

# THE MISSIONARY.

---

Vol. 2.---FEBRUARY, 1869.---No. 2.

---

## RECENT INTELLIGENCE.

MISSION ROOMS, COLUMBIA, S. C., Jan. 27, 1869.

Letters have been received from the Rev. Alexander Reid, of the Choctaw Mission, of the 2d December, and from Rev. Messrs. Elias B. Inslee and M. H. Houston, of the China Mission, of the 7th November, and one from Miss Ronzone of the 15th December; one from Rev. C. C. Copeland, of Dec. 25th; one from the Rev. J. M. Perryman, of Dec. 23d; and one from the Rev. Allen Wright, of December 24th.

The letters from China bring the pleasing intelligence of the safe arrival of the Rev. Messrs. Houston, Helm, and Stuart at Shanghai, on the 7th November, having been something less than two months on the voyage. Mr. Inslee met them at Shanghai, and they were all to set out in a day or two for their station at Hanchou. Mr. Houston's letter, giving some account of the voyage and interviews with the missionaries in Japan, will be read with much interest. Mr. Inslee expresses apprehensions that the difficulties near Nanking might not be settled without bloodshed. The girls' school was gradually filling up at Hanchou, but the prejudices of the people against it had not been entirely overcome. Mr. Reid's letter gives an encouraging account of the results of missionary labor in the Choctaw country, and will be read with heartfelt interest by all who love the cause of missions. He finds it necessary to be absent from the mission for a while in order to make provision for the education of his children. Miss Ronzone had arrived at Naples, and was only awaiting the return of the Rev. Mr. Buscarlet from Scotland in order to open her school for girls. Her prospects for usefulness were encouraging. One or two important openings had presented themselves to her in Lombardy, her native State, but she felt that the finger of Providence was pointing her to Naples, and she had gone thither in obedience to that call.

Mr. Copeland had just returned from preaching at Kiamishi. He gives the following encouraging account of the results of this meeting:

"Seven persons were restored to the communion of the Church. They had gone astray and neglected their duties. Seven other young persons united with the church on profession of faith; and what added much interest to the occasion, was the fact that all seven were children of the covenant, having been baptized in their infancy."

Mr. C. communicates in the same letter the painful intelligence of the declining health of Dr. Kingsbury, and expresses the fear that he will not be able to do much more active labor. Let this venerable servant of God be remembered in the prayers of all who love the cause of missions.

Mr. Perryman speaks encouragingly of the work among the Creeks; but he labors under



the serious disadvantage of having no suitable place for public worship. He asks if no assistance can be obtained for the erection of a house of worship.

Mr. Wright has been laboring at eight preaching stations during the last six months, and has frequent calls to preach at still other points. He says:

"Would that some one holy man of God could come and occupy Mr. Hotchkin's old field, and Bennington, a field formerly occupied by Brother Copeland. Then I could go to other points further west—especially among the Chickasaws."

---

### THE MONTHLY CONCERT.

We are very glad to learn that the monthly concert of prayer for the spread of the gospel is being resumed in many of our churches, and we earnestly hope it will not be long before it is universally observed among our people. It not only promises much for the upbuilding of the Redeemer's kingdom among the great heathen nations of the earth, but it is well calculated to promote a spirit of earnest piety in the heart of our own churches. More than this, the contributions taken up on such occasions are much needed at the present time. The annual collection for Foreign Missions does not come on until the first of May, yet there are three of our missionary brethren—Rev. Messrs. Pratt, Morton, and Lane—who would like to leave for their fields of labor in the intermediate time, but cannot do so unless the monthly concert collections will be sufficient to justify it. We hope this will be borne in mind by all of our Christian friends, and especially by ministers of the gospel and church sessions. At the same time, we fully concur in the opinion frequently expressed of late that all our schemes of benevolence should be remembered in these concerts of prayer. They are all intimately linked together, and no one of them can be left to languish without serious detriment to all the others.

---

### THE MISSIONARY.

We are gratified to know that a goodly number of our ministers are making preparations to have the *Missionary* circulated among their people. We are sure that they will lose nothing, but will gain a great deal in a spiritual point of view by this measure. It not only contains a full account of all our own missionary operations, but is in fact an eclectic of missionary information in general, and cannot fail to be interesting to all those who pray and labor for the universal spread of the gospel among mankind. A larger number of the last issue was printed than usual, that persons who subscribe for it may get it from the beginning of the year. It is placed at the low price of fifty cents that it may have the more extensive circulation.

---

### DEATH OF THE REV. C. BYINGTON.

The Christian public have already been informed of the death of this venerable servant of God. We lay before our readers the following extract from a letter received from Mrs. Byington, giving an account of his last hours. In a future number we hope to give a fuller sketch of his life and labors.

"BELPRE, January 7, 1869.

"This letter will carry to you the heavy tidings of my dear husband's death. He has gone to be 'forever with the Lord.' His long and useful life closed with the closing year,



the 31st of December. For several weeks he had been failing, but all the time I was hoping he would be better again. He had been improving. He and we all felt that he might be spared to us some time longer. God saw that his work was done, and he was suddenly called to come up higher. He rested better than usual the night before. In the morning he spoke of God's goodness in sparing him through the night, but said if it had been his will to have taken him, he would have been prepared to go. He said to me, 'Read the last chapter of Luke.' I did so, and then he said, 'Sing a hymn.' I sang, 'My God how endless is thy love,' etc. He sang it with me, and then offered one of his most fervent prayers. It seems to me if he had expected to go over Jordan that day, he could not have prayed with greater fervor. He closed his prayer with something like this, that we were coming near the cold waters of Jordan and the mountain tops of Canaan were in view—that we must hold out faithful to the end. For several days, while lying in his bed, he would sing and often say, 'Precious Saviour! precious Saviour! the great plan of salvation is clear to me.' Mr. B. seemed peaceful and quiet for an hour or two after he prayed. He called me to the bed and said, 'I feel strangely; I was very sick at his stomach; became very dizzy, and soon a severe pain struck his head, and the work of death had commenced. The Doctor was soon with him, and said the right side of the brain was paralysed. He was soon unconscious and never spoke again. The Saviour did not keep him long in the river of death, but soon sent his angels to take the weary worn-out pilgrim home. Life, pure and everlasting, is his now. The missionary cause and the Church has lost one of her best friends. It was his wish to die a member of the Choctaw Mission. He loved his brethren there, and his prayer for them, and his poor people went up with his dying breath.'

### MISSION TO BRAZIL.

Mention was made in our last number of the safe return of the Rev. G. Nash Morton from his tour of observation in Brazil. Mr. Morton has since met with the Executive Committee of Missions, and has laid before them the results of his observations. His report is published in the present number of the *Missionary*, and will, we have no doubt, be read with lively interest by our people generally. Mr. Morton and his associate, the Rev. E. Lane, are very desirous of leaving for Brazil at least by the first of April next.

