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I. Literary.

THE NEW THEOLOGY.

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PART III.

ONE of the constant cries of the New Theologians is, "Back to Christ"; "back to Christ." "Back," say they, "behind the views of the Old Theologians of the present day"; "back behind the dogmas and creeds of the churches"; "back behind the mediaeval church"; "back behind the fathers"; "back behind everybody and everything to Christ himself, the supreme authority in religion." They make the startling charge that the true Christ has been lost; that the church, as it has come down through the centuries, has left him behind; that the Christ now found in the creeds and theology of the present day is very different from the Christ whom the apostles knew and whom they describe in the gospels; very different in his character, teachings, works, and ultimate purposes in regard to the human race. Of course this cry, at first view, is very plausible, very pious; a cry to which, in itself considered, nobody can object; a cry expressive of what every Christian must approve—supreme devotion to Christ, and complete submission to his authority as the great Prophet of the church, and the only trustworthy source of religious knowledge. It presents the New Theologians in the attractive and conciliatory aspect of religious teachers who wish to discard all human opinions and speculations, and to go back behind them all afresh

OUR FORTY YEARS IN THE FOREIGN FIELD.

*A Sketch of the Foreign Missionary History of the Southern
Presbyterian Church.*

BY REV. D. C. RANKIN.

Although the Southern Presbyterian Church did not come into her separate existence until 1861, forty years ago, the foreign missionary spirit had burned in the hearts of her sons and daughters for nearly forty years before. It is a noteworthy fact that up to the separation of the churches North and South fully fifty men and women had gone forth from the Presbyterian churches in the Southern States to foreign lands. They hailed from Virginia, the Carolinas, Georgia, Florida, Alabama, Mississippi and Kentucky; and were found in Africa, China, Greece, India, the Indian Territory, Japan, Persia, Siam, Turkey and South America. Nor is it simply in its length a goodly list—goodly for a day when Foreign Missions were in their infancy; but it is also a list noble in its character, including as it does the names of at least a dozen who would be an honor to the roll of any church in any age. Hence it is not strange to find the Southern Church, almost on the day of her organization in Augusta, Ga., December, 1861, solemnly declaring that “The General Assembly desires distinctly and deliberately to inscribe on our church’s banner, as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, his last command, ‘Go ye into all the world and preach the gospel to every creature,’ regarding this as the great end of her organization.” These were memorable words, when we consider the environment of the new Assembly—that already the fierce fires of war were burning around her entire border, that already Bethel and Bull Run had been fought, one hundred thousand of the sons of the South called into the deadly conflict, and that excitement prevailed throughout the land, such as perhaps no nation had ever known. The new Assembly said that she regarded this (the great mission-

ary commission) "as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence; and as that one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing which, in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with that vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity."

Within sight and sound of the fine old First Church of Augusta, in which this Assembly sat, trains were hurrying past crowded with the flower of Southern youth, rushing on to the bloody fields of Northern Virginia. And yet, amid excitement unparalleled, enough to have absorbed all other thought, enough to have shut out all other vision, these noble men of God who gave our church her charter, solemnly called her to consider her high destiny as a *missionary* church, and bade her look beyond her own scenes of strife to the heathen nations sitting in the region and shadow of death. The spectacle is perhaps without parallel in the history of the church in all the ages.

The same memorable resolutions called attention to the fact that Providence had at the outset given the church a mission field of seventy thousand aboriginal Indians in the Five Nations of the Indian Territory, and affirmed "That in this striking fact the Assembly recognizes most gratefully the clear foreshadowing of the Divine purpose to make our beloved church *an eminently missionary church.*"

Accordingly the Assembly at once took under her care the fifteen stations, the twelve ordained ministers, the ten native preachers and the sixteen hundred communicants in the Indian Territory. These had already shown their desire to cast in their lot with the Southern church.

THIS INDIAN MISSION

Seemed indeed a call of Providence. The Cherokees, Creeks, Choctaws, Chickasaws and Seminoles, or the Five Nations, as they were usually called, were the aborigines of Georgia, Florida, Alabama and Mississippi. Nearly thirty years before they had been removed by the government west of the Mississippi River to the Indian Territory. Naturally God's people now occupying the

former lands of these aborigines felt an interest in them. Having the Indian's material things, they felt impelled to give him of their spiritual things.

Robert M. Loughridge, the first missionary to the Creeks, was also the first appointee to these tribes by the Presbyterian Board, having gone out in 1841. A South Carolinian by birth, but reared in Alabama, his interest in the Creeks had been awakened by his knowledge of them in his boyhood before their removal from his own neighborhood in Alabama. But earlier than this, in 1804, Gideon Blackburn, a pioneer of Presbyterianism in Tennessee, had labored among the Cherokees at Chickamauga, which was destined, sixty years later, to be the scene of one of the bloodiest battles of the century.

