

THE
CHRISTIAN
RETROSPECT AND REGISTER:

A SUMMARY OF

THE SCIENTIFIC, MORAL AND RELIGIOUS PROGRESS

OF THE

FIRST HALF OF THE SIXTH CENTURY.

BY ROBERT BAIRD.

NEW YORK:
PUBLISHED BY M. W. DODD,
BRICK CHURCH CHAPEL, CITY HALL SQUARE,
(OPPOSITE THE CITY HALL.)

1851.

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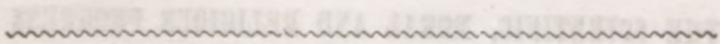
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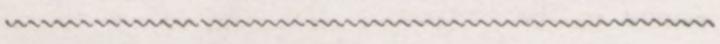
CHRISTIAN

RETROSPECT AND REGISTER:

A WEEKLY



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SECTION IV.

ASIA, AFRICA, AND THE ISLANDS OF THE EASTERN HEMISPHERE.

THERE is not much to be said respecting the progress of Periodical Publications in the other parts of the Eastern Hemisphere, but that little is interesting.

Asia.—India, under British sway, begins to learn to appreciate newspapers, and several have sprung up there, published in the languages of the native population. This movement will exert a vast influence for good or for evil—for the former, we doubt not—as the Future will soon demonstrate. Some of these native newspapers are conducted with much talent, we are told, and are read with great avidity. Among those which are conducted by natives under Christian influence, the *Samachar Darpun* is one of the most able. They will furnish an admirable medium for discussing the nature, evidences, and claims of Christianity, before the people of Hindostan. Already, indeed, the work has commenced; nor will it cease till the Truth has triumphed over all opposition.

There are several English journals published in India and Ceylon, and one or two monthly magazines. We will name only the *Calcutta Christian Observer*, published monthly, under the united direction of all the Protestant missionaries; the *Calcutta Review*, which appears quarterly, edited chiefly by Dr. Duff, of the Scottish Free Church Mission; and the *Friend of India*, a weekly publication of great interest, under the care of Mr. Marshman, a son of the former excellent missionary of that name.

The English and American Missionaries in China published formerly a valuable monthly magazine, called the *Indo-Chinese Gleaner*, which was read extensively by the English and American residents and sojourners in the several sea-ports, in which

Europeans and Americans are now allowed to trade with the natives. It now exists under the title of the *Chinese Repository*.

Africa.—There are English newspapers published at the Cape of Good Hope, and French journals published in Algiers, in the northern extremity of that continent. Whilst on the western coast there are newspapers published, in the English language, in Liberia, in Sierra Leone, and at Cape Palmas, for the benefit of the colonies planting in those places. All this is the result of movements commenced since the beginning of the present century.

Islands in the Pacific and Indian Oceans.—We know not how many newspapers in the Dutch language are published in Java and other parts of Netherlands India, but we suppose that there are not many.

There are several newspapers published among the English colonies in New Holland, Van Dieman's Land, and New Zealand; and the number is increasing.

Several newspapers are also published at the Sandwich Islands, edited by the missionaries and others, whose influence is extensive among the many foreigners residing in those islands, as well as among the native population. And this, too, is one of the evidences, as it is one of the fruits, of the Progress which has characterized the last fifty years.

In concluding this survey of the advance of the Press during the First Half of the XIXth century, we cannot but remark that it has been wonderful. How greatly have the means been increased, within the short period of fifty years, of diffusing knowledge on all subjects that concern Humanity, both in relation to this life and to that which is to come! There are, probably, four or five times as many of these cheap vehicles of information, which we call newspapers, in the world as there were in the year 1800. This is, indeed, a great progress. The grandest obstacle in the way of imparting the Gospel to mankind,

and of promoting their best interests even in this world, is IGNORANCE. And the more that facilities for dispelling it and for diffusing knowledge among the human race, become increased and made to bear upon all classes, the more certainly will the Kingdom of our Lord be promoted.

We shall now advance to the consideration of the progress of Science, in many of its branches, during the last fifty years.

CHAPTER V.

HISTORICAL SKETCH OF SCIENCE IN THE FIRST HALF OF THE NINETEENTH CENTURY.

THE Scientific history of the first half of the nineteenth century is exceedingly various and extended. In no department has science been altogether stationary; each previous form of knowledge has pushed its path further out into the wide unknown. Many branches of Science entirely unknown before, have been created within this period. Meteorology, Electro-Chemistry, Geology, Physical Geography—belong exclusively to it. The relations between all the various departments of Science have become much more prominent and distinct. The applications of Science, to practical and useful ends, are innumerable and remarkable. The development has already become so great, that the want of some general guide has everywhere been felt; and Cuvier in France, Whewell in England, and the gentlemen of the British Association, have offered histories of recent progress, which afford us one principal means of preparing the sketch which we now proceed to offer.

SECTION I.

ASTRONOMY.

THE progress of Astronomy was not distinguished by any very remarkable discoveries for some time after the commencement of the present century. At the beginning of that period several important instruments were coming into use—as the

by far the largest, and has an extent almost equal to that of Europe. England claims this great island, and her colonies on the eastern and southern coasts, contain more than one hundred thousand inhabitants. Flourishing villages, towns and even cities are springing up, whose early population was chiefly composed of *convicts* banished from England. Extensive English colonies also exist in Van Diemen's Land, as well as in New Zealand. England, in fact, looks upon this whole archipelago as in some sense hers, and an Anglo-Saxon race, Christian, and in the main Protestant, will one day have the entire possession of it.

On the other hand, the almost innumerable, but, for the most part, small islands in the great Pacific Ocean between Asia and the two groups or archipelagos just named, on the one hand, and the continents of North and South America on the other,—which bear the euphonious name of POLYNESIA,—have been objects of great missionary interest during the last fifty years, and Christianity is gaining a foot-hold in them. This is particularly the case in the Sandwich Islands, the Society Islands, the Feejee Islands, and many others. In the extensive group called The Philippines,—for the most part belonging to Spain,—Christianity, not however of a high character, has a wide prevalence. But these islands are commonly reckoned to belong to the Asiatic archipelago.

It will be seen, from this statement, that the insular extension of Christendom has been great during the first half of the XIXth century, and the foundations have been laying for a wide spread of the Christian religion in that direction.

Thus much for the growth of Christianity in the Old World during the last fifty years: let us now turn our attention to the New.

SECTION II.

THE WESTERN HEMISPHERE.

IN North America, Christianity has enlarged her domain greatly, within fifty years, by the colonization of the immense western districts of the United States, and the vast increase of the population of the country, which has augmented from less than 5,000,000 to 23,138,000.

The broad wave of population rolls steadily onward from the Atlantic States towards the West. At the epoch of the Revolution, (1775-83,) it had scarcely transcended the Alleghany range of mountains. It has since spread over the eastern side of the great VALLEY OF THE MISSISSIPPI, where it has already created fourteen States and two Territories, with a population of more than eight millions. It has been calculated that this grand movement of colonization and civilization makes the average rate of seventeen miles per annum! The immensely extended column is pursuing its westward way towards the Rocky Mountains. Even now there are not much less than two hundred thousand inhabitants, possessing the manners and the arts of civilized life, on the Pacific coast, in California and Oregon. The foundations of great States are now laying in these vast western districts of our immense country, where five years ago in the former, and ten in the latter there was scarcely an American to be found.

But these extreme western commonwealths, at whose feet the broad Pacific rolls and dashes, will contain a mixed race—Americans, emigrants from all parts of Europe, and natives of the islands in the Pacific Ocean. It is probable also,—or, rather, we should say, quite certain—that there will be a vast immigration to those shores from eastern and south-eastern Asia! And what a wide door will this open for the spread of the Gospel,

and for the extension of Christendom in that direction! And who can predict the results which are to flow from all this?

A similar, but not equal increase, has taken place in the British Provinces, north of the United States, where the population has greatly augmented within fifty years, especially in Canada-West and New Brunswick.

There has been a decided increase in the population of Mexico, Central America, South America, and the West Indies. This increase has not been uniform. Whilst it has been steady and not very rapid in Mexico, it has been great in Brazil, and even remarkable in Chili and some of the other South American States. The domain of Heathenism in South America has, doubtless, decreased during the last fifty years. Nevertheless, the enlargement of Christendom in the Southern as well as the Northern Continent of this Western Hemisphere, during that period, has arisen mainly from the growth of the civilized nations of European origin.

With the exception of the extensive, but sparsely peopled regions north of the British Provinces and west of those Provinces and of the United States, still occupied by the Aborigines, the entire North American Continent may be said to be Christian, so far as the religion which is professed is in question.

And with the exception of the middle and extreme portions of South America, all that continent is to be considered as a portion of Christendom.

Including the Danish Provinces in the North-east, and the Russian in the North-west,—the former having, it is estimated, 6500 inhabitants, and the latter 6000,—the entire population of North America down to the Isthmus of Panama, of a European origin and professedly Christian, is 35,563,768.

That of South America, excepting the central and extreme southern portions—occupied by Pagan tribes—is 16,246,000. Whilst the population of the West India Islands is believed to be 3,549,512.

The entire nominally Christian population of the Western Hemisphere is, therefore, 55,359,280.

It would be far within the boundaries of strict accuracy to say, that this is twice as great as the nominally Christian population of this hemisphere was in the year 1800. We do not know the number of people of the American hemisphere that are Pagans, but it can hardly be five millions. That of the Jews may be one hundred thousand.

It appears from this statement, that Christendom now includes, with some exceptions of no great magnitude, three of the five great continents, the largest and most populous islands, and also some important portions and points of the other two continents. A great amount of this extension took place during the first half of the XIXth century; and the prospect of further extension during the remaining half, is certainly most encouraging, especially in North America, in the Insular world, and in Asia and Africa.

ANOTHER VIEW.

The population of the world is estimated by M. Balbi to be about *one thousand millions*. Until within a few years, it was not supposed to surpass eight or nine hundred millions. But let us suppose, that M. Balbi's estimate is as near the truth as it is possible for such a conjecture to be; and let us see how Christendom stands, in point of population, in comparison with the Unevangelized World,—as the non-Christian portion may be termed. The result will be as follows:—

The Protestants are more than eighty-two millions.*

* This will appear from the following estimate, which will hardly be questioned:—

England, Wales, Scotland, and Ireland, at least	21,000,000
France, Switzerland, and Italy, at least	3,000,000
Germany, and Holland, and Belgium	22,500,000
Hungary and Poland, more than	3,000,000

The Roman Catholics, two hundred millions.*

The Christians of the Oriental Churches, at least, sixty millions.†

These numbers, when combined, give us 342,000,000, as the number of nominal Christians in the world. That is, rather more than *one third* part of the entire human race profess to be followers of our blessed Lord and Saviour, Jesus Christ. We are now speaking only of outward profession, or, of what they call themselves, in distinction from Jews, Mohammedans, and Heathen.

STILL ANOTHER VIEW.

Christendom now governs the world, directly or indirectly. Her military and naval strength is overwhelming. What are

The Scandinavian Countries	8,250,000
Russia (exclusive of Finland)	1,000,000
United States—North America, all of	20,500,000
Canada and other British Possessions in America (including the West Indies)	2,250,000
Australia, New Zealand, Van Diemen's Land, Cape of Good Hope, and other English Possessions in Asia, Africa, and Polynesia, at least	450,000
Converts in the Sandwich Islands, Society Islands, other islands, and among the Aborigines, at least	50,000

Making in all 82,000,000

* This is the estimate of his Holiness, Pius IX., who surely ought to know, inasmuch as he is the shepherd of this great flock! Nevertheless, it is very difficult to find more than one hundred and seventy or eighty millions of Roman Catholics in the world, even including several millions of people who are really *infidels*, in France, and other papal lands.

† The Oriental Churches are the Greek, Armenian, Nestorian, Syrian, Coptic, and Abyssinian. The number of their adherents cannot be put down at less than *sixty millions*, if the most authentic data which we have can be relied on.

the Heathen nations, in this respect, at present? The empire of the Great Mogul (with all the rest of India), once so formidable in Southern Asia, is in the possession of England. China may have three hundred millions of inhabitants,—it matters little whether she have more or less—but she has no military strength comparable to that of any one of the great Christian Powers. England, by sending a few ships of war, and an army of less than 15,000 men, compelled the Chinese Government, a short time since, to accept such a treaty as she chose to dictate! And what other pagan nation is there in the world that can be said to have any military power or influence?

And as to the Mohammedan world, the case is not widely different. The only Mohammedan country which has any power or influence, is the Turkish Empire. And yet, that empire, before which all Christendom trembled less than two centuries ago, has now scarcely the real strength of one of the third-rate Powers in Christendom. Holland, with little more than three millions of inhabitants, possesses more of the elements of national prosperity and strength, than the Turkish empire, with its twenty-six millions. Every one of the five great European Powers,—England, Prussia, France, Austria, Russia,—is incomparably stronger than Turkey. Such progress have they made, whilst she has remained in almost the same Asiatic barbarism that characterized her when the crescent first floated from the minarets of St. Sophia,—that even Russia, the least civilized of the five, could annihilate the Turkish empire in one campaign, and drive the followers of the Prophet of Mecca across the Bosphorus and the Dardanelles into Asia, whence they came.

