year new appointments were added in Norway,

and new laborers taken from the local ranks to supply them. It is not necessary to note particularly each of these, and the table of statistics will show the steadiness of the advance.

In 1866 Dr. Durbin, Corresponding Secretary of the Missionary Society, visited this mission. He found the people who were converted poor but fervent. The societies would, nevertheless, soon become strong but for emigration to America. A literature was greatly needed, and especially a training school for the ministry. He noted the obstructions to Methodism that were interposed by the clergy, and such as came from the laws that prevented the exercise of the pastoral office by dissenters; and he advised that measures be taken to obtain formal authority to exercise the pastorate; and if it should not be granted, then he advised the Methodists to proceed to the exercise of pastoral functions without it, and to let the question of privilege be tested by law. The secretary found in Scandinavia 8 church edifices, 757 members, 11 Sunday-schools, and 342 scholars; and he concluded from his observations that there was good ground to expect fair success in Norway.

Up to 1868 all the Scandinavian missions were united under one superintendency, and the work in Norway, especially, suffered by the residence of Mr. Willerup at Copenhagen, if not by the fact that he was not a Norwegian but a Dane. Such was the impression made upon the mind of Bishop Kingsley by his personal inspection of the work, and he accordingly set the missions apart from each other, and appointed O. P. Petersen to the superintendency of Norway.

During the summer of 1868 Mr. Petersen proceeded, not altogether without reluctance, from Wisconsin to Norway. He found that there had been some expan-

sion since he had left Norway. A society was organized at Arendal the year before, and the foundation for a church edifice laid. In Christiana every thing was discouraging, chiefly for the want of a suitable building. The old opposition was existing, and in an intensified form. The prospects generally were only fair. One thing was evident, namely, that these Methodist intruders had stirred up the Lutherans to work. They were building chapels and meeting-houses beside their churches in almost every town. They were sending out colporteurs, with a warning on their lips, it is true, against Methodist books and preachers, but through them, after all, Christ was preached. It was a new life for Lutheranism.

The prospect greatly brightened the following year. In nearly every place the churches and meeting places were too small to hold the congregations that gathered, and revivals were numerous and gracious. Leaving things in an excellent condition, Mr. Petersen returned to the United States in 1870, committing the work to the superintendency of Mr. Hansen, who acted as superintendent from that time onward, until he was duly appointed to the office by Bishop Foster, in the year 1873.

Under his wise and godly management the mission began to see its best days. In the year 1872 the members, poor as they were, gave an average of \$5 each to the benevolent objects of the Church. One lady member, more able than the rest, offered \$4,500 to build a church at Christiana. The little church periodical, *Der Evangelisto Kirketidende*, ("Evangelical Church Tidings,") had run up to nearly one thousand three hundred subscribers. In the year 1877 this periodical became a weekly, and was issued in improved form, changing its name to *Christelig Tidende*, ("Christian

Tidings." The *Boineses Søndags-Blad*, ("Children's Sunday Paper,") had two thousand four hundred subscribers. In Christiana, as the result of the labors of A. Olsen, one hundred and twenty persons were received into full connection, and one hundred and seventy-seven on probation, and a chapel was commenced, with a seating capacity of one thousand two hundred. This was dedicated by Bishop Harris during his visit to the mission in 1874, and was afterward crowded with attentive hearers every Sunday. These were "precious times" for Norway. The old stations were revived and strengthened, and new ones were opened. The one great discouragement of the year was the great debt left upon the church at Christiana, far beyond the ability of the people to bear, and a like state of things continues down to the present time.

Pursuant to action of the General Conference of 1876, this mission was organized, by Bishop Andrews, into an Annual Conference, on the 17th of August, 1876. At the organization there were six elders, one deacon, and eight probationers. Three of the last were received into full connection; C. Willerup, of Denmark, was transferred to the conference, and five were admitted on trial. The membership numbered two thousand seven hundred and ninety-eight, which, amid the greatest financial embarrassment, gave, for benevolent objects, \$1,500 more than they had done the former year.