In 1846 the Presbyterian Board began work among the Choctaws and Seminoles, and in 1849 among the Chickasaws. The A. B. C. F. M. had begun its work for the Southern Indians in 1816 by sending Cyrus Kingsbury to the Cherokees in Georgia, transferring him to the Choctaws in Mississippi in 1818.

The difference of views between this board and its missionaries on the slavery question led it to discontinue its prosperous Choctaw mission in 1859, and it likewise closed its Cherokee mission in 1860. In that year both the Cherokee and Choctaw missions came under the Presbyterian Board.

But this new relation was soon to be severed by the civil war. Though many of the veterans in these Indian missions were New Englanders by birth, their sympathies were with the South, as they had been in their controversy with the A. B. C. F. M. Moreover, the Five Nations had generally cast in their lot with the Confederacy. This brought the Indian mission within the natural bounds of the new Assembly, and Drs. Kingsbury and Loughridge, founders of the Creek, Cherokee and Choctaw missions, were members of that body at its first session in 1861. A Provisional Committee of Foreign Missions had been appointed by a convention held in Atlanta, Ga., in June, and this committee took immediate charge of the Indian mission. From July 1st to December 1st, over \$11,000 were contributed by the church in the South for the support of its Foreign Mission work. Of this sum more than \$2,000 was remitted to Southern missionaries in foreign lands.

In a brief article like this it is impossible to recount in detail the history of the Indian mission. For five or six years it was necessarily the only mission of the Southern Church. It remained under the care of the Foreign Mission Committee twenty-eight years. In 1889 it was transferred to the Home Mission Committee.

CHINA.

While the missionary energies of the new Assembly were necessarily confined to the Indians, the spirit of a wider work was fostered by the presence of Southern men and women in Africa, China, Japan and Siam; and with the moneys sent out to them through the blockade also went offers to assume their permanent support and care.

Within twelve months after the close of the war, whilst desolation reigned throughout the South, the committee was already considering the opening of a mission to China. The Rev. E. A. Inslee, from Mississippi, and the Rev. J. A. Danforth from Georgia, had been missionaries under the Presbyterian Board at Ningpo, the former having gone out in 1856, the latter in 1859. In the spring of 1866 both of these brethren were applicants for appointment to China under the committee. The state of Mr. Davenport's health made it impossible for him to return; but Mr. Inslee and his family were sent out in June, 1867.

It is intensely interesting to pause here and look back over the thirty-four years that have elapsed since Mr. Inslee sailed. At that time no Pacific railways spanned our continent. The Golden Gate must still be reached by the lumbering stage-coach. Hence our first missionary to China sailed from New Orleans by the way of the isthmus of Panama. On reaching Japan, Mr. Inslee still found Roman Catholics in prison in Nagasaki because of their faith. In China the great Taiping war was just over, having desolated the land for fifteen years, and such cities as Hangchow and Soochow were in partial ruins. A half million souls had perished in the former city alone. Until Mr. Inslee's arrival no missionary had ever preached regularly within its walls. During his former residence in China he had visited Hangchow, a large city with a million inhabitants, one hundred and twenty miles southwest of Shanghai. Realizing its importance, he there opened the first station of our China mission,

October, 1867. From this initial point, the southern terminus of the Grand Canal, our mission has gradually worked northward during these thirty-four years, till it now comprises a chain of stations along the canal for about four hundred miles.

In the autumn of 1868 Messrs. M. H. Houston, J. L. Stuart and Ben. Helm joined Mr. and Mrs. Inslee. In the latter part of 1872, Shoochow was occupied; Chinkiang on the Yangtse, one hundred and twenty miles northwest from Soochow, in 1883; Tsingkiang-pu, one hundred miles north of Chinkiang, in 1887, and Suchien and Chuchow, nearly one hundred miles still further north, in 1894 and 1897. The last two are the extreme northern links in our chain of stations. Other stations occupied from 1892 to 1897 are Sinchang, Kashing, Kudin, Kiangyin and Whaian-fu. The growth of the mission both in territory and numbers rendered a division needful. Therefore at the annual meeting in 1899 it was separated into two missions, those of Mid-China (the southern section) and North Kiangsu. Thirty-two years before our church had entered China with its single staff; now it had become two bands. At the close of 1900 there were seventy members in the two missions—twenty-two of these were ordained ministers, seven were male medical missionaries, and the remaining forty-one were ladies, three of whom were physicians.

