

# THE MISSIONARY.

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## RECENT INTELLIGENCE.

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

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

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

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

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



## OUR MISSIONS.

It will not be out of place, in commencing a new volume of the *MISSIONARY*, to give a brief outline of the history and condition of our missions in the various parts of the unevangelised world. It will be borne in mind that our participation in the great work of Foreign Missions began with our existence as a distinct branch of the Church of the Lord Jesus Christ. Previous to the late war our churches were in full coöperation with the Northern Old School Presbyterian Church in carrying on this work; and, for several years before the separation, whilst the Southern branch of the Church did not furnish many laborers for the foreign field, its contributions, in proportion to the number of its communicants, was quite as large as those of the Northern Church, if not larger. The true reason why more Southern young men did not engage personally in the foreign work, undoubtedly was the claim which they felt that the negroes in this country had upon them. But since this responsibility has in a measure been taken out of our hands, and the minds of the negroes, for the time being, filled with prejudices against those who formerly took great pleasure, as well as practised much self-denial, in promoting their spiritual welfare, our young men have felt free to go abroad; and, if we may judge from the existing feeling in our Theological Seminaries, there will be no lack of laborers in the future. The same conflict which separated the Northern and Southern portions of the Church, brought into the care of the latter that portion of the joint work which lay in the southwestern Indian Territory, and which has been sustained by the Southern Church from that time to the present. All the other portions of the work to be brought to notice have had their origin since the close of the war, and, consequently, are but in the incipient and preparatory stages of their existence as missions.

### INDIAN MISSIONS.

We have, as most of our readers are aware, missions among three of the principal tribes in the southwestern Indian territory, viz.: among the Cherokees, the Creeks, and among the Choctaws and Chickasaws, who are essentially the same people.

Among the Creeks we have a single missionary, Rev. James M. Perryman, a native of the tribe among whom he now labors. He was educated by Rev. R. M. Loughridge, one of our ministers in Texas, but formerly a missionary in the Creek country. Mr. Perryman labors at a place called North Fork, in the southern portion of the Creek territory. He has gathered a small church, and is prosecuting his work with very encouraging prospects.

In the Cherokee country we have two ordained missionaries, Rev. Hamilton Balentine and Rev. Stephen Foreman; the former a white man, and the other a native Cherokee, both of them educated men, and both of them somewhat veterans in the missionary work. Mr. Foreman preaches at Park Hill and Tahlequah, the scene of the labors of Rev. Samuel Worcester and his companions, all of whom have passed away. Mr. Foreman has good audiences, and reports interesting cases of conversion, but has not as yet organised a church.



Mr. Balentine labors in the northwestern portion of the Cherokee country, at a place called Cabin Creek. The chief consideration which induced him to occupy that particular part of the country, was the extreme ignorance and destitution of that portion of the Cherokee population. He and his family endured great hardships during the first year of their residence in that far-off and isolated position, but they have been greatly comforted by feeling assured that they were walking in the path of duty, and by the marked tokens of favor that have been bestowed upon their labors by the great Head of the Church.

But our principal mission among the Indians is that to the Choctaws and the Chickasaws. When this mission first came into our hands, it was sustained by six white missionaries and a number of native laborers. Since then, two of these white missionaries, Rev. Messrs. Stark and Reid, have withdrawn from the work and are laboring elsewhere; whilst the four older ones, Rev. Messrs. Kingsbury, Byington, Hotchkin, and Copeland, all died in the midst of their labors, and after long periods of earnest and self-denying efforts to build up the Redeemer's kingdom among the people. It is only a few months since Dr. Kingsbury, the founder of the mission, was called to his rest. At the present time there are only four ordained missionaries in the field—Rev. James H. Colton, of the Synod of North Carolina; and Rev. W. J. B. Lloyd, of the Synod of Arkansas; and two native preachers, Rev. Allen Wright and Rev. Thomas H. Benton; with a few other native helpers. These brethren have divided the whole field into four evangelistic departments, and in this way all the churches have been brought under their pastoral care. It is not known how many communing members there are in all these churches, but probably not less than ten or twelve hundred. There were added to the churches something like one hundred new communicants the last year; and with the exception of the want of more ministers, the prospects of the mission are very encouraging.

#### SOUTH AMERICAN MISSIONS.

Of our two missions in South America, one is located in Barranquilla, a large seaport town on the northern borders of the United States of Colombia, and the other in Campinas, one of the largest interior cities in the empire of Brazil. Neither of these two missions have been in existence more than two years. Barranquilla, the seat of one of these, is located near the mouth of the Magdalena River, and not far from the sea-coast. It has a population of nearly twenty thousand, and is a place of very considerable commercial importance. Rev. H. B. Pratt, our only missionary here, had spent several years before the war at Bogota in missionary labors, and had become well acquainted with the Spanish language, so that on his arrival at Barranquilla he was prepared at once to enter upon his public labors. He has maintained preaching both in the English and Spanish every Sabbath, but with very variable audiences as to size. Two persons of somewhat marked character have been hopefully converted, one of whom has recently been removed by death. Mr. Pratt, besides his labors as preacher, is revising the Spanish New Testament for publication, which will be of great value to the whole Spanish-speaking population.

