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I.—LITERARY.

A BRIEF SKETCH OF THE MISSIONS OF THE SOUTHERN PRESBYTERIAN CHURCH.

Our Church has been engaged in Foreign Mission work since 1866. The history of her missionary endeavor is, therefore, short. It is like the history of the Church herself as an independent organization. But the history of the Presbyterian Church South, albeit her career is so short, has many lessons for the Churches of the Lord Jesus Christ throughout the Earth; and the history of her efforts to preach the Gospel among heathen peoples should be regarded by herself at least as of great practical importance as well as of deep interest.

We have undertaken in another place to give a compendious account of the Foreign Missionary effort of our Church.* But our limits in that place forbade our giving any particular and detailed account of the several Missions which the Church has planted.

Accordingly it is proposed in the present paper to sketch in a meagre way the planting and progress of these several missions. We cannot promise in the following pages any of that life which could have been infused into the history had we had access to such letters of missionaries as must be stored in our Committee's rooms, or must be in the possession of their more familiar personal friends. We must, also, confess that, in many instances, the official reports of our Committee and such letters from missionaries, as we have been able to get at through their publication, have not sufficed to give that exact information which was desired; so that we have had to conten-

*See Southern Presbyterians, pp. 362-371. (In American Church History Series.)

ourselves with approximation to the truth. It is believed, however, that this defect will be remarked chiefly in regard to relatively unimportant matters. For instance, it has often been impossible to determine more than approximately the length of time a missionary has stayed in one particular station. But an honest effort has been made to get as near the truth touching all matters handled, as possible.*

We propose, now, to do the following several things in connection with each field (the Indian Mission excepted), viz.: To set forth approximately the number of mission workers who have been thrown into each field; the obstacles which they have had to overcome; the length of time during which the force has been employed; and the methods and means which it has used, and the results which have ensued.

We shall take these missions up in the order of their planting.

THE INDIAN MISSIONS. The mission work of the undivided Church among the Indians in the Indian Territory fell to the Presbyterian Church in the Confederate States, after the Summer of 1861. As this work was for a long time under the direction of the Executive Committee of Foreign Missions it seems proper to give some account of it here, notwithstanding the fact that in 1889 it was transferred to the superintendence of the Committee of Home Missions.

The Indian Missions have turned out to be among the least satisfactory of our Church's enterprises. In 1863, notwithstanding the unrest of the times, there was under the direction of the Committee, and supported by the funds of the Church, inclusive of five female helpers, a missionary corps of twenty laborers. Toward the close of the seventh decade and the opening of the eighth many of the old missionaries died. Hotchkin, and Byington, and Copeland, and Kingsbury—noble men, all of them—went to the service above. Volunteers did not appear to take their places. Civilization and Christianity had made considerable progress in the Territory. Other denominations had established churches there. It was felt that it was more Christian to carry the Gospel to still more benighted lands—to China, to Japan, to Brazil, or to Africa. The need of the individual in these foreign lands was greater than the need of the Western Indian and their population was numbered by the million. Moreover, these foreign races were

*Any corrections which any reader may be able to make in any part of this sketch will be gratefully received.

supposed to be stronger, more virile, people, and, therefore, susceptible of transformation into better servants of God.

The work among the Indians had not been done in a way to make them strong enough to take care of themselves. Insufficient attention had been paid to the training of pastors, teachers, and sessions among them. Naturally, Presbyterianism among the Indians deteriorated after the deaths of missionaries mentioned above, in spite of the devoted labors of a few surviving missionaries and consecrated ruling elders. In 1878, the Mission to the Cherokees was "discontinued, mainly, if not wholly, because the Committee did not have means either to sustain or reinforce it."* In 1888, there were but three ordained missionaries and their wives in the Indian Missions. There were, however, five native ministers not dependent on the Committee for support, twelve organized churches with a total of 603 communicants. In 1889, after some previous negotiations, the Indian Missions were transferred from the control of the Executive Committee of Foreign Missions to that of Home Missions. The progress of civilization in the Territory, the influx of a white population, the relations between Indian Presbytery and its controlling Synod co-worked to make the change desirable.†