Bishop Andrews says: "I am compelled to believe that the Lutherans of this land urgently need the aid which Methodism can give and is giving. The coming of Methodism has been the signal for discussion and strife. It has encountered the most violent opposition, and has advanced with difficulty. But far beyond its organized and numerical success, it has quickened re-

ligious thought, has made manifest the defects of the existing Church life, has stirred the pastors to greater activity, has introduced in many places better measures for the religious improvement of the people, (the prayer-meeting societies are an evidence,) and thus beyond its own proper limits has done great good. I believe that this result is of incalculable value, and amply repays all our efforts. Crowded congregations, including many leading men of the towns visited, great attention to the word preached, warm religious sensibilities, expressing themselves in tears and hearty responses, kind and courteous attentions from persons of different classes, were among the indications that Methodism had made a strong impression on the public mind. I think that the mission is in a healthy condition in all respects."

STATISTICS OF THE NORWAY MISSION.*

Year.	Probationers.	Members.	Churches.	Estimated Value.	Missionary Collect'ns.	Sun.-schs.	Officers & Teachers.	Scholars.
1869	85	656	7	\$15,428	...	9	32	241
1870	67	975	9	23,900	\$205 31	14	77	604
1871	164	1,054	9	25,088	269 34	13	101	835
1872	381	1,367	9	27,800	467 14	17	120	1,044
1873	291	1,597	10	43,810	546 21	24	168	1,312
1874	637	1,870	11	48,000	843 65	29	202	1,650
1875	613	2,155	17	72,707	1,097 02	36	212	1,859
1876	846	2,654	18	77,938	749 68	43	254	2,182
1877	666	2,821	21	105,797	742 30	36	230	2,041

* The earlier statistics are too imperfect to be of value.

7. Sweden.

Some attempts at evangelistic labors had been made in Sweden previous to those made by the Methodist Episcopal Church, or any of its members. Rev. George Scott had occupied Stockholm for several years in the name of the Wesleyan Methodists of Great Britain, but had met with indifferent success. Frederick Nilsen had

gone out under the Seamen's Friend Society of New York, and devoted himself for two years very faithfully to the interests of mariners, chiefly at Gottenburg. He then became a Baptist, and continued in the work. We thus find him employed in 1849. J. Lindilius also bestowed some gospel labors in Sweden at about the same time. He was a local preacher, and continues to reside in Sweden.

Among the converts at the Bethel Ship was a young Swede, a sailor, by the name of John P. Larsson. He was moved, as others had been, to cross the ocean, that with his own lips he might tell his kindred and friends at home of the marvelous grace he had found in America. On his voyage out he was shipwrecked, but, being picked up by an English vessel, was carried to Sweden. He was not a preacher or an exhorter, but he was a fervent Christian, and became a living witness to the saving power of the Lord Jesus Christ. The Holy Spirit attended his words with great influence, and a revival resulted that detained him eighteen months. All this time he labored with his own hands to sustain himself. The longer he stayed the more difficult it became for him to get away. At length, in the year 1854, he sought advice of Pastor Hedstrom as to whether he should go or stay, and if he stayed as to the methods he should adopt.

Pastor Hedstrom at once brought the case to the attention of the Missionary Board, asking an appropriation of \$200 for Larsson's support, the Pastor expressing the opinion that before a twelvemonth would pass they would have to send a missionary to Sweden. The grant thus requested was made at the September meeting of the Board, and thus Mr. Larsson not only bears the honor of originating, under God, the Sweden Mission, but of

being the first missionary of the Society to his native land. The appropriation was most opportune, finding Mr. Larsson upon the very eve of quitting his labors, under the pressure of the necessity of supplying his bodily wants. He received the appropriation with loving gratitude and tears, and renewed his itinerations and exhortations, and with greater success than ever.

Devoting now his whole time to the work, Mr. Larsson spent some months in the city of Calmar, distributing Bibles, visiting the people, and holding meetings; and the story of the results, as he reports them with unaffected simplicity, is truly marvelous. The work was of most earnest and demonstrative type, and seemed to be also attended by strong marks of genuineness.