Christendom has not only the military strength of the world, she has all the commerce worth speaking of. If she has not all the wealth,* she has a very large share of it. To her be-

* There is no doubt much wealth in China and in India, and some in Turkey and Persia—but what is there elsewhere out of Christendom?

long the Sciences, the Arts, the Literature, the Press, and all the high Civilization of the world. Her ships sail on every sea and every bay. Her steamboats are now found in all quarters of the globe, and will soon be seen on every navigable river of the whole earth, carrying the products of civilization, the fruits of Christianity, and the missionary of the cross, into all parts of the world. Her telegraphs will, before long, transmit intelligence with lightning speed, to all countries of the civilized world; and her railroads will soon cover, as with a network of iron, all the lands in which stable governments prevail. A great deal of this wonderful development has taken place within the last fifty years.

And what we must not fail to remark is, that those nations in Christendom in which the Papacy binds the minds of men most firmly in its chains of ignorance and superstition, are precisely those in which there has been least of progress; and this holds good in the exact ratio of the strength of that bondage. Mexico, Central America, South America, Spain, Portugal, Italy, and Ireland demonstrate this. Even Russia, with all the ignorance and superstition which the Greek Church embraces and cherishes, is advancing rapidly, and is extending its influence and its colonies far and wide. There is no papal nation that has any colonies, of much account, nor is there the least prospect of their having any. France, Spain, Italy, Austria, Portugal have few or no colonies, nor are they doing anything to extend Romanism in that way. But what is the case with Protestant Holland, England, and the United States? Their colonies are numerous and important. England and Holland have all the great islands in the Indian and Pacific oceans. England, especially, is extending her influence and her Protestantism immensely, by means of her vast Colonial Possessions in the Old and New Worlds. Whilst it will be the destiny of the United States to people almost the whole North American Continent with an Anglo-Saxon—an English-language speaking

race. Nor is it by any means certain, that that race will not extend its dominion over South America, or very important portions of it.

It is remarkable, that those countries in Christendom, which are blessed with the Protestant religion—though far from being as pure and powerful in its influences as it ought—have the greatest prosperity, in every sense of the word. England, Holland, Prussia, and the Protestant States of Germany, the Protestant Cantons of Switzerland, and the Scandinavian Countries, in the Old World, and the United States and the British Possessions, in the New, establish the truth of this assertion.

England and the United States now have nearly the one fourth part of the habitable globe under their control! England sways a sceptre over one hundred and fifty-four millions of the human race; whilst the United States govern nearly twenty-four,—making a total of almost one hundred and seventy-eight millions; or, between a sixth and a fifth part of mankind! The population of Great Britain, and especially of her vast colonies, is increasing at a very rapid rate, and will long continue to do so. And, as to the United States, it is probable that by the end of the XIXth century, they will have a population of not less than ONE HUNDRED MILLIONS! And if the Protestants of this generation and the next do their duty, this hundred millions will be, by an overwhelming majority, PROTESTANT.

The same thing will be true of the great British Empire, if English Protestants do their duty to their divine Master, and His cause, as we firmly believe they will. What a glorious prospect! And does it foreshadow the DECLINE OF PROTESTANTISM? *Decline of Protestantism!* this is about the last proposition which we should like to be doomed to establish. From the influence of physical causes alone, it would seem that it must continue to increase, and to extend its influences in all directions. Protestantism has even now more of the elements of real strength, of an effective civilization, than all the rest

of Christendom combined—certainly than all the Papal World, with its two hundred millions of inhabitants.

The first grand desideratum of this time is the revival of a pure faith and holy zeal amongst all Protestants. And the next, the resuscitation of primitive, apostolical doctrine throughout the Papal and Oriental churches. In other words, the great want of this age is the regeneration of Christendom! May it please the Saviour to implant deeply in the hearts of all His true followers this conviction; to excite them to put forth every exertion in behalf of this great object; and to smile upon and prosper the great *Home Missionary work of Christendom*. If there were but as much true Christianity throughout all the Christendom of the old world, as there is even in England or Scotland; if there was as much in Mexico, Central America, and South America, as there is in the United States,—what a mighty work the Church could do in the earth, and how soon the Gospel would be carried to every portion of the human race! It shall be our object to show in the succeeding chapters of this work, that there are many favorable omens, which should lead us to increased prayer, joyful expectation, and more vigorous exertion.

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CHAPTER II.

PROGRESS OF RELIGIOUS LIBERTY.

OF all the advances made by mankind during the first half of the XIXth century, none has been so important as that which relates to RELIGIOUS FREEDOM; for it lies at the foundation of all the great ameliorations which humanity can demand. It is conceded by all the ablest writers on the subject of Government and Jurisprudence, that the prevalence of sound Morality is essential to the sustentation of free governments. And that true Morality cannot prevail among any people unless it have the support of Religion, is a proposition which few will venture to deny. But how Religion is to flourish in any country without Religious Liberty, is what it is not easy to conceive of.

SECTION I.

WESTERN HEMISPHERE.

United States.—There has been little room for progress in regard to Religious Liberty, in this country, so far as *the preaching of the Gospel is concerned*. In no part of the United States is it forbidden by the government,—general, state, or municipal—to proclaim to men,—to all classes of men,—the glad tidings of Salvation. No prudent minister of the Gospel will experience any difficulty in his appropriate work, in any part of the country. Oral instruction may be imparted to people of all

CHAPTER XV.

LONDON MISSIONARY SOCIETY.

THE *London Missionary Society* was formed with the design of uniting Christians of all evangelical denominations in one great enterprise for the diffusion of religious truth among heathen nations. An appeal made by the Rev. David Bogue, in 1794, was the immediate occasion of its formation. In the month of September of the following year, a succession of public meetings was held in London, the result of which was the organization of the Society, and the election of thirty-two directors.

The resolution adopted by the London Missionary Society, from its very commencement, to secure agreement and harmony in all its operations, deserves special mention as an evidence of the catholicity of its founders. It was framed by the late Dr. Waugh, one of the most zealous and useful of the Society's directors. "As the union of God's people of various denominations, in carrying on this great work, is a most desirable object, so to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the London Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be a difference of opinion among serious persons), but the glorious Gospel of the blessed God to the heathen; and it shall be left (as it ought to be left) to the minds of the persons whom God shall call into the fellowship of his Son from among them, to assume for themselves

such form of church government as to them shall appear most agreeable to the word of GOD."*

The first mission of the Society had been determined upon previous to the dissolution of its first general meeting; and it was resolved to direct its efforts to the islands of Polynesia, at that time newly discovered. Subscriptions to a considerable amount were accordingly raised, and a number of persons who had expressed their willingness to devote themselves to the work of preaching the Gospel to the heathen, were examined by a committee appointed for that purpose. At length, on the 10th of August, 1796, there embarked in the *Duff*, a vessel purchased by the Society, thirty missionaries, with their wives and children, under the care of Captain Wilson, a retired seaman, who voluntarily undertook the command of the vessel.

Upon the arrival of the missionaries at Tahiti, one of the Georgian Islands, an interview was obtained with the king, and the object of their visit was represented to him by means of an interpreter. The entire district of Matavai was ceded to them, and they prepared to commence their labors in the island. Discouragements, however, soon fell upon the work, and, after a few years of great insecurity, a rebellion broke out which compelled the missionaries to leave Tahiti, whence some repaired to Eimeo, and others to Huahine, both lying a short distance westward of Tahiti. The new king, who bore the name of Pomare, had been likewise obliged to escape to Eimeo, where he first renounced idolatry, and embraced the Gospel. Upon his restoration to the sovereignty of his island, which occurred soon after, he became the steady friend and protector of the missionaries. Until their arrival he himself exerted all his influence in persuading his people to abandon the degrading superstitions of their fathers, and his labors were not in vain. In 1819, a vast chapel was erected, where the Gospel might be

* *Memoirs of the late Rev. Dr. Waugh.* New York: R. Carter.

preached simultaneously by three ministers to several thousand hearers; and the zeal of the converts, which had already given rise to a "Tahitian Auxiliary Missionary Society," inclined them to use all instrumentalities to spread the same benefits they had received, to the unenlightened about them.

Such was the early history of the Tahitian mission, one of the most interesting and remarkable in the annals of Christianity. The progress of religion in these islands continued uninterrupted until the aggressions of the French government, by whom every effort has been made to hinder and counteract the labors of the English missionaries. Of the opposition at present encountered, the report of the Society for the last year speaks as follows: "The directors very deeply regret that their missionaries in Tahiti, contrary to former hopes, have suffered considerable obstruction and embarrassment in their labors, from the interference of the French Governor, Captain Lavaud. He has employed his authority to prevent the people from repairing the Missionary buildings, unless his permission were first obtained; and he has employed his influence, also, to prevent them from making their accustomed contributions for the diffusion of the Gospel in the yet unenlightened islands of the Pacific. When certain of the stations and districts have become vacant, he has not allowed our Missionaries to remove thither, unless his permission were previously granted. And from one particular locality, where two Catholic priests were endeavoring to instil their principles into the minds of the young, our brethren were strictly prohibited, lest, as the Governor pleaded, there should be any controversy about religion." It is, however, gratifying to find, notwithstanding these adverse circumstances, that the Tahitian churches are receiving numerous accessions, and exhibiting much improvement in Christian character. The total number of church-members at present in connection with this mission, is about six hundred; the number of children in the schools, one thousand. In Eimeo there are two hundred and five communi-

cants, with a considerable number of children in the schools. At Huahine, Raiatea, Tahaa, and Borabora, in the Society group, the number of church-members is between six and seven hundred, and of scholars, about six hundred.

The other missions of the Society in the South Seas have been located among the Hervey, Samoan, and New Hebrides groups. With the former of these is associated the hallowed memory of Williams, "the martyr of Erromanga," whose unwearied exertions for the diffusion of Christianity among those islands, laid the foundation of its present success. In the Hervey Islands, there are about one thousand communicants in the mission churches; in the Samoan Islands, the war that broke out in 1847, has greatly impeded the prosperity of the churches; there are, however, upwards of a thousand church members at the various stations.

In the year 1806, the London Missionary Society determined to commence a mission to China. The hostility of the Chinese Government, however, being a great impediment to Missionary operations, the object at which the founders of the Protestant Mission to China aimed, was the preparation of works that should facilitate the future cultivation of Chinese philology by Europeans, and secure a standard of appeal on theology for Chinese in their own language. In the beginning of the year 1807, the Rev. Robert Morrison sailed from England for China, with a particular view to the translation of the Holy Scriptures into the Chinese language; in acquiring a knowledge of which, he had to make it as much a matter of secrecy as if he had been plotting the overthrow of the Government of the empire, and the persons who assisted him trembled for their own safety. Soon after his arrival in China, Mr. Morrison was appointed Chinese Interpreter to the East India Company; which office secured at the same time his residence at Macao, and contributed to his acquisition of the language.

The printing of the New Testament in the Chinese language

was completed in January, 1814. The four Gospels, the closing Epistles and the Book of Revelations, were translated by Mr. Morrison; the Acts of the Apostles and the Epistles of St. Paul were copied for the most part from a Chinese manuscript in the British Museum, with such alterations as Mr. Morrison judged advisable. The next five years were employed by him in translating the Old Testament, which was printed in 1823, the British and Foreign Bible Society granting £6,000 towards the expense. Thus there have been published in the Chinese language, a Dictionary, a Grammar and other minor works, to assist Europeans in acquiring it; and above all the Scriptures have been translated, printed, and published in a language spoken by four hundred millions of the human race, in addition to numerous excellent tracts, chiefly on theology.

After a long season of diligent preparation and patient waiting, China has at length been opened to the Christian Missionary. Dr. Morrison was prevented from preaching publicly, either in Canton or Macao, by the jealousy entertained by the government against foreigners, and especially against foreign religions. But toleration was extended, early in the year 1845, to all professing the Christian religion throughout the empire. In consequence of this long-hoped-for but almost unexpected boon, the Chinese missions have received a great extension; new laborers have been sent from Europe to assist in preaching the Gospel to this interesting people, and the minds of Christians at home are awakening to their claims upon their Christian benevolence.

The missions of the London Missionary Society in China are located at Hong-Kong, Canton, Shanghai and Amoy. At Hong-Kong, where are stationed an ordained missionary and a physician, there have been two chapels opened, at each of which the average attendance is about one hundred persons. A native preacher Tsun-Sheen preaches in one of the chapels and teaches a flourishing Bible-class. There is, likewise, a school for boys, at which thirty-eight scholars are now regularly taught.

