

**Historical
Sketch of the
Missions in
Africa** & &

Fifth Edition
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OF THE

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Western Africa Mission.

This mission occupies the Island of Corisco, and the shore of the Gulf of Guinea, from the equator to near Kamerun Bay, 4° north latitude. It also extends east into the interior about 150 miles behind the coast belt at Batanga.

Physical Aspects

The coast line is low, rising towards and below the equator. The navigation of the shore is dangerous, with reefs and isolated rocks ; and the mouths of the numerous rivers are obstructed by sand-bars. Close to the hard, yellowish sand beach is a dense growth of bushes, flowering vines and low trees, above which tower the gracefully rounded heads of bamboos and palms. This narrow strip of jungle follows the shore line. Behind it is a belt of sandy swamps, covered with tufts of coarse grass, which gives pasture to herds of oxen, antelopes and other wild animals. Back of this, at an average distance of a mile from the sea, the land slowly rises and bears a heavy growth of timber, extending inland 200 or 300 miles. In this forest are found elephants, oxen, pigs, antelopes, gazelles, monkeys, chimpanzees, gorillas and other animals ; and the numerous rivers swarm with hippopotami. The Benita, Muni, Gaboon and Ogowe drain the country, and are fed by many small affluents. A chain of mountains, the Sierra del Crystal, runs southeast from Batanga, where it juts into the sea, until it strikes the Congo far inland, making the " Yellala Falls " of Capt. Tuckey.

The People

The natives roam through the forests, hunting ivory and gathering ebony, dye-woods, palm-oil, and gums, copal and caoutchouc. But they build their villages only on the banks of streams for convenience of their canoes and boats, the water courses being their only highways. Their farms of plantains, cassava, maize, sugar-cane, etc., are made in forest clearings. Their features and color are those of the typical negro ; but in the features there is great variety, some tribes being much more delicately fashioned than others, even to a degree of beauty ; and among the tribes farther from the coast the shades of color become less dark. In the more open country of the far interior are large, populous towns. The tribes are very numerous and exceedingly clannish. Each possesses its own dialect belonging to the great Bantu family of lan-

guages, which covers the entire equatorial portion of Africa between the South Atlantic and Indian Oceans, and from 3° north latitude as far south as Zululand.

Government The government of the region included in our mission field is nominally under foreign powers; Germany at the northern end, and France on the equator. Benito and the region around, and also the island of Corisco are claimed by both France and Spain, the latter, however, being in possession at present. The natives originally lived under a patriarchal form of government, no tribe being governed by any one ruler, but each village directed by a local chief or headman, mistakenly called "king," whose position was due only to his being senior member of the family, and who had authority only so far as his age or force of character could command respect. This form of government still holds in the interior, even where France and Germany claim authority, but near the coast it is more form than substance, the foreign governments insisting on a measure of compliance with their methods of colonial control.

Distinctive Features (1) *There are no roads.*—The narrow forest paths are trodden single file in hunting or in emigrating from the bank of one river to another. The beach on the coast can be traversed by horse or donkey or hammock-bearer. But almost all the travel and trade are done in native canoes and boats dug from a single tree-trunk, and by small foreign sloops, schooners and steam launches. Our missionary travel had always been by small, open boats, dangerously traversing by sail the ocean for distances of a hundred miles or more, and by oar the inland rivers, until in 1871 was purchased for the mission a handsome, rapid-sailing, sloop-rigged yacht, the "Elfe," which was most comfortable and serviceable for two years, when, by an unwise economy in dispensing with a responsible captain, it was lost on Corisco rocks. It was replaced by the "Hudson," a small schooner of twelve tons, which, though safe and useful, was painfully slow, and required constant repairs. In 1885, the "Nassau," a small sloop, was built in Liverpool, mainly by funds raised among children in Sunday-schools and Mission Bands in America, to be used along the coast in the service of the mission. A commodious steam launch, the "Dorothy," given by a generous friend in memory of his little daughter, has now superseded the "Nassau." The interior stations are reached by walking through the Bush. Hammocks borne

on men's shoulders are used when necessary, as in cases of illness or in transporting ladies.

(2) *There is no currency.*—All payments are made in barter of beads, knives, fish-hooks, plates, calico prints, etc., etc. With these we buy materials for building houses, pay boat-men or other employes, and buy food for ourselves and school-children. The transportation of loads of these goods by boat or on the backs of porters, as described by Stanley, Du Chaillu and other African travelers, is a great hindrance to rapid progress. It also adds greatly to the labors of those stationed at the seaports, on whom it devolves to see that the supplies received by steamer are properly packed and carried to the inland stations.

(3) *There was no written language* of the dialects in our mission field until the Mpongwe was reduced in 1843 by Rev. Messrs. J. L. Wilson and William Walker. Other dialects have since been written: the Benga by Rev. J. L. Mackey, the Dikele by Rev. Messrs. Best and Preston, the Fang by the Rev. H. M. Adams and the Rev. A. W. Marling, and the Bulu by the Rev. A. C. Good, Ph.D. The structural differences between these are slight, the dissimilarity being mostly in vocabulary. They are easy of acquisition by foreigners. Scores of other dialects exist, as the Kombe, Mbiko, Orungu, Nkami, etc., for writing which no necessity arises.

The entire New Testament and most of the Old, with Hymn-book, Catechism, "Peep of Day," "Come to Jesus," and other small books, are printed in Benga and Mpongwe, and a Primer and the Gospels in Bulu.

French is required by the government to be taught in our schools within French territory, and if a foreign language is taught within German territory it must be the German. In both, however, instruction is given largely in the vernacular as the main dependence in imparting spiritual truth.

(4) *There is no worship* in the proper sense of that word. The natives have a religion, but it is a superstition called Fetishism. It does not come as near to a worship of God as idolatry does, for the idolater professes to worship God through the symbol of the idol, but the African negro, though distinctly admitting the existence of a supreme being as a creator and "father," gives him no actual worship. Sacrifices are made of food, and occasionally of blood—sometimes human—to spirits, to which prayers are regularly offered at the new moons, by the village patriarch or his deputies, and at other times by any individual in sudden danger. But

these prayers have no confession of sin, no thanks, no praise. Fetishism consists in the wearing of charms or amulets to aid in the accomplishment of any given wish, or to ward off the machinations of a possible enemy. These charms may literally be *anything*--a shell, a bone, even a rag that has been consecrated by the fetish doctor, who professes, with his drugs and incantations, to inject into it a spirit, by whose efficiency the sick are to be healed, and the hunter, trader, warrior, gardener, etc., etc., made successful. Rules are also to be obeyed of abstaining from certain kinds of food, refraining from contact with certain articles, avoiding certain localities, etc. These rules, and the dread of malignant spiritual influences, whose power is thus to be placated, make the religion of the native negro a bondage of fear.

