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I.—LITERARY.

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A SKETCH OF THE MISSIONS OF THE SOUTHERN  
PRESBYTERIAN CHURCH.

In the last issue of the **MAGAZINE** we gave sketches of the Missions in the Indian Territory, in China, in Italy, in the United States of Columbia and in Brazil; in the order of their establishment. In the present paper we propose to sketch in a similar way the other missions of our Church. We shall present these, also, in the chronological order of their founding; and accordingly begin with

THE MEXICO MISSION.

This mission was opened in 1874. During the preceding year the Rev. A. T. Graybill had, with the approval of the Executive Committee, explored Northern Mexico with reference to the establishment of a mission somewhere along the borders of the Rio Grande. Matamoras was fixed upon as the site of the mission. And in 1874 Mr. Graybill accompanied by Mrs. Graybill, returned to this point to initiate what has since turned out to be a very fruitful work. Linares was opened in 1887, and Victoria in 1892. Hence there are now three main branches of the Mexico Mission.

The following laborers have been employed in the Mexico Mission, viz.: The Rev. A. T. Graybill, 1874—, Mrs. Graybill, 1874—1876; Rev. J. G. Hall and Mrs. Hall, 1877—1895; Miss Hattie Loughridge, 1879, who became the second Mrs. A. T. Graybill, 1880—1889;\* Rev. L. Walton Graybill and Mrs. Graybill, 1881—1882; Miss Janet Houston, 1881—; Miss Anne Dysart, 1882—; Miss S. E. Bedinger, 1886—; Miss C. V. Lee, 1890—; Miss Minnie Gunn, 1892—; Miss Ella Cummins, 1894—: Mrs. A. T. Graybill, 1895—.

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\* She died in the field.

The work in Mexico has been done in the face of serious obstacles. For a long time the calumny that our missionaries were the secret agents of the United States government was industriously circulated by the enemies of Protestantism. Friendship for the missionary was, therefore, unpopular. Protestantism had to encounter here, too, the intolerant and fanatical bigotry everywhere characteristic of Rome. Nor was the general ignorance of the people a trifling impediment to the circulation of Protestant views. Only recently, moreover, has it been possible to give to these peoples the Word of God in a good vernacular version. This is a result of the labors of Dr. Pratt.

The work in Mexico has been largely done by the Church schools—boarding schools, day schools and Sunday schools. They have been a powerful and blessed factor for good. Not only have many scholars been converted by the influences, under God, brought to bear upon them in the schools, but the minds of the whole body of pupils have been liberalized—freed from the shackles of Mexican Roman Catholic ignorance and prejudice. The schools have done no small part in filling the common mind of North-East Mexico with the belief that our Mission there has a right to stay ; that it is working out good for Mexico and her people. This feeling on the part of the Mexicans is now a recognized fact. It is correct. Our missionaries do well in impressing the fact.

Practically we have had but two male missionaries in Mexico—Messrs. A. T. Graybill and Hall. These men have done faithful, efficient and able service, chiefly evangelistic and as colporteurs and in training native pastors and teachers.

Though our missionary force in Mexico has been so small it has done a great work. In 1884, ten years after the opening of the mission, there were in this field 304 communicants, two native ordained ministers at work, three candidates for the ministry in training, 222 scholars in the Sabbath schools and 170 pupils in the day schools. The statistics for the Church year 1894–1895, are: “4 stations and about 50 out-stations, 9 churches, 13 Sabbath schools, 2 native preachers, 27 other native helpers, 22 additions, 467 communicants, 4 theological students, 6 day schools, 250 pupils in Sabbath schools, 420 pupils in day schools, native contributions \$645.”\* These figures would probably have been much larger but for the

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\* Report Executive Committee 1895, p. 20. .

aweful drouth with which this part of Mexico was afflicted for about four years, up to the end of 1894. In 1892, for instance, the native contributions had amounted to \$929.00, and several other data were correspondingly large. Again, we must remind the reader that statistics can set forth but a small part of the effect of the lives and teachings of our missionaries on such peoples as surround them.