THE CHINA MISSIONS. In 1866 the Assembly began its *China Mission*. The Rev. Elias B. Inslee had gone out under the New York Board in 1856; but his connection with that board had been dissolved in consequence of some misunderstanding and he had subsequently carried on his work in a great measure at his own charges. He appealed to be taken under the care of the Executive Committee and supported in a work in China. Thereupon, the Committee and the Church seemed to feel that God had thus called them to "enter that empire of darkness and sin, and take an honorable position among other branches of the Christian Church in diffusing a knowledge of the Gospel through that dark-minded and multitudinous race."‡ Mr. Inslee and his family were accordingly sent to China in the Fall of 1866.

In 1867 this servant of God planted the station of Hangchow. In 1873 Messrs. J. L. Stuart and DuBose, with Mrs. Du-

*Minutes Gen. Assembly 1878, p. 677.

†Owing to the peculiar character of the Indian Mission it has seemed good to treat it only in this cursory way.

‡Minutes Gen. Assembly, 1866, p. 56.

Bose, planted that of Soochow. In 1883 Messrs. J. I. Woodbridge and J. F. Johnson established the station of Chin-Kiang, where they were at once joined by Mr. and Mrs. Henry M. Woods. In 1887 the Tsing-Kiang-Pu station was founded by Messrs. Sydenstricker and Woods and their families. In 1892 Messrs. Haden and Hudson opened the station of Wu-Sih; and Mr. and Mrs. Price, Miss Houston, and Mr. White opened that of Sinchang. In 1893, Hsu-Chien was founded by Messrs. Sydenstricker, Patterson, and Grier, and Mrs. Sydenstricker and Mrs. Patterson. And in 1894 Lingwu was founded by Dr. M. H. Houston. These stations are all on the Grand Canal, Hangchow being the farthest South, and Hsu-Chien the farthest North.

These several stations have been manned as follows :

Hangchow, by the Rev. E. B. Inslee, 1867-1870. (He returned in the Autumn of 1870, to die in April following.); Mrs. Inslee, 1867-1870; Rev. B. Helm, 1868-1870; Rev. M. H. Houston, 1868-1875, and 1881-1882, and 1893-1894; Mrs. Houston, 1870-75, and 1881-82 (Mrs. Houston died in the field in 1882); Rev. J. L. Stuart, 1868-1872, and 1875 —; Mrs. Stuart, 1875 —; Rev. Thos. E. Converse and Mrs. Converse, 1869-1870; Mrs. A. E. Randolph, 1870-1888; Mr. J. W. Painter, 1873 —; Miss Helen Kirkland, 1874-1895; Mr. A. Sydenstricker and Mrs. Sydenstricker, 1880-1881, and 1882-1885 (?); Dr. R. W. Fishburn, 1881-1883; Rev. J. F. Johnson, 1884-1888 (Mr. Johnson came home sick unto death in 1888); Miss Lillie Tidball, 1886-1888; Rev. R. V. Lancaster, 1887-1892; Miss E. E. Wilson, 1888-1892; Mrs. Lancaster, 1888-1892; Mr. and Mrs. C. N. Caldwell, 1889 —; Miss E. B. French, 1889 —; Miss E. C. Davidson, 1891 —; Miss A. Graves, 1893 —; Miss Emma Boardman, 1894 —; Mr. and Mrs. George Hudson 1895 —.

Soochow has been manned by Rev. J. L. Stuart, 1872-1875; and Mrs. Stuart, 1874-1875; Rev. Hampden C. DuBose and Mrs. DuBose, 1872 —; Rev. J. W. Davis, 1873 —; Mrs. Davis, 1878 —; Miss A. C. Safford, 1873-1891; (She died in the field in 1891); Rev. A. Sydenstricker and Mrs. Sydenstricken, 1881-1882; Miss E. B. French, 1888-1889; Miss Hattie M. Jones, 1889-1891; Rev. P. F. Price, 1889-1891; Miss Nannie McDaniel, 1889-1891; Mr. J. W. Paxton, 1891 —; Rev. George Hudson, 1891-1892; Miss S. E. Fleming, 1893 —; Mrs. Anna M. Sykes, 1893; Miss Julia McGinnis, 1893; Rev. J.