Hopeful Work among the natives is pleasant and hopeful because of--(1) *Their receptivity*.--In our
Characteristics itinerations and village preaching they are attracted by the singing of hymns, listen with curiosity, and give a prompt assent to the truth and excellence of the gospel message, not often disputing, though objecting to the practical application of the decalogue to their lives and customs. We are not deceived by this ready assent. It does not arise from a welcome of the Saviour, whose name and gospel is utterly new to them, but from an absence of any regular system of theology. Having no such system for which to fight, they accept our statements out of a race reverence and personal respect and courtesy. But even this gives us an opportunity of giving instruction which prepares the way for the truth to enter in.

(2) *Their hospitality*.--Though not cordial to strangers, they are warm in their welcome of members of tribes or families with whom they have marriage or commercial relations. And they are particularly polite in their reception of all foreign visitors, such as traders and missionaries. When we acknowledge the claims for recognition of the village chiefs, and formally make ourselves their guests, we are at once accorded the freedom of the town, to go where and do as we please in its huts and around its fires; food is provided, the best hut cleared for our use, and our persons, boat, goods, and crew are perfectly safe. This hospitality and honesty are, indeed, but a thin covering to a wild nature; for, if we independently encamp in a forest near a village, we may be robbed, and then there is no redress. But even such hospitality renders us safe; and the slight gifts expected to be made

in parting are no more than would be given in payment for food and lodging in a civilized country.

(3) *Their kindness.*—Each missionary on arrival is addressed with the title of “father” or “mother;” and the pleasant feelings that soon grow up between teacher and pupil or employer and employes become strong and often tender. We are not called by opprobrious names, nor looked upon with suspicion or coldness. At least, this is generally true, but, in connection with the newer stations, the missionaries have had more trouble with the fierce and war-like tribes of the interior, who are disposed to encroach upon mission rights. Courage and prudence on the part of the occupants have so far, however, compelled respect.

(4) *Their docility.*—They are obedient, as children or servants. We are accorded large authority, much the same as native chiefs have in their villages. Indeed, that was the position that was formally voted in the council of Corisco chiefs to Mr. Mackey and his successors on his location on that island. The same is more or less true in other parts of our field, according as the missionary's own character is personally an impressive one. On his own premises he is sometimes as father to children, teacher to pupils, master to employes, judge to transgressors and magistrate to offenders.

Unfavorable Features

(1) *Want of effective government* sometimes interferes with comfort at our stations. Unkind feelings, engendered by jealousy or slander or misunderstanding, lead to petty outrages, which, if submitted to, open the way to greater and more audacious acts, for which no immediate redress can be obtained. Rightly to deal with such cases calls for patience, prudence, decision and tact.

(2) *Indolence* is natural to the people. Their wants, being few in food or clothing, are easily supplied from the rivers, from their women's farms and from the forest. They have no trades, and but very limited arts of rude house and boat-building, carpentering and blacksmithing. When they profess Christianity their change of heart does not at once and entirely make them diligent where there is small occasion for diligence; and the native Christian, left to himself, lives like his heathen fellows, excepting their vices. It is necessary, therefore, to teach them industries, and stimulate ambition. Unlike some tribes of southern Africa, they are willing to change their rude tools and utensils, readily accept

ours, and are glad to be taught carpentering. This is a field in which lay missionaries are especially useful.

(3) *Slavery* probably existed in Africa as a punishment for crime long before it was stimulated to the seizure of weaker neighbors and tribes, to supply a foreign market. The united influence of the many missionary societies that line the coast, and the efforts of one Christian nation after another, have broken up the trade in Guinea negroes. There is now not a single slave exported from the west coast of Africa, although the trade is still carried on clandestinely on the east coast. And while suppressed on the west coast, slavery exists unrestrained as a domestic institution, the criminal class being passed "down river" from the interior to the coast. Their presence as the labor-class makes labor to the native eye distasteful and dishonorable, giving to the native Christian a plea for and temptation to idleness.

(4) *Intemperance* is a sad obstacle. The natives have their own beer, made from over-ripe plantains and bananas, and a sour wine from the sap of the oil and bamboo palms. But they have learned to like the more intoxicating qualities of our imported rum, gin and whiskey. These are obtained in abundance at almost all the English, Scotch, German, and other foreign trading-houses and dram-shops, at the depots of the steamers and other vessels of commerce on the coast and up the rivers. Were it not for the use of foreign liquors in a trade otherwise legitimate and commendable, the concurrent testimony of our own and adjacent missions is that our native church membership would be vastly greater. What a record against the Protestant Christianity of Great Britain and Germany and America!

(5) *Polygamy*, with its kindred vices, is a bitter root, which develops into a tree whose thorny arms meet us at every path. It debases woman, disregards marriage, destroys the family, and interferes with our control of female pupils. It makes marriage difficult for Christian young men who desire to be monogamists; and, inwrought into the customs of society in many unmentionable forms, follows our native members to the door and even into the church. The debasement which it has wrought in the minds of the natives has sapped virtue and chastity. It is a sad fact that many white men, representatives of civilization, trading on the coast, by adopting polygamy and encouraging kindred vices, while they deprive lust of none of its evils, give it a dignity that even heathenism did not claim for it.

MISSION STATIONS.

Baraka
(Libreville) ¹ The Gaboon district was occupied June 22, 1842, by the American Board of Commissioners for Foreign Missions at Baraka station, on the Gaboon, an estuary or inlet of the ocean, ten miles from its mouth, and fifteen miles north of the equator. This was really a transfer of a mission which had been begun eight years before at Cape Palmas. The founders of the Gaboon Mission were Rev. J. L. Wilson, Rev. Benjamin Griswold, Rev. Albert Bushnell, and Rev. William Walker, accompanied by their wives. Mr. Walker, the last survivor of the original band, passed away December 9, 1896. He went first to Cape Palmas, Liberia, but was transferred to Gaboon in 1843. For thirty years after he was most of the time in Africa, and the corner-stone of the church, of the Mpongwe literature, and the civilization within Gaboon Mission was chiefly laid by his hands, and by his associate, Rev. Albert Bushnell. Other names identified with the mission are White, Porter, Preston, Best, Ford, Pierce, Herrick, Adams, Jack, St. John, Reading, Marling, Murphy, and a few others of short residence.

Mr. Griswold's name is connected with a second station, Ozyunga, two miles distant from Baraka, which was finally abandoned; Rev. Ira M. Preston's name with a third station, Olendebenk, twenty-five miles up the estuary from Baraka, which also, because of tribal wars and other causes, was abandoned; the names of Revs. E. J. Pierce, H. P. Herrick and H. M. Adams, with Nengenenge, sixty miles up the estuary. This station, after being forsaken for twenty years because of its unhealthfulness, was resumed in 1881, but it was destroyed by a French gunboat not long after, and a new station was opened at Angom, ten miles beyond.

In 1843 intrigues were begun which, in 1844, resulted in the possession of that part of the coast by France, and the erection of a colonial government, with headquarters at Gaboon. Successes in mission work and native conversions in 1849 aroused heathen opposition and actual persecution of native Christians.

Rev. Messrs. Preston and Best prepared a grammar and part of the Gospels in the Dikele dialect. Henry A. Ford, M. D., was a skilful physician, and wrote a monograph on

1.—Libreville is the name of the town; the old name, Baraka, is retained for the mission station.