In 1884, the Presbytery of Tamaulipas was organized. It was constituted *entirely of native ministers and churches*. It was so constituted that the self-development of the Mexican Church might be most effectively stimulated; and that it might be all the more evident that our missionaries had no such political designs as their enemies had accused them of. At home the Church, Assembly, Executive Committee, as well as the missionaries on the ground, favored this plan. After a trial of three years the missionaries in Mexico wrote: "We are more and more confirmed in the wisdom of our Assembly in recommending that we sustain this relation: 1st, Because it relieves the native brethren of the odium that the priests and their countrymen delight to cast upon them, viz., that they are under the spiritual dominion of foreigners, and a foreign power dangerous to Mexico. 2nd, They are thus compelled to develop their ecclesiastical autonomy; and we are delighted to see the advance they make every year in the capacity to conduct ably their own church affairs. 3rd, Because it makes them feel that the work is theirs, and that they are responsible for carrying it on, and not we, or the Church in the United States." \*

Of this Mexican work we remark in fine, that it has been done with great good sense. According to the terms of the Alliance, the great triangle covering the State of Tamaulipas and a part of Nuevo Leon in Mexico, has been allotted to the Southern Presbyterian Mission. With the exception of the Society of Friends in Matamoras and Victoria, there are no other missionaries in that district. Our mission has seized the strategic points—Brownsville, Matamoras, Victoria, Jimenes, Linares, Montemorelos, Tula. The work, nevertheless, is only begun.

#### THE MISSION TO GREECE

was established in 1874. Dr. Kalopothakes had been strug-

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\* Report Executive Committee 1887, p. 15.

gling along, with such help as he could get, toward the evangelizing of Greece since 1858. He was a member of the New School Synod of Virginia. And that body aided him as long as the chances of war allowed. But during the civil war the mission was transferred to the American and Foreign Christian Union. In 1873 the growing tendency in the churches towards distinct denominational mission work had reached such a pitch that the Union could no longer support its Foreign Missions. "The Greek Evangelical Mission applied to its early friends and founders, the Southern Presbyterian Church."\* The Church responded favorably to this Macedonian cry, and in 1874, Rev. Dr. Kalopothakes, along with Mr. George Kazacos, and Mr. J. S. Dewar, were added to the list of missionaries, with Athens as their station.

The following missionaries have been thrown into the field: Rev. G. W. Leyburn, 1875-1875; † Mrs. G. W. Leyburn, 1875-1875; Rev. G. L. Leyburn, 1875-1877; Mrs. Leyburn, 1875-1877; Rev. Thornton Sampson and Mrs. Sampson, 1878-1892; Rev. Joshua Phipps and Mrs. Phipps, 1880-1885; Rev. Pierce Saunders and Mrs. Saunders, 1890-1891.

Athens, Salonika, Volos, Yannina, were the principal centers from which the work was pushed.

As to the results: In 1884, there were in connection with these stations about 30 communicants, nearly as many baptized children, and a few more pupils in Sunday schools. Much had been done to spread a knowledge of evangelical truth through the publication of two newspapers and many tracts, and the sale of Bibles. In 1892, there were, perhaps, in Greece proper and Macedonia, hardly more than 100 communicants, a half dozen native ministers, and three or four licentiates. But the general effect of evangelistic work done in the past was not small as evinced by two facts: First, the people were "calling everywhere, in some places loudly, upon the Greek Church for more preaching." † Second, the New Testament had been, since 1880, gradually introduced into the Sunday schools. The minds of the children were being acquainted with the Word of God, and thus disabused of prejudices. Moreover, the mission had prepared, or translated into the Greek, certain valuable books: *e. g.* Hodge's *Outlines*, *The Form of Church Govern-*

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\* Report Executive Committee 1883, p. 25.

† Died on the field in about three months after reaching it.

‡ Report Executive Committee 1889, pp. 28-29.

ment, Commentaries on Several of Paul's Epistles, etc.