The mission at Campinas is sustained by Rev. Messrs. G. Nash Morton and Edward



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

### ITALIAN MISSION.

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

### CHINA MISSION.

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

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

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



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

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

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

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

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

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

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



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

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

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



national prosperity, especially in France, they have compared with these their own national degradation, under an ignorant and often debased priesthood, and seemingly have been led to regard infidelity, and freedom from all religious restraints, as means of national greatness. Such was the condition of the people when the attention of American missionary societies was specially turned to them in 1857. In that year, the Methodist Episcopal Board, and in 1858 the American Board, commenced labor among them, dividing the field.

At the opening of these missions, undue expectations of immediate results had been excited among Christians in England and America, by the desire of the Bulgarians to purchase the Scriptures. This demand for the word of God was not because they were seeking Christian truth; but the reaction against Greek influences, and the lack of almost any Bulgarian books, caused the Testament, sold at a low price, to be heartily and widely welcomed. This undue expectation has seemed to cause a reaction, resulting in an undue discouragement on the part of some; for God has plainly blessed the work.

In laboring among the people, the missionaries have generally sought to present the great truths of salvation, rather than to attack openly the errors of the Church. They have sought also to enter into the feelings of the people in their struggle for national rights and their desire for intellectual advancement, and to a considerable degree they have gained the confidence of teachers and influential men.

The American Board has now three stations—at Philippolis, Eski Zagra, and Samokov. Besides the weekly services at these stations, gospel truth has been disseminated in all surrounding places by tours and colportage. An aggregate of some five years' time of touring by missionaries, perhaps an equal amount of time in the preparation of books, and twenty-five years of labor by native helpers, has resulted in the circulation of probably more than fifteen thousand copies of the Scriptures, thousands of other books, and several hundred thousand pages of tracts; so that now few houses where there are readers (and all the leading young men of the villages can read) are without one or more Testaments and other religious books, and hundreds of young men purchase almost every book or tract issued from the Protestant press, as soon as it is brought to them.

In 1860, the mission opened two schools, one for males, at Philippolis, and the other for females, at Eski Zagra. Those received [with three or four exceptions] have not been Christians, but the Holy Spirit has blessed efforts for the saving of souls, and of about eighty pupils in each school, over forty in all have given evidence of being true Christians, and several are laboring directly for the salvation of souls. A spirit of prayer and self-denying liberality has been manifested by the pupils, who have sustained daily prayer meetings, and made regular

weekly contributions for the Bible cause. In connexion with the schools, some books have been prepared, which a Bulgarian book firm has published and widely circulated.

By these different agencies, prejudice has been overcome, many have been intellectually convinced of the truth, and a few, in different places, have given themselves to Christ. In Bansko, a little over a year ago, six families took a resolute stand as Protestants, and in less than a year the number increased to eighteen families. In two other villages, there have been similar movements, and in several places a few individuals, amid much opposition, have taken the same position. About thirty persons have been admitted to commune with the missionaries at the central stations. Probably two or three times this number have given evidence of piety. No church has yet been formed, as there has not been a sufficient number of converts residing in any one place; nor have the missionaries specially sought the early formation of churches, which would have been a greater seeming division from the nation, and would have uselessly excited opposition from the Bulgarian Church. The limits of this brief sketch will not allow of special reference to many interesting facts, showing the progress of Christian truth among the Bulgarians. Some of these have appeared in the *Herald*. The Methodist mission has also been accomplishing an important work, but it cannot be dwelt upon here.

The developments of the past year, in connexion with the present condition of the people, give reason to hope that the use of proper Christian influence will lead to an early acceptance of a pure Christianity, and result in either the formation of independent Protestant churches, or a renovation of the Bulgarian Church. The present is a time of peculiar interest. The nation, after long efforts, has obtained from the government the concession of the right to have an independent church and exarch, and representatives are soon to meet and decide upon the form of that new church. The people are not so strongly bound to any forms as to prevent change. Many things would lead them to dislike the "Orthodox" or Greek Church, and others would prompt them to choose articles of faith more in accordance with the gospel. It is therefore a time for Christians in America and elsewhere, who believe that God hears prayer, to remember this people in their supplications, and to plead that the Holy Spirit will guide the Bulgarian leaders to such plans and decisions as will most advance the cause of truth among the nation.