African fevers, which is a standard for reference on that subject. The names of Mrs. Walker, Mrs. Preston and Mrs. Bushnell are especially connected with the Baraka girls' school. Scanty reinforcements and frequent returns of those disabled by illness left Gaboon in 1870 with only one station, Baraka. In April, 1871, this station was transferred to the Presbyterian Board of Foreign Missions, and the work was united with that at Corisco, under the name of the "Gaboon and Corisco Mission." Reinforcements were sent to Baraka, and it was for some time the central station of the mission. Lying on the Gaboon River, ten miles from the sea, it is a depot for steamers, and has all the advantages as well as the drawbacks of a port of entry.

Schools were opened for the children, and many were gathered in. After the French began to enforce their claim to the region in 1878, they forbade the use of the vernacular, and required that all instruction should be given in French. In consequence of this and other harassing restrictions, it was thought best in 1892 to transfer the central interests of the mission to Batanga. Baraka was left in the care of Rev. Dr. Nassau, the patriarch of the West African Mission, Mr. E. A. Ford, Mrs. T. S. Ogden and Mr. E. Presset. Rev. R. H. Milligan was added in 1898, and Miss Simar, now Mrs. E. A. Ford, in 1899.

A flourishing church of nearly one hundred members reports a large Sunday-school and a promising class of inquirers. Mrs. Ogden teaches the little girls and holds meetings for women, going in turn to the different villages near by. When she told the women of the ravages of famine in India, and asked whether they would like to help the sufferers, a chorus of tearful voices replied, "We would—why would we not?" and they proceeded to raise twenty dollars for the famine fund.

There is a large day-school for Mpongwe children, and a class for Fang boys.

Angom, on the river Como, the northern branch of the Gaboon, was occupied in 1881. It is an important place because it lies in the centre of the Fang tribe, the most energetic and industrious people of the whole region. Rev. A. W. Marling and Mrs. Marling labored earnestly here for many years, assisted by Mrs. T. S. Ogden, who in the absence or illness of Mr. Marling was at times the only missionary at the station. In 1892, Rev. Mr. Bannerman and Mrs. Bannerman were transferred here from Talazuga, but ill health soon compelled them to leave. A church was

organized in 1894. Mr. Marling translated Genesis and Matthew into the Fang language, and prepared a "First Reading Book" and Catechism, with ten hymns attached. He died of African fever in 1896, greatly lamented by the mission, the native Christians and the Church at home.

Other reinforcements were sent, but were not able long to endure the climate, which is exceptionally trying even for West Africa. For this reason it was decided in 1899 that Angom should hereafter be an out-station of Baraka. Until this time it would have been impracticable, the journey of seventy miles in an open boat requiring sometimes thirty-six hours of exposure. Now the timely gift of the steam launch "Dorothy" enables the Baraka missionaries to make frequent and comfortable visits to Angom and its surrounding villages.

The Corisco district was occupied as a distinct mission by the Presbyterian Board in 1850.

Corisco Corisco is a beautiful island, five miles long and three wide, sixty miles north of the equator, and fifteen to twenty miles from the mainland on Corisco Bay. The dialect is the Benga. Among the workers here were Rev. J. L. Mackey and Mrs. Mackey, Rev. C. De Heer and Mrs. De Heer, and Rev. Ibia J'Ikenge, whose lives cover the thirty-one years from 1850 to 1881.

Messrs. Mackey and Simpson were the founders of the first Corisco station at Evangasimba, where the former left his impress upon the natives as a man of sterling integrity, good judgment and tact. A second station, Ugobi, two miles south of Evangasimba, was soon opened, where Rev. George McQueen and his wife are remembered as careful trainers and educators, their pupils being noted as excellent interpreters and English speakers. A third station, Elongo, three miles north of Evangasimba, was established by Rev. William Clemens, who made numerous and long boat-journeys to the mainland. A fourth station, Maluku, was located near Evangasimba, and here lived the careful translator and conscientious pastor, Rev. T. S. Ogden. To the care of himself and Mrs. Ogden was transferred Mrs. Mackey's flourishing girls' school, which afterwards passed successively into the hands of Mrs. Maria Jackson Clark and Mrs. Mary Latta Nassau. This school was finally placed at Elongo, under the care of Mr. and Mrs. De Heer and Mrs. Reutlinger, when the work at Maluku (and eventually that at Evangasimba) was removed to the mainland at the Benito River. Ugobi had previously been consolidated with

Elongo, the four Corisco stations being thus reduced to one.

Corisco had been selected as a mission basis under two beliefs—(1) that its insular position would assure exemption from fever; (2) that missionary effort should be spent in carefully educating natives, who would then undertake the danger and exposure of carrying the gospel to the distant regions. Neither of these was realized. The island was found to be quite as feverish as the mainland; the confinement of teaching was less healthful than the exercise of travel; and the chronic tribal quarrels made it impossible for our native agents to go any great distance from their own tribe. It was therefore not discouragement or weakness that reduced the four Corisco stations to the present single one at Elongo.

The history of the Corisco church shows that it is not impossible to develop self-support and self-reliance in the African Christians. For many years the entire work of the district was in the hands of Rev. Ibia J'Ikenge, the first convert baptized on the island. The church has a membership of 125, with several out-stations. Mr. J'Ikenge died in 1901, leaving as his memorial a community leavened by Christian ideas, and unmistakably elevated in moral tone.

The Presbytery of Corisco, formed in 1860, comprises all the churches of our mission field. It is attached to the Synod of New Jersey.

As long ago as 1858 a visit was made to Corisco by a Spanish war vessel bearing a proclamation from the governor of Fernando Po, to the effect that only the Roman Catholic religion should be taught on the island. The only notice taken of this was a memorial to the United States Government, which led to an examination of the claim made, and the discovery that it was without foundation. This seemed at the time to end the matter, as the newly imported priests and nuns left the island at once. In 1885, however, the claim of Spain was revived, in antagonism to that of France. Roman priests were again sent to Corisco and the opposition to Protestant teaching continues persistent and bitter.

These rival powers have greatly hampered the work of the Presbyterian Board in this region, but the Word of God, translated into the Mpongwe and Benga dialects, is a voice which cannot be altogether stifled by any strife of men.

The Benito district was occupied in January, 1865, at Mbade, at the mouth of the Benito River, 110 miles north of the equator. The dialect is the Kombe, but the Benga is understood.

Rev. George Paull, the founder of Mbade station, was a man of noble character, with a rare combination of strength and amiability, of untiring labor and deep spirituality. His zeal consumed him. He lived in Africa but thirteen months, only three of which were spent in Benito. His work was carried on and enlarged by his immediate successors, Rev. Messrs. Nassau and Murphy. Mrs. Mary C. Nassau, with a spirit like that of George Paull, left a deep impress on the hearts of the heathen, and her hymns are ever on the lips of the native church. Mr. Murphy's energy called out the self-reliance of the native Christians. With his aid they broke the power of Ukuku Society, a most oppressive superstition, that held no native life of worth against its arbitrary orders, and that subjected even the lives of foreigners to frequent annoyance and actual danger. In 1869, a second station was built at Bolondo, two miles from Mbade, in the mouth of the river. In that year also Mr. Reutlinger made an attempt to penetrate the interior by way of the Benito River, and had partly overcome the opposition of the coast jealousy, when he died from an attack of erysipelas.