### LETTERS FROM MISSIONARIES.

#### Brazil Mission.

#### Report of Rev. G. Nash Morton.

In accordance with the design of your Committee, I have made a tour of observation to Brazil and returned, having visited the principal cities on the coast and a portion of the Province of São Paulo. Previous to leaving this country, I received from the ladies of Richmond, through Mrs. E. H. Brown, a magnificent supply of clothing and other articles necessary not only for my

journey but also for my permanent stay in Brazil. In New York, the Rev. W. S. Plumer, D. D., and his friend Mr. Sampson, of the firm of Sampsons & Baldwin, did everything in their power to aid me in the final preparation for my voyage. The steamship *South America*, on which I took passage, left New York on the 24th of August last. On the sixteenth day after clearing that port, with a sea of almost unexampled calmness, during a voyage of three thousand miles, we reached



## PARÁ.

Of this city, together with several others, I have already given you a partial report. Besides its importance as the capital of the province and the great depot of the Amazon, it is also the seat of the Bishop of Pará. This bishop is said to be the most zealous churchman and active functionary in the whole empire. He has under his spiritual control a small population scattered over a vast extent of territory. His diocese was created the 4th of March, 1718, and is divided into ninety-eight parishes. It embraces the provinces of Pará and the Amazonas. The latter has 66,300 square leagues of land, eight towns and 100,000 inhabitants. The former has 40,000 square leagues, 30 towns, and 350,000 inhabitants.

The people seem to be of an inferior type. They have a large admixture of Indian and negro blood. For the most part they are poorly educated and ignorant. The lower class of the population are priest-ridden to the last degree, while the most intelligent are indifferent to all creeds alike, in so far as they have any reference to religious beliefs; but support the Romish system as the establishment of the State, and the one which gives the least trouble to their consciences. A well informed gentleman, who has resided for several years at Pará, in speaking to me of the better portion of its inhabitants, said, "The women are great devotees of the Catholic Church. The men have no religion, except when they imagine they are about to die. Then they send for a priest and give him a large portion of their earthly gains to pray their souls out of purgatory."

The region of the Amazon, on account of the intense heat, the quantity of rain and the flatness of the country, has generally been considered unhealthy. It is so considered by the Brazilians, and the sickly appearance of the natives would seem to warrant this belief. The governors of the provinces are expected to reside there only six months. After the lapse of this time they are accustomed to

claim from the general government some more important position as a reward for the hazard of their health. This opinion is not supported by many intelligent foreigners. Professor Agassiz, who spent some time in this region, thinks that the sickly condition of the natives is due less to an insalubrious climate than to the unnecessary exposure to the sun and rain, and to other imprudences calculated to destroy health in any locality. My own observation leads me to the same conclusion. The foreigners with whom I met were as vigorous and robust as those in any other part of Brazil north of Rio.

As our Southern Church is limited for the present in both men and means to the occupation of only one point, it is evident that she should choose the one which in every particular gives her the widest scope, or is the most favorable for immediate operations. She must be guided in her selection either by the prospect of great national influences or the hope of the quickest and largest local results. From the facts presented in this and the preceding report, it will be seen that Pará is the least eligible of all the prominent points in Brazil. 1. It is in the midst of a sparsely settled region. The whole country of the Amazon has a population less than 500,000, scattered over an area of more than 100,000 square leagues. 2. The ignorance of the masses, combined with the strict watch kept over Catholic interests by the jealous bishop, render this population equally inaccessible to Protestant influence as do the distances by which the people are separated in their immense territory. 3. The great difficulty of obtaining houses in which either to live or preach, is another serious obstacle in the way of modern missionary enterprise. While in the above particulars there may be little to invite a mission to Pará, and while our own impoverished Church may be forced in pain to pass it by, yet through the spiritual night which broods over it and the surrounding regions, the wail of its dying souls calls for help from the Christian world. The incon-



veniences of establishing a mission amongst this people may be great. The expenses may be unusual. Ignorance may oppose the pioneer of the gospel; religious indifference may meet him with a sneer; bigotry and priestcraft may invoke the bloody spirit of persecution: but whether one or all must be encountered, is it not the duty of the Church of Christ to give this people the knowledge of the way of life? No man who has realised in a manner, even the faintest, the redemption-price paid for his own soul, can withhold his money from helping them. If the way in other respects be clear, no missionary who knows the sacrifice of Christ's mission to earth, can shrink from the self-denial and the cross.

#### PERNAMBUCO.

The Province of Pernambuco has an area of 5,287 square leagues. It has 36 towns and a population of 1,220,000 souls. The largest city is Pernambuco, which is said to have 100,000 inhabitants.

This is perhaps the second city in importance in Brazil. Next to Rio it is the most active in commerce. It is a most convenient station on the great highway of trade between either Europe or America and the South Atlantic coast of South America. A straight line drawn from any port south of the Equator to any port in Europe, or the most direct route that can be mapped out to any Atlantic port of North America, must pass in sight of Pernambuco. Four steam lines already touch there for passengers or freight, viz., an English packet line *via* Lisbon to Southampton, and a freight line to Liverpool, the French packets to Bordeaux, and the American to New York. Besides these, there is a line of coast steamers. Its principal exports are sugar and cotton. During the past year 50,000 tons of sugar and 48,000,000 pounds of cotton were shipped from this port. In addition to this foreign commerce, it carries on a brisk inland and coast trade. Among the public institutions is a law school, which attracts to the city from four hundred to five

hundred young men from various portions of the empire.

Pernambuco is the residence of the Bishop of Olinda. This bishopric, which was created 16th November, 1676, comprises the provinces of Rio Grande del Norte, Parahyba, Pernambuco, and Alagoas. They together have a population of 2,060,000 souls, dispersed over an area of 13,143 square leagues of territory.

In regard to the disposition of the inhabitants towards the Protestant religion, I could learn nothing encouraging. They have all the bigotry common to the Roman Catholic Church. I was told that a Brazilian of any rank in society would not dare be seen in a Protestant church or meeting. There is in Pernambuco, however, one illustrious exception to this blind subserviency to a corrupt Church. The historian, Lima, has written a book against the common errors of Rome, which is said to be orthodox in its main features. The book was called forth by the reply of the bishop to some articles from the pen of the Rev. Mr. Holden in the papers of Pará. It was much read at the time of its publication, but I cannot learn that it has made any very deep or lasting impression upon his countrymen.

The priesthood is corrupt beyond description. The members of that order do not hesitate to go on the Sabbath from the services of the day to the billiard saloon or the card table. To gamble they do not reckon a sin either in themselves or their flock. They live in open concubinage, and their illegitimate offspring are pointed out on the streets and acknowledged by themselves. "Like priest, like people," is a familiar proverb. We can judge, therefore, of the flock by the character of their religious guides.