Y. McGinnis, 1893; Miss Belle Smith, 1894 —; J. R. Wilkinson, M. D., and Mrs. Wilkinson, 1894 —.

Chin-Kiang has been manned by Rev. S. I. Woodbridge, 1883 —; Mrs. Woodbridge, 1885 (?) —; Rev. J. F. Johnson, 1883-1884; Rev. H. M. Woods and Mrs. Woods, 1883-1887; Rev. A. Sydenstricker and Mrs. Sydenstricker, 1886-1887; Rev. J. E. Bear, 1887 —; Rev. R. A. Haden, 1891-1892; Mrs. J. E. Bear, 1892 —.

TSING-KIANG-PU has been manned by Rev. A. Sydenstricker and Mrs. Sydenstricker, 1887-1894; Rev. H. M. Woods and Mrs. Woods, 1887 —; Dr. E. Woods, 1887 —; Miss Ellen Emerson, 1888 —; Rev. J. R. Graham and Mrs. Graham, 1889 —; Rev. B. C. Patterson, 1891-1894; Mrs. E. Woods, 1892 —; Rev. M. B. Grier, 1892-1894; Miss Belle Smith, 1893-1894; Mrs. B. C. Patterson, 1893-1894.

Sinchang was manned by Rev. P. F. Price, 1892 —; Miss A. R. Houston, 1892-1893; Mrs. P. F. Price, 1892 —; Rev. W. B. White, 1892-1895; [His death has occurred since his return.] Miss E. Talbott, 1893; W. H. Venable, M. D., and Mrs. Venable, 1893 —; Rev. and Mrs. W. H. Hudson, 1893 —.

WU-SIH has been manned by Rev. R. A. Haden, 1892 —; Rev. George Hudson, 1892-1894; Mrs. George H. Hudson, 1893-1894; Mrs. Anna M. Sykes, 1893 —; Rev. J. Y. McGinnis, 1893 —; Rev. B. H. Franklin, 1894 —.

Hsu-Chien has been manned by Rev. B. C. Pattersen and Mrs. Patterson, 1894 —; Rev. Mark B. Grier, 1894 —; Rev. A. Sydenstricker and Mrs. Sydenstricker, 1894 —; Rev. Hugh W. White, 1894 —.

Lingwu has been the centre of Dr. M. H. Houston's labors since the Summer of 1894.*

Our brethren of the China Mission have had to contend against many and grave obstacles in their efforts to take China for Christ.

1. The climate has proven trying to many, especially during the first years of their life in the land. 2. The linguistic difficulties are peculiarly great: Each missionary does well to know three languages, viz.: the *Literary*, which is never

*We call the reader's attention to the fact that only approximate correctness has been arrived at in the above figures. The intervals spent in a given field cannot be measured exactly in years. We have no space to give the months. Besides, in many cases it is impossible to be exact.

spoken; the *Mandarin Dialect*, which is both spoken and written; and the *Spoken* language, of which there are about two hundred dialects. 3. The very bulk, mass, of heathenism is so great that it can be impressed with difficulty only. 4. Since the presence of our missionaries is not grounded on full treaty rights, that presence itself suggests to the Chinamen the proximity of gunboats and other instruments of a foreign power. 5. The pride of a Chinaman is proverbial; in his past history, in his inventions, arts, and civilization. He holds in contempt a man from modern Europe or young America. He despises our missionary as heartily as the Gentile did the Jew in the Apostolic Age. 6. The Chinaman is characterized by the most intense moral inertia, or false conservatism. He is utterly opposed to doing anything otherwise than his fathers have done it.* 7. He is also grossly superstitious and finds it hard to comprehend the spiritual teaching of Christianity.

The means used in the China Missions have been evangelical, medical, school-keeping by women, house-visiting by women, and circulation of Christian literature. The ministers have employed themselves in preaching on the streets, or in the mission houses, and in selling and giving away Christian literature. Some of them have prepared very valuable works for distribution among the natives. For example, Dr. Davis issued in 1879, "The Gospels and Acts in the Soochow Dialect," with maps, illustrations and occasional notes; Miss Safford has published in the same dialect many booklets, some of which have been widely circulated. Dr. DuBose's work in the same dialect is well known.