In 1898 the Elizabeth Blake Hospital, and the first in the Southern Presbyterian mission, was opened in Soochow. A handsome sum had been given for this specific purpose by the late Prof. J. R. Blake, of South Carolina, for many years an honored professor in Davidson College. It is one of the best hospitals in China, and is directly under the care of Dr. J. R. Wilkinson.

Small day schools have been taught in a number of the stations, and there is an industrial school at Sinchang. The leading educational work of the mission, however, is that of the Girls' Boarding School at Hangchow, which has been in successful operation for nearly thirty years.

But the distinctive work of the Southern Presbyterian Church in China, as indeed in all her mission fields, is evangelistic.

Since the Boxer outbreak in the spring of 1900 all departments of work have been arrested. Prior to that, the development and fruits of the mission were most cheering. In 1877 there were

twenty converts; there were eighty-two in 1887, and three hundred and fifty-two in 1897.

ITALY.

An interesting Providence led to the opening of this mission, which for more than a quarter of a century held a warm place in the heart of our church. Its opening chapter belongs to the real romance of missions. During the struggles which culminated in the unification of Italy under Garibaldi and Victor Emanuel. Sr. Ronzone, an Italian patriot, was compelled to flee from his native land. 1857 he landed in New York with his family. Three months later one of his daughters, Christina, then in her twenty-sixth year, accepted a situation in a college in South Carolina as teacher of French and Italian. Brought up in the Romish Church, Miss Ronzone knew nothing of the word of God. But, through what at the time seemed a trivial circumstance, she was led to read the Bible. This was followed by distressing convictions of sin and a period of great darkness. It was at this time that she met Dr. J. Leighton Wilson, became a member of his household, there found the Saviour, and from the home of the venerable Secretary returned in August, 1867 as a missionary to her own people.

Through correspondence with those great and noble men, Merle d'Aubigne, historian of the Reformation, and Dr. Revel, president of the Waldensian Table, arrangements were made for this modest mission; and Miss Ronzone began her quiet work in Naples in the autumn of 1867. She was supported by our committee, while her labors were directed by the Waldensian Table, thus forming the connecting link between the Southern Assembly and the martyr church of the Alpine valleys.

In 1870 she removed to a small town near Genoa, and in 1872 to Milan, where she toiled the remainder of her days. In 1892, when her health so failed that she could no longer preside over the mission school, the Italian mission was discontinued. Miss Ronzone passed peacefully to her heavenly rest July 6, 1896.

BRAZIL.

In his *Memoir of John Leighton Wilson* (p. 238) Dr. DuBose claims that Drs. Wilson and Dabney were the first advocates for a mission to Brazil. In 1854 the Presbyterian Board had, in the

first year of Dr. Wilson's administration as Secretary, opened its first mission to Papal South America. In 1858, Dr. Wilson directed the attention of young Ashbel Green Simonton to that "Neglected Continent," and in the summer of 1859 Simonton sailed for Rio de Janeiro to lay the foundations of what has grown into the large and aggressive Synod of Brazil. With this great field of Papal America still on their hearts and fresh from pleading its claims before the old board, it is not strange that as soon as the smoke of war had cleared away we find these two great leaders of our Southern Zion, Drs. Wilson and Dabney, pressing on our own church the needs of Brazil. It may have been, too, that Simonton's two years of teaching in Mississippi and his acquaintance in Virginia and Baltimore had served to interest many amongst us in his field. No doubt, also, this interest was fostered by the removal after the war of many Southern families to the land of the Southern Cross. A number of these families were from South Carolina, and this fact may have led to the overture from the Synod of that State to the Assembly of 1866 to open a mission in Brazil. It was not, however, till the summer of 1868 that the committee saw the way clear to send out the Rev. G. Nash Morton on a tour of inspection. In the following summer Mr. and Mrs. Morton and Rev. Edward Lane sailed from Baltimore, and in August, 1869, settled at Campinas as their first station. For many years "Campinas" was a household word in the Southern Presbyterian Church. It was the centre of our second largest foreign mission, and gathered about it an interest deep and lasting. Here was built up the Campinas Institute, the most ambitious and influential educational institution the Southern Church has ever had in all her mission work. From this centre also evangelistic influences and energies radiated far and wide among the coffee fazendas of the prosperous state of Sao Paulo. At a later period heavy clouds of misfortune and financial troubles settled over Campinas. When at length these passed away and a brighter day seemed to be dawning, a succession of epidemics of yellow-fever decimated the ranks of the mission, removing such noble leaders as Edward Lane, and rendering it needful to abandon Campinas in a large measure. In 1892 the seat of the mission was transferred to Lavras, among the mountains of Minas.