There have been six members added to the church at this place, during the past year. There is also here a Theological Seminary, as yet, however, but feeble. At Canton are stationed three missionaries. At Shanghai there are four missionaries, together with a physician and a superintendent of the Press. There is a Mission Chapel in the city; and the missionaries labors extend to the surrounding villages. The press which is here, is in active operation, and during the past year (1849-50) issued twenty thousand tracts. At Amoy there are residing three missionaries and a physician, assisted by Tan Li-ch'un, a native colporteur. At each of these stations there is an hospital, where not only are the efforts of the physicians exerted in behalf of the sick, but the Gospel is regularly preached to them. At Hong-Kong there about forty or fifty patients in regular attendance; and nine hundred have sought relief since the opening of the establishment. At Canton the usual attendance is about two hundred. At Shanghai five hundred and fifty-seven patients were admitted during the past year.

The London Missionary Society commenced its operations in the East Indies in 1798, by the appointment of Rev. Mr. Forsyth to undertake a mission at Calcutta. Subsequently and in succession were commenced the stations of Berhampore, of Benares, of Surat, and of Madras. Finally, in 1817, the Society extended its operations to Travancore, the southern extremity of India, where they first established a permanent mission. The principal stations of the Society in Northern India, are located at Calcutta, Berhampore, Benares, Mirzapore, and Guzerat; in Peninsular India, at Madras, Vizagapatam, Chicacole, Cuddapah, Belgaum, Bellary, Bangalore, Mysore, Salem, Combaconum, and Coimbatore; and in South Travancore, at Nagercoil, Neyoor, Quilon and Trevandrum. Churches and schools have been established at each of these stations, but the returns given in the reports of the Society, are too incomplete to enable us to obtain their statistics. There are fifty-one missionaries

now laboring in this field under the patronage of the Society, including two native and three or four assistant missionaries.

“The actual increase of our mission churches,” says the last report, “during the year has been, especially in Southern India, unusually encouraging, demanding peculiar thankfulness to God, who has vouchsafed His Spirit to the labors of his servants. Among the converts received into Christian fellowship, there are many striking illustrations of the power and grace of the Redeemer.”

One of the most formidable barriers to the progress of Christianity in India, has been the operation of the Hindoo law, involving the forfeiture of property by every native who renounces Caste and embraces the Gospel. It will, therefore, be learned with great pleasure, by all Christians, that the Government of Calcutta have determined upon repealing every law or usage which inflicts forfeiture of rights or property on any person, by reason of his renouncing, or being excluded from, the communion of any religion.

Encouraged by the success which had attended its missions to the islands of the Pacific, the Society commenced an African mission, in the same year with that in India. Dr. Vanderkemp and Messrs. Kircherer, Edmonds, and Edwards, were accordingly sent out to the Cape of Good Hope; where they separated, and whilst two of them repaired to Caffraria, the others commenced preaching the Gospel to the Bushmen. In 1812, Mr. Thorne was settled as a missionary at Cape Town, and was succeeded in 1818 by the Rev. Dr. Philip, who was appointed superintendent of the Society's operations in Africa. This mission now comprises thirty-one stations within and beyond the limits of the colony, and is carried on by thirty-four ordained missionaries and five lay assistants. During the last year, the Rev. J. J. Freeman has continued his missionary visitation of the Society's stations in South Africa, the state and prospects of which are thus described by him:—“The Society has been

honored to accomplish a great work in Africa. There is revision and supervision wanted, most certainly ; but as a whole, I am convinced that, if our Directors could personally inspect all that I have seen, they would say not half had been told them ; they would enter on their work with a vastly augmented amount of delight, confidence, and gratitude ; they would see that the hand of God has been with their missions, and that they have but to continue steadfast and unmovable, abounding in work and faith, and the result is certain. The great ends of our labor are being gained ; the people, taken as a whole, are industrious ; multitudes of them are highly improved, sober, moral, and correct in all their deportment ; very many are truly pious, and walk in all godliness as well as honesty. I have been much delighted with the spirit and character of many : they adorn their profession, and are blessings in the midst of their communities. Besides the various mission churches *within* the Colony, containing an aggregate of upwards of two thousand communicants, we have one thousand eight hundred members in church-fellowship on this north side of the Orange River, that is, among the native tribes lying beyond the boundaries of the Colonial Government, Bechuanas, Griquas, and Corannas. I exclude Caffreland, as that is now more properly within the Colony called British Caffraria, and is altogether distinct from these missions. Their auxiliaries raise about £500 per annum, which is one fifth of the expense they incur ; and thus it will be seen that even these missions, which embrace so largely the poor of Africa, raise their proportion equally with others."

In the island of Madagascar, a mission was undertaken in 1818, by Messrs. Bevan and Jones. It was interrupted for some years by the death of these missionaries, but was resumed in 1822 by Mr. Jeffreys. Such was the success of this mission, that in 1828 there were ninety-three schools and four thousand scholars under its care ; but upon the death of the king, who was favorable to Christianity, the queen, his successor, mani-

fested the most bitter hostility to Christianity, and has succeeded in a great measure in suppressing it by persecution and exile. There are, however, a considerable number of the Malagasy converts at the neighboring island of Mauritius, among whom the Rev. Mr. Le Brun is now laboring.

In the West Indies and Guiana, the London Missionary Society have missions at Demerara, Berbice, and Jamaica. The Demerara mission includes seven stations, which are occupied by five missionaries and five teachers. The day-schools of the mission contain about nine hundred scholars; and there are several hundred communicants in the various churches. The Berbice mission comprises eight stations, occupied by six missionaries and two assistants. The Jamaica mission contains twelve stations and eight missionaries; with about eight hundred communicants.

The present operations of this Society, as we have just surveyed them, consist of twelve missions, with one hundred and three stations, occupied by one hundred and seventy-one missionaries, and above seven hundred native assistants.

Two important branches of its labors have not been noticed hitherto: the translation of the sacred Scriptures, and the training of a native ministry. During the last year (1849-50) the translation of the Old Testament has been prosecuted in Rarotongan, Samoan, and Sechuana; and the New Testament in Chinese, Canarese, and Teloogoo has been revised. These learned labors are in different stages of progress; but the entire Scriptures in Rarotongan, and the New Testament in Chinese and Canarese, approach completion. To secure the earliest practicable attainment of an object of so much importance, it has been deemed a sacred duty to make use of the valuable acquirements of missionary brethren whose vigor may soon fail. Dr. Medhurst, whose knowledge of Chinese is unequalled, is yet engaged, together with his well-qualified coadjutors, in the important work of revising the Chinese Old Testament.

Scarcely inferior in importance is the preparation of a native ministry, by a suitable course of mental and theological training; and it is an encouraging fact, that native Christians, of tried character and promising qualifications, are enjoying these preparatory advantages; at Tahiti, Rarotonga, and the Navigator's islands, in Polynesia; and at Nagercoil, Bangalore, and Calcutta, in India. At Hankey, in South Africa, the Society has also an institution for the ministerial education of young men born in the Colony; and it is hoped that the same desirable object will soon be accomplished in the West Indies. In connection with this subject, it will be gratifying to learn, that, during the tour of Mr. Freeman, he took part in the ordination of Mr. Arie Van Ruyter, as pastor of a native church at Tidmanton, a station of the Kat River settlement; and also that two native pastors, Enoch Paul and N. Shadrach, were recently ordained in India over the Tamil churches at Bellary and Bangalore.

The receipts of the London Missionary Society, for the year 1849-50, were as follows:—

	£	s.	d.
Received in Great Britain and Ireland, . . .	50,778	5	9
Do. at missionary stations and from auxiliaries abroad,	11,766	15	2
	<hr/>		
Total receipts,	62,545	0	11

or \$302,637.

The total expenditure was £64,489 9s. 5d.

CHAPTER XVI.

CHURCH MISSIONARY SOCIETY.

THE Church Missionary Society had its origin in the revival of evangelical religion among members of the Church of England in the latter part of the last century, and numbers among its earliest friends the excellent Simeon, the Venns, and Cecil. In the year 1801, this Society was founded with the specific purpose of evangelizing Africa and the East. Some time elapsed before suitable persons could be obtained to send forth as missionaries. The first who embarked were two young Lutheran ministers,—Melchior Renner and Peter Hartwig. Their destination was to the colony of Sierra Leone, which they reached in 1804, their intention being to plant a mission among the Susoos, in the vicinity. A reinforcement of three other clergymen was sent to join them after two years, and several more in 1809. With these auxiliaries, the brethren began their operations at the two stations, at the Rio Pongas river and Fantimania. The natives, and especially the slave-traders, having become exasperated by efforts made in 1811, to break up the slave-trade at Rio Pongas, and suspecting the missionaries of instigating them, conceived great animosity against them, and burnt several of their buildings. At length, in 1818, the opposition of the traders continuing unabated, the mission was removed from the Susoos to the colony of Sierra Leone itself. After the slave-trade was abolished by the British Government, a wider and more promising field of usefulness was opened among the rescued negroes who were brought—often in num-

bers—to the colony, and supported for a time by the government. Land was given to the missionaries at Leicester Mountain, for the erection of an institution for the instruction of the rescued slaves; whence they subsequently removed to Regent's Town, where they established a College.

The labors of the Society in the colony of Sierra Leone have not only been directed to the instruction and pastoral oversight of the Africans who inhabit the colony, but also to the evangelizing of the heathen tribes of Western Africa, "that from Sierra Leone as a centre the light of Christianity may issue forth to illuminate and bless distant kingdoms." The missionary corps employed consists of fourteen European and three native missionaries, fifty-one teachers, nine catechists, and a surgeon. The mission comprises fifteen stations. The number of communicants is 2061, of scholars in the various schools 6184, and of students in the grammar-school and Christian Institution sixty-six. During the past year there have been large additions to the church by the baptism of adults who had long been under instruction, and gave good evidence of their sincere and intelligent profession of faith in Christ.

The Society has extended its operations in West Africa to the kingdom of Ashantee, where the Yoruba mission was established in 1845-6 at Abbeokuta and Badagry. At these stations it has six ordained missionaries, with nine native teachers, a catechist, and two European assistants.

On the Eastern coast of Africa, the Church Missionary Society has undertaken a mission at Rabbai Mpia, south of Abyssinia, among the Gallas and other tribes. The Rev. Dr. Krapf has been laboring there since 1844, chiefly in exploring the field. After a short return to England, he has gone forth again, accompanied by the Rev. Messrs. Diehlmann and Pfefferle.

In Australasia the first mission of the Society was commenced in August, 1809, by Messrs. William Hall and John King, who sailed to Port Jackson, in New South Wales, where, on account

of unfavorable intelligence, they were detained until 1814, when they repaired to New Zealand, and commenced their efforts at Rangheehoo, on land formerly granted to the Church Missionary Society. A reinforcement arrived in 1819, at which time the missionaries purchased a tract of land upon which they commenced a settlement to counteract the roving habits of the natives, and place them more under the influence of the mission. Notwithstanding the discouragements which the missionaries encountered from the savage habits and wars of the native tribes, they formed several new settlements from time to time, and extended their labors to the instruction of the youth, and to the printing and circulation in the islands of such portions of Scripture as they had translated into the vernacular language.

At present the New Zealand Mission is prosecuted by twenty ordained missionaries, ten European, and four hundred and sixty-one native catechists and teachers. The number of stations is twenty-three, in connection with which there are 5213 communicants. Schools have been established, but the number of scholars is not specified.

In Northern India, the operations of the Church Missionary Society were commenced in the year 1816, by the sending of the Rev. Mr. Greenwood, his wife, and Mr. Schroeter to Calcutta. They decided to reside at Garden Reach, within a few miles of that city, and to open schools at the neighboring village of Kidderpore. The mission gradually extended, and reinforcements were from time to time sent to its assistance, until, in 1823, it embraced twelve European clergymen within its limits. It was in this year that Bishop Heber reached India, and, through his untiring exertions in its behalf, the Society's affairs were much improved. An auxiliary society was formed under his superintendence to assist the parent institution in its operations in Northern India. A great loss was sustained by the mission upon the death of Bishop Heber, which occurred in the early part of the year 1826. Several other valuable laborers

in the mission have been removed from their earthly toils, among whom are mentioned the names of Bowley, Corrie, Robinson, and Abdool-Messeeh, the last of whom was converted under the preaching of Henry Martyn, and whose labors at Agra were productive of saving benefits to many of the heathen.

The stations of this mission are twenty-one in number, the principal of which are Calcutta, Krishnaghur, Benares, Agra, etc. The Corresponding Committee, in their report to the Society, estimate the whole number of native Christians in connection with the Society Mission in North India at 6164, of whom 1134 are communicants. The number of new converts during the year has been seventy-one, exclusive of children. In the Society's schools in North India are 5161 pupils, of whom 1092 are native Christian boys and girls, and the remainder heathen and Mussulman. The schools of various sorts are ninety-eight in number. The Himalaya mission is restricted to one station at Kotghur, that of Simla having been abandoned. Two boarding-schools have been established, in which, within the last year, two interesting conversions have occurred.