During the earlier years of these missions some use was made of boarding schools; but the Chinese were disposed to take deceitful advantage of these. They saw in them the means of having their children fed and clothed without cost to themselves. For that reason in part our missionaries tended to drop the school as an instrumentality in evangelizing the people. But the school has not been without its advocates. And there are, now, under the care of our lady missionaries one or two flourishing "Girls' Boarding Schools." Some of the brethren advocate a careful use of the Boarding School system for boys as well; and believe that in the long

*Rev. G. W. Painter in The Saint Louis Presbyterian, Oct. 17, '95.

run it would be more effective than preaching on the streets to the passing crowds.

The Medical arm of the mission has done much in allaying native prejudices and conciliating favor. There have been no more successful workers than some of our lady missionaries who keep school or teach native women either on the mission premises or in the native homes.

Most of the converts have been made at Hangechow. There were *sixteen* native members of the Church at that station in 1877, when the mission was ten years old. There were *fifty-six* converts living and in connection with that Church in 1887; and in 1893 it had a total of 119 native communicants.

The Soochow mission had, in 1877, three native members; in 1887 a native membership of *nineteen*; in 1893 a membership of *twenty*—a rather small showing in the way of numbers.

There are scattering converts among the other stations.

But a statement of the results in this great field would be very inadequate, indeed, were it to stop with the number of the converts. Day-school and Sunday school scholars are taught; an occasional theological student is under preparation for the Gospel ministry; and, in fine, an atmosphere, let us hope, has been created, favorable to Christianity.

To summarize the work and conditions of the past year: There are "*eight stations; fifty-two missionaries (ordained 20, unordained 32); four churches; fifteen chapels and preaching places; fourteen day schools; nine dispensaries; eight unordained native preachers; three theological students; seven Bible women; thirty-four added on examination; one hundred and fifty-nine total communicants; thirty-one inquirers; three hundred and forty-two Sunday school pupils; twenty-five girls and one hundred and ninety-seven boys in day schools; fifty girls in boarding school; Gospels and tracts distributed, 52,000; patients aided by medicine, 17,527; native contributions, \$138.02*"; * in the year 1894-1895.

The sum total of results in China for the Church's outlay of money, men and women, appears to be small. Nevertheless neither the workers there nor the church at home are cast down. The difficulties of prejudice and bigotry are vast, but the Church hears the words of the Lord, "Speak unto the children of Israel that they go forward."

*See An. Report of the Ex. Com. of For. Mis., 1895, p. 9.

THE ITALIAN MISSION was begun in 1867. It was opened by Miss Christina Ronzone. This lady was born and educated in Italy. But in the providence of God she came to America to make her home. Her first work was to teach French and Italian in a young ladies's seminary in South Carolina. Subsequently she was a private teacher in the home of Dr. J. Leighton Wilson. While in Dr. Wilson's home she was "graciously led out of the errors of Romanism to a joyous acceptance of the truth as it is in Jesus."* She desired at once to carry back to her own people the glad tidings. She was accordingly appointed by the Executive Committee to return to Italy and take charge of a Protestant school in Naples and to act under the general direction of the Waldensian Committee of Missions. At the relation which this Mission sustained to the Assembly and at that also which it sustained toward the Waldensian Church, we shall look in a moment. Let us for the present trace the work of Miss Ronzone.

This highly blessed woman taught for about two years in the Protestant School in Naples. The Neapolitans were not prepared to sustain by their patronage a successful Protestant School. Miss Ronzone was, therefore, at her own request, transferred, in February, 1870, to Bordighiera, near Genoa, where for two years she had charge of twenty girls in an orphan asylum. This asylum was subsequently moved to St. Remo. Miss Ronzone deemed it then best to repair to Milan. Here she labors till today. "Eternity alone will reveal the good she has done in all these years of modest but devoted service for the Master. Beginning her work in Milan in 1872, with only one pupil, her servant's child, her school steadily grew until during the last two or three years before June, 1892, the average attendance had been more than fifty day scholars with more than twenty boarders—the latter being for the time members of Miss Ronzone's household, and constantly under her Christian influence. The average attendance of the school† during all these twenty years of its history has been about thirty-five or forty."‡ Of her school she wrote herself : "The fruits of this work are not so abundant as you and I would like to see ; nevertheless, it has pleased the Lord graciously to grant us some. Of those entrusted to my care seven-

*Report Executive Committee of Foreign Missions 1892, p. 36.