Rev. J. De B. Kops, during his short stay in 1872, made a favorable impression as a thorough teacher and trainer of the advanced class of the Bolondo boys' school. After his return to America, that school-station, and, indeed, much of the entire Benito work, ecclesiastical, educational and financial, was carried on for several years by Miss I. A. Nassau, aided successively by Mr. Peter Menkel, Miss Jones, Miss Dewsnap and a native minister.

Mr. Menkel is the captain of the mission vessel, and superintends the building of houses and churches in the coast stations.

The church, numbering 170 members, with a large Sunday-school, is under the charge of a native pastor. This church has sent off three colonies, and there are ten out-stations. Mrs. De Heer, Mrs. Reutlinger and Miss Hulda Christensen were the only missionaries permanently stationed here for several years until the appointment of Mr. Hickman in 1895. Mrs. De Heer has prepared a Benga-English and English-Benga dictionary, and revised and translated other books, such as "Presbyterian Law," "Bible History," and "Jessica's First Prayer."

A small dispensary is managed by Mrs. Reutlinger and Miss Christensen. A medical missionary is sadly needed at this station. In 1899 a new church building was completed built mainly of native material. Its cost was mostly met

by the congregation. They also support a Bible-reader among the Fang tribe.

Boarding-schools for boys and girls have been carried on by M. Pisset and Miss Christensen. Eight different tribes are represented in the schools, and four hours each day are given to industrial training. Owing to M. Pisset's illness, great responsibility has devolved upon Miss Christensen, who was for some months the only missionary in the station.

The importance of Benito as a station lies in the industry of its people and the missionary character of the native church. The fervor of George Paull flows on in the life of the Benito church; its members carry on several out-mission posts in their own district; have furnished from their number efficient elders for the Corisco and Gaboon churches; volunteered the first native assistants for the advance up the Ogowe, and supply most of the licentiates of our presbytery.

Kangwe and Talaguga The Ogowe district was occupied by Rev. R. H. Nassau in 1874, at Belambila, on the Ogowe river, 150 miles up its course. A house was built here among the friendly Bakele, but the jealousy of other tribes made it unsafe to remain. In 1876 the station was removed twenty miles down the river to Kangwe Hill, among the Galwa, in the neighborhood of the Government Post at Lembarene. Here Dr. Nassau was joined by his sister, Miss Isabella A. Nassau, the first white woman to enter the Ogowe. This location was chosen in the consistent pursuance of what has been ever the objective point of the mission, the interior. The failure to find a path by way of the Gaboon, the Muni (at Corisco), or the Benito, led to the attempt of the Ogowe, whose entrance had recently been forced by trading steamers. This attempt was stimulated by the very general feeling in the home churches that our duty was unfulfilled unless an immediate advance was made interiorward.

In 1876 Count Pierre Savorgnan de Brazza, a lieutenant in the French navy, accompanied by MM. Marche and Ballay, carefully explored and surveyed the Ogowe to its sources. Near those sources he found in 1878 other streams, flowing south and east. On a second journey he descended one of those streams, the Alima, and found that it flows into the Congo, near Stanley Pool, thus proving a practicable route for our advance.

The original plan was to form a chain of stations from Kangwe to the Congo basin, if it were found practicable. A second station, Talaguga, ten miles up the river, among

the Fang tribe, was occupied in 1882 by Dr. Nassau and Mrs. Mary Foster Nassau, whose lamented death in 1884 led to the transfer of Miss I. A. Nassau from Kangwe to that station. From this outpost, itineration by boat was carried on in both directions with many tokens of divine blessing.

In 1885 Rev. A. C. Good took up the work at Kangwe and through his itinerating efforts along the river and around the lakes connecting with the Ogowe, there was a precious work of grace, resulting in the organization of two churches in 1889, one at Wambalia, twenty miles below Kangwe, and the other at Igenja, fifty miles below. Early in 1892, a third church was formed at Longwe, and a new out-station was also established at Enyonga, eighty miles below Kangwe, among the Nkomi people, a branch of the Mpongwe tribe.

A church was also organized at Olamba, and the whole number of communicants had increased to over 300. Dr. Good revised the entire New Testament in Mpongwe, and prepared a new hymn-book.

This promising advance was interrupted by the interference of the French government. The difficulties in the way became so great that the Board at the earnest request of the Mission resolved to commit the work in that region as soon as possible into the hands of French Protestants, and withdraw by degrees from French territory. In accordance with this policy, Talaguga was transferred in 1892 and Kangwe in 1893 to the *Société des Missions Évangéliques* of Paris.

Batanga Batanga, at first an out-station of Benito, was made a regular station in 1889, under charge of Rev. B. B. Brier and Mrs. Brier. Mr. Brier died in 1890 after a brief but self-denying service and Mrs. Brier returned to the United States. Rev. G. A. Godduhn and Mrs. Godduhn, and the Rev. John McMillan, M. D., and Mrs. McMillan, reached Africa in 1890, and were assigned to Batanga. Dr. and Mrs. McMillan severed their connection with the Mission in June, 1892. After four years of patient and effective service, Mr. Godduhn's health having failed, he and his devoted wife felt constrained to withdraw from the field and return to the United States.

When it was found that there was no hope of advancing inland by way of the Ogowe, and that the work on the river was seriously hampered, as intimated above, the main centre of our mission operations was transferred to Batanga, which lies within German territory, and gives better access to the interior. The territory of the Station extends from the

Campo River, the Germany boundary on the south, to Little Batanga, giving a coast line of about sixty miles, and extending indefinitely into the interior.

The Rev. W. C. Gault and Mrs. Gault, Mr. E. A. Ford, Miss I. A. Nassau, Miss Louise Babe, and Dr. and Mrs. A. C. Good, joined the station in 1892, Dr. Good intending to work in the interior. A year later, Charles J. Laffin, M. D., and Mrs. Laffin, were added, and in 1894 Rev. Herman Schnatz, Mr. Oscar Roberts and Mrs. Roberts.

Mr. Ford and Miss Nassau are still on the field. Other reinforcements have arrived from time to time, but the force is never adequate to the constantly increasing opportunities. There are churches at Batanga, Knibi, Ubenji, and Myuma, and several out-stations are regularly visited. The disturbances of the past few years have prevented extensive evangelistic work.

In the autumn of 1899 the missionaries in Batanga as well as in the interior stations of Élat and Éfulen were in great peril and their heroism and fidelity were abundantly proved. A quarrel arose between the Bulu and the German officials, and hordes of the interior tribes made a warlike descent on the coast. Two out-stations were sacked and burned and the situation was most critical; but no post was deserted and deliverance arrived in time to save the endangered lives and property.