The Bombay and Western India Mission was founded in 1820. It has been prosecuted on a less extensive scale than the other missions in India. The stations are five in number, at which seven missionaries, and forty native and other teachers and catechists are engaged. The number of communicants is forty-three; of scholars 1373.

The Madras and South India Mission was commenced in 1814, when the Rev. Messrs. Schnarre and Rhenius reached Madras, who, after studying the language at Tranquebar, located themselves at Blacktown, where great interest was manifested by the Hindoos, as well as the Moslems and Roman Catholics, in the new doctrines preached to them. Soon after their arrival the missionaries established schools, and, notwithstanding the prejudices of the people, had soon gathered about two hundred scholars. In succeeding years reinforcements were

sent to the mission. The New Testament was translated into the Tamul language; and, in the year 1823, when the version was nearly completed, more than thirty-five thousand five hundred copies had been printed. There were at that time five hundred and eight children in the schools. The mission establishment at present consists of thirty-four ordained missionaries, eight native catechists, four European and six East Indian catechists, 417 native teachers and schoolmasters, seventy native, five European, and two East Indian female teachers, and one printer. The stations are nineteen, the communicants 3733, which, however, does not include the whole number of baptized converts. The Tinevelly Mission is one of the most interesting under the care of the Society. The whole number of converts on the 1st of January, 1850, was 23,994, above one half of that number consisting of baptized converts. A very small portion of these, however, are communicants. It is gratifying to find established among these converts various religious and benevolent societies, such as the Bible, the Book and Tract, the Church-Building, and the Friend-in-Need societies, and various associations for mutual support in sickness. These enterprises have been carried on with increasing spirit and success during the past year, and a new association has been added to the number of a peculiarly interesting character, termed the "Heathen's Friend Society." It was commenced in the early part of 1849 by a few poor native Christians, being entirely a scheme of their own. They propose it as their object to open day-schools in the surrounding heathen villages, where the light of the Gospel has not yet shined, and where the glad tidings of salvation have not yet been proclaimed, to educate heathen children in the Christian religion. In this work they intend to employ native Christians as teachers and tract distributors. Six months after its establishment, this Society had obtained the cordial support of the native and European Christians, and was in active operation, sustaining two catechists,

three schoolmasters, one tract distributor, and three schools containing 140 pupils.

The Ceylon mission was commenced in 1818 by four missionaries sent from Europe, the Rev. Messrs. Lambrich, Mayor, Ward and Knight, who were stationed at Kandy, Calpentym, Galle, and Jaffnapatam. The field was an inviting one, although much injury had been done to the cause of Christianity by the measures of the Dutch government who disqualified all from inheriting property who had not been baptized. The operations of the mission were increased and extended in 1820, by the association of two more missionaries with those who already occupied the field. They undertook, in 1822, in addition to their other duties, the superintendence of about forty government schools in the district of Galleana Matura. Through this agency they expected to have a control over the whole of the religious instruction of the youth, and so to exert a very wide-spread influence in favor of Christianity. The Ceylon mission at present comprises thirteen ordained missionaries, including three natives of the island; fourteen native catechists; eighty-five native teachers and schoolmasters, and nineteen native schoolmistresses. There are six stations connected with the mission, with 296 communicants, and 2,808 attendants on public worship. There are three seminaries which contain forty-eight pupils, and seventy-seven schools with 2,788 scholars. Besides the churches established at the stations, the missionaries report the formation of twenty-five village congregations at which there is a considerable attendance, notwithstanding the efforts of the Buddhist priests and their abettors. No obstacle to the spread of the Gospel is found to be so great in the island, as the incorrect notions which the natives have conceived of the nature of Christianity. Almost the whole adult population, even the priests, have been baptized; and crowds of these *nominal Christians* may be seen flocking to the heathen temples, from distances often of from seventy to one hundred and fifty miles, and

worshipping false gods. Many of these nominal Christians are rigid Buddhists.

The Society commenced a mission to China in the year 1844. There are now stationed there seven ordained missionaries, who are distributed at the stations of Shanghai, Ning-po and Hong-Kong.

On the Mediterranean, three missions have been established; at Syra, Smyrna and Cairo. At Syra the mission establishment consists of one ordained missionary, with ten assistant teachers. The missionary Mr. Hildner, has been engaged chiefly in instructing youth, of whom there are now 462 in his schools. At Smyrna the Society has one missionary with two assistants, who labor principally among the nominal Christians at that port; and at Cairo it supports two missionaries with five assistant teachers. The number of communicants at the last station is eighteen; of scholars 178. Abyssinia, once a promising field of the Society's labors, is at present abandoned in consequence of the expulsion of missionaries by instigation of the Romanist emissaries. It is reported, however, that the Romanists, in turn, have been expelled; and the king seems disposed to invite back the Society's laborers. He has lately proposed to the excellent bishop Gobat, to undertake the superintendence of the Abyssinian convent at Jerusalem; which will afford him a favorable opportunity for imparting religious instruction to the many natives, who visit that city.

In the Western Hemisphere, this Society has established missions in some of the British colonies, commenced in 1823. The North West American mission is near the lakes Winnipeg and Manitoba. It consists of six stations under the charge of five missionaries, and nine schoolmasters and catechists. The converts, chiefly from among the Indians, number 489; the schools contain about seven hundred scholars. In British Guiana, two missionaries and five teachers are employed, among the Arrowaks and Carribeese. The communicants number seventy, and the

scholars about the same. This mission was established 1827. In Jamaica, the operations of the Society have been reduced to a single station occupied by a catechist; the stations previously formed having been added to the colonial Church Establishment. Communicants, 358; scholars, 286.

In reviewing these various missionary operations, the Committee of the Church Missionary Society, in their last report, dwell on the evidences of the divine favor resting upon their work; in proof of which they appeal "to the increase of converts, to the grace manifested by many of them, and to the evident establishing, strengthening, and settling of their principal missions. They appeal, also, to the favor given to their missionaries in sight of the Heathen; such as the support afforded by the heathen chiefs of Abbeokuta, the protection of our missionaries by the heathen tribes of East Africa, the welcome given by the heathen population of Travancore to a zealous missionary returning to his work; and the toleration now granted in Turkey and China. They appeal, also, to the open doors which the Providence of God is setting before the Society; such as, the invitation given to it by a zealous naval officer to follow up the benevolent enterprise at the Gallinas, which he had achieved by naval force, the voice from Scinde, and the special call to the Punjab. In one and the same letter, lately received from Calcutta, applications for help were conveyed from the widely-separated localities of Bhagulpur, Delhi, Deyrah, Assam, Penang, and the Punjab."

To sum up; the missions of the Society are twelve in number, comprehending one hundred and six stations, and prosecuted by 1,726 laborers, of whom one hundred and forty-seven are ordained ministers, and 1,339 native male assistants. The total number of communicants in connection with the missions, (not including all baptized converts,) is 13,551. The total number of scholars in the mission schools is not specified, but must be in the neighborhood of thirty thousand.

The income of the Church Missionary Society, for the year 1849-50, amounted to £104,273 6s. 10d., or \$504,685.

At the semi-centennial celebration of the Society's formation, a "Jubilee fund" was raised, for the purpose of providing for the relief of disabled missionaries, the endowment of native churches, and the erection of missionary buildings. In the first of these purposes was included the establishment of a "Home," for the children of missionaries. This interesting establishment has been recently opened, and affords accommodation for forty children. The "Jubilee fund" amounts already to £56,822 3s. 7d., or \$275,040.

CHAPTER XVII.

ENGLISH WESLEYAN-METHODIST MISSIONARY SOCIETY.

THE Wesleyan enterprise, from its very outset, assumed a missionary character; and such in its development, both in Great Britain and in the United States, it has continued to be. But without entering into the history of the labors of its earliest missionaries in our own country, we shall glance only at those efforts which have been made by English Wesleyans, to propagate the Gospel in heathen and Roman Catholic countries.

In the West Indies, under the direction of the celebrated Dr. Coke and others, missions were commenced by members of the Wesleyan connection, as early as the year 1778; and in the island of Antigua alone, there were, five years after, more than one thousand members of that denomination. The first missionaries in this island were Messrs. Baxter and Warrener, whose labors were attended with great success. Subsequent missionary operations were extended to the islands of St. Vincent, St. Christopher, Barbadoes, Dominica, Jamaica, Bermuda, and St. Domingo, and also to Demerara in British Guiana.

In British North America, missions were commenced in the year 1779, by Mr. Black, in Nova Scotia, including Cape Breton and Prince Edward's Island, and subsequently in New Brunswick, Newfoundland, Canada, and Honduras.

Through the assiduous efforts of Dr. Coke, the Wesleyan Conference determined to send the Gospel to the East Indies; and in 1813 commissioned a corps of missionaries to Ceylon, where they had resolved to commence their efforts. These

Among the Jews, the Free Church has missions at Constantinople, Pesth, Berlin, and Lemburg. The total number of missionaries supported by the Free Church of Scotland at its various stations, is thirty-seven; with fifty-seven native ministers and preachers. About six thousand youth are receiving Christian instruction in connection with its mission institutions. The total expenditure for the last year, including the aid afforded to colonial churches, amounted to £20,802 2s. 2d., or \$100,681.

5. The *United Secession Church*, composed of the Secession and Relief Churches, which united some years ago, has missions in Canada, Jamaica, Trinidad, Western and South Africa, Persia, and Australia. The mission in Canada was commenced in 1832. Twenty-eight missionaries, under whose care are about four thousand church members, are connected with it. The Jamaica Mission was lately transferred to the Secession Church by the Scottish Missionary Society. In 1847, there were thirteen stations, with more than a thousand members, and fifteen young natives preparing for missionary labor. The stations in West Africa are two, in Calabar. The mission was undertaken in 1846 by three missionaries. In South Africa, three stations and two out-stations are occupied by two missionaries, with one female teacher, and eight native assistants. The income of the Missions of the United Secession Church was, in 1847, £9,322 13s. 7d., or \$45,125.

The Presbyterian Church of Ireland sustains a mission in India, founded in 1841, at the stations of Rajkot, Gogo, and Surat, occupied by six missionaries and two native assistants. We have no further particulars respecting its operations.

The Presbyterians of England, also, have been doing something in the way of sustaining foreign missions. At Canton, China, the Rev. Mr. Burns, sent out by them, has entered upon the occupancy of the premises vacated by the London Missionary Society, and carries on the Chinese services, with the aid of several native preachers.

CHAPTER XIX.

FRENCH, RHENISH, AND BASLE MISSIONARY SOCIETIES.

THE *French Evangelical Missionary Society* was formed in the year 1822, by members of the Reformed and Lutheran Churches in France, together with several excellent English and American Christians, among whom were Daniel Wilson, now Bishop of Calcutta, and Jonas King, the missionary at Athens. The object of the new organization, whose title was the "Society of Evangelical Missions among non-Christian nations," was twofold: the establishment of an institution for the education of young men as missionaries of the Gospel, and the support of these and other laborers in heathen lands. It began by sustaining Mr. King as its missionary in Jerusalem, but that gentleman soon connected himself with the American Board. The educational institution, founded by the Society, was placed under the care of M. Gallaud and subsequently of the Rev. Dr. Grandpierre. From among the students educated in it, the Society selected, in 1829, its first missionaries to the heathen,—Prosper Lemue, Isaac Bisseux, and Samuel Rollaud. They were ordained on the 2d of May, and shortly after left for their sphere of labor. The field chosen by the Society was South Africa; and, in a speech at the second anniversary of the Society, the following statement was made by its president, respecting this selection. "It is worthy of observation, that, in the part of Africa whither our young brethren are proceeding, there are, at some distance from Cape Town, a number of families descended from former French refugees, who quitted their country and

home for the preservation of their faith. The Dutch East India Company granted them a considerable portion of land, where they formed for themselves a new country. Our young brethren will be received by them with kindred affection."

In this connection, a statement made in the last annual report of this Society, is of peculiar interest. During the pecuniary difficulties of the mission, at the time of the recent revolution in France, when the resources of the Society were in a great measure cut off, the Dutch Reformed Synod of the Cape of Good Hope determined to render it assistance, and sent a deputation to visit the stations of the mission. One of the deputies was the descendant of a family of French refugees, who had emigrated to the Cape in the time of Louis XIV. They reported to the Synod in the following favorable terms:—"The undersigned have not only attended public services at many of the stations, but besides, they have visited the native Christians in their houses, and have examined a considerable number of pupils in one of the schools, all without the possibility of any of them having learned beforehand of this visit. Consequently they have received the most favorable impression from what they have seen in this very important and interesting mission, and they would regard it as a deplorable calamity that the country of the Bassutos should ever, in any manner, be deprived of the labors of these excellent and truly devoted men." To this honorable testimony we add that of the Secretary of the London Missionary Society:—"Amongst all the men that have labored in South Africa, the French Protestant ministers have toiled with singular consistency, and have been honored by God with most abundant success."

The first president of the French Missionary Society was the distinguished Count Ver-Huell, admiral and peer of France, who continued in this office deeply interested and actively engaged in its service until his death, about eight years since. Among the first students who were graduated at the missionary

institution, was Mr. Gobat, for many years a missionary of the Church Missionary Society, and now Bishop of Jerusalem.