In regard to living, one can get board at a very decent hotel at two dollars per day. A good house can be had for a sum between \$400 and \$500. Servants are hired at various prices, from \$15 to \$25 per month. Wood is quite dear. It is sold in small sticks, about the size and length of your arm, for two cents



a stick. Flour is worth from \$17 to \$20 per barrel. Washing is done by the piece, and varies in price from two to twenty cents.

This point presents several advantages for the location of a mission. 1. Pernambuco is itself a populous city, and is in the midst of a comparatively populous country. The whole bishopric of Olinda is only one-third of the Province of Para in extent of territory, and yet it has a population nearly five times as great. 2. A large proportion of its inhabitants are native Brazilians and Portuguese. 3. It affords a ready communication with both this country and Europe. 4. Its law school attracts many of the best educated young men in Brazil, while its active commerce brings to its mart many tradesmen from the interior and the neighboring coast. 5. Houses for missionary purposes can be had with ease and living is as cheap as in any of the northern cities of Brazil.

#### BAHIA.

The Province of Bahia is the sixth in extent of territory in the empire, containing 14,836 square leagues, and the second in population, numbering 1,450,000. Of this population perhaps more than one-third are blacks. Bahia, the largest city, is said to have 225,000 inhabitants, of which 125,000 are negroes. This population makes Bahia the second in size, though not necessarily the second in importance, in Brazil. Several circumstances have contributed to its increase, which no longer have any direct influence. In 1572, the two Brazils were intrusted to two captains-general: one had his capital at Bahia, the other at Rio de Janeiro. In 1576, Bahia became the capital of the whole colony and so continued for nearly two hundred years, down to 1763. Another circumstance which brought a large accession to its population was the African slave trade. Bahia was the objective point for all slave vessels leaving the coast of Africa for the northern portion of South America. It is no longer the capital. The slave trade no longer exists. But on the other hand, the numerous idle and

non-producing negroes are an incubus upon its future growth. Pernambuco has not half the population by 25,000 souls, and yet the value of exports from Pernambuco is actually greater than the value of the exports from Bahia.

The city of Bahia is noted for its extensive trade in diamonds. It also boasts of a medical college with three hundred or four hundred students yearly. But its chief glory is in being the seat of the spiritual head of the empire. The bishopric of San Salvador, created 25th February, 1550, was the first in Brazil. In 1675, one hundred years before the declaration of American Independence, the bishop of this diocese was made Archbishop of the colony, and to-day he is the head of the Catholic Church of Brazil.

Houses can be obtained, and one can live at about the same rates with those put down for Pernambuco. The superiority of the latter over Bahia as a favorable point for our mission consists in the following particulars: Pernambuco has a larger proportion of natives and fewer negroes. It is more active and stirring. Its people are brought into more frequent and intimate contact with other parts of Brazil and the outer world. They are, perhaps, in consequence, somewhat more liberal in matters of religion. This consequence, however, is not at all apparent. Bahia is a sluggish place. Its trade is small in proportion to its inhabitants. It is immediately under the eye of the Archbishop and the potent influences of his pomp and imposing ceremonies.

These considerations of advantage and disadvantage are, I admit, more from a human point of view than a divine. The energy of the Divine Spirit is absolutely necessary for the success of the gospel in any place. The citadel of difficulties is the heart, and not the outward condition of the people. Behind whatever laws or customs a nation may entrench itself, it will be unable to resist the might of God's power. With whatever toleration or liberty that nation may open the way for the preached word, we in ourselves are



impotent to secure the main result—the conquest of the heart. The Church therefore which is imbued with the true spirit of missions, must feel that her victory depends not on the feeble efforts of man, but on the foresight of an infinite wisdom and the puissance of an omnipotent arm. The question with her is not so much whether there be giants there, or whether the people dwell in cities fenced with impregnable walls, as whether it be a part of the promised land, and a land which her Lord has commanded her to go in and occupy. Of the first she can begin to doubt when she can doubt that the *uttermost parts* of the earth have been given to her anointed Head for a possession; and she can question the second when she can find a limitation of the command given by her great Captain to his followers to go into *all the world*, preach the gospel to *every creature*, disciple *all nations*.

#### RIO DE JANEIRO.

There is, as in other cases, both a city and province of this name. The city is the capital of the empire. It is not subject to provincial authority, but bears the same relation to the general government that Washington City does to the government of the United States. As might be expected in a place in which so much money is disbursed and provision is made for such a large number of temporary residents as is furnished by the various orders of government officials and the seekers of pleasure, the means of living cannot be obtained at as low rates as in the other cities. The field is also partly occupied by other missionaries. There are among the natives two organised Protestant churches and four preaching laborers. With these two exceptions, (the expensiveness of living and the preoccupation of the field,) Rio offers superior advantages to any city yet named for the location of a new mission. The latter exception can hardly be urged as an objection to establishing the mission in Rio; for the number of laborers are entirely disproportionate to the extent of the field. Yet it may

be said of that city as cannot be said of the other cities, that the Lord has witnesses there for his name; and it may be wiser for new witnesses to enter upon their labors in more destitute regions.

Some of the advantages which may be reckoned favorable to the operations and success of the missionary are these:

This portion of Brazil is the most densely populated in the whole country. If we include the neutral municipality of Rio in the territory of the province, we have a population of 1,850,000, distributed over an area of not more than 25,432 square leagues. Rio is more cosmopolitan than any other city in South America. Its foreign residents exceed 150,000 in number. It holds commercial intercourse with all parts of the world. Squadrons of war vessels from almost every maritime nation ride at anchor upon the safe waters of its large and beautiful harbor. The wealth and talent of the empire centres at Rio. It sends out in return a wave of influence to the borders of the nation. Its newspapers circulate as far as Brazilian civilisation reigns. Through these papers everything of interest which becomes public at the capital, in the affairs of Church or of State, of the Catholic or Protestant religion, is read in every town and hamlet from Porto Alegre to the obscure villages in the heart of the Amazon Valley. The question of Protestant toleration has been more thoroughly tested than in any other quarter, and the decision has always been in favor of the Protestant interest. If, then, we consider the aggregation and local accessibility of the people, the effect of foreign attrition in wearing away bigotry and narrow-minded prejudice, the toleration of our religion, the possible wide-spread influence of any signal success in preaching the gospel, as indicative of a favorable position for our missionary labors, Rio is not without strong claim upon our attention.