There is a boarding-school for boys and another for girls, at Batanga, with six day-schools in the different towns. The German government does not forbid the teaching of the vernacular, but requires German in addition at the coast, which makes it necessary for the teachers to understand that tongue. Many native dialects are spoken in the neighborhood, and much trouble has arisen with some of the tribes, who object to having their children taught in the Benga, the language of the majority. Of the 81 boys enrolled in the boys' boarding-school in 1901, the greater number came from distant points. Twenty of these boys were under special instruction, having expressed a desire to become Christians. Mr. Knauer, who has charge of the school, trusts that this is the beginning of a harvest for which the seed has been sown by many workers.

A steady and progressive work in the education of Batanga girls has been carried on since 1892 by Miss Nassau in the "Évangeline" School, at Bongahéle. Nearly one hundred girls, including the little ones of the kindergarten, are under instruction for some part of the year.

A training class for African preachers is under the charge of Miss Nassau, whose long experience in Africa gives her especial fitness for this most important work.

Medical work has been done to some extent and with good results. The natives built a small hospital, and a dispensary has since been added. The death of Mrs. Laffin in November, 1894, after a brief but effective service, and the return of Dr. Laffin to the United States because of serious illness, threw upon Mrs. Roberts, happily a regularly trained physician, the entire burden of the medical work. Although somewhat enfeebled by the climate, she stood bravely at her post until she too fell a victim to the fatal African fever in May, 1896. Dr. N. H. D. Cox, during his service from 1896-1900, enlarged and refitted the hospital, and treated great numbers of patients. His place has since been taken by Dr. R. M. Johnston.

Efulen By authority of the Board and with the approval of the Mission, Dr. A. C. Good, accompanied by native carriers only, made several tours of exploration into the interior, beginning July, 1892, with a view to opening mission work back from the coast. He penetrated the interior to a point about 150 miles from Batanga, passing entirely through the forest belt. He selected as a site for the first station a hill near Nkonemekak, about 1,800 feet above sea level, and called by the natives Efulen (a mingling). This site being subsequently visited by a committee of the Mission, was on recommendation approved by the Board. In 1893 Dr. Good, the Rev. R. H. Milligan and Mr. M. Henry Kerr were assigned to the work of establishing a station at this point, the two latter having joined the Mission a few months before. A little later Silas F. Johnson, M. D., and Mrs. Johnson and Rev. Melvin Fraser were assigned to the Station. Mr. Kerr, with the help of native workmen whom he trained for the purpose, soon built a temporary house, and later a more permanent one, together with the necessary furniture; and subsequently a school-house and dormitory for boys. In addition to the study of the language, and looking after the material interests of the Station, a good deal of itinerating work was done by the missionaries in the surrounding towns. In the intervals between his tours of exploration, Dr. Good reduced the Bulu language to writing, and prepared a Primer, and subsequently translated the four Gospels, all of which, with the aid respectively of the American Tract Society and the American Bible Society, have

been printed and sent to the field. The Gospels were eagerly welcomed by the people, and, in three weeks, twenty-eight copies were sold.

After completing this work, Dr. Good, in accordance with the plan approved by the Mission and the Board, made an exploring tour to the east and southeast of Efulen, covering some 400 miles. Being disappointed about carriers, he returned in advance of the time he had fixed, quite out of health, and was immediately seized with African fever, to which he fell a victim December 13, 1894. He was greatly beloved, and his death was sincerely mourned not only by the Mission, but by the Church at large. History will accord him a prominent place in the ranks of the missionary explorers of the Dark Continent.

Nearly seven years elapsed after the establishment of work at Efulen before the first Bulu were baptized and a church organized with six members. The Sunday congregations meanwhile have so increased that the building has become quite inadequate, and most of the services have been held in the banana grove.

A catechumen class of fifty-three members meets regularly for instruction.

The Bulu war, while interfering with the regular work of the Station, opened opportunities for serving the people, and greatly increasing their confidence in the missionary and his God.

A small hospital was built in 1900, and was of great service during the war. The medical work is slowly gaining ground. A boarding-school for boys has fifty pupils.

During his last journey Dr. Good selected
 Elat Ebolewo'e, seventy-five miles east of Efulen, as
 a desirable site for the second interior station.

This was approved by the Mission and the Board, and the place occupied in 1895 by Mr. M. H. Kerr, Rev. Melvin Fraser and Rev. C. W. McCleary. A tract of fertile land in a commanding situation was secured, which, with subsequent additions, comprised about sixteen acres. Here a school-house and church were built, with houses for the missionaries, and afterward a small hospital and dispensary.

The name *Elat* was chosen for the mission settlement. During these six years of pioneer labor there have been many changes among the workers but the work has been steadily prosecuted.

Preaching services and the Bible-school are well attended and have been kept up regularly even during the excitement

of the Bulu war. An inquirers' class of more than one hundred is under instruction. Itinerating tours are made when practicable. The first physician sent, Dr. Bennett, was succeeded in 1898 by Dr. Lippert. The little hospital is constantly filled, and there are many outside calls for the doctor's aid. After Mr. Kerr was obliged to leave, Rev. W. M. Dager joined the mission in 1900. Mr. Fraser and Mr. McCleary have translated the Acts of the Apostles into Bulu and revised the Gospels.

A boarding-school for boys has been well maintained except during the disturbances due to the war. It was begun on the principle of requiring the boys to work a definite time each day for their food and clothing, in cultivating the ground or otherwise improving the mission property. These pupils come mostly from a distance, as many as fourteen tribes being often represented. A day-school is held for the children in the neighborhood. Very few girls are sent, as only the boys are considered of any importance.

After the war, the German government decided to establish a military post at Ebolewo'e, and their engineers judged our mission site to be the only one answering their requirements. They have therefore purchased the entire property for \$5,095. The Mission has secured another site about a mile away and has begun again the difficult work of subduing the wilderness.

The population of Ebolewo'e is much increased by the presence of the soldiers and the traders who are attracted to the post. A good bush road has been made to Batanga via Efulen, instead of the narrow forest path used heretofore. The lawless ones among the Bulus are somewhat intimidated by the results of the war, and it is hoped that as the country becomes quiet larger opportunities for good will develop from all these disturbances.

**MacLean
Memorial
Station,
Lolodorf**

During one of Dr. Good's exploring trips, he came upon a village of Dwarfs. His account of this visit, published in the *Church at Home and Abroad* of January, 1894, was seen by Miss Margaret MacLean, of Glasgow, Scotland, whose sympathies for the Dwarfs had been aroused by the references made to them in Mr. Stanley's books. She wrote to the Board of Foreign Missions, offering to support a mission among the Dwarfs, if the Board would undertake it. This generous offer was gladly accepted, and steps were taken to enter upon the work as speedily as possible. Explorations showed that many of the "Little People" live among the

Ngumba and Mabega tribes, to the east of Batanga. They migrate constantly from one part of the great forest to another, and are so shy and fearful that the mere rumor of a visitor to their villages will often drive them away altogether. It was decided that the only way to reach them would be to make a mission settlement at some desirable spot not too far from their haunts, allure some of the children into school, and by tact and kindness gradually win the confidence of the parents.