The missions of the Society in South Africa are chiefly among the Bechuana and Bassuto tribes. The stations are those of Carmel, Bethulia, Beersheba, Bethesda, Moriah, Berea, Thaba-Bossiou, Wellington, Motito, and Mekuatleng. The number of communicants is 1,185, of scholars 350, of attendants upon public worship 2,240. The number of missionaries is ten, with four assistants. The receipts of the Society for the year 1849-50 amounted to 136,173fr., or \$25,600. It was indebted at that period to the amount of 88,868fr.

The *Rhenish Missionary Society* in Germany, was formed in 1828 by a union of three smaller associations. One of these, the Barmen Missionary Society, had published a missionary gazette, of which 20,000 copies were in circulation; and had for three years maintained a missionary seminary. These came under the charge of the united society. The other societies were those of Cologne and Wesel. Different local associations have united with it, to the number of fifty, who meet by their delegates annually, and intrust the management to a committee of twelve, meeting once a month or oftener; while the executive power is vested almost exclusively in a single officer known as the inspector of the Mission-house.

The first missionaries were sent to South Africa, in 1829. There were four of them, one a physician, and they founded three stations. One of these combines instruction in the arts of civilization as well as in Christianity, a company of German mechanics having been introduced to aid in diffusing various sorts of handicraft among the people. In this way the station was made self-supporting, but some of these colonists have set bad examples to the natives, and the Society has felt obliged to desist from further colonization of this kind. In 1830 two other stations were founded. Each station is regularly organized with a complete system of ecclesiastical government modelled after

the Presbyterian discipline, schools are maintained, and missionary associations formed to lead the people to contribute according to their ability.

In 1840 the Society extended its operations to the northern limits of Cape Colony, where three stations were established, and seven stations have been formed still further northward in the interior of the country. The missionaries have found extreme difficulty in acquiring the native languages, and in contending with the wandering habits of the people; while the tyranny of the Dutch Boors follows the natives, threatening to deprive them of their land as fast as they bring it into cultivation.

They had succeeded in forming several prosperous communities; but in the autumn of last year—1850—the hostilities of the neighboring tribe of Namaquas being provoked, a dreadful massacre took place. The Rev. Mr. Hahn, missionary of this society at New Barmen, wrote on the 6th of September: “The whole country is in ferment, and the excitement has risen to a higher pitch than ever. Our mission among the Ovaherero is on the brink of destruction. The 23d of last month, Jonker Afrikaner fell upon the Kahitjane (Weerligt) who lived on Mr. Kolbe’s station, Schuslen’s Ewartung. Numbers were killed, and cold-hearted cruelties committed to which you will find scarcely any parallel in the history of the most barbarous nations.” By the latest intelligence, we hear that the whole colony is in a state of disturbance, and the British government will probably be compelled to increase the military forces already there, before quiet can be restored. Of course, nothing could be more unpropitious to missionary labors.

In 1834, a mission was established on the island of Borneo, to which, in all, eleven missionaries have been sent. Some have died, and others compelled by the unhealthiness of the climate have withdrawn, leaving only five in the field. They have translated the New Testament, and collected 500 pupils in the mission schools. In 1835–39 ineffectual attempts were made to

establish a mission among the Oregon Indians, and on their failure the persons who were sent out settled in this country as pastors, in communities of German emigrants. In 1847 a mission was established in China, to which three missionaries have been sent.

The London *Evangelical Christendom* furnishes this summary of the Society's operations:—It supports twenty-five stations, with several out-stations, in South-eastern Africa, Borneo and China. It has sent out fifty missionaries, mostly married, of whom seven have died. It has a mission-house, where missionary candidates are educated, ten at a time. Annual missionary meetings are held in all the congregations connected with the Society, and missionary prayer-meetings monthly. Periodical reports are published once in two weeks, besides the Annual Report. In Borneo and China, the work of their missionaries is of a preparatory kind, from which no important results, as yet, have been obtained; in Africa there are over 4,000 nominal Christians, and about 1,400 communicants, connected with their churches.*

The income of the Rhenish Missionary Society, for the year 1848-9, was about \$25,630.

Missionary Institute and Society of Basle.—The origin of this institution and society possesses unusual historical interest. In the year 1815, after the escape of Bonaparte from Elba, a large army of Russians and Austrians, under the allied powers, having crossed Germany, arrived on the banks of the Rhine near Basle. A powerful, but inferior, French force occupied the strong fortress of Hüningen, on the frontier of France, at the distance of but little more than a mile and a half from that city. The arch-duke John, who commanded the combined forces, having taken possession of the portion of the city north of the Rhine, prepared to cross the bridge which unites it to the southern and larger part. The French commandant was fully aware of the advantage which the possession of that point would give the in-

* Baptist Missionary Magazine.

vaders, and prepared to prevent it by a heavy cannonade. At that critical and awful moment, when the inhabitants of Basle beheld themselves about to be placed between two fires, and in danger of becoming a prey to both, the magistrates hastened to implore the Austrian general to desist from his undertaking, and represented to him the certain ruin of their city (which was entirely neutral) should the battle proceed. To his everlasting honor, the archduke ordered the incipient firing to cease, marched his forces up the Rhine, crossed that river a few miles above, and came down upon the French from the south. This movement led the French general to change his position also; and so Basle escaped destruction.

The good people of the city, who now flocked to the churches to express their gratitude to Almighty God for their preservation, were naturally led to inquire, in what manner they might testify their gratitude for this signal interposition in their behalf. It was finally resolved to found a school at which missionaries might be trained, who might go into Russia to instruct the poor ignorant Cossacks, of whom many thousands had just passed by their city. In a few months a seminary was opened, and several pious young men were engaged in the prosecution of their studies for the ministry. Contemporaneous with the rise of the Basle Institution was the origin of the Basle Missionary Society, to employ those who had been trained for the enterprise of carrying the Gospel to the destitute.

The first young men who left the Institute finished their studies in the summer of 1818. Since that time, that is to say, within the last thirty-two years, more than two hundred ministers of the Gospel have left its sacred walls to carry the glorious tidings of salvation to the four corners of the globe; of whom about one hundred and sixty are yet alive, and about one hundred and thirty are laboring in foreign lands; the rest are preaching Christ within the pale of Christendom. And whilst many of these heralds of salvation are supported on the field

by the Basle Missionary Society, a greater number have been employed by other societies. At our latest accounts, fifty-two were in the employ of the English Church Missionary Society, and twenty-nine under the Basle Society itself.*

The missions of the Basle Society, so far as we are able to indicate them, are located in India, Western Africa, China, and Assam. In India, its stations are fifteen in number, with several out-stations. The principal of these are Mangalore, Calicut, and Dacca. The first was commenced in 1834; the other stations are of more recent date. The number of missionaries in this field is thirty-four, with several assistants and native catechists. In nearly all the stations there are flourishing schools, the total number of whose scholars is upwards of seventeen hundred. In China, a mission was begun under the Society in 1847, in the province of Quangtung, by two missionaries, besides several native preachers. They are laboring in connection with the Chinese Missionary Association, under the direction of Mr. Gutzlaff. In Assam, a mission was commenced at Tezpoor, in 1848, by two missionaries. In Western Africa, three stations—at Akropong, Danish Accra, and Abude—are occupied by seven missionaries with assistants. The schools contain 267 pupils.

Two of the missionaries of this Society deserve particular mention. The distinguished Gobat, whom we have named as among the first graduates of the Paris Institute, is a native of the canton of Berne, and studied for some time at the Institute of Basle. The other is Lacroix, who has been laboring more than thirty years in India, in the employ of the London Missionary Society. He is a man of admirable talents and spirit. Few men in India are his equals. We had the pleasure of seeing much of him, in the summer and autumn of 1842, during a visit which he made to his native Switzerland.

The income of the Basle Missionary Society, for the year 1848-9, was about \$54,000.

* THE MISSIONARY MEMORIAL: in an article by the author of this work.

ganized in 1797, having owed its origin to an address from the London Missionary Society, translated and circulated by Dr. Vanderkemp, a zealous laborer under that Society in South Africa. The disturbed condition of the continent at the time repressed the newly-excited missionary spirit; and it was not until 1818 that the Netherlands Society sent forth missionaries. The Indian Archipelago has been the chief and appropriate sphere of its operations; since those islands are under the rule of the Dutch government, which, in its strange course of opposition to Christian missions, has made exception in favor of those under Dutch superintendence. We have no very full accounts of the present condition of these missions; what we have, however, is of no little interest. Mr. Schuh, a graduate of the Paris Institute, has recently gone out to Java, under this Society, and is now actively engaged in missionary labor. He states that at Samarang, in that island, there are several missionaries, besides Mr. Bruckner, of the Baptist Society, who came thither in 1811, when the English invaded Java, and is living privately; and in the island of Timor, there are two more. To the latter station, Mr. Schuh with his companions, making three missionaries, were appointed. Mr. Schuh states, that at the time of Mr. Bruckner's arrival, with his fellow-laborers, they translated the New Testament and several tracts into the Javanese; but were not allowed to circulate them after the island became again subject to the Dutch. A pious old German watchmaker, however, concealed some of the books among the sacred trees of the people, where they were found and read. Many of the natives became converted; and there is now, at Soudakari, a Christian village containing 130 communicants, with a large number in the vicinity; who are under the instruction of four native evangelists. At the time Mr. Schuh wrote, there were as many as one hundred applicants for baptism.

The receipts of the Netherlands Missionary Society, for 1848-9, amounted to about \$27,000.

CHAPTER XXI.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE origin and history of the American Board are so well known, as to preclude the necessity of our devoting much space to their narration. With the exception of the missions of the United Brethren, the American Board is the oldest society for foreign missions in the United States. It was in the year 1809 that several of the students at the Theological Seminary at Andover agreed to unite their efforts in establishing a mission among the heathen in some foreign land. In this resolution they were encouraged by the Faculty of the Seminary, and they determined to lay the matter before the General Association of Massachusetts. Messrs. Mills, Judson, Newell, and Nott, accordingly presented to that body, at its meeting in June, 1810, a paper in which they made a statement of their desire to preach the Gospel to the heathen, and proposed some inquiries respecting the proper method of putting their plans into execution. This gave rise to the appointment by the Association of a board of commissioners for foreign missions, who at their first meeting in September of the same year adopted the name of the American Board of Commissioners for Foreign Missions; thus recognizing their high calling to act for all in every part of the nation who might choose to employ their agency in the work of missions among the heathen. The transaction of ordinary business, however, was delegated to an executive committee

called the Prudential Committee, the members of which reside at or near Boston, which is the centre of the Society's operations.

It is among the remarkable facts in the history of this institution, and in the ecclesiastical history of the country, that, at the outset, neither the Board, nor its Prudential Committee, nor, indeed, any of the leading minds in the American Churches at that time, conceived the possibility of raising sufficient funds to support the four young men who were then waiting to be sent forth to the heathen world. One of them was accordingly sent to England, mainly to see whether an arrangement might not be made with the London Missionary Society, by which a part of their support might be received from that Society, and they yet remain under the direction of the Board. The London Society wisely declined such an arrangement, and encouraged their American brethren to hope for ample contributions from their own churches so soon as the facts should be generally known. From this time no further thought was entertained of help from abroad. On the 6th of February, 1812, the Rev. Messrs. Samuel Newell, Adoniram Judson, Gordon Hall, Samuel Nott, and Luther Rice, the first American missionaries, were ordained at Salem, Mass., and they forthwith proceeded to Calcutta, in the East Indies, but without being designated to any specific field. The Prudential Committee appear to have been unable to decide upon any particular country as preferable to any others; so little knowledge was there in Europe and America of the precise condition of heathendom.

Messrs. Judson and Rice had not been long with the Baptist missionaries at Serampore, near Calcutta, before they embraced the peculiar views of those brethren in relation to baptism; and having consequently dissolved their connection with the Society which sent them forth, a new institution was formed for their support—the Baptist Board for Foreign Missions. The remaining missionaries, after many vexations and much painful travelling from place to place, arising from the intolerance of the East

India Company towards missionaries of any nation, and especially from their jealousy of Americans, at length commenced in 1813 a mission at Bombay among the Mahrattas of Western India. In this field of labor as yet untouched by missionary agency, they encountered all the obstacles incident to the commencement of so important an enterprise. The manifest superiority of the Mahrattas over many, if not most, of the remaining races of India, however, induced the missionaries not to despair of success.

Some preparatory work had been performed among the Tamul people, of the northern district of Ceylon and Southern India, when a mission was commenced among them in 1816: in Ceylon through the Portuguese and Dutch; and on the continent by means of the celebrated missionary Swartz and his associates. Here the systematic measures which the mission speedily adopted for the training of a native agency, and the success attending them, did much to give an early maturity to the plans of the Board for raising up a native ministry in connection with all its other missions. The most efficient seminary of such a nature is believed to be the one connected with the mission in Ceylon. In 1834, a branch of this mission was formed at Madura, on the continent; and in 1836, another at Madras, with the special object of printing books in the Tamul language on a large scale.