At the inception of the Brazil work the Executive Committee had, with some hesitation, chosen Campinas rather than Pernambuco, resolving at the same time to occupy the latter city as soon as opportunity offered. This opportunity came at the close of 1872, when the Rev. J. Rockwell Smith went out, followed the next spring by Mr. and Mrs. Boyle. The distance between the two stations, Campinas and Pernambuco (1500 miles) was so great that it was needful to regard the force as constituting two missions, those of Southern and Northern Brazil.

At a later period, before the removal from Campinas, the growing interior work, in the States of Minas and Goyaz, was reckoned as a third mission, that of Interior Brazil. Since the removal to Lavras this has been merged into the Southern Brazil Mission.

The Southern Brazil field is found in three different States, viz., Sao Paulo, Minas Geraes and Goyaz. Campinas is still occupied in Sao Paulo, Lavras, Araguary and Sao Joao del Rei in Minas, and Santa Luzia in Goyaz. Instead of the college at Campinas, a smaller and more elementary school is now taught at Lavras.

In the Northern Brazil field Ceara, Maranhao, Natal, Caxias, and Parahyba, covering all the northern coast, were successively occupied. The work has been extended far into the States of Pernambuco and Maranhao, and is altogether successful and encouraging.

In 1888 the various Presbyterian churches, Northern and Southern, united in the Synod of Brazil with four Presbyteries, those of Rio, Sao Paulo, Pernambuco and Western Minas. The membership of the entire Synod was then some three thousand; it has now grown to more than five thousand, and the number of Presbyteries has grown from four to seven. The Synod meets triennially, has the various executive committees as in vogue in our own church, and a theological seminary, located in the city of Sao Paulo. Our two missions have grown in the number of workers from the original pioneer company of three, who sailed from Baltimore in the barque Winifred, June 22, 1869, to the goodly number of thirty in 1900, while the church membership has grown from nothing, in 1869, to two thousand one hundred and thirty-one in the closing year of the century.

COLOMBIAN MISSION.

In the first year of Dr. Wilson's secretaryship, as previously stated, the Presbyterian Board opened its first mission in South America. This new mission was in Buenos Ayres. Two years later, in 1856, a mission was opened at Bogota, in New Grenada, the first and only laborer there for three years being the Rev. H. B. Pratt, of Cherokee Presbytery, Georgia. No doubt Dr. Wilson's influence was potent in his appointment. When our civil war began in 1861, Mr. Pratt was in this country revising Valera's Spanish translation of the Bible. Coming South, he served the church in Hillsboro, N. C., until the way was clear for his return to South America. Our committee having determined to reopen Mr. Pratt's former field, he sailed with his family, April 21, 1869, and a few weeks later resumed his labors in the United States of Colombia (formerly known as New Grenada), at Barranquilla, a city of 20,000 inhabitants, at the mouth of the Magdalena River. He was joined by Mr. Adam H. Erwin, a layman from North Carolina, in January, 1872, and by Rev. John G. Hall and wife in December, 1874. At that time Mr. Pratt had transferred his station to Socorro, an interior city in the State of Santander, some two hundred miles southeast of Barranquilla. Mr. Erwin, however, whose work was in the school-room, remained at Barranquilla, even after the close of the mission, carrying on his modest, self-supporting, self-denying work till his death twenty-eight years afterwards.

In 1877 the Colombia mission was discontinued, partly because of a civil war raging there, but chiefly because of financial stringency at home. Two successive fiscal years had closed in the home office with a sad decline in the receipts for Foreign Missions. Retrenchment seemed imperative. The political disturbances in South America had greatly crippled the work, and it was deemed best to close the mission. Mr. and Mrs. Hall were transferred to the Mexico mission, and Dr. Pratt joined them at a later date, having meanwhile accomplished much valuable work in revising translations of the Scriptures in Spanish for the American Bible Society.

THE GREEK MISSION.

Connecting links in history are often of thrilling interest. This is eminently true of the history of our Greek mission.

