

# THE MISSIONARY.

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## RECENT INTELLIGENCE.

MISSION ROOMS, COLUMBIA, S. C., January 5th, 1871.

Our letters from the Chinese mission are dated as late as the 7th November. Mr. and Mrs. Converse were still at Shanghai, with no visible improvement in Mrs. C.'s health. Mr. Houston had had a severe attack of sickness, but was entirely recovered. Mr. Helm was at Hanchou assisting Mr. Houston in the onerous duties that had devolved upon him in consequence of the absence of Mr. Converse, and the return of Mr. Inslee to this country. Mr. Houston remarks, in relation to his own sickness and recovery: "I was confined to bed for a week, and suffered much pain; but, under God's mercy, my recovery was rapid, and I believe I am now perfectly well. I have resumed preaching in the street chapel, preaching there every other day. I find much encouragement in the attention generally given, though the audience is of a floating class, and I do not often see the same face more than once." A letter had been received from Mr. Stuart, at Gü-tsiu, of the same date, which represented him as being well and getting along comfortably in his isolated position.

A letter has been received from the Brazil mission as late as November 1st. At that time the missionaries were well, and had a good deal of encouragement in their work. The Lord's Supper was to be administered on the following Sabbath, at which time it was expected that one or two persons would be received into the Church on a profession of their faith.

A letter from Miss Ronzone, of the 8th November, mentions that she had returned to Bordighera, and was about to resume her duties, in connection with the school there, with a very considerable increase of pupils. She writes in good spirits, and seems to have both heart and hands fully employed in the good work.

A letter from Mr. Balentine, of the Cherokee mission, dated December 1st, mentions the good health of his family, and the flourishing condition of his school, as well as increasing attendance upon preaching. Many of the Shawnee Indians are settling near to his station, and there is every prospect that it will soon become a very important point for missionary labor.

Lane. Campinas is located in the province of Sao Paulo, communicates by railroad with the sea-coast, and has a population of something more than twenty thousand. The brethren here made themselves sufficiently acquainted with the Portuguese language in six or eight months after their arrival to hold public services, which they have continued ever since with growing congregations. A church has been organised here embracing six or eight members, and it is supposed that a good many others have become deeply interested in the truths of the gospel.

#### ITALIAN MISSION.

Our only representative in this part of the papal world is Miss Christina Ronzone. She is a native of Italy, but spent a number of years in this country, and became a member of the Presbyterian Church while residing in South Carolina. The principal part of her time is devoted to teaching a school in Bordighera, but she is also engaged in preparing and translating tracts and books into the Italian language, and will in this way contribute much towards the evangelisation of the Italian people.

#### CHINA MISSION.

Our first mission in China was founded, in 1867, by Rev. Elias B. Inslee. The year after, it was reinforced by the arrival of Rev. Messrs. M. H. Houston, Ben. Helm, and John L. Stuart—the first from the Synod of Virginia, and the other two connected with the Synod of Kentucky. The year following, Rev. T. E. Converse and his wife were added to the mission force. Hanchou, a large city of six hundred thousand or eight hundred thousand inhabitants, is the site of the principal mission. A second station was formed something more than a year ago at Gü-tsiu, a city of one hundred and fifty thousand inhabitants, and situated about 150 miles nearer to the heart of the empire. At the principal station there are two schools, one for males, and the other for females. The funds have been contributed for the purchase of a printing press, which will be sent out as soon as the country has become more settled. A church has also been organised, which embraces, besides the mission family, several native converts. Mr. Inslee, in consequence of broken down health, has been compelled to return with his family to this country, with little or no prospect of ever being able to return to China. An effort will be made to send out another missionary in the spring to take his place in the mission; but no definite arrangement has yet been made.

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#### SKETCH OF THE LIFE AND LABORS OF REV. CYRUS KINGSBURY, D. D.

The name of Dr. Kingsbury is familiar to every one who is at all acquainted with the history of modern missions. The following sketch of his life and labors has been furnished by Rev. Allen Wright of the Choctaw mission. Mr. Wright was

formerly a pupil of Dr. Kingsbury, and was also associated with him in the missionary work for a number of years, and is well qualified therefore to give information about his life and labors. We are sorry that we have not space to give the sketch in full as it comes from the hand of Mr. Wright.

The following account of Dr. Kingsbury's birth and parentage is taken from his autobiography :

“PINE RIDGE, CHOCTAW NATION, May 4th, 1869.