The first mission sent by the Board to Eastern Asia was to China in 1830. A pious merchant of New York city furnished many of the facts and arguments which justified its commencement, and gave two missionaries their passage to China and their support for one year. One of these missionaries subsequently visited Siam and opened the way for a mission there; as he did also in Borneo. The missions in Siam and Borneo, however, have not been successful, and are for the present discontinued.

Of the missions in Western Asia and on the Mediterranean,

that at Athens was commenced in 1829. by Dr. King. It had its origin in the deep interest which America, in common with the most of civilized Europe, entertained for the cause of Greek emancipation and renovation. Dr. King, who commenced it, had previously been connected with the Palestine Mission. It was to the Holy Land, in fact, that the first American mission in this quarter of the globe was sent, in the year 1821. Messrs. Fisher and Parsons were pioneers in the enterprise. In 1828, after their decease, war and the hostility of the Maronites towards the mission, compelled the surviving laborers to retire for a time from Syria. To this circumstance, in the developments of Providence, we trace the establishment of the mission among the Armenians of Constantinople and Asia Minor, which has since been so signally blessed to that people. In 1830, Messrs. Dwight and Smith were sent on an exploring tour into Armenia, and were instructed to visit the Nestorians in the province of Aderbaijan, in Persia. This visit brought to light that remnant of the most noted missionary Church of ancient times, and induced the Board to send a mission to restore the blessings of the Gospel to that people. The mission was commenced at Oroomiah, and has been extended to the independent Nestorian tribes in the Kurdish Mountains. The leading object of the mission has been to educate the clergy, and by reviving, through the blessing of God, the spirit of the Gospel, to induce them to resume its faithful preaching. The Nestorian Mission has during the last few years assumed a new importance and interest. The Syrian Mission of the Board is located among the Druzes of Mt. Lebanon, where a seminary has been undertaken. The Armenian mission is an equally interesting field of labor with the Nestorian, and proposes to itself the same end of renovating the spirit of that nominal Christian Church. But the attempt to do this under connection with the old ecclesiastical body has failed, and the formation of a separate evangelical Protestant community is now the object of missionary labor among

the Armenians. Since the late outpourings of the Holy Spirit at this mission, and the violent persecution (now happily ceased,) which it has undergone, it has become one of the most interesting and promising under the care of the Board.

The mission of the American Board in South Africa was commenced in 1836; and is located among the Zulus. The cause has here been gradually advancing, notwithstanding the obstacles from the wars of the natives and their prejudice against the pure morality of the Gospel. The mission to Western Africa was commenced in 1834, and is situated along the coast near the Gaboon River.

The results of the mission of the Board to the Sandwich Islands in the North Pacific Ocean, the most important group of Polynesia, constitute one of the great moral wonders of the age. The first missionaries landed on these islands in the year 1820. At that time the natives were savage and pagan, without letters, without a ray of Gospel light, though they had just before strangely burned their idols—a fact unknown in the United States when the missionaries embarked on their errand of mercy. For a number of years this same people has properly claimed the title of a Christian people. Though destitute, in some measure, by reason of their poverty, of the more imposing insignia of civilization, they have the elements and basis of it in Christian institutions, schools, a written language, the press, books, newspapers, and commerce, and in the extensive prevalence of pious dispositions and habits. Their language has been reduced to writing, and about one hundred and eighty millions of pages have been printed by the mission in the native language. As the alphabet contains but twelve letters, and each letter has but a single sound, it is easy to learn to read it. A large proportion of the population can read. The common schools, supported now by the Hawaiian Government, contain about eleven thousand pupils, who are instructed in the elementary branches of education. The higher schools contain up-

wards of two hundred more scholars. The number of church members, at the last accounts, was 23,102. The Hawaiian churches are not inactive. Gradually they are becoming able to do more and more in support of the preaching of the Gospel among themselves, and are contributing not only to the spread of true religion among the surrounding heathen, but even to the assistance of Christian missionaries from France,—the land from which they have received so many insults and injuries.

The Board has spent a portion of its funds in missions among the Cherokees and Choctaws, and other influential Indian tribes. Their missions to the former commenced in 1816 and 1818, and were prosecuted with great success, until the time of the removal of those tribes beyond the Mississippi River, whither the missionaries followed them. There were also founded missions among the Creeks and Chickasaws (now abandoned); among the Ojibways, Sioux, and Pawnees; and among the tribes in the Oregon territory, and in the State of New York.

Of the missionaries in the employ of the American Board, twelve are located among the Zulus in South Africa, five are attached to the Gaboon mission in West Africa, one to the Greek mission, three to the mission to the Jews at Salonica and Constantinople, eighteen to the Armenian mission, ten to the Syrian mission. Among the Nestorians there are six missionaries, at the Bombay mission four, at the Ahmednuggur mission seven, at the Madras mission four, at the Madura mission eleven, at the Ceylon mission eleven, at the Canton mission three, at the Amoy mission two, at the Fuh-Chau mission six. At the Sandwich Islands are stationed twenty-five missionaries, among the Oregon tribes three, among the Choctaws five, among the Cherokees five, at the Dakota mission six, among the Ojibways two, and among the New York Indians five.

The following summary of the operations of this Society is given in the last annual report. The Board has twenty-four missions under its care, embracing one hundred and six stations,

and twenty-eight out-stations. In these missions are one hundred and fifty-seven ordained missionaries, and two licensed preachers. Of teachers, printers, etc., there are twenty-five, and of female assistant missionaries two hundred and four. The whole number of laborers, male and female, sent from this country and now living, is three hundred and ninety-five. The number sent out from the beginning is nine hundred and sixty. Six native pastors, and twenty-two other native preachers, and ninety-four native helpers, make the whole number of native assistants, not including schoolmasters, and comparatively uneducated helpers, one hundred and twenty-two. The whole number of laborers, foreign and native, now connected with the mission, who depend for the means of living and usefulness on the treasury of the Board, is five hundred and seventeen.

The number of churches formed in the missions is eighty-five. These contain twenty-five thousand eight hundred and seventy-five members in regular standing. The admissions to the churches by a profession of faith, during the year, were one thousand nine hundred and sixty-seven. The contributions received by the Board from foreign lands, the amount of which is steadily increasing from year to year, were \$8,249 04, and a considerable portion of this came from these native mission churches.

The seminaries for training native preachers and teachers are seven in number, and contain three hundred and thirty-nine pupils; and there are seven hundred and fifty-five pupils, male and female, in other boarding-schools. The number of children in free schools is twenty-one thousand seven hundred and thirty, about half of whom are at the Sandwich Islands, and supported by the Hawaiian Government. Altogether, therefore, there are in the schools under the care of this Society, twenty-two thousand eight hundred and twenty-four scholars.

Twelve printing establishments are in operation, in as many of the missions, with seven type and stereotype foundries, and type for printing in nearly thirty languages. During the past

year 37,644,828 pages are reported to have been printed. This swells the amount of printing from the beginning, in all the missions, to 819,706,481 pages.

The receipts of the American Board of Commissioners for Foreign Missions, for the year ending 31st July, 1850, were \$251,862 28. The expenditures for the same period were \$254,329 35. The debt of the Society was \$34,071 05.

AMERICAN BAPTIST MISSIONARY UNION.

The first movement among the English churches of America in behalf of evangelizing missions, was made by those of other denominations, in favor of the new settlements on our own coast. For this object the Massachusetts Baptist Missionary Society was organized in 1802. The labor of the men employed by the Society, together with the intelligence arising from time to time from the English Baptist missionaries at Canton, excited and fostered the interest of the churches in the work; and in 1811, the Boston Association of Baptist ministers recommended a general collection in behalf of the East India mission.

The intelligence conveyed, however, of the formation of an independent missionary organization by the Baptists in America, was the occasion of two American missionaries, Messrs. Dabney and Rice, to the views entertained by that denomination on the subject of baptism. These missionaries, who had been sent out originally by the American Board of Commissioners, proceeded to Hongkong, and undertook the negotiation of the baptism of the natives. Meanwhile, the change in their denominational connection becoming known at home, it was determined to proceed immediately to the formation of a society for their support; and accordingly a meeting of twenty-six churches and seven laymen, from various parts of the Union, assembled at Philadelphia, and was organized, on the 15th of May, 1814, as the General Missionary Convention of the Baptist denomination in the

CHAPTER XXII.

AMERICAN BAPTIST MISSIONARY UNION.

THE first movements among the Baptist churches of America, in behalf of evangelical missions, were made like those of other denominations, in favor of the new settlements on our own frontiers. For this object the Massachusetts Baptist Missionary Society was organized, in 1802. The labors of the men employed by this Society, together with the intelligence arriving from time to time from the English Baptist missionaries at Serampore, excited and fostered the interest of the churches in the work; and in 1811, the Boston Association of Baptist ministers recommended a general collection in behalf of the East India mission.

The immediate occasion, however, of the formation of an independent missionary organization by the Baptists in America, was the conversion of two American missionaries, Messrs. Judson and Rice, to the views entertained by that denomination on the subject of baptism. These missionaries, who had been sent out originally by the American Board of Commissioners, proceeded to Rangoon, and undertook the acquisition of the Burman language. Meanwhile, the change in their denominational connection becoming known at home, it was determined to proceed immediately to the formation of a society for their support; and accordingly, a meeting of twenty-six clergymen and seven laymen, from various parts of the Union, assembled at Philadelphia, and was organized, on the 18th of May, 1814, as the General Missionary Convention of the Baptist denomination in the

United States. This body continued to exist until 1846, when it was merged in the American Baptist Missionary Union.

The Burman Mission founded at Rangoon by Dr. Judson, was recruited in 1816 by the arrival of Mr. and Mrs. Hough. The necessity of preparing and printing religious books, and especially of translating the Scriptures, immediately presented itself to the missionaries; and their first efforts were directed to these objects. Two years after, Messrs. Wheelock and Coleman arrived; and in 1819, the first place of worship was opened, and the first convert baptized. The number of inquirers and converts soon increased rapidly, until the war between Great Britain and the Burmese, when the mission was broken up and removed, after many vicissitudes and afflictions, to Maulmain, which had become the chief city of the English provinces. The next year, Mr. and Mrs. Boardman, who had recently arrived at Burmah, were stationed at the city of Tavoy, 150 miles south of Maulmain. Here was commenced an important department of labor in the Burmese missions, among the race of Karens—a people scattered over the forests and mountains of Burmah, and Siam, but living entirely distinct from the Burmans, by whom they are despised as inferiors or slaves. At the death of Mr. Boardman, in 1830, thirty-five of these interesting people had been baptized as hopeful converts under his labors; and in a few months after, thirty-nine more were received into the church. “Beyond all precedent,” says the last report of the Union, “the Karens are a people for whom the Lord has prepared his way. Were the instrumentality adequate, the millions of Karens of even the present generation would receive the Gospel of the Son of God; a nation would be born in a day.”

The present operations of the Missionary Union in Burmah, comprehend five missions; none of which, however, are in Burmah Proper, but in the provinces ceded by the Burmese to the British East India Company. Attempts are now making which, it is to be hoped, will prove successful, to resume the

occupation of Rangoon and Ava. Of the five missions alluded to, three are among the Karens—at Maulmain, Tavoy and Sandoway: the others are the Arracan and Maulmain Burman missions.

The Burman mission at Maulmain consists of two stations, at which are laboring seven* missionaries, and eight female assistants. The recent removal of Dr. Judson is, of course severely felt by this mission. Two of the laborers, Mr. and Mrs. Howard, have temporarily withdrawn, and are now in this country in quest of health. The Burmese church at Maulmain consists of 141 members; the average attendance on public worship is about 350. The sabbath-schools at the two stations (Amherst being the other) number 130 pupils; the other schools, about 300 pupils. Of publications, the whole number of pages printed from the beginning, is 92,590,237.

The Maulmain Karen mission, with one station and seven out-stations, has four missionaries, six female assistants, five ordained native preachers, three teachers, and twenty-six other native assistants. The number of churches organized among the Karens is nine; the number of members 1,708. The Theological Seminary contains twenty-seven native students preparing for the ministry; the other schools have 174 scholars.

The Tavoy Karen mission, consisting of two stations and fourteen out-stations, with five missionaries, five female assistants, and nineteen native assistants, contains thirteen churches, with 933 members; and has in its schools 377 pupils. The whole amount of printing executed has been 2,096,960 pages. This mission has been reinforced by the appointment of Mr. and Mrs. Thomas, recently embarked.

The Arracan mission comprises two stations and an out-station, at which four missionaries, two female assistants, and six native assistants are laboring. Its schools have under instruction 59 children.

* Dr. Judson having died since the publication of the Annual Report.