#### THE SOUTHERN PROVINCES.

In your letter to me at New York you did not say anything in regard to the investiga-



tion of the Brazils south of Rio. You designated as points which you wished me to visit, and as the probable location of our mission, the four principal cities on the coast at which the American steamships touch. The first thing which attracted Mr. Lane and myself to the South American field was the fact, that after the reverse of the war a number of our countrymen had founded new homes among the Brazilian people. It was thought by ourselves and others that the social and commercial relations of these settlers with the natives of the country would greatly facilitate our communication with the latter and afford a rare opportunity of teaching the adherents of an apostate Church the evangelical truths of our own. I learned further in my travels in Brazil that there is an important difference between the northern and southern provinces in climate, in facilities for cheap living, and in the health and character of the people. The climate is more temperate in the southern district, and better adapted to the constitutions of men coming from a temperate zone. The heat is not so enervating, and consequently the people have more active and industrious habits. More attention is paid to the production of the necessary articles of subsistence, which accounts for the greater cheapness of living in the rural districts. The people at large are greater lovers of liberty, and have individually greater independence of character. The missionary efforts made elsewhere have made no visible impression, while the preaching of the gospel in the south has been attended by the most signal success. I could not communicate with you on these points in time to have a reply before my return. I therefore assumed the responsibility of an expensive journey to Sao Paulo.

On my way into the interior I spent a short time at Santos, the chief seaport of the province. It has a population of about 10,000 souls, with no one to labor for their spiritual welfare. I then proceeded by railroad to the city of Sao Paulo, where I remained for several days conversing with the missionaries of the

Northern Presbyterian Church. These missionaries communicated with me freely, and gave me many opportunities of observing for myself the method of conducting their mission. The next point I visited was Campinas, which I reached by railroad and stage, the second day after leaving Sao Paulo.

Campinas has a population of 25,000 inhabitants. It is the objective terminus of the railroad running from Santos *via* Sao Paulo City into the interior of the province. It is situated in the midst of a rich country, and has every prospect of becoming a large and important inland town. For immediate results it is doubtless the best missionary station in Brazil. It is the nearest town of any importance to a large and successful American settlement about twenty miles distant. The people of this settlement, about 350 in number, are all Southerners, are in friendly relations with the Brazilians, and are highly respected by them. The surrounding country affords considerable scope for our work. Taking Campinas as a centre, and with a radius of forty miles, we would encircle the towns and villages of Lemeira, Pensicaba, Capivare, Santa Barbara, and Jundiahy. We would also have ample room to extend ourselves in the direction of the large and populous province of Minas Geraes. The nearest points occupied by the missionaries already on the ground, are Sao Paulo City, in one direction, seventy miles distant, and Brotas, in another, about eighty miles.

The comparative expensiveness of living in Rio and Sao Paulo may be seen from the following figures, furnished me by the Rev. Mr. Blackford: In Rio the missionaries pay from eighty to one hundred milreis per month in rent for dwelling houses, in Sao Paulo fifty milreis; hall for preaching, one hundred to one hundred and fifty milreis per month in Rio, in Sao Paulo fifty milreis; servant hire in Rio fifty milreis per month, in Sao Paulo twenty-five; beef in Rio ten cents per pound, in Sao Paulo five or six cents.

It will not be impertinent to this report to



subjoin a brief history of missionary efforts and success in Brazil.

Bibles, at various times and in considerable numbers, have been sold and distributed gratis over different parts of the country. As early as 1836 Drs. Kidder and Spaulding, of the Methodist Church, were engaged in selling Bibles in Brazil. In 1855, the Rev. J. C. Fletcher travelled over a great portion of the country leaving Bibles behind him as he went. These men were followed in 1856 by three colporteurs from Great Britain. In the same year the Christian Union sent out Mr. Collins, who travelled over nearly the whole country.

The Rev. Dr. Kalley, in conjunction with his other labors, has sold in the empire over nine thousand copies of the Scriptures. The missionaries of the Northern Presbyterian Church have also been the means of introducing a great number of Bibles. The Scriptures used are of course in the Portuguese language. A well informed gentleman, with whom I travelled in Brazil, very kindly gave me the following information with regard to the history of the different versions in that language.

1. The Almeida version, by Almeida, a converted priest of Batavia, Java, was published nearly two hundred years ago. It is a translation from the original Hebrew and Greek, but its language is antiquated and not easily understood by the common people. The Roman Catholics object to it because it does not follow the Vulgate. This is the version issued by the American Bible Society. 2. The Figuereda version is by Figuereda, a Romanist priest of Portugal. He was acquainted with the original languages of Scripture, but translated from the Vulgate. It was published a little more than seventy years ago. In the New Testament it uses the word "penitence" instead of "repentance." This version, *with*

*notes*, was approved by the Pope. 3. The Rev. Demattos translated the New Testament into Portuguese. This gentleman was one of the Madeira converts, and his rendering is said to be accurately and well done. His Testament is also published by the American

Society. 4. The Trinitarian Bible Society, London, issues in Portuguese each book of the New Testament separately in the form of tracts. A good version of the whole Bible is very much needed.

In 1860, the Rev. R. Holden was sent by the Protestant Episcopal Church of the United States as a missionary to Pará. There he labored until 1863, but with no visible success. He then removed to Bahia. In 1864, he left Bahia for Rio. Since that time no effort, so far as I can learn, has been made to establish a mission in any of the Northern cities.

In 1855, the Rev. Dr. Kalley commenced his labors at Rio, and has gathered a large congregation of about three hundred people, with a membership which numbers over one hundred and fifty persons. Mr. Holden is now laboring with him.

In 1859, the Old School Presbyterian Church, constrained by your advocacy of the field, sent out Rev. Ashbel G. Simonton as missionary to Southern Brazil. He was afterwards joined by Rev. A. L. Blackford. This mission has been remarkably successful. It now has seven ministers and four prosperous churches. Four young Brazilian converts are now prosecuting their studies at Rio with a view to entering upon the work of the ministry. The usual number which attends divine worship at Rio is one hundred and fifty; at St. Paul's City, thirty or forty; at Brotas, one hundred; and at Lorena, eighty. A large proportion of those who attend are members of the Church. One of the most active members of the mission is the Rev. J. M. de Conceição, a converted Catholic priest. It is said that he was reckoned while a priest one of the most eloquent in Brazil.

Besides these direct efforts to evangelize Brazil, many Christian men and women, flying from the disasters which have overtaken the South, have sought new homes in that distant land. Some of them, as Dr. J. McFadden Gaston, of South Carolina, are not inactive in



distributing tracts and sowing the seeds of truth.

It is true that missionary labors have not been without some opposition. On several occasions, the priests have incited the mob and ignorant under-officers to disturb Protestant meetings and imprison Protestant laborers. But in every instance, the government has been prompt to put down the riot and relieve the prisoners.

I have thus endeavored, my dear sir, to present you with a candid report of the condition of the various points I have visited. I hope the facts herein presented are sufficient to guide you in the selection of a field for our future labors. Whatever predilections Mr. Lane or myself may have for any particular position in that great empire, we do not wish them to trammel your choice or warp your judgment. We sincerely desire to dedicate ourselves to the Lord, and to go wherever he, through the counsels of your Committee, may see fit to send us. May you have the guidance of his wisdom in all your work!