“It has been suggested to me that I ought to leave some little note of the Lord's dealings with me through a long and favored life. Great have been his mercies towards me; and my improvement of them has come so far short of what it ought to have been, that the prevailing impression on my own mind has been to let all pass into oblivion. But if the Lord's abounding mercies, notwithstanding my unfaithfulness, may lead others to adore the riches of his grace towards a most unworthy servant, I may not withhold the feeble expression of my gratitude and praise.

“I was born in Alstead, State of New Hampshire, on 22d of November, 1786. My mother died when I was seven days old. I was a feeble, sickly infant, and no one expected that I should live to grow up. But the Lord provided for me. As my father was in a new and wilderness country, and not able to bestow on me that care which my feebleness required, I was, when seven weeks old, brought to Worcester, Massachusetts, and placed under the care of a kind uncle and aunt, for whose unwearied attentions, by night and by day, I can never feel sufficiently grateful.”

He had reason to believe that both of his parents were godly persons. At a period, within the recollection of Dr. Kingsbury, his father was a deacon in the Baptist Church. His uncle and aunt, by whom he was brought up, were members of an evangelical church, and had family worship morning and evening; but he does not remember that either of them ever conversed with him about his personal salvation. His maternal grandfather, however, once visited the family and requested him to commit to memory the 23rd Psalm, which he did, and which made a strong impression on his mind. At the age of fourteen he went to live with Mr. Aaron White, of Boylston, Massachusetts, as clerk of his store and tavern. He remained here about one year, and then became an apprentice in a cabinet and chair factory. During this apprenticeship, he was accustomed to attend the preaching of Rev. David Sanford, and it was through his instrumentality that he was brought to the knowledge of the Saviour. Soon after his conversion his thoughts were turned to the ministry, and the following is his own account of the reasons which induced him to engage in this work :

“Soon after I made a profession of religion, my mind was turned toward the gospel ministry as my life's work. I had gained the confidence of my employer, who was about to engage in a business that promised to be lucrative. I had no capital, but he proposed if I would go in with him in the business, I should share in the profits. Here was a temptation to pursue the gain of this world. I consulted with my minister. He encouraged my engaging in the ministry, but said to me frankly, that if I was not willing to be a poor,

despised man all my days, not to think of being a preacher of the gospel. It was to me a time of trial. I had to decide between the world and the cross. Grace enabled me to triumph. I preferred poverty, and the reproach of the ministry, to the riches of earth."

In the autumn of 1808 he entered Brown University, Providence, Rhode Island, and graduated in 1812. He was somewhat surprised at the close of his studies to have the honor of delivering the valedictory address conferred upon him. And he was not less surprised, perhaps, to have the title of D. D. conferred upon him in 1857, by the same institution. Soon after graduating at the University, he went to the Theological Seminary at Andover, where he spent three years in the ordinary course of study, and it was during this period that he determined to devote his life to the missionary work. He was ordained in 1815, and after preaching a short time in vacant churches in Massachusetts and New Hampshire, he set out in 1816, under the direction of the American Board of Commissioners for Foreign Missions, for the Indian country, where he had determined to spend his life. As he passed through Washington City he was kindly received by the Hon. Wm. H. Crawford, of Georgia, who was then Secretary of State. He reached the Cherokee country in safety, and established his first station on the Chickamauga Creek, about seven miles from the present site of Chattanooga.

He writes on his arrival here, "At this place in January, 1817, I spread my bearskin for my bed, and commenced my missionary labors among the Indians." He continued his labors here until other missionaries came out, when he committed the work to their hands, and went further south to establish a new mission on the Yazoo River, Mississippi, among the Choctaws. This station was for a long time known as the Elliot Station. He not only preached the gospel here, but he established a school that was continued in successful operation as long as the Choctaws remained on the east side of the Mississippi. While here he was joined by Rev. Messrs. Alfred Wright and Cyrus Byington, names scarcely less well known than his own, who spent a good deal of their time in studying and reducing the Choctaw language, to writing, and afterwards gave to them the whole of the New Testament, and a large portion of the Old, in their own language. Rev. Ebenezer Hotckin and Rev. C. C. Copeland, joined the mission some years after the Indians were removed to their present locality, and by their diligence and fidelity became worthy fellow-laborers of those who had entered the same field before them. After the removal of the Indians to the west side of the Mississippi, Dr. Kingsbury took up his residence at Pine Ridge, near Doaksville, where he continued to labor with indefatigable zeal to the close of his life, on the 27th of June, 1870. His labors among these Indians extended over a period of more than fifty years; and Mr. Wright well remarks, "that all the civilisation, social improvement, and progress in education and religion, of which the Choctaws can boast, is intimately associated with his name." Dr. Kingsbury was distinguished mainly for his practical good sense, his earnest, consistent piety, and his uncompromising devotion to the great work to which he had consecrated his life.