The Sandoway Karen mission has 36 out-stations, with three missionaries, two female assistants, and 44 native preachers and assistants. The estimated number of church-members in connection with the churches, of which there are thirty-six, is 4,500; the whole number of baptized persons, since the beginning, has been over 5,500; there are also 5,124 unbaptized persons, whose life is not less exemplary in all respects than that of the baptized members. The schools contain 495 pupils.

The mission in SIAM, is designed in part for the Chinese, who are very numerous in that country. It was commenced in March, in 1833, at Bangkok, the capital of the kingdom. The Siamese department consists at present of three missionaries and three female assistants. There are two out-stations. Fifty-six persons in all have been baptized, "There never was a time, perhaps," says the last Report, "when the people of Siam were so accessible to missionary efforts as now. Missionaries are free to travel throughout the country, and books are taken and read, it is believed, by all classes." The total number of pages printed at this station is 2,214,167.

The CHINA mission has two stations,—at Hong Kong and at Ningpo,—with four out-stations; it is occupied by five missionaries, three female assistants, and seven native assistants. There are 27 church members in connection with it, and 60 children under instruction at the schools.

The mission to ASSAM, undertaken in 1836, comprehends three stations; five missionaries are employed with six female assistants, and four native assistants. The number of church-members is 57; of scholars in the various schools, 700.

The mission to the TELOGOOS is prosecuted by two missionaries, with their wives; it has 250 pupils under instruction.

The mission to the BASSAS in West Africa, consists of one station and two out-stations; it has 5 native laborers. The schools number 39 scholars.

On the continent of Europe, besides a mission in France, and

one in Germany, the Missionary Union sustains a third in Greece; its stations are at Corfu and Piræus; it has two missionaries and three native assistants.

The labors of this Society, in behalf of the Indians in our own country, comprise missions among the Ojibways, Ottawas, Tuscaroras, Shawanees, and Cherokees. These missions are conducted by nine missionaries, with ten female assistants, and ten native assistants. They contain twelve churches, numbering 1,382 members; the schools contain 195 pupils.

We close with a brief summary of the operations of the American Baptist Missionary Union. Its receipts for the past year were \$87,537 20: its expenditures, \$84,147 23. The number of its missions is 17; the stations and out-stations are 155, besides more than 150 places of stated preaching. Its missionaries are 56; female assistants, 55; native assistants, 195; whole number of laborers, 306. The number of churches is 141, with more than 12,500 members; of schools, 106, with 2,772 pupils. The number of pages printed during the past year, is 17,814,411.

CHAPTER XXIII.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

PRIOR to the formation of this Society, some efforts had been made by the Presbyterian Church for the propagation of the Gospel among Indians and settlers on our frontiers; and for this purpose the Western Missionary Society had been formed in 1802 by the Synod of Pittsburg. The missions of this Society were however transferred in 1825 to the United Foreign Missionary Society; and again with it to the American Board of Commissioners soon after. A new organization, under the name of the Western Foreign Missionary Society, was attempted in 1831, with some success, and several missions were undertaken. But until the formation of the Board of Foreign Missions, in 1837, many of the churches continued to co-operate with the American Board; and this, indeed, is done to some extent even now. The present institution, however, arose out of the prevalent conviction among the Presbyterian churches of the "Old School" connection, that it is the duty of the Church, as a separate body, to labor for the promotion of Christ's kingdom, under the direction of its own supreme ecclesiastical court. In this opinion and its consequent course of action, it harmonizes with the Church of Scotland; whose benevolent operations are conducted entirely under the superintendence and control of the officers of the General Assembly.

The number and wealth of the churches under whose patronage the Presbyterian Board is laboring, has naturally secured

for it an efficient and increasing support. The receipts of the Western Society transferred to it upon its formation, already amounted (for the year 1836-37)—to more than \$40,000. In 1839, the income of the Board was nearly \$63,000; and at the last annual meeting, May, 1850, it had risen to \$126,075. So rapid a growth indicates of course a corresponding extension of missionary spirit in the church, and promises a still more active efficiency for the future.

The Missions of the Board are chiefly located in Northern India, China, West Africa, and among the Indian tribes of our Western territories. The Northern India mission was commenced in 1833, by Rev. Mr. Lowrie, at present one of the Secretaries of the Board. The north-western provinces of India were then, and continue, in a great measure, to be unoccupied by another missionary body, as a field of labor. Besides this advantage, the vicinity of other countries where no effort had been made to extend the knowledge of the Gospel, was a feature which strongly recommended this region to the Board. Lodiana, Furrukhabad and Allahabad, are the localities in which its missions are now centred. The Lodiana mission includes six stations, at five of which, Lodiana, Saharunpur, Sabathu, Jalandar, and Ambala, churches have been organized, numbering at present fifty-three members in all. Eleven ordained missionaries, most of whom are married, are laboring at these stations; with ten assistants, catechists, readers, &c. The religious services at the stations are well attended; frequent tours are also made through the towns and villages of the country. The whole number of children under education is 433. The whole number of pages of religious publications printed since the beginning has been 4,014,186. The important city of Lahore, capital of the Punjab, has within the past year been occupied for the first time as a missionary station.

The Furrukhabad mission, including the stations of Futteh-gurb, Mynpurie and Agra, has seven ordained missionaries, with

their wives, three catechists and a teacher. At the first of these churches, there is a flourishing church of seventy-two members ; at Agra, the church contains thirty-five members. The schools connected with this mission have 398 pupils. The Allahabad mission, with five ordained missionaries, and a native preacher, and five assistants, has a native church of thirty-four communicants ; its schools contain 399 children ; the whole number of pages of religious publications issued from its presses has been 2,310,319.

The whole number of missionaries, male and female, sent out by the Board to labor in Northern India, has been *seventy* ; including nine who have gone forth within the present year.

In SIAM, the Presbyterian Board sustains a mission, consisting of two ordained laborers with their wives, a physician, and a Chinese native assistant. The only station is at Bangkok where some converts have been made. The principal agency of the mission is in the distribution of religious books : a work of the highest importance in a country where a majority of the male adults are able to read.

In CHINA, the missions at Canton and Ningpo have been for some time in existence ; a new mission is to be established also at Shanghai. Three missionaries are laboring at Canton ; a chapel has, after some opposition, been opened, and a school of eighteen boys is in operation. At Ningpo, eight ordained and two lay laborers are stationed ; of whom eight are married. The mission church has eight native members ; public services are generally well attended ; the schools contain 70 pupils, and the press has issued 2,123,258 pages of religious publications.

In WEST AFRICA, the Liberia mission is in a prosperous condition. It occupies three stations, in each of which there is a church. The day school at Monrovia numbers fifty-two scholars. The mission at Settra Kroo is occupied at present by one missionary only. About two hundred boys and a few girls have been taught to read the Bible ; a school of fifteen scholars

is now sustained. The mission near the Equator is a new one, but already holds out strong encouragements.

The missions of the Board among the INDIAN TRIBES, in and upon our own borders, constitute an important part of its operations. They are seven in number, embracing the Choctaw, Chickasaw, Creek, Seminole, Iowa, Sac, Otoe, Omaha, Chippewa, and Ottawa tribes. Ten ordained missionaries, with their wives, and sixteen assistants, are now laboring among these tribes in connection with this Society. In the Choctaw mission, they have under instruction more than one hundred youth. Among the Chickasaws, a female boarding-school, designed to educate at least 80 girls, has recently been founded. Among the Creeks, a day-school of 30 scholars, and a boarding-school of as many more, is sustained, at Tallahassee; and at Kowetah, with a church of 17 native members, there is a boarding-school of 33 pupils. The Seminole mission has a school of 11; the Iowa and Sac mission, of 35; the Otoe and Omaha, the same number. In the Chippewa and Ottawa mission, there is a boys' school of 47, and a girls' school of 28; the church numbers 29 native members, and the services on the Sabbath are well attended.

In addition to these labors among heathen nations, the Board has of late years undertaken to aid in the great enterprise of evangelizing the Papal population of Europe. It is to be hoped that in future it will occupy a larger portion of this important field. Hitherto the appropriations of the Board for this object have been comparatively small; amounting for the year ending in May last, to \$3,658 only.

Finally, the Presbyterian Board supports in New York and Philadelphia, three ordained missionaries among the Jewish population. We do not learn that these missionaries have met with much success in this difficult field of labor, which requires the most persevering and untiring exertion.

The missions of the Presbyterian Board, therefore, exclusive of its operations in Papal Europe, are eighteen in number. Its ordained missionaries are fifty-five—many of them married men; assistant laborers, forty-three.

CHAPTER XXIV.

BOARD OF FOREIGN MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

A FOREIGN and Domestic Missionary Society was organized by the General Convention of the Protestant Episcopal Church, in the year 1820. Its constitution was amended in 1829; it prescribed that the meetings of the Society should be held triennially, at the time and place appointed for the meeting of the Convention. It also provided that the Society should be composed of the bishops, and of all annual subscribers to the amount of \$3. It was, therefore, from the outset, an ecclesiastical enterprise; but without that official character which it assumed, when merged into the "Board of Missions of the Protestant Episcopal Church;" a change which took place in 1835. At that period, "the organization was entirely altered, and the Church undertook and agreed, in her character as a Church, to carry on the work of Christian missions." "The General Convention, as the constituted representative body of the whole Protestant Episcopal Church in the United States," now became the agent for prosecuting this work; entrusting its superintendence to a Board of Missions, in the recess of its triennial sessions; and to two separate committees appointed by that Board.

Attempts were made, at an early period in the history of the Society, to found missions on the western coast of AFRICA; but it was not until 1836, that a missionary teacher was appointed, and a small school begun, at the town of Harper, in Liberia.

The next year, three missionaries were sent out, and in 1839, a fourth. Their success in forming schools and in preaching to the natives, was very encouraging. At present, the African mission includes five stations: at Cavalla, River Cavalla, Fish-town, (or Fair Haven,) Rocktown, and Cape Palmas. Besides these stations, there are towns and villages, with an aggregate population of twelve thousand souls, which are visited weekly by the missionaries.

The station of Cavalla is in a highly flourishing condition. The number of communicants is forty; of whom eleven were added within the year 1849. The boarding-schools number 63 pupils; the congregations on the Lord's-day average 200; and a Christian village, consisting of persons who have been trained up at the schools, has been recently formed; it now contains ten families. The Sunday-school is attended by 80 to 100 children. Seven villages are regularly visited by the missionaries connected with this station.

At the River Cavalla station, a small school is kept up, containing eight pupils. This post is a sort of appendage to the station previously spoken of.

The station of Fishtown, or Fair Haven, has a school of 29 pupils; there are fourteen native and five colonist communicants in connection with it. Seven villages are visited by the missionaries here. The station of Rocktown is to be occupied on the arrival of Mr. and Mrs. Herring.

The central station at Cape Palmas, is called the "Church in the Colony." Its prospects are most encouraging. The school has in the male department fifteen, and in the female forty-five pupils. The congregations are large; the present number of communicants in good standing is twenty-seven.

There are now laboring at these several stations of the West Africa mission, five ordained missionaries, one teacher, five female assistants employed in the mission-schools, and several native teachers. The boarding and day-schools contain 160

scholars; besides those receiving instruction in the evening-schools. The whole number of communicants connected with the mission, is eighty. The Rev. John Payne, one of the missionaries, has been elected by the General Convention as Missionary Bishop in Africa; and has been recalled for the purpose of consecration.

CHINA, as a field of labor, engaged the attention of the Episcopal Missionary Society, as early as the year 1834; when the Rev. Mr. Lockwood was appointed missionary to that country. The early history of this mission was not fortunate; several of the laborers were compelled from ill-health to return; and finally, in 1840, the difficulties between Great Britain and China occasioned its abandonment for a time. Dr. Boone, one of the first missionaries sent forth, came home and spent some time in laboring to interest the churches in the work to which he had devoted himself; and in 1844, having been consecrated bishop, he went out again, accompanied by two missionaries and five female assistants. Mr. Syle embarked for the same field a few months afterwards. The station fixed upon for this mission, was the port of Shanghai, where it continues at present. It is to be regretted, however, that notwithstanding the great encouragements met with in this mission, and the readiness of the Church at home to sustain it, it is languishing for the want of laborers. Bishop Boone and Mr. Syle, with two female assistants, are the only persons now occupying the field. The chapel of the mission, within the walls of the city, built at the expense of an American layman, has been completed, and is now used for public worship in the Chinese language. The earliest convert under the labors of the missionaries, has been recently ordained to the ministry; his name is Chai. The mission-school continues in successful operation, with forty-six pupils. The whole number of natives baptized is sixteen; of communicants ten; and of catechumens under religious instruction, ten.

The mission at Athens is the oldest of the foreign enterprises

of the Board. Upon the inquiries and observations of the Rev. Mr. Robertson, in 1830, it was concluded to commission that gentleman, with the Rev. Mr. Hill, and their wives, as missionaries to Greece. Schools were established at Athens and Syra; and a mission press at Syra issued up to the year 1841, 8,826,900 pages of religious publications. The latter station was, however, abandoned, in the retrenchments which became necessary. The schools at Athens continue, under the care of Mr. Hill, in a prosperous state; and contain at present between four and five hundred children, who are receiving not only the ordinary branches of education, but also a thorough training in the principles of religion, and especially in the study of the word of God. "A large class of Bible Christians," says Mr. Hill, "has been formed in these schools, consisting of some thousands; who are now dispersed over every part of Greece."