Mr. Roberts and Mr. Kerr, who were sent from Efulen in 1897 to select a desirable site, decided in favor of Lolodorf, among the Ngumba tribe, ninety miles northeast of Batanga, and accessible by a government road. There is a large population within reach, the soil is fertile and well watered, and timber and bark for buildings are easily obtained. The government officials welcomed them kindly, and a suitable tract of land was secured. The place was visited at intervals from the other stations, but it was not until October, 1898, that Rev. Richard Lange and Dr. Lehman were able to settle on the spot and begin regular work. The first year was spent largely in erecting suitable buildings under the superintendence of Mr. Knauer from Batanga. Lolodorf is a centre of colonial and commercial enterprise and great caravans from the interior pass daily along the road. There is no lack of hearers and learners, but the question of language is a difficult one. Some understand Bulu; more speak Ngumba, and many know neither. The carriers are mostly Yoanda men, whose territory stretches far to the north and east. Their language is much like the Bulu, and they beg for teachers in their own towns. The Bene, to the south, and the Bakoko, still farther inland, are also desirous to be taught.

A school for boys was begun at once. Mrs. Lehman, who arrived in December, 1899, has taken charge of it for the present, and has also a sewing-class of little girls. The boys are mostly Ngumba, and number about sixty. Among them are two Dwarfs. Dr. Lehman has visited several of the Dwarf villages, and induced the head men to visit him in return. Time and patience will be needed to overcome their timidity and bring them to listen to the message of the strangers.

The Sunday audiences soon outgrew the little school-room, and the first task of Mr. Salveter, who joined the Station in 1900, was to build a new church. It stands on the highest point of the Mission grounds. Raised on posts,

like the other houses, with a board floor and bark walls, it boasts a tower, rising from the thatched roof, and a bell, given by the Mission's steadfast friend, Miss MacLean. There is an average attendance of about one hundred and fifty residents and visitors. No natives have been baptized as yet, but a number who desire to become Christians have been enrolled as *Nsambe*, or "company who want to follow Jesus." They go by two and two into the neighboring towns and invite the people to come and hear the new teaching.

A small dispensary is visited by many patients. Dr. Lehman, as the only physician in the region, has numerous calls to visit white men at the government station and the neighboring factories.

It will be seen from the foregoing sketch that the one great difficulty in the way of our African missions is the unhealthful climate, which makes it hard to keep the stations sufficiently manned for effective work.

The exceptional record of nine members of the Mission, Dr. Nassau, Miss Nassau, Mrs. De Heer, Mrs. Reutlinger, Mrs. Ogden, Mrs. Gault, Captain Menkel, Miss Christensen, and Mr. Ford, whose terms of service range from forty-one to eleven years, is matter for most devout thanksgiving. And for the long list of those whose service, short in years, has been fruitful in enduring results, let us give thanks as well, and remember lovingly the devotion which counted not their lives dear when given for the cause of Christ.

• Statistics 1902.

Missionaries.....	31
Native workers.....	40
Churches	12
Communicants.....	1,546
Pupils in schools.....	483
Pupils in Sunday-schools	1,477
Hospitals	2
Dispensaries.....	3
Patients Treated in 1901.....	4,614

Liberia Mission.

Location and History The mission supported in part by the Presbyterian Board, from 1833 to 1899, under the care of the Presbytery of Western Africa, lies in the republic of Liberia, whose limits are $7^{\circ} 25'$ N. lat. down to $4^{\circ} 44'$ N. lat., including a little over five hundred miles of seacoast, with an average width in the interior of fifty miles.

The first settlement on that coast was on January 7, 1821, by eighty-nine free blacks who sailed from New York in 1820. In April, 1822, a colony of manumitted slaves from the United States was planted by the American Colonization Society, which, for twenty-five years, retained the supervision of them, under Governors Ashmun, Pinney, and others, until the establishment of the republic, with its capital at Monrovia, on July 26, 1847. Various missionary boards, representing all the evangelical Christian churches, followed with their agents those who had gone out as colonists.

The Government is modeled on that of the United States, having a President with his Cabinet, a Senate and a House of Representatives. Only negroes are allowed to hold office. There is no established church, and all faiths are equally tolerated. In 1896 the population comprised about 20,000 civilized negroes, chiefly of American origin, and 1,050,000 half-wild natives, who are gradually coming under the influence of civilization. The most interesting tribes are the Veys, Bassos, Kroos, and Mandingoes.

The Government has formed treaties with most of the European countries, with Hayti, and the United States. But it suffers for the lack of honest and intelligent officers to carry it on. Much charity may be allowed Liberia in the experiment it is making. Very few of the colonists at first had any experience in national affairs or political life. Most of them had been reared in servitude and dependence, and the new arrivals of manumitted slaves, sent from time to time, brought with rare exceptions only poverty and ignorance. This is part of the burden the Government carries to-day. Many of the colonists instead of being "missionaries" to the heathen, became degraded themselves, adopting all the vices and even the superstitions of heathenism. The admirable capabilities, agricultural and commercial, of

the country have been developed almost solely by foreign capital and energy.

Missions and Missionaries The first mission work in Liberia was done by Lot Cary, a slave who, having bought his freedom, was sent thither by Baptist aid in 1821, and labored until his death, in 1828. In answer to an appeal by Governor Ashmun in 1825, there came Swiss missionaries from Basle, who finally were transferred to Sierra Leone.

The American Board of Commissioners for Foreign Missions in 1834 sent Rev. J. L. Wilson, who settled at Cape Palmas. Thither followed him Rev. Messrs. White, Walker, Griswold, and Alexander Wilson and their wives. At first there was success; but after some reverses the mission was, seven years later, removed to Gaboon.

The Presbyterian mission was commenced in February, 1833, at Monrovia, by Rev. J. B. Pinney, the more special object being work among the aborigines, and only incidentally for the colonists. Stations were extended to the Kroo coast, near Cape Palmas. Messrs. Laird, Cloud, Finley, Canfield, Alward and Sawyer lived very short lives in the hostile climate. The Board then, in 1842, tried the experiment of sending only colored ministers, among whom were Rev. Messrs. Eden, Priest and Wilson; and Settra Kroo, Sinoe (Greenville) and Monrovia were occupied. The place made vacant by Mr. Eden's death was, in 1847, occupied by Rev. H. W. Ellis, a freed slave from Alabama. The Presbytery of Western Africa was constituted in 1848, and attached to the Synod of Philadelphia. But it was found that American negroes were not exempt from fever, and, by their slave origin, lacked skill for the conduct of affairs; therefore other white men were sent out, notable among them Rev. D. A. Wilson, who did effective educational work at the Alexander High School, established at Monrovia in 1849. Mr. B. V. R. James, a colored man, also carried on a very successful school, his integrity and ability making him remarkably useful.