Through Halleck's *Marco Bozzaris* every schoolboy is familiar with the Greek revolution of 1822. The success of that heroic struggle for independence drew to this classic land the sympathetic attention of Christendom, and opened her to the gospel. Near the close of the war a ladies' organization in New York sent Rev. Jonas King with material aid to the impoverished Greeks; being an ambassador of Christ, he also ministered to them spiritually. In 1831 he entered the service of the A. B. C. F. M. as their pioneer in that field. Three years later, in 1834, he was joined by the Rev. Samuel R. Houston and wife, of Virginia, and in 1837 by the Rev. G. W. Leyburn and wife, also from Virginia. Mr. and Mrs. Houston sailed in the same ship with young John B. Adger and wife, of South Carolina, then about to begin their missionary career in Smyrna. The station of Messrs. Houston and Leyburn was at Areopolis in the ancient Lacedemon of Leonidas, not far from the Sparta of classic story. The history of the early days of that mission is extremely interesting. But in 1841 the jealousy of the Greek Church moved the government to such restrictive measures as closed this promising work—not, however, till its prosperous "Lancasterian" school had trained one Spartan lad who was to be the connecting link between that early effort and our own later Southern mission, viz., M. D. Kalopothakes. It was he who, now a Presbyterian minister, and a member of the Synod of Virginia, laid upon our church the call to take up again the work laid down more than thirty years before by beloved fathers of our own communion. Accordingly in 1874 the Greek mission was opened, with only a native force; but in 1875 the Rev. and Mrs. G. W. Leyburn, with their son, the Rev. George L. Leyburn and his wife, were sent out to reinforce the mission. The father soon died at Salonica, and Rev. George L. Leyburn and family returned in 1877. Their place was filled the following year by one whose name is more familiar than any other in connection with the Greek mission—the Rev. Thornton R. Sampson, who, with various associates from time to time, was with the mission till its close in 1892, at which time the work was transferred to the hands of the Evangelical Greek Church.

MEXICO.

In April, 1873, the Rev. A. T. Graybill, just graduated from Union Theological Seminary, and recently appointed to the for-

eign field, was sent by the Executive Committee to Northeastern Mexico, with a view to opening a new mission there. The territory about to be entered included the two States of Tamaulipas and Nuevo Leon, about equal in area to North Carolina. Only a few months before had religious liberty been legally proclaimed in the republic, though even that was still much of a fiction. The result of Mr. Graybill's visit was the opening of the first station at Matamoros in the State of Tamaulipas in January, 1874. Matamoros is the principal city of Northeastern Mexico, on the south bank of the Rio Grande, near its mouth.

Again is one of our missions linked in an interesting, almost romantic, way with earlier events. More than a quarter of a century before, during the Mexican war, two American officers had given a Bible to a young Mexican mother near Matamoros. The opposition of the priests and her family compelled her to keep it hidden under the roots of a neighboring tree, where she clandestinely read the sacred pages. These secret readings were blessed to her conversion, and it was this good woman, Señora Garza y' Mora, who was the first of her people to welcome Mr. and Mrs. Graybill. Her son, Leandro, first became Mr. Graybill's Spanish teacher, and afterwards his most efficient helper. For more than twenty years Rev. Leandro Garza y' Mora has been the ablest native minister in all Northern Mexico.

In the autumn of 1874 work was begun in Brownsville; in Victoria the capital of the State in 1880; in Jimenez in 1881; Montemorelos in 1885, and in Linares in 1887. In December, 1878, the new church at Matamoros was dedicated, the first Protestant church in Northeastern Mexico, and on the 21st of April, 1884, the Presbytery of Tamaulipas was organized at Matamoros, embracing five churches and three ordained native ministers. From time to time the mission was strengthened by additional missionaries—Rev. J. G. Hall and wife, transferred from the Colombian mission, the Misses Houston, Miss Dysart, Miss E. V. Lee, Miss Bedinger and Miss Gunn. The Rev. H. B. Pratt was also for a time in this mission. In 1889 Mr. and Mrs. Hall were transferred to Cuba, and the Misses Houston a few months later. In January, 1901, the entire force in Mexico consists of Dr. and Mrs. Graybill, and Misses Dysart, Bedinger and Lee.

Though next to Cuba the smallest of our missions, the Mexican mission has always been an interesting and successful one. The fruits are: One Presbytery, eleven organized churches, some eight or ten native ordained ministers, about 1,500 communicants, and 500 Sabbath-school pupils. Several day schools have also done admirable work, the principal of these being the boarding school for girls in Matamoros, now more than twenty years old, and presided over by Miss Dysart.

JAPAN.

From Nagasaki, on his way to China, Mr. Inslee wrote to Dr. Leighton Wilson, September 1, 1867, "Can you not induce some of your young men and women to come into this field, to help in the evangelization of these benighted heathen? Tell them Japan lies just by the wayside that leads to heaven—the most beautiful land in the world, and is as near the city of our Great King as any on the globe. Its fields are white unto the harvest; therefore press them to come and put in their sickles, that they may reap part of the glorious fruits."

But these fields, "white to the harvest," were to wait eighteen years for our first young reapers. It was not until December, 1885, under Dr. Houston's administration, that Messrs. Grinnan and McAlpine reached Japan as our pioneers. This long delay was rather from lack of funds than from lack of interest, for Dr. Wilson's interest in the Sunrise Kingdom dated back to the early days of his secretaryship in New York. In that city from 1854 to 1859 Dr. James C. Hepburn, afterwards so distinguished in Japan, was his family physician and intimate friend. It was probably this close friendship that had led to the sending out of Dr. and Mrs. Hepburn in 1859 as the first missionaries of the Presbyterian Board to that country, at a time when the Japanese had just given up the custom of trampling on the cross as a sign of their hatred of Christianity.