During 1855 S. M. Swenson, Esq., one of the class-leaders at "the ship," returned to Sweden on business, and, visiting Calmar to look at the work, he at once fell into evangelistic labors. Day after day he spent with Mr. Larsson, speaking to and praying with vast multitudes that filled saloons and halls. They spent from early morning till late at night in these meetings, and in visiting from house to house. Clergymen, magistrates, teachers, and other learned men, were in those assemblies; "and before these," says Mr. Swenson, "Brother Larsson and I had to stand and declare the word of God." All this work had to be done as laymen, for there was as yet no religious liberty in Sweden.

In the year 1857 the king, greatly in advance of his people, made an earnest effort to obtain more liberal legislation on the subject of religion, but the State-Church officials were too strong for him. Two years afterward the superintendent of the mission writes: "There is now no doubt that there will be religious liberty in Sweden at this 'Rigsdag.' We ought, there-

fore, by next spring to have a Swedish missionary from America, an ordained man, full of the Holy Ghost." All Sweden rocked under the agitation of this subject of granting the privileges of religious worship to others than members of the State Church.

In the year 1865 Rev. A. Cederholm went over from the mission in Norway, and unfurled the banner of Methodism in Gottland, an island in the Baltic. The work speedily increased upon his hands, so that he required assistance, and accordingly A. Palm, a Swede, was sent to his relief. Mr. Cederholm's work hitherto had been for years at Enningdalen, in Norway, to which he had gone from America. In America he had lost facility in the use of his native tongue, and upon going to Enningdalen had to acquire the Norwegian tongue, which, though cognate to the Swedish, is by no means the same. Here, at Wisby, a town in Gottland, he was trying to regain his native tongue, and to use it in preaching the pardon of sin and the witness of the Spirit.

This year Dr. Durbin visited the mission. Up to this time, conforming to the laws, our congregations had abstained from meeting in the hours of service of the established Church, and from administering the sacraments among themselves, and from all organization as Churches. Dr. Durbin advised the formation of classes, and an application to the Government on the part of those who wished the pastoral care of Mr. Cederholm to be set off from the State Church. There were some fifty who accordingly proposed to take this step. Dr. Durbin also proposed a grant of \$1,000 for a church on the island.

This same year Mr. Larsson was directed to open a mission at Gottenburg, in doing which he was assisted

by August Olsen, a local preacher. Considerable religious interest had been some years before this awakened here by a visit of Pastor Hedstrom, which interest had been maintained and extended into the country through the faithful labors of Mr. Olsen. At this date a hall was being fitted up in the city for services, and the converts were advised to organize themselves into a Church. The next year Rev. V. Witting was transferred from the United States to Sweden, and he took the work at Gottenburg, together with Stockholm, while Mr. Larsson stepped into Gottland, which had been made vacant by the much-lamented death of Mr. Cederholm. A powerful revival visited Gottenburg in 1867. Not half the people who wanted to attend our meetings could get into the place where they were held. The archdeacon of the diocese, Dr. Wieselgren, gave countenance to this great movement, and even bade our missionaries "God-speed." At Carlskrona, Monstera, Calmar, and other places also, there were this year great revivals.

In 1868 Bishop Kingsley visited the mission, and it was set off as a separate mission under the superintendence of Victor Witting. The year was one of general and constant revival, crowds every-where attending upon the word. Large societies were reported as having sprung up at Gottland, Stockholm, Gottenburg, Orebro, and Carlskrona. At the latter place the people built a neat chapel, many of them living on two meals a day in order to have something to contribute to the building, and many others pawning articles they could spare from their homes or wardrobes for the same purpose. 1,326 members were reported at the close of the year for Sweden, as against 424 the year previous. Most gracious and abundant were the visitations with which God had favored the mission.