After many discouragements, there came a year of blessing in 1857. Rev. Messrs. Amos and Miller, colored men, were sent in 1859 from the Ashmun Institute (now Lincoln University), and Rev. E. W. Blyden, a graduate of Alexander High School, being added to the force, two new stations were opened. Mr. Amos died in 1864, and Mr. Miller in 1865. Rev. Edward Boeklen, of Germany, sent to take charge of the High School in 1866, died in 1868. The climate was exceptionally trying to white missionaries,

and scarcely less so to the colonist negroes, whose birth and hereditary constitution in America gave them an unexpected susceptibility to fever.

Liberia's entire political power is in the hands of the colonists. The appointment of white missionaries by our Boards to superintend the financial affairs of the several missions was looked upon with suspicion, and bred animosity on the part of some of the Liberians. This feeling did not exist toward colored ministers from this country, and it was thought, therefore, that they were the proper persons to be sent to that part of Africa. The success of this policy hardly equalled the expectations of its advocates.

The Presbyterian community in Liberia is small, numbering probably not over one thousand. The Methodists and Baptists have strong stations and schools in the north, and the Protestant Episcopal Church is working in the south, with headquarters at Cape Palmas. The Lutherans are stationed at Muhlenberg, a little inland, where they have an excellent school.

There are few common schools in the Liberian republic under government care. Almost all the schools are supported by foreign missionary funds. There is a college at Monrovia, supported by American non-missionary aid, for a short time under the presidency of Rev. E. W. Blyden, L.L.D., but its status is only that of an academy. The teachers of the foreign missionary schools have thus far supplied all the education that the ordinary demands of the country seemed to require, and the few who have wished higher education have obtained it by going to America for that purpose. This is not found by experience, however, to be the best way, and it is hoped that in time these advantages may be offered to all who desire them in their own land.

In 1894 the Board of Foreign Missions resolved that its wisest policy in regard to the Liberian churches would be to commit their support to the zeal and devotion of their own members. In pursuance of this resolve the amount of aid given was gradually diminished, until in 1899 the entire responsibility was given over to the Presbytery of West Africa. The latest reports show that the work has not fallen off in consequence. There are now fifteen churches with about four hundred members. This little flock of Liberian Presbyterians greatly need the prayers of Christians in America, that they may be kept faithful and pure, and use aright their exceptional opportunities for mission work among the pagan tribes.

STATIONS 1902.—WEST AFRICAN MISSION.

BARAKA : On the Gaboon River, near the equator, 10 miles from the sea ; occupied as a station, 1842 ; transferred from American Board, 1870 ; missionaries—Mr. E. A. Ford and Mrs. Ford, Rev. R. H. Milligan, Mrs. T. S. Ogden.

BENITO : 92 miles north of Gaboon ; occupied as a station, 1864 ; missionaries—Rev. F. D. P. Hickman, Mrs. Louise Reutlinger, Mrs. C. DeHeer, Miss Hulda Christensen, *Rev. Frank S. Myongo* and *Rev. Etiyani Nyenya* ; 10 outstations.

BATANGA : 170 miles north of Gaboon ; occupied as a station, 1885 ; missionaries—Rev. Robert H. Nassau, D. D., Rev. F. G. Knauer and Mrs. Knauer, Miss Isabella A. Nassau, Capt. Peter Menkel and Mrs. Menkel, Rev. D. H. Devor, R. M. Johnston, M. D., and Mrs. Johnston, Mrs. W. C. Gault, *Rev. Itongolo ja Ivaina* ; 3 outstations.

EFULEN : 70 miles southeast of Batanga, behind the coast belt ; occupied, 1893 ; missionaries—Dr. Silas F. Johnson and Mrs. Johnson, and Rev. W. C. Johnston and Mrs. Johnston.

ELAT : 75 miles east of Efulen ; missionaries—Rev. Melvin Fraser, Rev. C. W. McCleary, A. B. T. Lippert, M. D., and Mrs. Lippert, Rev. W. M. Dager and Mrs. Dager.

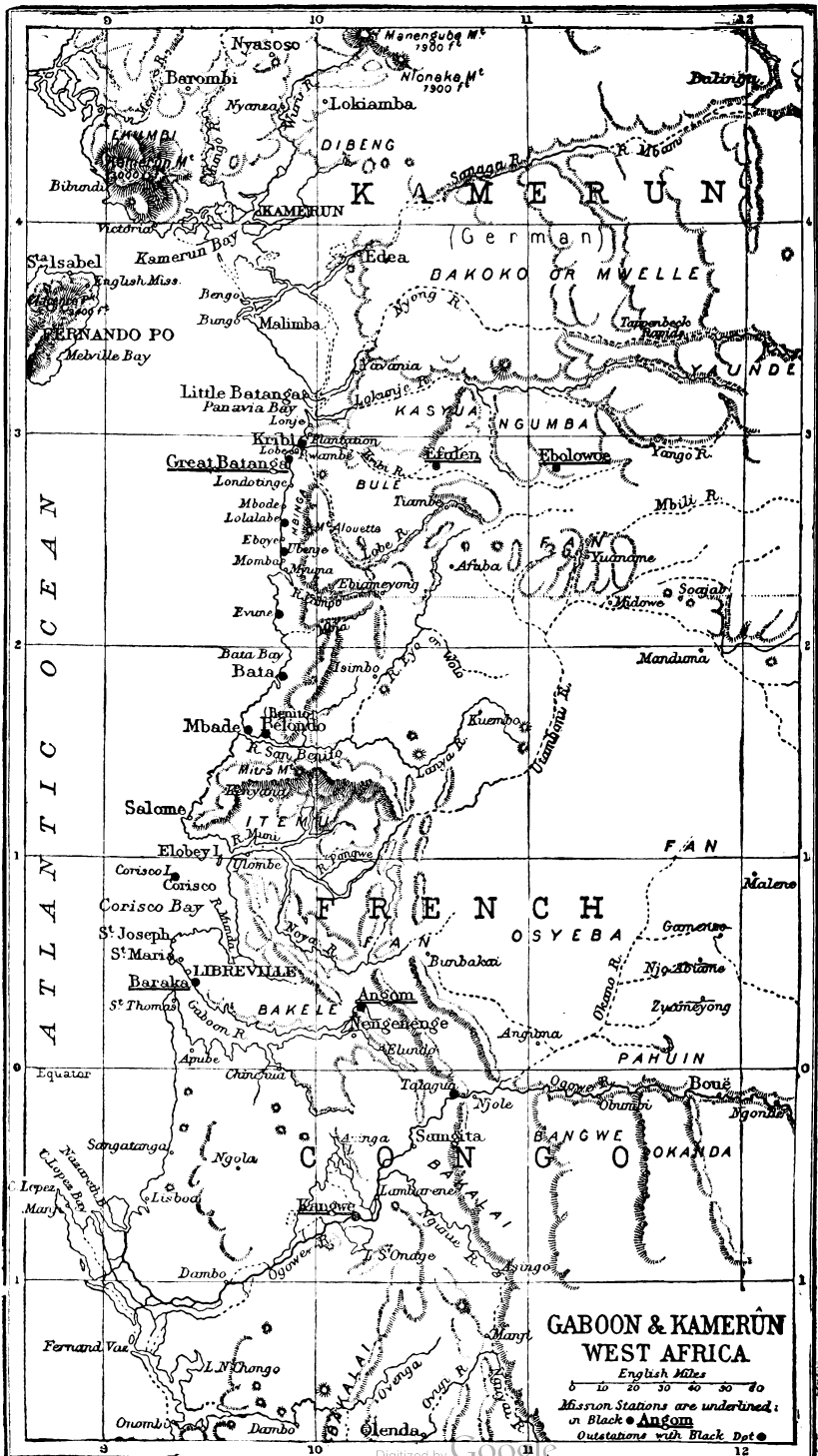
MACLEAN MEMORIAL STATION : At Lolodorf, headquarters of the German government in the Ngumba country, 90 miles northeast of Batanga ; occupied as a station in 1897 ; missionaries—W. S. Lehman, M. D., and Mrs. Lehman, Mr. H. D. Salveter.