Through the liberality of the Grand Avenue Church in St. Louis, the needful funds for a Japan mission were placed in the hands of the Executive Committee. Accordingly, Messrs. Grinnan and McAlpine, the one from Virginia, the other from Alabama, and alumnae respectively of Union and Columbia Seminaries, were sent out, reaching Yokohama before the close of 1885.

Through the advice of the Council of Presbyterian Missions laboring in the empire, they were directed to the cities of Nagoya and Kochi, settling in the latter city at once, and occupying the former in 1887. Dr. Imbrie, of the Northern Presbyterian mission, wrote of Kochi at the time, "It stands in one of the few plains of the province (of Tosa), at the head of a landlocked bay, in picturesqueness not to be surpassed, even in Japan."

More than six months before our missionaries arrived a church had been organized at Kochi, and Messrs. Grinnan and Mc-Alpine found a field ready indeed for the sickle. Two years later a large church building was completed, paid for chiefly by the Kochi people, and at the end of five years this church had a membership of five hundred.

In May, 1888, the well-known Kochi girls' school was opened, and in 1891 Miss Dowd opened her Bible School for women.

Nearly every autumn there were additions to the mission force, until, for some years past, its average number has been more than twenty-five. Nagoya was occupied in 1887, Tokushima in 1889, Takamatsu in 1890, and Susaki in 1897. These cities, like Kochi, are on the island of Shikoku. Okazaki and Kobe were both entered in 1890, and like Nagoya, are on Hondo, the main island. Altogether forty missionaries from our communion have been connected with the Japan mission. Two have died, two have been transferred to China, eight have been obliged (chiefly from broken health) to return, while twenty-eight remain in the field. In 1900 the total number of communicants in the churches of our mission was 1200.

THE CONGO MISSION.

His own missionary life of nearly twenty years in Africa had kindled in the heart of Dr. Wilson an interest in the Dark Continent that burned to the last. He looked longingly to that distant land, hoping year after year that the way would be clear for launching a mission there. In the last court of the church he attended, he plead with tears in his eyes for the planting of this mission. But it was not granted to this venerable servant of the Master to behold the goodly sight that has thrilled all of our Southern Zion. No doubt he sees it from his heavenly home and rejoices in the vision.

He was not alone in his wish, however. The first Assembly, sitting in Augusta, December, 1861, "directed the longing eyes of the church especially to Africa and South America." The first Assembly after the war, again sitting in Georgia, amid the desolations attending Sherman's march to the sea, solemnly resolved that the Executive Committee direct special "attention to Africa, as a field of missionary labor peculiarly appropriate to this church; and with this view, to secure as soon as practicable missionaries from among the African race on this continent who may bear the gospel of the grace of God to the homes of their ancestors." It was not, however, till 1889, twenty-four years afterwards, that definite steps were taken towards realizing this purpose. In that year two young men, the one white, the other colored, were appointed to go forth and open a mission in the Congo Free State. The names of these young men have long since become household words in our land, the one, the gifted Samuel Lapsley, becoming the Henry Martyn of the Southern Presbyterian Church, the other, William Sheppard, by his heroism and humility, justly winning the love and admiration of our whole communion.

They sailed from New York February 26, 1890, reached the Congo in May, and on April 18, 1891, founded their first station at Luebo, one thousand miles in the interior, on a southern tributary of the mighty Congo.

Less than a year later, March 26, 1892, Lapsley died at Underhill, near the coast, and is there buried. What at the time seemed an irreparable loss has been used of God to kindle a fresh enthusiasm in missions, especially missions for Africa.

No mission of the church has been more signally blessed. Begun at Luebo only ten years ago, among utter heathen, some of them cannibals, this mission now points to more than four hundred communicants in the two churches at Luebo and Ibanj; a successful school, prosperous Sunday-school, a printing press which has just begun its work, and a potent influence far and wide among the Bakuba, Baketi, Baluba, Bakalulua and other large tribes. At one time there were three stations in the interior, Luebo, Ibanj and Dombi. The latter, near Wissman Falls on the Kassai, has been discontinued for the present. When the news of Lapsley's death reached this country zealous friends proposed

to the children of the church the pleasing task of contributing funds with which to build a mission vessel to be used on the Congo and its tributaries, and which should at the same time perpetuate Mr. Lapsley's work and memory. The children have given \$15,000 for this purpose. The steamer *Samuel N. Lapsley* was built at Richmond, Va., in 1899, and rebuilt at Stanley Pool by Mr. Vass during the winter of 1900-1901. She is to make her first trip to Luebo in the early spring.