I cannot close this report without reference to two pleasant circumstances connected with the work which I have just finished. One is the kindness of the missionaries of Brazil, especially of Messrs. Blackford and Conceição, of Rio, and Rives and McKee of St. Paul's City. The other recollection, which I hope shall not soon be effaced, is the affectionate and Christian spirit which has pervaded the whole of your correspondence with me.

Yours in the Lord,

G. NASH MORTON.

### *China Mission.*

*Letter from Rev. M. H. Houston.*

SHANGHAI, CHINA, Nov. 7, 1868.

I write to inform you of our safe arrival in the land of China. We reached here, with all our baggage, day before yesterday, about 2 o'clock, p. m. We found Mr. Inslee at the wharf to receive us, and our pleasure on landing was increased by the pleasure he showed in receiving us. Mr. Helm sent you

a letter on the 28th of October by the steamer China, which we spoke on her way to San Francisco as we were going up the Bay of Jeddo. We reached Yokohama on the morning of the 29th, and remained there about thirty-six hours. We had a pleasant meeting there with our missionary brethren. On our way from Yokohama to Shanghai we stopped at Hiogo, which is the port of Osaka, from daybreak till dark on the Sabbath. There we met Rev. Mr. Ballagh, who has been laboring at Yokohama, but had come on a visit to Osaka; and also Rev. Mr. Verbeck, who had also come on a visit from Nagasaki. He returned to Nagasaki on the steamer with us. We had a stay at Nagasaki of about twelve hours, and by thus touching at three ports we enjoyed the opportunity of meeting all the Protestant missionaries who are now in Japan. When we arrive at Hanchou, I will write you, as you desired, some account of what we saw and learned of interest in Japan. Since our arrival here we have been much engaged in making some preparations for our settlement at Hanchou, and in getting acquainted with the missionaries here. We have met, among others, five of the missionaries of the Northern Presbyterian Board, who have received us in a friendly manner. Rev. Mr. Nelson, of the American Episcopal Mission, has given us the hospitalities of his house, and shown us every attention. Our first night, though, in China, was spent after the regular Chinese fashion, in Mr. Inslee's Hanchou boat, on the Woosung River. It is on this boat I am writing now. It is Saturday night, and we have been going to and fro through the city all day. So you will excuse me for being somewhat brief.

Mr. Helm's health has been considerably improved by the voyage, and he is looking better than I have ever seen him. He hurt his ankle, though, once or twice aboard ship, and has to use his crutch as when he started. Mr. Stuart and I are as usual. At the end of our long voyage, we have to bless God for



his singular lovingkindness to us. On the whole way we have encountered nothing like a storm, and have met no accident. We have travelled in comfort and elegance, and indeed, our experience on the ocean has been so different from what we imagined when we started that we hardly feel as if we had been at sea. We have been permitted to preach the word to our fellow-travellers every Sabbath since leaving New York. We have enjoyed Christian communion and fellowship by the way, and we have seen much that gives us new reason to bless God for all his goodness and his wonderful works. And now that we are landed in these regions of darkness, under so much kindness from God, I trust that we will constantly have your prayers and those of all our Christian brethren, that we may receive of him the grace which we so much need—that being filled with faith and the Holy Ghost, we may so preach that many shall believe and be saved.

*Letter from Rev. E. B. Inslee.*

SHANGHAI, Nov. 7, 1868.

I have met the brethren, the Rev. Messrs. Houston, Helm, and Stuart, at Shanghai, and will soon have them on their way to Hanchou, the city of their future labors, I trust. I have also received your letter of instructions, and shall try to act according to them, when we reach our destination. We shall feel very glad of the assistance of our new friends, I have no doubt. They have been well received at Shanghai. We are getting here such things as they will need, and will soon (D. V.) be on our way inland.

Mr. Taylor is still in trouble. About six men-of-war—four English and two American—have gone up to Nankin to settle the difficulty with the viceroy, Tseng-kô-vaen, and many fear there will be a fight, but we trust not. The trouble has affected the whole country. We see the difference even at Hanchou, many hundred miles away. We trust there will be no war, especially as it will be set down to the fault of the missionaries. [The telegraph

brings reports that these difficulties have been settled without resort to arms.—ED. MISS.]

We have had a fine site offered us, but the price is about \$2,000. I think it might be got for a little more than half that amount in cash. It takes in part of a hill in the city, and there are two large buildings on it—enough for girls' and boys' schools and the missionaries besides. What think you of it? I must now rent an extra house for the boys' school at \$5 a month, with \$50 deposite. I believe it to be the best we can do at present. We may have to move out of the premises where we now are, as the owners talk of selling—a trouble always attending rented property.

We are rejoiced to see the Sabbath-schools so energetic. Indeed, their energy has called forth a general expression of commendation as well as surprise in China among the missionaries; and I trust their labor of love and their sacrifice will cause the saints and angels in heaven to rejoice. May God help us rightly to appropriate all their pecuniary offerings. And may they early learn to pray for the conversion of the heathen. We want the prayers of those little children; and then their offerings will rise to heaven like incense from an acceptable offering.

### Choctaw Mission.

*Letter from the Rev. Alexander Reid.*

SPENCER, Dec. 2, 1868.

Since I wrote you last my health has very greatly improved, and consequently I have been able to perform more missionary labor than I have done before in a long time. Since the first of July, I have travelled about twelve hundred miles, attended ten sacramental meetings, (which with us commonly commence on Friday and terminate on Monday,) and visited the people extensively at their own homes. I made four different preaching tours, and altogether was absent from home thirteen weeks. I enjoyed myself very much, and have reason to believe that my labors have not been in vain in the Lord.



Six sacramental meetings were held in the mountains within the bounds of Lenox and Jack's Fork churches. These meetings were well attended and deeply interesting. The people of God were revived and edified, wanderers reclaimed, and careless sinners awakened and converted. One hundred and twenty persons applied for admission into the Church. Of this number sixty have been received, and sixty still remain as candidates for admission at some future time. I was ably assisted by brother Thos. Benton, who was ordained to the full work of the ministry by the Indian Presbytery at its last meeting. Brother Benton is a former pupil of Spencer Academy, and possesses in a high degree the esteem and confidence of his people. As proof of this, I may mention that the General Council at its late session appointed him trustee of Public Schools for the district in which he resides. He is a full Choctaw, and preaches altogether in the native language; yet he understands

English well enough to converse freely in it, and to read with profit ordinary English books.

Brother Benton by order of Presbytery takes charge of the churches of Lenox and Jack's Fork with such occasional assistance as I may be able to render him. This good brother and these interesting churches I earnestly commend to the prayers of our Christian people at the South.

You will, I am sure, be much pleased to learn that — — —, mentioned in my last letter, professes penitence and wishes to be restored to good standing in the Church. He would have been restored at our last meeting at Lenox, but he was absent attending the General Council, of which he was a member.

I have nothing of special interest to write respecting the people around Spencer. Not long since I received four persons into the Church.