The work thus gloriously inaugurated lost none of its power as the years passed on. In 1870 preaching was sustained at three different places, and at one point a fine hall was dedicated. One of the rich men of Monstera opened his mansion for regular Sunday service. The movements of the mission were every-where attracting the attention of the rich, and influential, and learned, and finding favor. The chapel at Carlskrona was finished and dedicated—the first Methodist Church in Sweden—and the Lord seemed to make it his abiding place, notwithstanding the fearful incubus of debt that rested upon it.

In the early part of this year (1870) a leading merchant and large manufacturer, Mr. Kringelback, was converted, and became openly on the Lord's side. Every morning and evening he had prayers with the one hundred and twenty *employes* in his woolen mill, and every Saturday evening he preached to them. About eighty of them were soon reported as awakened or converted. This conduct on his part exerted a great and extensive influence. But he also gave abundantly to pay the chapel debt and to extend the work of God in Sweden. Many of the better classes throughout the mission were converted. In September, 1869, a chapel was dedicated at Wisby, and on that occasion Mr. Witting preached, by special invitation, before her Royal Highness the Princess Eugenie, at her summer palace, "Fridhem," five miles from the city.

The whole country seemed to be opened to this new faith, and it is really wonderful what strides it took in a short period. In the year 1871 eight chapels were built and dedicated, eight more were in process of erection, and four had been previously built. These were valued at 100,000 rix dollars, and the debts upon them were by

no means unmanageable. They were all built by this poor people, and without any aid from abroad. Efficient and able ministers were also raised up in numbers even greater than could be employed. Besides, the societies were doing generously and nobly for the support of the mission, and for all the benevolent interests of the Church.

Such prosperity must of necessity provoke opposition from the State Church, and from all enemies of a living faith. One of the preachers during this year (1871) was fined 300 rix dollars for marrying a couple belonging to his congregation. Another, Mr. Nilsen, had been imprisoned eleven days on bread and water for preaching the Gospel. But these things, so far from hindering the work, rather gave it new favor in the eyes of the people. Still another of the preachers, named Wallenius, was fined for preaching the Gospel, but he appealed the case to the king. Persecutions like these raged at Warburg perhaps more than at any other place, yet we shortly afterward had a fine chapel there. Methodism had made itself a home in which to abide in Warburg.

In the year 1872 Bishop Foster visited the mission, and more than confirmed the extraordinary reports that had reached the Board of its unprecedented growth. He found fifty ministers employed in the field, and the work in every department prosperous. His presence and his discourses incited the mission to new zeal and efforts, and the year following was marked by revivals, resulting in nearly a thousand conversions. \$1,200 was that year paid into the treasury for missions. There were some four thousand scholars in the Sunday-schools.

At the Annual Meeting in 1874, Bishop Harris presiding, it was decided, with very great unanimity, to withdraw from the State Church, under the new law for

dissenters. This movement was quite general, and met with but little opposition from the authorities, and, indeed, received very manifest public favor. The title by which they wished to be designated was, "The Swedish Methodist Episcopal Church," and in February a deputation of preachers and laymen sought audience on this subject with the king. They presented their petition, signed by about fourteen hundred persons. The king received them with great consideration, and seemed at times during their conversation with him deeply moved. As he dismissed them, he said, "God be with you, my people." Before the petition could be granted it had to be sent for action upon it to the consistories of all the dioceses in which we had societies. Much time was thus consumed, but every step in this forward movement gave the greater prominence to the mission. The excitement incident to the movement did not materially arrest the work of grace, for three hundred souls were this year received on probation. More than \$1,600 was given for missions, and there were twenty-two chapels in the mission, valued at \$28,424 38, five of them having been built and dedicated during the previous year. The work had so enlarged that the Bishop thought it wise to divide it into three districts.

A training school for candidates for the ministry had been originated. It was located at Orebro, with the preacher in charge, A. H. Berg, for instructor. It had through the year from eleven to seventeen students. In 1874 E. Stenholm was sent to Orebro as helper, Mr. Berg devoting his whole time to the school.