There have been twenty laborers in the Congo mission; three of these have died on the field, five have been obliged to return, leaving twelve still in service. Half of these are white, the other half colored. Thus the earliest wish of the Assembly is being realized that "missionaries from among the African race on this continent may bear the Gospel to the homes of their ancestors."

KOREA.

The Inter-Seminary Alliance of America met in Nashville in 1891. The Rev. Horace G. Underwood, D. D., of the Northern Presbyterian mission in Korea, was present, and by his magnetic influence, and burning appeal for Korea led a band of students in attendance from Union Seminary, Virginia, to ask for appointment to this new field. Their tender of missionary service had already been accepted by the Executive Committee.

In the following September (1892) Rev. and Mrs. W. D. Reynolds, Jr., Rev. and Mrs. W. M. Junkin, and Miss Linnie Davis, all of Virginia, and Rev. L. B. Tate and his sister, Miss Mattie Tate, of Missouri, went out to establish a mission in Korea, which had only been opened to the gospel some six or eight years.

The breaking out of hostilities between China and Japan, with northern Korea as the theatre of the war, detained these young laborers in Seoul until 1895, when by advice of the Council of Presbyterian Missions laboring in Korea, they moved into the fine southwestern province of Chulla, first occupying Kunsan, a coast town, two hundred miles south of Chemulpo. In 1896 Chunju, capital of the province and forty miles southeast of Kunsan, was occupied. In 1897 Mokpo, almost at the extreme southwestern point of the peninsula, became a treaty port, and in consequence was occupied by Mr. and Mrs. Bell early in 1898.

We now have eighteen missionaries in this field, seven of whom are ordained ministers and four are physicians, two of these being ladies. This is one of the most promising of mission fields. Although only occupied in 1895, there are now one hundred and ten communicants at Kunsan, with a good church building. There is also a small, hopeful body of converts at Chunju, with their own building, and a nucleus at Mokpo.

CUBA.

In March, 1890, the committee in Nashville received a letter in Spanish from one Evaristo Collazo, of Havana, stating that he and many other Protestants in that city were Presbyterians and desired the sympathy and aid of our church. Accordingly Mr. Graybill, of our Mexico mission, by direction of the Executive Committee, made a visit to Cuba in June of that year. He found a most interesting and encouraging state of things both in the capital and in Santa Clara, a leading city two hundred miles eastward in the interior. As a result of this visit a church of thirty persons was organized in Havana, and as many more were eventually received and organized into a church in Santa Clara. In the succeeding years of 1891, 1892, 1893, Mr. Hall, also of the Mexico mission, made extended visits in the Cuba field, and was much impressed and encouraged by the outlook. The church soon grew to seventy members. But on account of dissensions in the field, the Executive Committee found it best to suspend this work in February, 1895, and before any further steps could be taken the war with Spain put an end to further effort, until April, 1899, when the mission was reopened by Rev. J. G. Hall, at Cardenas, a city of twenty thousand inhabitants on the northern coast. He has since been joined by Mrs. Hall, by the Misses Houston (also of the Mexico mission), by the Rev. R. L. Wharton and the Rev. J. T. Hall and wife.

The work is full of promise, and already a church of over forty members has been organized.

ADMINISTRATION.

At the first Assembly, in 1861, Dr. J. Leighton Wilson was chosen Secretary, and Prof. James Woodrow Treasurer of the Executive Committee of Foreign Missions. Dr. Woodrow held

the office of Treasurer till 1872, when he was succeeded by Dr. McIlwaine. The first Committee was an exceedingly able one, Dr. Thornwell being chairman. Other prominent members were Drs. George Howe, John B. Adger and A. A. Porter and Prof. Charles Venable. Dr. Wilson remained in office till May, 1885, when his failing health made it needful for him to resign. He died in July, 1886. He was Secretary of the Presbyterian Board eight years, and our committee twenty-five years—thirty-three years in all. He will long rank as one of the great Secretaries of Foreign Missions. Rev. Richard McIlwaine, D. D., became Co-ordinate Secretary and Treasurer in May, 1872, and filled this office with great energy and efficiency for ten years, when Dr. Wilson again became Secretary alone, with Mr. L. C. Inglis as Treasurer. Mr. Inglis was Treasurer till May, 1889, a period of seven years. In May, 1884, Rev. M. H. Houston, D. D., was elected Assistant Secretary, and on the retirement of Dr. Wilson the next year he became full Secretary, filling that office with great devotion and ability till May, 1893, a period of eight years. In 1888 the Rev. D. C. Rankin was elected Assistant Secretary, filling this office for five years, until it was abolished by the Macon Assembly of 1893. In connection with his secretaryship he was also Treasurer two years, from 1889 to 1891. In 1893, when the duties of the Foreign Mission office were rearranged, he became editor of the publications of the committee, a position which he still holds. On the retirement of Dr. Houston, in October, 1893, the Rev. S. H. Chester, D. D., became Secretary, which office he continues to fill with marked wisdom and efficiency. From 1891 to 1892 Mr. J. Brainerd Rhea was Treasurer; Mr. J. H. Kline succeeded him for one year, and Mr. Erskine Reed has continuously held the office since that date.