## MISSIONS OF OTHER CHURCHES.

### The Fiji District.

DISTRICT THEOLOGICAL INSTITUTION REPORT, 1868.

The Fiji Islands have long been synonymous with extreme savage life. But their character has been completely transformed by the influence of Christian missions. It sounds strange to read now of a theological institution in these islands, in which Hodge's Outlines of Theology, as well as other similar books, are now taught. If the gospel can subdue Fiji barbarism, what may it not overcome?

On our return from Rotumah, we were glad to find that our young native assistant had conducted the various classes with regularity and success during our absence, so that no time was thus lost to the young men.

The sea voyage and rest recruited our wasted energies; and we were thus able to commence the duties of the session, feeling "strong to labor."

Forty-three young men have been under instruction during the year. Two, who were appointed to come, did not arrive; and one

promising young man from the Kandavu Circuit returned home to die soon after his arrival here. Wasted away by consumption, he said to his native minister, who visited him when near death, "There are only two good places that I wish to live in: one is the Richmond Institution, where I can be trained for usefulness; the other is heaven, where God is about to take me. Between these two places I do not choose, but listen to God's will."

The sacred calmness with which many of our native Christians die is wonderful. Troubled with no doubts, with nothing to hide the cross from them, with a simple faith in the infinite merits of Christ, they sweetly rest, the bosom unheaved by doubts, and the eye unclouded by fear and uncertainty. With them the beautiful simplicity, yet all-sufficiency, of "only believe" makes "Christ all in all," stripping death of its terrors and the grave of its gloom. It is but sleeping in a "sure and certain hope of a joyful resurrection," and glorious waking-up again in life that knows no more death, nor suffering, nor sorrow. Was it this feeling that led our young native minister, Shadrach Seileka, who was once a faithful student here, to fall upon and kiss our dying brother



Baker, and, thus dying with him, obtain also with him a martyr's crown?

The year has been one of harmony and happy toil. Its months and weeks have passed away but too quickly in spiritual blessings on both tutors and students. We have had good class meetings and happy prayer meetings. We have been "glad when they said unto us, Let us go into the house of the Lord;" for the various services have been wells of salvation, and we have drawn thence the water that has refreshed and revived our thirsty souls.

All the young students have been diligent in their application to study, unblamable in their general conduct, and industrious in their plantations. Food has been plentiful; for in mercy we have been saved from hurricane and flood. With the exception of whooping-cough, we have been saved from severe disease; and the general routine of the institution has gone on with cheerfulness and regularity.

"The year has been with goodness crowned." In Scripture history and exposition, we have been through the pastoral epistles, and some of the miracles, in the New Testament; and in the Old Testament our attention has been confined to the various books from Joshua to Job, inclusive.

We find the Bible our most popular class-book, and we are thankful to see a complete Bible in the hands of our Fijian students. The Bible in the language of the people insures permanency to the results of missionary teaching and effort. Yea, experience and mission history both testify that it is essential to such permanency. The missionary may die, or be compelled to leave his work; but if he leaves behind him the Bible in the language of the people, his work will *go on*; for the Holy Spirit will make the truth quick, and powerful, and *living*.

In theology, we have the help of good manuals in Hunt's Lectures, and our Chairman's invaluable and systematic outlines. In addition to these, we have found translations from Hodge's Outlines of Theology and Thomas Jackson's Lectures to be useful.

In Church History, we have given most attention to the first four great Councils. Barth's Church History, translated by the Rev. John Malvern, is well received by the students.

In homiletics, we have done less this year than formerly. To discipline the mind by training it to habits of thought and study, and storing it with biblical knowledge, we have thought would lead to originality in preaching, and avoid the sameness which teaching in one groove of sermonizing is apt to produce any where, but especially in Fiji.

In geography, arithmetic, composition, general history, etc., much interest has been taken; and Fijian notions of the vastness and importance of their own little islands have been more or less interfered with and corrected.

The English language has been taught to a select class, and they have proved themselves equal to its difficulties, and made satisfactory progress. Henceforth we intend to teach it to all the students. We shall hail the time when the English language is taught in all our day-schools as a hopeful era for Fiji.

We were very thankful to receive a visit from the Chairman and the Rev. J. White at the time appointed for the examination. For the results of such examination, and for information on the general tone and discipline of the institution, we refer you to their Report; for, as the appointed examiners, they did their duty, and they did it well.

Captain Hope, of H. B. M. ship "Brisk," also his Chaplain, the Rev. J. B. Smythe, paid us a visit when cruising in the group, and gave the students an examination. Captain Hope expressed himself as much pleased with the progress made by the students, and spoke favorably of the whole establishment. The Rev. J. B. Smythe has kindly given his impressions in a letter to the General Secretary, which is published in the "Missionary Notices" for January.

The children's day-school has been well attended. In it, as a model school, the students have had some practical training in the conducting and teaching of day-schools; and we hope such training will be useful to them hereafter.

Singing classes for the men, with Bible classes, sewing and writing classes, etc., for the women, have been regularly attended to, and the women have tried to improve such opportunities.

Our new stone school-room was opened on April 29th, with an earnest sermon by the Rev. J. White in the morning, and an address to the young, in the afternoon, by Joeli Nau, native assistant missionary. The weather was very unfavorable, but a large company assembled; for a stone building was a novelty, and the collection will clear the debt, and avoid the necessity of applying to the Committee for an extra grant. The building is sixty feet long by thirty, with gable ends. The roof has two double trusses, and the walls are twelve feet high from the floor; thus we have strength and light and air, and a building in every way suitable. As an experiment in stone-work, it is a complete success; and we hope soon to see many stone churches in Fiji, that will resist the hurricanes, and avoid the necessity of rebuilding every three or four years. We can now accommodate eighty or a hundred students, if so many suitable men can be found and sent for training. The Rotumahan students have easily got the Fijian language, and seem to be quite at home with us. As soon as the necessities and urgent claims of our work will allow of it, we hope the *shortest* term of residence will be three years. The *third* year is by far the most valuable to the men. The students hitherto sent have been, upon the whole, wisely chosen by the different



Superintendents; and we hope the Circuit Institutions, and the practical training in the work in the different sections, will provide a still higher class of students, who will be a credit to themselves, and a credit to the circuits from whence they are sent.

We were glad to welcome the arrival of Mr. and Mrs. Friend, and to avail ourselves of their help. We hope that more English schoolmasters will be sent to teach the rising generation, and train native schoolmasters for the group. There is yet a vast work of education and civilisation to be done before the native can stand side by side with the European and American, and compete with him in manufacture, trade, and commerce.

We request that our hands be held up by the prayers of the churches; then he who hath been with us will not forsake us, but bless the work of our hands upon us, and prosper it.

JOSEPH NETTLETON,  
Governor and Tutor.