In 1881, the first Presbytery of the Greek Evangelical Church was erected by the mission in Athens. It was composed entirely of native Greeks.\* In 1886, the Executive Committee determined to throw the support of the native helpers, for the most part, on the Greek Christians. Dr. Kalopothakes and the Greek Christians withdrew altogether from the mission. They got no support from the Executive Committee. The plan has worked admirably. Self-help has proven the best help for this body of Christians. They have proven their readiness to "practice self-denial in the prosecution of gospel work among their fellow-countrymen, and their ability to sustain"† to a large extent this prosecution by their personal labors and contributions.

In 1891, owing to the ambition of the Greek evangelicals to do their own missionary work and to contentions between the foreign missionary party in Salonica, and the evangelicals of Greece proper, it was thought best to withdraw the mission altogether. The Church at home still looks with maternal affection on the Greek Evangelical Church and shall continue to regard its course with unflagging interest.

#### THE MISSION OF JAPAN.

was established in 1886. The Assembly of the preceding year had been overtured by Chesapeake Presbytery to establish a mission in Japan, a thing which the Executive Committee was already proposing to do. Japan was truly regarded just then as most favorably disposed to receiving the gospel. She had tired for the time of her old superstitions. She had opened herself up to Western culture and civilization. She was to get either Christianity or Infidelity from Europe and America. Missionaries already in Japan were crying to the Southern Presbyterians for help in that country, while the missionaries of this Church, in China, exhorted the Church at home to put missionaries in Japan, as their natural sanitarium when broken health drove them out of China. To these numerous voices individuals at home added theirs; and gifts to the treasury were conditioned on planting a mission in Japan.

Accordingly, in the end of 1885, Rev's. R. B. Grinnan and R. E. McAlpine were sent to Japan. They were warmly wel-

\* Minutes General Assembly of 1882, p. 579.

† Report Executive Committee 1887, p. 41.

comed by the Council of United Missions, at whose recommendations they began work at Kochi in the following January.

Kochi has been from the first an encouraging and an important station. The following other stations have subsequently been opened : Nagoya, in 1887 ; Okazaki, in 1889 ; Tokushima, in 1891 ; Kobe, in 1891 ; Takamatsu, 1893-'4.

The following is a list of the missionaries who have labored in connection with the Japan mission :

*At Kochi* : Rev. R. B. Grinnan, 1885-1891 ; Mrs. Grinnan, 1886-1891 ; Rev. R. E. McAlpine, 1885-1887 ; Rev. D. P. Judkin, 1887-1890 ; Miss Annie Dowd, 1887- ; Miss E. C. Stirling, 1887- ; Rev. H. B. Price, 1888-1889 ; Rev. W. B. McIlwaine, 1889- ; Rev. John W. Moore and Mrs. Moore, 1890- ; Mrs. McIlwaine, 1890- ; Rev. C. G. and Mrs. Brown, 1891-1892 ; Rev. S. R. Hope and Mrs. Hope, 1892-1893 ; Miss Sala Evans, 1893- ; Miss Lizzie Moore, 1893-1895 ; Miss Mary B. Torrance, 1895-.

*At Nagoya* : Rev. R. E. and Mrs. McAlpine, 1887-1893 ; Miss L. E. Wimbish, 1887- ; Rev. H. B. Price, 1887-1888 ; Rev. S. P. and Mrs. Fulton, 1888-1890 ; Mrs. A. E. Randolph, 1888-1892 ; Rev. C. K. Cumming, 1890 ; Rev. W. C. Buchanan and Mrs. Buchanan, 1891- ; Miss Ona Patterson, 1892-1894 ; Miss Ella Houston, 1892- ; Miss Lizzie Moore, 1895- ; W. McS. Buchanan, 1895-.

*At Okazaki* : Rev. S. P. Fulton and Mrs. Fulton, 1890-.

*At Tokushima* : Rev. C. G. Brown, 1888-1891 ; Mrs. Brown, 1888-1891 ; Rev. C. K. Cumming, 1888-1890 ; Rev. H. B. Price, 1889- ; Rev. H. T. and Mrs. Graham, 1891-1893 ; Miss M. L. Robertson, 1891-1892 (she became Mrs. Price in 1892) ; Miss Kate T. Bonde, 1893- ; Miss F. D. Patton, 1895 ; Rev. S. R. and Mrs. Hope, 1895-.