A press had also been purchased, and a Book Room put in operation under the title, "Wesleyana." This was from funds contributed by the people of the mission. Not less than twenty books and pamphlets, and

twenty-six tracts, were published during the year. The Sunday-school paper, which had been published for several years, had now four thousand subscribers, and the next year a thousand more. There was also a good Church periodical, the "Lella Sandebudet," which, in 1874, also had four thousand subscribers. The issue of Clarke's Commentary, (Dr. Young's abridgment,) was commenced, for which they had seventeen hundred subscribers.

The Sweden Conference was organized at Upsala, on the 2d day of August, 1876, by Bishop Andrews, as directed by the General Conference of 1876. There were then thirty-one churches, valued at \$97,262, upon which was an indebtedness of \$55,442. As yet they have not begun to own parsonages. The patient determination with which the congregations set about reducing this debt would be a wonder to Americans. The Conference contained at its adjournment 53 ministers, who had 59 assistants. There were 125 Sunday-schools, 435 officers and teachers, 4,931 scholars. There were 5,663 members of the Church, \$1,710 79 had been raised for missions, and \$1,819 21 for other benevolent purposes.

On Sunday, October 1, 1876, the church at Stockholm was dedicated. It was, however, left in a crippled condition by the debt upon it, and great embarrassment has ensued.

It is feared at this writing that the congregation will be compelled to part with this edifice, built by so many sacrifices on the part of this godly people, and with such high hopes. The exceeding embarrassments of the missionary treasury have made it impossible to extend to them any adequate relief.

STATISTICS OF THE SWEDEN MISSION.*

Year.	Probationers.	Members.	Churches.	Estimated Value.	Missionary Collect'ns.	Sun.-Sch's.	Officers & Teachers.	Scholars.
1868	....	424†	..	....	\$101 36	5	34	354
1869	....	1,326†	2	....	165 36	12	110	1,021
1870	9	827	5	\$8,210	98 63	9	53	1,177
1871	1,404	1,649	9	50,650	922 55	45	183	1,951
1872	1,511	2,108	17	85,100	1,210 06	62	238	2,506
1873	1,546	2,971	22	28,424	1,319 46	81	291	3,396
1874	1,395	3,628	28	78,663	1,503 04	103	361	4,136
1875	1,527	4,136	31	94,962	1,710 79	125	435	4,931
1876	2,091	4,171	33	97,262	2,188 60	126	440	4,971
1877	1,878	4,922	38	396,825	1,631 00	138	505	5,500

* The early statistics are too imperfect to be of value.

† Probationers probably included.

8. Denmark.

We have already seen that in 1857 Mr. Willerup, the superintendent of all our European Scandinavian work, was released by Bishop Simpson from pastoral charge, in order that he might devote his whole time to the superintendency of the mission. One object of this was that the work, so well begun in Norway and Sweden, might be carried over to Denmark. Mr. Willerup was a Dane, and, the more fully to effect the purpose proposed, very soon removed to Copenhagen. Here he called to his assistance as colporteur Boie Smith. He was an exhorter, who had returned to his native land for his health, and was selling books for a support, when he was taken up by the mission and employed as a colporteur. Preaching was listened to with great attention, and some souls were converted. Quite a number of persons began to debate with themselves whether or no they would come out from the State Church and put themselves under the pastorate of Mr. Willerup. The great want of the mission, as the superintendent believed, was a church building, and among the early

converts was a man of wealth, who surprised all Scandinavia by proposing to give 3,000 rix dollars (about \$1,500) toward building a church.

In 1858 J. P. Larsson went over to assist Mr. Willerup, and they seem to have given themselves unreservedly to the work, but met only with moderate success. The place of worship occupied was limited as to capacity, but was always crowded, many persons at each service failing to get in. The auditors were usually of the poorer classes, but persons of position occasionally appeared among them. The General Committee of 1861 appropriated \$5,000 toward a church, and Harold Dollner, Esq., a Danish merchant of New York city, and Danish Consul-General, at once expressed his readiness to add \$1,000, should it be granted. The appropriation for the church was not promptly used because of the political troubles and war cloud hanging over Denmark in those days, but by January 6, 1866, the church was dedicated. At this service Hon. Joseph A. Wright, United States' Minister at Berlin, was present, and made an address. The governor of the city was also present, and several members of Parliament, the judge of the supreme court, and even some Lutheran clergymen, and a large audience. It was a great occasion, and filled the friends of Methodism in Denmark with high hopes. Toward the enterprise Mr. Dollner in the end gave a large sum, many times that proposed, and which he has since supplemented by further liberal donations.