[*Wesleyan Missionary Notices.*]

#### London Society's Mission in Madagascar.

At the late meeting of the Congregational Union of England and Wales, Dr. Mullens, Secretary of the London Missionary Society, made the following among other statements respecting the changed and cheering aspect of affairs in Madagascar since the accession of the present Queen:

"The new Queen was once associated with the Christian party, but she was advised by the authorities in the palace not to link herself with that party in a prominent way, and she was led quietly to give the thing up, though apparently she never lost her sympathy in it. When she came to the crown in April last, on the invitation of the ministers, the nobles, and the people, it was evident that a new spirit began to prevail. The prime minister himself had been learning many things about the gospel and its progress. When the idol-keepers came to the queen, as they had done to her predecessor, to offer their allegiance, she at once said, with decision and earnestness, 'You are needed in this palace no longer.' There was one idol specially ruling in the palace, by means of which divination was constantly carried on. Little pans of water were distributed all about the palace, with silver coins in them, and by means of these it was determined whether such a day was lucky or not, or whether such an event was likely to turn out prosperously. The Queen said, 'I need these things no longer; these idols are to rule in the palace no more; take them away to the village where they belong,'—a village. Mr. Ellis tells us, that is one of the dirtiest and filthiest in the neighboring country; and naturally so, for that state of things is the outgrowth of idolatry. 'Take them there,' said the Queen, 'and live there; you will be pensioned, and you can receive the offerings given to the idols, but we

need you no more.' Beside that, the Queen, with her minister, took a public course in respect to the Sabbath day. They agreed with the nobles that all public work should cease on that day; and now, by this professedly heathen government of Madagascar, the Sabbath day is publicly observed as God's day, and a day of perfect rest from all public employment. The Queen, gathering some of the palace officers together, said to them, 'I am aware that many of you are numbered amongst the praying people. I have no objection to your joining them if you think it right, but remember, if you do so, I expect from you a conduct and a life worthy of that profession. I know that these praying people profess to be truthful, honest, and upright, to fear God and benefit their fellow-men. If you do so, that will be right; if not, you will not be worthy of the profession you make.' They tell us now that this spirit prevails so completely that on the Sabbath day the palace is almost deserted.

"When the treaty with foreign powers was made, about a year and a half ago, the American ambassador travelled up from the coast and arrived near the capital on a Tuesday; but the diviners said that Sunday was the lucky day, and all great public events accordingly took place on that day. The ambassador was kept five miles from the city from the Tuesday till the Sunday, when he made his public entry, and was received by the queen, and on that day the treaty was publicly signed. The ambassador then went to the United States to get the treaty ratified, and on his return to Madagascar he congratulated himself on having arrived outside the city on the Saturday, so as to be in time to enter on the following day. He received, however, a most polite message, to the effect that the queen and government were exceedingly sorry to keep him waiting until Monday, but Sunday was a day on which they never transacted any public business. Meanwhile, as one of our brethren tells us, there has been a perfect rush of the people to our churches. In the capital, we have seven large churches and one or two small ones, and on the Sabbath day the heathen have crowded to them in such numbers that there has not been room enough for them, and in more than one instance the Christian worshippers have turned out in order that their heathen fellow-countrymen might go in—an example, I think, that some of our brethren might occasionally follow in England. In four of the churches the side was taken out and extended fifteen feet, temporary sheds being erected to keep out the sun and the rain; and in this way accommodation has been given to 600 additional hearers. Still the congregations are so crowded that they suffer great discomfort. Mr. Toy tells us that he has a church built with mud walls, a temporary erection, until his beautiful memorial church is finished, and that there are 2,400 persons in the congregation. Mr. Cozens built a new church



last year or the year before, and there they can accommodate 2,000 persons. Every Sabbath in that city there are more than 10,000 persons present at public worship. When our statistics were made up at the end of last year we had a return of about 5,500 church-members, and we reckoned altogether 25,000 professing Christians. But it is clear that during the next twelve months the numbers will have increased to more than 50,000.

"We pay no native agency in Madagascar. The Society supports the missionaries, and it adds the sum of £200 a year as a kind of grant in aid, which is divided among the brethren for the purpose of helping schools, or any other Christian work, and stimulating the efforts of the native brethren themselves. These native brethren now require our help; and we find that between £2,000 and £3,000 may be most effectually employed during the next twelve months in assisting them to provide suitable places of worship."—*Missionary Herald*.

#### Hook-Swinging.

Several paragraphs of this letter, in regard to the condition of different village congregations, trials, defections, encouragements, etc., which were marked for use, must be omitted for want of room, but the following account of a ceremony witnessed much more frequently by missionaries years ago than of late, will serve to show that the days of idolatrous superstition, folly and cruelty are not yet ended in India.

"Recently, while laboring in the itineracy, I witnessed the 'hook-swinging festival.' At the beginning of this festival, the priest of the pagoda sends the sacred ashes, and other things, to a person whom he selects as a victim to be suspended. On the reception of these gifts, the man commences a fast, denying himself all bodily indulgence. On the day fixed for the celebration of the feast, he enters the temple with pomp and ceremony, and appears before the idol. The priest performs a ceremony over him, uttering munthrams, or heathen forms of prayer, and he pretends to be under the influence of devils, and acts like a mad man. While in this state, some person standing by gives him a severe blow on the back, which produces a slight swelling. The muscle is here pierced in two places, and openings are made sufficient for the insertion of the iron hooks, which are immediately introduced, and then pressure is applied on every side of the wound, to prevent the issue of blood, greatly increasing the man's sufferings. The fact that no blood flows, is regarded by the people as a miraculous interposition. After these preliminaries, the man is taken to the machine upon which he is to be suspended and swung about. This consists of a four-wheeled platform car, in the centre of which is an upright post, 20 or 30 feet high, and upon the top of it a transverse beam, 40 feet long, fitted to work like a well-sweep, and also to be swung around

in a circle. Upon one end of this beam, the hooks already inserted in the man's back are fastened by strong ropes. Long ropes are also attached to the other end, by means of which several men manage its motions. The victim is first swung around in a circle, and then raised high in the air, while the multitudes below fill the air with their shouting. In going up he favors himself by catching hold of the rope with his hands, but pretty soon lets go, and is suspended by the hooks inserted in his back, being bent almost double, his head and feet hanging, and the muscles of his back being pulled out to their utmost tension. While he is hanging in this position, the car is drawn by hundreds of men, over rough ground, around the temple, the man being shaken and tossed from side to side by the motion of the car. It was a full hour, by my watch, that I saw the man thus suspended. His countenance was a picture of distress, and when taken down he seemed much exhausted.

"He is next presented to the people to receive their offerings, and receives large presents of money and lands—property such as he could not have accumulated by the labor of years. He is now taken to his house, the hooks are removed, and his wounds are treated by the application of small cakes of mud, made so hot as to burn the skin. Three of these plasters are placed on each wound and kept there for seven days, when they are taken off and other medicines are applied. This is severe treatment, but the wounds are said to be effectually healed by it in twenty days, if the man survives it. On the first day he suffers but little, because he is made insensible by intoxicating drugs and potions. On the second, and several succeeding days, his sufferings are so great that he will often attempt to commit suicide; but as he is strictly watched by his friends, he finds no opportunity, and the deed is seldom done.