*At Kobe* : Rev. R. B. Grinnan, 1891-1894 ; Mrs. Grinnan, 1891-1893 ; \* Rev. R. E. and Mrs. McAlpine, 1893-.

*At Takamatsu* : Rev. H. T. and Mrs. Graham, 1893- ; Rev. S. R. and Mrs. Hope, 1893-1895.

*At Nagasaki* : Rev. R. B. Grinnan, 1895-.

As to the obstacles which our missionaries in Japan have had to contend with : At first the Japanese was too receptive. He was ready to imbibe error as well as truth. Hence the missionaries had to fight, and to this day have to fight, various

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\* Died in the field 1893.

forms of rationalistic Christianity. These phases of Christianity have been presented to the Japanese mind by their students returning from the centers of rationalistic learning in this country and Europe; by literature introduced into Japan from the same sources; and by the multitude of foreign teachers hostile to evangelical Christianity who have been introduced into the Mikado's empire. The very multiplicity of denominations engaged in mission work in Japan appear to have increased the difficulties of our missionaries: *e. g.*, they have had to fight the Plymouth Brethren's doctrines. The Japanese mind is said, in accord with the character of its old religions, to have a peculiar bent toward Pantheistic systems. Again, legislative restrictions of the rights of foreigners as to residence and travel have heretofore hampered the free movements of the missionary. Except in certain towns the right of residence could be secured only after the performance of laborious conditions. Nor could the foreigner pass the night outside of his registered place of residence, in the interior districts. But since 1889, the "pro-national" feeling of the Japanese, which is hardly to be distinguished from an anti-foreign feeling, has perhaps been the greatest obstacle to the successful work of the missionary. It not only made the heathen Japanese averse to hearing the foreign missionary, it made the Japanese averse to receiving any sort of direction at the hands of the foreigner. There seem to be some indications that since the Chinese war there is less of this feeling.

*As to the methods employed:* Chapel preaching, distributing of tracts, country evangelistic work, and kindred instrumentalities have been employed here as in most of our other missions. The school is employed to a limited extent, and not only the girl school but that for young men. Mr. Fulton, at Okazaki, teaches an interesting class of young men—about 15 in number. House to house visiting has been employed with great success by both male and female missionaries. It may be fairly said that the missionaries have divided their time between teaching the Bible-classes, preaching at the stations and on tours, and dealing with individuals. In all inland towns they have had to teach in secular schools so many hours a day in order to obtain the right of residence; this teaching, however, has helped to give them a hold on many youths.

This Japan mission is commonly regarded as one of our most successful enterprises. According to a report for the

year ending December 31st, 1892, there were in the Japan mission 18 native ministers, 4 churches, 33 chapels, 810 communicants, 178 baptized children, one boarding school in which there were 25 scholars, and 4 day schools in which there were 97 scholars. In 1894-'5, there are in connection with this mission, "4 churches, 46 chapels and preaching places, 2 day schools, 12 native preachers, 15 native teachers, 6 theological students, 6 Bible women, 940 communicants, 900 Sabbath-school pupils, 79 pupils in day schools (of whom 45 are girls), 35 Sabbath-school teachers. Native contributions, \$913.40."\*

These results had been vastly larger, perhaps, had the Church been alive to the receptiveness of Japan prior to 1889. The Church failed to see its opportunity.

From 1886 on, the Presbyterian missionaries of all denominations from the United States and from Europe, have united in an effort to build up a single native Presbyterian Church, which is called the "United Church of Christ in Japan." All these missionaries concert measures for the general good of the Church, and act jointly in a council which is known as the "Council of the United Missions."†

The Southern Presbyterian missionaries to Japan are members of the "United Church of Christ in Japan."