But whatever may be the course of the national party, God, by his blessing hitherto, seems to call on the Church for an efficient prosecution of the mission work. For such a prosecution, four or five new, strong, and efficient men are needed. A theological school is to be opened, and a new station farther west



should be occupied, while the present stations are so weak that Philippopolis—a city of 30,000 inhabitants, and the political centre of 650,000 people—has just been left temporarily unoccupied, till help can come from America. Is there not a call upon the Church to send some of her young men—her young pastors—to be leaders in the work of the gospel among a people who will soon be, probably, the most influential nation in European Turkey?—*Missionary Herald*.

#### The Arabic Work in Mesopotamia.

This field extends from Mosul, near the site of Nineveh on the south, to Diarbekir on the north, a distance of about two hundred and fifty miles, with an average breadth of perhaps one hundred miles—making a territory about twice as large as that occupied by the Syria mission. The population is estimated by Mr. Williams at 720,000 Moslems, and 178,000 nominal Christians of all classes—Jacobites, Greeks, Chaldeans, and others. Probably no region in the world presents a greater variety of sects and races—the odds and ends of many faiths and peoples—yet all accessible through the Arabic as a common language. At one place, Diarbekir, the Turkish is used in the Protestant religious service, though the Arabic is understood by most. The three principal towns are Diarbekir, with a population of 50,000; Mardin, 20,000; and Mosul, 45,000.

A church was organised at Mosul as early as October, 1851; but the unhealthiness of the place made it unsuitable for a missionary residence, and its remoteness from points occupied has until quite recently prevented a vigorous prosecution of the work there. A church was organised at Diarbekir in April, 1854, and the labors of Mr. Walker were blessed to the development of a large and independent church, numbering more than a hundred members, and taking an active part in the evangelisation of the surrounding district. It is at present in charge of an able native pastor, Rev. Thomas Boyajian. Three other churches have been organised—at Cutterbul, a short distance from Diarbekir, in 1863; at Mardin, in the hill country, fifty-five miles southeast from Diarbekir, in 1867; and the same year another at Sert, ninety-six miles northeast of Mardin. The last three are in charge of Arabic pastors.

After years of waiting, and of single-handed labor for this large field, Mr. Williams had the pleasure, in the autumn of 1868, of welcoming to Mardin, Mr. and Mrs. Andrus, Mr. and Mrs. Pond, and Misses Parmelee and Baker, from Mount Holyoke Seminary—the former a loved teacher and the latter her graduate pupil. Arrangements were at once made for completing the appointments of a strong central station, by the necessary buildings, including dwelling-houses and seminaries for the training of a native agency of both sexes, while a new impulse was given to the work in the feeble Chris-

tian communities already existing, and several new out-stations were taken. Eight young men are already in training for the ministry, and six young women, before the seminary building was completed, had been received—the beginning of an institution which, it is hoped, may be rich in blessing to multitudes of homes in this historic region.

Few stations are more rich in promise to-day than this of Mardin—the only drawback being found in the impaired health of Mr. Williams. It counts twelve out-stations and twenty-four native co-laborers, as pastors, preachers, and teachers; and though the past year was largely one of preparation, it was not without manifest tokens of the divine blessing, in the addition of twenty members to the churches on profession of faith.

But the greatest encouragement is found in the earnest spirit of self-denial and sacrifice for Christ evinced by the native Christians. The Christian community at Mardin assumed the support of their preacher, and of a theological student to be their missionary in “the regions beyond,” even before the organisation of a church. At Karabash, a little company of six Protestants has assumed one-half the support of their preacher. The devotion of the brethren at Sert recently surprised Mr. H. N. Barnum—not unused to such sacrifices in the Harpoot field. Such are the elements out of which we may anticipate the formation, at an early day, of vigorous self-supporting churches in this field. The trials and persecutions through which these faithful followers of our Lord have passed, have only purified and strengthened their faith, and given to all beholders a beautiful illustration of the power of the gospel.

[*Missionary Herald*.]

#### Missions in Portugal.

In the *Wesleyan Missionary Notices* Mr. James Cassells gives the following account of the progress of missions at Oporto:

Since last writing you, I am very thankful to say that it has pleased the Lord to open the way for missionary work at Oporto to an extent we could hardly have anticipated a year or two ago. Our services at the chapel, which was only open for preaching in the Portuguese language about six months ago, have never been interfered with. About five months ago a large mob assembled at a hall we had rented as a preaching-place, and for a time our services were suspended. But good came out of this: for the Government issued an order to the police authorities to protect the Protestants from insults in the streets, and to protect and tolerate their religious services, so long as they did not advertise their meetings in any way, but met with closed doors. About four months ago the chaplain of a public cemetery refused burial to the body of a child, because it had been baptised in our chapel; and he (the chaplain) had the body removed from