"The barbarous practice of hook-swinging was discontinued for many years in the Madura District, until it was again revived in 1867; and as the people have come to understand that the Government will not interfere to prevent it, it is likely to become a common occurrence. I estimated the number of persons present occasion at 15,000. We preached to several audiences, but such occasions are very unfavorable to making an impression. I much prefer to see the people when they are quiet in their own villages. One hundred and sixty villages have been visited by myself and helpers on this tour, and we have preached to nearly 400 audiences. The people generally admit the truth of our statements, but too often, alas! it produces no lasting impression."—*Missionary Herald*.

#### Western Africa.

The *Church Missionary Gleaner* gives "good news from Abeokuta." It states: "Some time ago, we had painful tidings to communicate



from Abeokuta—the closing of the churches by order of the Bashorun and chiefs; the suspension of public Christian worship; the riotous proceedings of the roughs of the city; the sacking of the churches and residences of the missionaries; and the retitement of the European missionaries to Lagos, and also several of the native teachers. . . . Now the clouds are breaking, and the sun is beginning to shine forth. The storm, we trust, is over, and the work of reparation has commenced.

"The Bashorun, with others of the chiefs, have signified their determination to restore Christian worship to the position it had lost, and wished this to be publicly known. They there-

fore resolved to hand over the stations to the Christians, in order that they might be put to use, and accordingly the Ake elders urged on the Christians the duty of re-occupying the premises without delay.

"Thus," writes Mr. Moore, "the stations at Ake and Ikija have been restored to us. The bells, which had been silent forty Sundays, have rung out freely, and been heard once more through the town. The heathen thought that Christianity was done for in Abeokuta. Thanks be to God, we recommenced it publicly this day, (June 28th,) when, to a congregation of 423 persons, I had the privilege of preaching."

### RECEIPTS FOR DECEMBER, 1868.

SYNOD OF ALABAMA.—*Pby of East Alabama.*  
Prattville ch., 12; Greenville ch., 5. \$ 17 00

SYNOD OF ARKANSAS.—*Pby of Ouachita.* Mt Holly ch., 16 00

SYNOD OF GEORGIA.—*Pby of Atlanta.* West Point ch., 4; LaGrange ch., 22 75. *Pby of Augusta.* Sandy Creek ch., 5 25. *Pby of Cherokee.* Marietta ch., 1; ditto, a lady, 1; Roswell ch., 20; Midway ch., 1 75; Adairsville ch., 10; Kingston ch., 9 28; La Fayette ch., 5 30. *Pby of Florida.* Mt. Zion (br. of Tallahassee ch.) 11 25. *Pby of Savannah.* Savannah First ch., 16 55; Flemington ch., 3. 112 13

SYNOD OF MEMPHIS.—*Pby of Chickasaw.* Rev. T. C. S. and Mrs. M. J. S., 5. *Pby of Memphis.* Mrs. A. V. C., 5. 10 00

SYNOD OF MISSISSIPPI.—*Pby of C. Mississippi.* Madison ch., 11 55. *Pby of Louisiana.* Plaquemine ch., 43 75. *Pby of Mississippi.* Natchez ch., 6 70. *Pby of New Orleans.* New Orleans Third ch., 40; New Orleans Fourth ch., 14 85; Prytanis Street ch., 138. 254 85

SYNOD OF NASHVILLE.—*Pby of Knoxville.* Knoxville First ch., 20 00

SYNOD OF NORTH CAROLINA.—*Pby of Concord.* Siloam ch., 16 65; Marion ch., 20 12; Steele Creek ch., 26 65; Taylorsville ch., 7 90. 71 32

SYNOD OF SOUTH CAROLINA.—*Pby of Charleston.* Zion ch., 25; Columbia, —, 60cts.; Charleston Second ch., 80. *Pby of Harmony.* Hopewell ch., 9 65; Sumter ch., 20. *Pby of South Carolina.* M. A. G., 5. 140 25

SYNOD OF VIRGINIA.—*Pby of Abingdon.* Draper's Valley ch., a member, 5. *Pby of Montgomery.* Lynchburg, Mrs. N. G. M., 1. *Pby of West Hanover.* Charlottesville ch., 20. *Pby of Winchester.* Front Royal ch., 1 25; Strasburg ch., 5; Rev. J. W. W., 5. 37 25

MISCELLANEOUS.—Rev. E. P. Crane, Allegheny City, Pa., 20; a friend, Massachusetts, 14. 34 00

Total, \$ 712 80

#### For Mission Schools in China, from Sabbath Schools.

SYNOD OF ALABAMA.—*Pby of East Alabama.* Prattville, \$ 8 00

SYNOD OF GEORGIA.—*Pby of Augusta.* Child. Miss. Soc., Athens, 30; Richmond Bath, 5. *Pby of Savannah.* Flemington, 2 15. 37 15

SYNOD OF MISSISSIPPI.—*Pby of New Orleans.* New Orleans Third ch., 25; Fourth ch., 12 40. 37 40

SYNOD OF NASHVILLE.—*Pby of Holston.* Bristol, 6 35

SYNOD OF NORTH CAROLINA.—*Pby of Concord.* Rocky River, 3 32; Fourth Creek, 4; Providence, a little boy, 50cts.; Asheville, 4 50. 12 32

SYNOD OF SOUTH CAROLINA.—*Pby of Charleston.* Orangeburg, 1 50. *Pby of South Carolina.* Anderson, 3; Lizzie and Johnnie of Bachelor's Retreat, 1. 5 50

SYNOD OF VIRGINIA.—*Pby of E. Hanover.* Tabb St., three sisters, Christmas money, 1 50; West Washington Street Chapel, 3. *Pby of Lexington.* Bethel, Johnnie Sproul, 70cts., Willie, 70cts., Lillie, 11cts., Linda, 5cts. *Pby of Montgomery.* Baker Armstrong, 50c., Robert 50c., Jane, Kate, and Sallie, 25cts. each. 7 81

MISCELLANEOUS.—New Providence, Ky., 25; two children, 35cts.; New Year's present from little Hall and Robert, 50cts. 25 85

Total, 140 38

JAMES WOODROW,  
Treasurer.

Letters relating to Missions and the general affairs of the Executive Committee, should be addressed to the Secretary of Foreign Missions, Rev. Dr. J. Leighton Wilson, Columbia, S. C.

Letters containing remittances should be addressed to the Treasurer, Rev. James Woodrow, Columbia, S. C.

THE MISSIONARY is published once a month. Terms, 50 cents a year.

Orders and remittances should be addressed to "The Missionary," Columbia, S. C.