†Report Executive Com. For. Missions, 1892, p. 37.

‡Report Executive Com. of Foreign Missions, 1892, p. 37.

ral have united with the Church and are persevering. Several have become useful workers. A former scholar has established an Evangelical School in Switzerland and has been teaching there five years. One is teaching in the Evangelical Asylum of Vallecrosia; and another in that of S. Remo, in Liguria." Another has charge of a Mission School in Spain. The width of influence which this school exercised is well illustrated, further by a statement taken from the Report of the Executive Committee of 1890, which is as follows: "Six of the pupils at one time united with the Waldensian Church. Among these young Christians, one was French, one Swiss, one from Salonica, and the others Italians." As to the quality of influence Miss Ronzou's prime aim has been the formation of Christian character in all the girls who have come under her care, that they might go out as sources of blessings to the schools and homes of their own land.

Miss Anna Ronzone became assistant to her aunt in the school in 1881, and remained an efficient helper till 1892. Meanwhile about five years ago she was married to Rev. Emil Rivoir, pastor in the Waldensian Church. In 1892 his Church located him at Como, necessitating Madam Rivoir's removal from Milar. As Miss Ronzue had become aged, the school could no longer be kept up.

The Assembly had never intended to make the Italian Mission a permanent one. It was pleased with the arrangement which the Executive Committee made with Miss Ronzue as bringing the "Church into closer fellowship with that of the ancient and venerable Waldenses." But it took the ground, and correctly, that the proper missionaries for Italy were her own evangelical Christians, who already possessed the language and knew the makeup of the people. She believed in giving financial aid to the Evangelicals of Italy; but in sending American missionaries to places where there was a greater dearth of Christians.

The Southern Church ever looks with pleasure on this Italian Mission. It was fair as became a child bred in so sunny a clime. It has worked for the Waldensian Church and its fruit has been garnered into that Church. And in this manner the ties between the two churches have been made very strong. God speed our Waldensian brethren!

THE MISSION TO THE UNITED STATES OF COLOMBIA. The Mission of the *United States of Colombia* was opened by Rev.

H. B. Pratt and family in 1869, at Barranguilla. They were reinforced by Mr. A. H. Erwin in 1872, who proceeded at once to his work of teaching. In 1872-73 Mr. Pratt, for the sake of the health of his family and because he supposed the people stronger and more open to the reception of the Gospel, moved his missionary headquarters to Socorro, the capital of the province of Santander, in the mountainous portion of New Grenada. About 1874 Mr. and Mrs. Hall were sent to join the mission in Colombia. In 1875 they established themselves at Barranguilla. Mr. Pratt and family went to Bucaramanza, a greater centre of population, and more advantageous for working the press on which he so much relied. In 1877 civil war prevented the accomplishment of anything. In 1878 the Committee announced the suspension of this mission. Its withdrawal was "largely for want of means." The Colombians were a difficult people to deal with. They were unaccustomed to distinguish between true religions and false; and when their inherited Roman Catholicism was disclosed to be false they rushed into the most pertinacious infidelity. The Church, however, was not deterred by the difficulty in the people. At that date it had sent out no new missionary for the space of three years, and the Committee was burdened with a heavy debt.*

THE BRAZIL MISSIONS. The Brazil Missions were begun in 1868. The attention of the Assembly had been drawn to Brazil as a suitable mission field by an overture from the Synod of South Carolina, in 1866, in behalf of several brethren who were about to emigrate from the bounds of that Synod to Brazil, and who desired that the Assembly would establish a mission in Brazil, that they also might enjoy the ministrations of a pure gospel. The Church does not seem to have paid much attention to this call; but the promise of returns for mission work in that great empire led the Assembly, a year or two later, when the missionary zeal of the Church had been a good deal heightened, to fix upon that country as the location for one of her missions. In no part of the Papal world were the prospects of missionary labor more encouraging than in Brazil. The prestige of Romanism in that Empire appeared to be gone. The people seemed anxious for instruction; and the government kindly disposed to Protestant missionaries.†

*Report of Executive Com. of For. Mis., 1878, p. 4.