MISSIONARIES IN WESTERN AFRICA, 1833-1902.

*Died. †Colored. ‡Transferred from the American Board. Figures, Term of Service in the Field.

WEST AFRICA MISSION.

Axtell, M. W., M. D.,	1899-1900	Campbell, Rev. G. C.,	1880-1887
Axtell, Mrs.,	1899-1900	Campbell, Mrs.,	1880-1887
Bachelor, H. M.,		Christensen, Miss	
M. D.,	1879-1883	Hulda,	1891
Bachelor, Mrs.,	1879-1883	Clark, Rev. W. H.,	1861-1869
Bannerman, Rev. W. S.,		Clark, Mrs. (Miss M	
M. D.,	1890-1897	M. Jackson, 1858-),	1861-1869
Bannerman, Mrs.,	1890-1897	*Clemens, Rev. Wm.,	1853-1862
Bennett, A. L., M. D.,	1897-1899	*Clemens, Mrs.,	1853-1866
Bennett, Mrs. (Miss L.		Cox, N. H., M. D.,	1896-1900
M. Dube),	1898-1899	Cox, Mrs.,	1896-1900
Boppell, Rev. C. J.	1898-1899	Cunningham, Rev.	
Boppell, Mrs.,	1898-1899	J. S.,	1901
*Boughton, Miss S. J.,	1871-1873	Cunningham, Mrs.,	1901
*Brier, Rev. B. B.,	1889-1890	Dager, Rev. W. M.,	1899
Brier, Mrs.,	1889-1890	Dager, Mrs.,	1899
*†Bushnell, Rev. Albert,	1844-1879	*De Heer, Rev. Corne-	
†Bushnell, Mrs.,	1852-1885	lius,	1855-1889



LIBERIA.

- *Alward, Rev. Jonathan P., 1839-1841
 Alward, Mrs., 1839-1841
 *Amos, Rev. Thomas H., † 1859-1869
 *Amos, Rev. James R., † 1859-1864
 *Barr, Rev. Joseph, 1832-1832
 Blaine, W. H., † 1891-1897
 Blyden, Rev. E. W., † 1857-1861; 1873-1878
 Blyden, Mrs., † 1873-1878
 *Boeklen, Rev. Edward, 1866-1868
 Brown, Mr. H. D., 1882-1885
 *Canfield, Rev. Oren K., 1839-1842
 Canfield, Mrs., 1840-1842
 *Cloud, Rev. John, 1833-1833
 Coke, Miss Louisa, † 1847-1848
 Connelly, Rev. J. M., 1841-1849
 *Craushaw, Mrs. J. D., † 1888-1891
 *Deputie, Rev. J. M., † 1869-1877
 Deputie, Mrs., † 1869-1877
 Deputie, J. M., Jr., † 1888-1895
 Deputie, Rev. R. A. M., † 1870-1899
 Diggs, Mrs. E. A., † 1878-1881
 *Dillon, Rev. T. E., † 1865-1879
 Dillon, Mrs., † 1865-1879
 *Donnell, Rev. D. L., † 1878-1879
 Donnell, Mrs. (Mrs. David), † 1880-1881
 *Eden, Rev. James, † 1843-1847
 Ellis, Rev. H. W., † 1846-1851
 *Erskine, Rev. H. W., † 1848-1876
 Ethrige, Mrs. R. A., † 1882-1887
 *Ferguson, Mr. D. C., † 1863-1873
 *Finley, Mr. F. J. C., † 1834-1835
 Flournoy, P. F., † 1871-1876; 1882
 Frazier, Rev. D. W., † 1883-1896
 George, S. J., † 1891-1895
 *Harrison, Rev. Simon, † 1854-1872
 Harrison, Mrs., † 1854-1872
 *Herring, Rev. Amos, † 1854-1873
 Herring, Mrs., † 1854-1873
 Herndon, Mr. Jas. P., † 1888-1891
 Hilton, Rev. J. W. N., † 1889-1894
 *James, Mr. V. B. R., † 1849-1868
 Jones, Mrs. M., † 1880-1885
 Jones, J. E., † 1891-1895
 Kennedy, Rev. Z. R., † 1878-1882
 Kennedy, Mrs., † 1878-1882
 King, Mr. A. B., † 1870-1895
 King, Mrs. B., † 1870-1895
 King, Robert D., † 1891-1892
 *Laird, Rev. M., † 1833-1834
 Laird, Mrs., 1833-1834
 *McDonogh, Mr. W., † 1842-1871
 *Melville, Mr. F. A., † 1856-1868
 *Miller, Rev. Armistead, † 1859-1865
 Nurse, Mrs. S. E. (Mrs. Waters, 1876), † 18—-1897
 Parsons, Mrs. Mary E., † 1855-1858
 Payne, Mrs. G. C., † 1893-1897
 Peabody, Rev. G. B., † 1895-1899
 *Perry, Rev. Frank B., 1887-1895
 *Perry, Mrs., 1887-1888
 Pinney, Rev. J. B., 1832-1835; 1839-1840
 *Priest, Rev. James M., † 1843-1883
 *Priest, Mrs., † 1843-1880
 *Priest, Mr. J. R., † 1879-1880
 Priest, Mrs., † 1879-1882
 *Roberts, Rev. Thos. H., † 1888-1889
 *Sawyer, Rev. Robt. W., 1840-1843
 Sawyer, Mrs., 1841-1849
 Sevier, Rev. S. S., † 1884-1887
 *Strobel, Miss C., † 1850-1864
 Temple, Mr. James, † 1833-1834
 Tytler, Mr. Ephraim, † 1837-1839
 Van Tyne, Miss C., 1841-1844
 White, Mr. J., 1855-1856
 White, Mrs., 1855-1856
 Williams, Rev. E. T., 1856-1860
 Wilson, Rev. David A., 1850-1858
 Wilson, Mrs., 1850-1858
 *Wilson, Rev. Thomas, † 1843-1846
 Witherspoon, Mr. M. M., † 1862-1863