Denmark at this time had four appointments, namely: Copenhagen, Veile, Svendborg, and Fraborg, and some one hundred and seventy members, seventy-three of which were at Copenhagen, two hundred Sunday-scholars, and a weekly Sunday-school paper, called *Søndag Skolen*.

Mr. Larsson soon returned to the work in Sweden, and his place at Copenhagen was supplied by L. Doblong. A year later we find Mr. Rosander displacing Mr. Doblong, and after the building of the church P. K. Rye became its pastor, and he was succeeded by C. Sorensen. Boie Smith had, in the meantime, commenced a promising work at Viele, which has become at length our most important station in the mission in Denmark. In 1872, before Mr. Smith left Viele, he had the pleasure of dedicating a church at Hornsyld, fourteen miles from Viele, which had been built and presented to the mission by Niels Simonsen. The services took place on the 9th of April, and were conducted by Mr. Willerup, assisted by Mr. Smith. Since that time a good church has been built and dedicated at Viele without aid from abroad.

The State Church in Copenhagen, as in other parts of Scandinavia, was inspired by the Methodist movement. By the year 1871 they had begun to establish Sunday-schools in Copenhagen, in imitation of ours. In the part of the city where our church had been built no church had been erected for a century before, but at once they began to provide church accommodation for that section of the city.

In the year 1870 the mission work had spread into Langeland, where it had been carried from Svendborg, across the river. At Langeland a wealthy farmer, by the name of Brunn, donated the use of a hall for worship, and proposed to give himself to the Church. This he afterward did, and was the instrument in erecting there a very fine chapel, of which he was the chief patron, deeding it to the Methodist Episcopal Church, upon condition that during his life-time he should receive four per cent. on its cost, or \$112 per annum.

The accession of Rev. Karl Schou to the superintendency, in place of Mr. Willerup, was the most marked event in the year 1872. Serious troubles had entered the mission, and the reports of the year return seventy-seven as withdrawn or expelled. Hon. and Rev. M. J. Cramer, United States' Minister at Copenhagen, had always rendered distinguished services to the mission, but in these dark days his counsel and his help were of priceless value. During all the period of his official stay in Copenhagen he was bold for Christ, not hesitating to preach his blessed name, and fully to identify himself with this persecuted people, of whom he was in fact one, and an ordained minister.

In the year 1873 a large advance was made, by the recognition of Superintendent Schou as a clergyman and the superintendent, upon his taking the required oath. The reports of the superintendent for the last few years are certainly more hopeful in tone. Nearly seven hundred persons in communion with the Church attest the fact that, even in Denmark, our labor has not been in vain in the Lord.

STATISTICS OF THE DENMARK MISSION.*

Year.	Probationers.	Members.	Ch'h's.	Esti'd Value.	Value of oth. Prop.	Miss'y Col'ns.	Sun.-Sch's.	Off'rs & Teach's.	Scholars.
1870	...	219†	.	.....	.....	... ..	4	20	326
1871	...	249†	.	.....	.....	... ..	5	27	438
1872	...	301†	.	.....	.....	... ..	8	46	914
1873	146	276	2	66,360	1,400	148 50	11	61	920
1874	229	388	3	69,160	3,072	406 00	12	61	942
1875	213	486	3	69,160	3,072	410 48	13	62	1,013
1876	127	561	3	69,216	1,960	362 29	13	55	732
1877	159	608	4	76,496	504	312 39	13	59	774

* The earlier statistics are too imperfect to be of value.

† Probationers probably included.

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