†Minutes General Assembly, 1871, p. 46.

Accordingly, in 1868, the Rev. G. Nash Morton, under the direction of the Executive Committee, visited Brazil, touched at all the principal cities and seaport towns on the Eastern frontier. The result of his visit was the choice of the inland city of Campinas as the seat of the Mission.

In 1869, Mr. Morton, Mrs. Morton, and the Rev. Edward Lane returned to man this station. Today there are three great limbs of the Brazil Mission: Southern Brazil, Interior Brazil, and Northern Brazil. Campinas was the original station of the South Brazil Mission; Bagagem of Interior Brazil; and Pernambuco of North Brazil.

Other stations of the South Brazil Mission are *Araguary*, *Botucatu*, *Lavras*, and *Sao Paulo*. The following missionaries have labored in the South Brazil field, viz.: Rev. G. Nash Morton and Mrs. Morton, 1869-1879; Rev. Edward Lane, * 1869-1891; Mrs. Lane, 1871-1891; Miss Nannie Henderson, 1872 —; Rev. Wm. Leconte, 1873-1874; Rev. John Boyle and Mrs. Boyle, 1874-1887; Miss D. V. Kirk, 1874-1878; Rev. John Dabney, 1875-1876, and 1879-1890; Mrs. Dabney, 1879-1890; Miss Charlotte Kemper, 1882 —; Mr. Rodrigues and Mrs. Rodrigues, 1882 —; Rev. G. W. Thompson, 1886-1887; Rev. W. L. Bedinger, 1887-1894; Miss Kate Bias, 1888-1891; Rev. S. R. Gammon, 1889 —; Rev. D. G. Armstrong and Mrs. Armstrong, 1891-1894; Miss E. M. Reed, 1891-1895; Miss Sallie Chambers, 1891-1894; Rev. J. Rockwell Smith and Mrs. Smith, 1892 —; Rev. Alexander Henry and Mrs. Henry, 1893-1894; Rev. G. A. Grillbortzer and Mrs. Grillbortzer, 1894; Mrs. S. R. Gammon, 1894 —; Miss M. Blanche Dunlap, 1894 —; Rev. and Mrs. Chas. R. Morton, 1895.

In the *North Brazil Mission* there have labored: Rev. J. Rockwell Smith, 1873-1892; Rev. and Mrs. John Boyle, 1873-1874; Rev. Wm. LeConte, 1874-1876; †Rev. B. F. Thompson, 1880; ‡Rev. DeLacy Wardlow and Mrs. Wardlow, 1880 —; Dr. G. W. Butler, 1883 —; Rev. and Mrs. J. H. Gans, 1884-1887; Mr. W. C. Porter, 1884 —; Dr. and Mrs. Harrel, 1890-1891; Rev. James Dickson, 1890-1892; Mrs. W. C. Porter, 1890 —; Rev. Wm. M. and Mrs. Thompson, 1891 —; Rev. Mr. and Mrs. G. E. Henderlite, 1893 —; Miss Winona Evans, 1893-1895; Rev. Alexander Henry and wife, 1894 —; Miss

*Died in the field. A great missionary.

†Came home only to die.

‡Died two months after reaching the field.

E. M. Reed, 1895 —; Rev. and Mrs. Wormeldorf, 1895 —.

The Interior Brazil Mission has been manned by the Rev. and Mrs. John Boyle, * 1889-1892; Rev. G. W. Thompson, † 1887-1889; Rev. F. A. Cowan, 1889-1894; Mrs. Cowan, 1891-1894; Rev. G. A. Grillbortzer and Mrs. Grillbortzer, 1895.