A mission was commenced in 1837, at Canea in the island of Crete. In seven months, the schools numbered 239 pupils, and in 1840 had reached 460. But in 1843, this mission was discontinued.

The mission at Constantinople was projected in 1838. Previous missions had been attempted, but without success, in Persia. In 1840, Mr. Southgate, afterwards elected bishop, was sent to Constantinople, where he spent some time. But the experience of this mission, in its relation with the Syriac and Armenian churches, goes only to corroborate that of the Church of England Missionary Society, given in the words of its secretary: "Its attempts to establish missions among the ancient but lapsed Christian churches of the East have been failures." The mission in Turkey has been finally closed, by the return of Bishop Southgate to this country.

Missions to the Indians have been at various times undertaken by the Missionary Society, and the Board of Missions of the Protestant Episcopal Church. As early as 1825, a station was formed among the Indians at Green Bay, in the north-

eastern part of Wisconsin. Extensive buildings were erected, and a large school founded, which in 1836 contained seventy Indian children. But the rapid diminution of the tribes, and their removal to their new locations west of the Mississippi, compelled the abandonment of this promising station. The Board of Domestic Missions has now in charge a mission among the Oneidas at Duck Creek, Wisconsin, where are stationed a missionary, an interpreter, and a teacher.

The Board of Domestic Missions also support a missionary in New York, who is laboring among the Jewish population of that city. He reports a few converts.

In conclusion, the present operations of the Board of Foreign Missions of the Protestant Episcopal Church, comprehend five missions.* It sustains ten missionaries, nine female missionaries, and a number of native assistants. Its mission schools contain 656 scholars, and its mission churches number ninety-six communicants. The receipts of the Board for the year ending in June last, were \$36,114. Its expenditures, \$32,404.

* That of Constantinople is nominally sustained for the time being, Bishop Southgate being still in connection with the Board.

CHAPTER XXV.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

THE energy with which the Methodist Episcopal Church, from its earliest planting in this country, has undertaken and prosecuted the work of Domestic Missions, will in some measure account for the lateness of its efforts toward the propagation of the Gospel in heathen countries. Emphatically may that church be called a missionary church, in its character and its operations. But the necessity of a separate organization, to carry out and develop the missionary spirit, became apparent. At a meeting of the preachers stationed in the city of New York, in 1819, the subject of forming a missionary society was agitated: and a meeting of the friends and members of the Methodist Episcopal Church was called for this purpose. The first organization was under the title of "Missionary and Bible Society;" and, in fact, it continued its operations in this two-fold capacity—establishing and supporting missions, and printing, publishing, and circulating Bibles—until the year 1828; when the latter department was separated from it, and a Bible Society organized, which was finally merged into the American Bible Society, in 1836.

The first mission undertaken by the Methodist Missionary Society, was among the Indian tribes of our own territories, and of Canada. Five years prior to its formation, a colored preacher of the church went forth of his own accord, and commenced to labor among the Wyandott Indians. In 1817, an interesting

revival took place through his labors, and many of the tribe were converted. This mission was maintained with great success by the Society, until the division of the church in 1844, when it fell within the jurisdiction, and is now under the management of the Methodist Church South. The membership of this mission consists of 189 persons, of whom three are local preachers. A mission among the Creek Indians, established in 1822, prospered greatly for several years, during which many were added to the church; but in 1830, the evil influence of dissipated white men, and other influences, compelled its abandonment. Missions were successively undertaken among the Mohawks, Mississangas, Cherokees, Choctaws, and Potowatomies. Some of these are still flourishing under the auspices of the Church South.

The Indian Missions at present sustained by the Methodist Missionary Society, are twelve in number: the Brothertown, Oneida, Sault St. Marie, Kewawenon, Fond du Lac, Sandy Lake, Flint (two), Nottaway, Oneida and Onondaga, St. Regis, and Wyandott Missions. They are carried on by seventeen missionaries, and the total number of church members in connection with them is 1,079.

The Liberia Mission was undertaken in 1832, by the excellent Melville Cox, who soon fell a victim to the climate, exclaiming with his dying breath, "Africa must not be given up." It consists at present of fifteen missionaries, besides a number of local preachers, who occupy eighteen stations, and visit the native towns in the vicinity, which are accessible. The churches connected with the mission number 1,117 members; the schools, of which there are twenty, contain 810 scholars, among whom within the first year there have been seventy-five conversions.

The Oregon Mission, begun in 1833, resulted in the formation of the "Oregon and California Mission Conference," in September, 1849. This Conference is now composed of seven missionaries, and there are fourteen local preachers in the Mis-

sion, which consists of eight stations in Oregon, and six in California. The three mission churches in Oregon contain 404 members; the schools number 261 scholars.

The Mission to South America is chiefly designed for the benefit of British and American residents. In 1836, a missionary was sent to Buenos Ayres, and another to Rio de Janeiro. The latter, Rev. D. P. Kidder, has published, in an interesting work, the results of his experience and investigations in Brazil. A third mission to Montevideo was begun in 1838. Two of these efforts have proved unsuccessful; the mission to Buenos Ayres is alone continued at present. The church connected with it contains fifty-one members, and the Sunday-school has an average attendance of one hundred.

The Mission to China is the most recent of the enterprises of this Society. It was commenced in 1847, by sending forth two young ministers; and in the course of a few months, two more were commissioned. One of the latter number, Mr. Hickok, has since been compelled, by reason of ill-health, to return. The missionaries are engaged in daily preaching in the streets, in the distribution of tracts, and in the care of the sick. Each of them has under his supervision a day-school taught by a Chinese master. The three schools contain sixty-four scholars, with an average attendance of fifty a day. This mission is strictly in its infancy, but its laborers are not without encouragement already, in the yielding of prejudices, and the willingness to listen to the preaching of the Gospel.

The Society has recently sent one missionary, and has since appointed another, to labor in Germany. They have been quite successful in this enterprise, of which, however, it does not enter into our design to treat more fully here.

The Methodist Episcopal Missionary Society, during the year ending in May last, expended for its various missions the sum of \$100,989 63; its receipts having amounted to \$107,835 73. At the meeting of the General Missionary Committee and Board

of Managers, it was decided, in view of the wants of the missionary world, to increase this sum, by a special effort for the succeeding year, to \$150,000. It is to be hoped that a hearty response will be given to this call for renewed exertion and sacrifice.

The present operations of this Society may be briefly summed up as follows. The number of its missionaries in the foreign department, exclusive of printers, teachers, mechanics, &c., is thirty-four; in the home department, including the Indian, German, and Swedish missions, 464. The number of church members connected with the foreign missions is 1,611; connected with the home missions, 38,882; total, 40,493.

The Mission to China is the most recent of the enterprises of the Society. It was announced in 1847, by sending forth two young ministers; and in the course of a few months two more were commissioned. One of the latter, Mr. H. H. H., has since been recalled, by reason of ill-health, to return. The missionaries are engaged in daily preaching in the streets in the distribution of tracts, and in the care of the sick. Each of them has under his supervision a day-school taught by a Chinese teacher. The three schools contain six hundred scholars, with an average attendance of fifty a day. This mission is entirely self-sustaining, but its labors are not without encouragement. Many in the vicinity of Shanghai, and the willingness to labor to the preaching of the Gospel, were also manifested. The Society has recently sent one missionary, and has also appointed another, to labor in Germany. They have been particularly successful in this respect, of which, however, we do not enter into our details at present more fully than we can do.

The Methodist Episcopal Missionary Society, during the year ending in May last, expended for its various missions the sum of \$100,000; its receipts having amounted to \$101,000. At the meeting of the General Missionary Committee and Board

CHAPTER XXVI.

SMALLER AMERICAN MISSIONARY SOCIETIES.

WE proceed to mention briefly some of the missionary organizations in this country, which have not yet attained equal size with those we have already noticed.

The *American Missionary Association* was constituted in 1846, at a convention held at Albany. It was formed by the union of three similar associations which had existed for a few years. It is well known that this Society is supported mainly by individuals of the abolitionist party, who are unwilling to unite with the American Board, from the alleged countenance it has given to slavery in some of its missions among the Indians. The first mission undertaken by the association, was that to the Mendi country, in West Africa. The liberation of the captives of the *Amistad*, and their return to Africa, were the occasion of this enterprise. It was planted at Kaw-Mendi, where there are now laboring three missionaries, six assistants and three native assistants. The mission school is in a prosperous state, and numbers eighty scholars. Since the arrival of Mr. Thompson, thirty individuals have been hopefully converted. The Siam Mission, for some time interrupted by the removal of its laborers, has been re-occupied by three missionaries, who arrived at Bangkok in the spring of 1850. The state of things at that station is represented as more favorable than previously to the success of the mission. In the Island of Jamaica, four sta-

tions and two out-stations are occupied under this Society, by five missionaries and five teachers. The congregations are large; and the schools contain about 200 scholars. Among the Ojibways in the Minesota Territory, six missionaries with five assistants are laboring at three stations. In the Sandwich Islands, one mission at Makawao, East Maui, is still connected with the Association, but supports itself; and at Mount Hope in Canada, a school with two hundred scholars is sustained by it. The number of this Society's missions is five, with ten stations; it supports twelve missionaries, and eleven male and twenty female assistants. There are also four native assistants, and seven laborers under appointment. Receipts for the last year, \$26,849 66.

The *Foreign Missionary Society of the Lutheran Church* was founded in 1837, in response to an appeal from Mr. Rhenius and his associates the German missionaries in India. The only mission as yet under its direction is situated in the district of Guntoor, in the Madras presidency, India. Three missionaries are now laboring in this field: Mr. Martz at Guntoor, and Messrs. Heyer and Gunn at Guyal. The former station has five schools containing 160 scholars; several persons have offered themselves for baptism. Mr. Heyer has met with great success at Guyal. In eight villages of the Palvaud he has baptized 32 adults, and 24 children. He has 27 candidates for baptism, and 103 children under instruction. Besides these laborers, two missionaries and their wives have recently sailed to reinforce the mission. The receipts of the Society, for the last year, were \$4,230 42.

The General Synod of the *Associate Reformed Presbyterian Church* established in 1844 a mission at Damascus, composed of two missionaries, Dr. Paulding and the Rev. James Barnett. In the autumn of 1850, two more missionaries, the Rev. Messrs. Frazier and Lansing, were sent out—the latter by the Associate Reformed Synod of New York. The first-fruits of this mission were

gathered a few months since, in the conversion of two adults. But one other mission is sustained by this Church—in Oregon, where the Rev. Mr. Blair has been laboring for two years. Receipts for the last year, \$3,182 32.

The *Methodist Episcopal Church South* has a missionary society, whose operations as yet are almost wholly of a domestic character. It supports, however, a mission at Shanghai, in China, where two missionaries, Messrs. Taylor and Jenkins, have been laboring for a short time. In California, also, it sustains three missionaries, who have but recently arrived there.

The *Southern Baptist Convention* sustains through its Board of Foreign Missions, twelve laborers in heathen lands, besides twenty-four assistants. Its stations in China are at Shanghai, where there are three missionaries, who preach to large congregations in two chapels, and at Canton, where two missionaries are stationed. At the former place, three Chinese were baptized within the last year; a school of twenty scholars has been established at a short distance from the city. In Africa, ten stations are occupied, in the colony of Liberia; there are several flourishing schools with upwards of three hundred scholars. The churches at these stations have received large accessions during the last year. A mission is contemplated, also, in Central Africa, and three missionaries are now engaged in exploring the country. This Society has projected a great extension of its foreign work, and we trust will rapidly increase in strength and activity. Its receipts for the past year were \$28,697 70.

The *Baptist Free Mission Society* was formed in 1843, by a convention of Baptists at Boston. It is supported by those who refuse to unite with the main society of the denomination from a determination to "separate from all connection with the known avails of slavery, in the support of" Missionary operations. The only foreign mission of this Society is one at the island of Hayti, in the West Indies. It consists of two stations: Port-au-Prince,

and Port-de-paix; with two missionaries and five female assistants. Its receipts for the last year, were \$6,571 81.

The *Free Will Baptist Foreign Mission Society* was organized in 1833, in connection with the English General Baptist Society, of which we have given some notice. In 1837, however, it undertook a separate enterprise. Its missions are two: at Balasore and Jellasore, in the province of Orissa, Bengal. Three missionaries with four assistants and three native preachers occupy this field. About one hundred and thirty youth are receiving instruction at the school. The receipts for the last year, were \$4,433 05.

The *Seventh Day Baptists* sustain a mission at Shanghai in China, where two missionaries are now laboring. A chapel has been opened, and one convert baptized. Receipts for the last year, about \$1,200.