The office of the committee was located in Columbia, S. C., from 1861 to 1875; in Baltimore, Md., from 1875 to 1889, and was removed to its present location in Nashville, Tenn., in 1889.

The total amount of money received for Foreign Missions by the committee from June, 1861, to April, 1900, has been \$2,773,940.88. Not less than eight thousand converts have been gathered into all our missions in these forty years, which makes the average cost of their evangelization about \$350 each. This commercial view of a great spiritual work is a low one, unworthy to

influence the church; but it is here given as a fact sometimes needful in discussing the value of missions.

WOMAN'S WORK.

In the second annual report of the committee, presented to the Assembly that met in Columbia, S. C., May, 1863, mention is made of the appointment, in the summer of 1862, of Miss Augusta Bradford, of the Presbyterian Church in Talladega, Ala., as a missionary teacher to the Choctaw Indians. Then follows this interesting statement: "She is the first missionary laborer who has left her home to engage in the missionary work among the heathen under the direction of the committee, and this fact is recorded here to the honor of the church of which she is a member."

It is not surprising, therefore, to find that the women of the Southern Presbyterian Church early manifested their deep interest in this greatest work of the age, both by their gifts and their offers of personal service. In 1868 and 1869 they began by furnishing the expenses of outgoing missionaries. In 1871 they gave over \$6,000 for the benefit of Mr. Inslee's family. In 1873 and 1874 a few ladies' missionary societies began to be formed, the forerunners of a great and noble army. Year by year the number of these societies grew, as well as their contributions. In 1874 there were twenty-six of these organizations, contributing \$2,111; in 1900 their number had grown to about one thousand (with thirty Presbyterian Unions) and their contributions were \$46,333. During the twenty-seven years since the first of these ladies' societies appeared they have given a total of \$624,320. For a quarter of a century their gifts have averaged about one-third of the entire contributions of the church.

Not only have the women nobly aided the work financially at home; they have been no less devoted and helpful on the field. In the forty years of our Foreign Mission history they have furnished fully half of our field force of nearly three hundred; and of the one hundred and seventy missionaries now on our roll, exactly one hundred are women.

PUBLICATIONS.

In January, 1868, the first number of *The Missionary* was issued at Columbia, S. C. It was then a small, unbound, uncut

pamphlet of eight pages. It has grown in size and circulation through successive years to its present form—a handsome, illustrated monthly of forty-eight pages, with a circulation of over twelve thousand.

The Children's Missionary, an illustrated monthly of sixteen pages was first issued, in Nashville, in October, 1874, and from the outset took rank among the best publications of its kind, and has maintained for many years an average circulation of six thousand.

The Missionary Calendar of Prayer, an illustrated annual of seventy-five pages, was first published in 1893, and has won a permanent and most useful place in the committee's work. It has a circulation of three thousand and five hundred.

SUMMARY.

A review of these forty years is full of profound interest, and suggestive of devout thanksgiving.

Forty years ago the Congo Free State was unknown, the source and course of her great river a mystery, and most of Equatorial Africa was still a blank on the map. Fifteen years were to pass before the great Uganda mission would be dreamed of, and twenty-five before the beginnings were to be made in the great Congo work.

Japan had just opened her doors to the world, and the sign boards still stood by her roadsides threatening death to Christians, even to the Lord Jesus, should he dare set foot on those sacred islands.

Nearly a quarter of a century was to pass before Korea should come out of her hermit seclusion, and allow the ambassadors of the cross access to her people.

China sat desolate and in ruins from the long Taiping war. Twenty millions of her people had perished in that struggle, and her fairest cities were in ruins. The handful of missionaries then there dared not go beyond the coast provinces, and the Protestant communicants of the whole empire, now numbering 100,000, could at that time be seated in one of our large city churches.

The great continental railways of our own land were yet to be

built, and innumerable aids to the spread of the gospel, such as the great Pacific railways and steamship lines, the Suez Canal and ocean telegraphic lines, were yet things of the future.

Surely the progress of missions in these forty years has been wonderful, and as we review the dealings of Providence with us in this great enterprise, we have abundant reason to "thank God and take courage."

Nashville, Tenn., Feb. 2, 1901.