The greatest difficulties which our missionaries in Brazil have had to contend against, have been, perhaps, the atheism and infidelity which have followed as the natural reaction against the superstitions of Rome; and family and national pride. These tendencies have been particularly marked among the higher classes. As the Roman patricians were among the last to be won to Christianity, so are the higher classes among the Brazilians. The ignorance of the lower classes has been a further bar to the progress of the truth; while among those who still love Rome and her trumpety bigotry and intolerance have also been considerable obstacles. The stoning of missionaries in Northern Brazil has not been infrequent. The climate of several of the stations is trying, too.

The instrumentalities employed in the Brazil missions have been diverse. In general, the work has been carried on; by preaching the Gospel widely on "evangelical tours"; and by preaching it regularly and frequently at special points—where stations have been established; by giving a wide circulation to the Word of God and other religious books; and by newspaper work. Monthly Christian papers have been edited and circulated. Such, for example, as that by Mr. Smith at Pernambuco, and Mr. Boyle's "O Evangelista." And our missionaries have edited certain columns in secular newspapers whose proprietors were liberal enough to offer them for the illustration of Protestant Beliefs. These missions have done much also in the way of training youth in a Protestant culture and especially in the Scriptures and standards of the Presbyterian church.

The Brazil Missions have, from the start—all branches of them—believed in the school as a very useful instrumentality in mission work. They have desired primary schools, and schools of high grade; such as could fittingly educate the children of Christians; and make of them strong and influential

*Died in the field. A great missionary.

†Died heroically in the service.

men and women.* They wished to educate also the children of all whose parents should be willing to send them, in the same kind of Christian nurture. They have desired such schools chiefly that a native ministry might be educated and trained for the work of preaching the Gospel. Of these desires there sprang, in the South Brazil mission, the Campinas Institute; and there seems about to spring the Lavras school, as well as others.

Mr. Morton and his collaborators brought the Campinas Institute to a very considerable degree of favor with the Brazilian people and of usefulness to the mission during the years of his connection with the institution. And the favor, was, in a measure, continued the school for many years subsequent to Mr. Morton's severance from it. That the institute was of great benefit to Christianity in Brazil is the consentient testimony of our ablest missionaries in that field. The Annual Report of the Mission to the Executive Committee, in 1885, says: "There is comfort and encouragement for the Campinas school" in the fact that they have already furnished to the church, in Brazil and out of it, some noble Christian workers of both sexes. The Church of Christ can not surrender the education of the young to the devil, and expect that after their youthful minds have been drugged with atheism and false philosophy, and their hearts polluted by indulgence in impure pleasures, it will be an easy task to rescue them from ruin. The awful state as to religion in which the educated men of Brazil are found is the most powerful appeal that can be made to Christian benevolence to save at least some of the rising generation from the like fate. Of the distinguished trio which from 1874-'79 manned Campinas station, Mr. Morton had charge of the college for boys; Mr. Boyle of that for girls, and Mr. Lane conducted the evangelistic work. This distribution of force shows how important the school work was regarded as being, by the gentleman named.

Nor have the other Brazil Missions been behind the South Brazil station in advocacy of schools. Mr. Boyle lamented the lack of an "evangelical school in the Bagagem field to educate teachers and candidates for the minister."† The North Brazil

*Executive Committee's Report, 1881, pp. 17, 18.

1. Executive Committee Report 1893, p. 18.

2. Executive Committee Report 1885, p. 18.

†Report Executive Committee, 1892, p. 21.

Mission has been constantly setting forth its need of such a school, and doing all it could to supply the need.

The South Brazil Mission is very earnest now about setting up an institution specially fitted for the training of native ministers. In its Annual Report of 1892 the Mission says: "The work of pre-eminent importance which now claims the prayers and efforts of the Presbyterian churches of Brazil and the United States is the raising up of a native ministry. It is the Lord's part to call men; it is the church's part to do all in her power to prepare them to preach the gospel. The facts of experience and common-sense on this subject are: 1. No country can be rapidly and permanently won for Christ without a ministry taken and supported from the people themselves. 2. The foreign missionary, however ably and faithfully he may labor, will not be able to create a self-supporting church so long as he continues to act as pastor to it. This has been, so far as the mission has been informed, the experience of all the evangelical churches in Brazil." This mission heartily seconded the recent movement on the part of the Synod Brazil to establish a theological training school within the bounds of the South Brazil Mission. And if the South Brazil Mission was ready to give of its property in order to founding a school of the prophets the North Brazil was ready to give up one of her most efficient workers for the purpose of his teaching in that school. Schools—the parish school, the metropolitan school of the province, or the field, the college, the theological seminary, the school of every grade, has been sought by the Brazilian missions.

It is a common belief of Protestant christendom that, as soon as a church in a foreign land is able to stand on its own feet, it should be organized as an independent church. By 1887, Presbyterianism in Brazil had made such progress, under the guidance of missionaries from the Presbyterian churches North and South in the United States of America, that it was thought that the cause would be forwarded by the organization of a Brazilian Presbyterian church independent of the two Home Assemblies.

Accordingly the Southern Assembly in the U. S., of 1887, adopted the following paper: "In answer to memorials from several of our missionaries in Brazil, who have united with the representatives of six native churches in organizing the

2. Report Executive Committee 1892, p. 18.

“Presbytery of Campinas and Western Minas,” and who desire to know whether the Assembly will approve their combining with the Presbytery of Rio Janeiro, belonging to the Assembly of the Presbyterian church in the United States of America, in forming the Synod of Brazil, in answer also to an overture from the Presbytery of Chesapeake favoring this movement, it is recommended that the Assembly gives its approval to the formation of a Brazilian Synod formed of Presbyteries which shall be separated from both the Assemblies in this country, and constituting in Brazil a distinct and independent church, free from foreign control. It is further advised that our missionaries, as soon as these native Presbyteries can be safely left, push forward as rapidly as possible into the destitute regions beyond, fulfilling the evangelists office in them.”(1)

This synod, which embraces all the Presbyterian churches in the empire, was organized in September, 1888. It is composed of the four Presbyteries of Rio, Sao Paulo, Campinas and Western Minas, and Pernambuco, and has no ecclesiastical connection outside of Brazil. The organization in no way effects the relations of the missionaries who have been under the care of the Executive Committee, as regards this care. But the ecclesiastical relations of the missionaries are entirely changed. The missionaries are no longer members of the Presbyteries in the United States; and are therefore not under the ecclesiastical jurisdiction of this General Assembly.

The reader will, perhaps, remark that this union of the missionaries of the church with foreign ecclesiastical bodies is against the instructions of the missionary manual of the church. The case is an exception to the church's preferred principle of action. It was judged best to unite the experience and wisdom of the old with that of the Brazilian Presbytery during the first years of the church's independence. And our recently adopted manual makes special provision for just such a case as this.*

The result of these missions may be still further indicated as follows: In 1878, ten years after the planting of the South Brazil mission, there were in connection with its churches, 145 communicants. The Campinas Institute had, in the department for boys, 127 students; and in that for girls, 47. In

1 Minutes of the Assembly 1888, p. 229.

*See §§ 14, 15.

1888, there were in the Southern Brazil field 260 communicants. In the Campinas Institute there were 62 boys and 65 girls. In 1893 there were 420 communicants in this field.

In 1878, which was less than six years after the founding of the North Brazil Mission, the number of communicants was 13. In 1888 the number was 215; and there were three native ministers, fruits of the mission. In 1893 there were 374 communicants in connection with this mission, including three candidates for the ministry. In 1893 there were in connection with the Mission of Interior Brazil, 160 communicants, including also one or two candidates for the ministry. At present, in 1895, there are more than 1,000 converts in connection with our several missions in Brazil. There are 19 churches, 4 Sabbath schools, 8 theological students, 250 Sabbath school scholars, 130 pupils in day schools. The native contributions amount to about \$500.00*

The major part, however, of the Missions' results in Brazil. up to the present, has been that measureless influence which makes for the silent leavening of the whole Brazilian people.

An account of the other missions may be expected in a subsequent issue of this periodical.

HAMPDEN SIDNEY.

THOS. C. JOHNSON.



*Executive Committee Report 1895, p. 29.