#### THE MISSION TO AFRICA

was begun in 1890. The Church had long felt that Africa was a mission field peculiarly appropriate to itself. It had desired to raise up missionaries from among the African race in its own bounds to carry the gospel to the homes of their ancestors. The Assembly had twice before 1889 formally authorized the Executive Committee to take steps looking to the opening of a mission in that black country. But in that year, in answer to an overture from the professors of Tuscaloosa Institute, and others, asking the early establishment of a mission in the Congo Free State of Africa, and conveying the intelligence that one white licentiate was willing to enter upon this work, and that the minds of the colored students were turning in the direction of the land of their fathers; that one of them was offering himself; the Assembly instructed the Executive Committee to establish a mission in the dark continent as soon as possible.‡

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\* Report Executive Committee, p. 15.

† Report Executive Committee 1886, p. 30.

‡ Minutes 1889, p. 611.



Accordingly, in 1890, Rev. S. N. Lapsley and Rev. W. H. Sheppard, a graduate of Tuscaloosa Institute, were sent to Africa. They were to go first as pioneers, to discover the most eligible site for a mission station in West Central Africa. They were instructed to choose a place sufficiently apart from other missionary stations to afford a center for a thoroughly independent work; a place as healthful as possible and yet not too distant from the base of supplies; among a people strong, intelligent, and speaking a widespread language. During the spring of 1891, they finally fixed on Luebo, at the junction of the Luebo and Lulua rivers, near the point where their united waters flow into the Kassai.\*

Luebo is regarded as a well-chosen station. It is a meeting place for several important tribes—a place of commerce. And it is in close proximity to the great tribe of the Bakubas, one of the most important in all the Congo Free State.

The mission has been manned by the Rev. S. N. Lapsley, 1891–1892 (one of the noblest of our young missionaries, he fell a victim to the African fever in 1892); Rev. W. H. Sheppard, 1891–; Mr. George D. Adamson, 1891–1895; Mrs. Adamson, 1891–1894; † Rev. A. and Mrs. Rawbotham, 1892–1894; Rev. D. W. and Mrs. Snyder, 1892–; Rev. H. P. Hawkins, 1894–; Miss Lillian Thomas, 1894–; Mrs. W. H. Sheppard, 1894–; Rev. S. P. Verner, 1885–; Rev. Joseph E. Phipps, 1895–.

The chief obstacle to success in this mission is the general condition of simple savagery in which the natives exist. The people must be dealt with as children. It should be said that they appear to be, for the most part, kindly disposed bodies of savages.

The methods of our African missionaries have been quite different from those employed by our missionaries elsewhere. This is natural as among such a simple people.

On the station at Luebo there are seventy or eighty natives. These are slaves that our missionaries “have ransomed from their owners.” Says the Rev. A. Rowbotham, ‡ “A tribe conquering another tribe takes many prisoners for slaves. These people on our stations are such prisoners. For each ‘liberate,’ as these redeemed slaves are called, we pay the sum of about \$1.75, in white cloth. Nearly half the number are children.

\* Report Executive Committee 1892, p. 50.

† Died in the field.

‡ Report Executive Committee 1894, p. xxxvii.

These are being taught to read and write in their native tongue, and are generally bright, quick children. Those grown up are not taught in the schools—they are too old to begin to learn. These men and women work on the station under the supervision of Mr. Adamson, planting trees in the walks, clearing and planting fields with corn, casava, peanuts and potatoes, and building houses. Most of the men and women are married to each other according to the rites of the Church, and these married couples take care of the children by preparing their food.

“Every morning, except Sundays, a bell rings at about 6:30. The station people then assemble in the chapel for a simple service. The roll is called to which they answer, ‘Sir,’ to their names. After this, they all say, ‘Maya’ (life), their equivalent to ‘Good morning.’ After the singing of a hymn, the Lord’s Prayer is repeated in concert, and the morning prayers close with the Doxology and Benediction. Immediately after morning service all assemble on the ‘parade’ ground, and Mr. Adamson assigns each one his or her day’s work. . . . .

“After dinner the children, accompanied by Mr. Adamson and Mrs. Snyder, go off to the church in the village, where school is conducted for about an hour and a-half. To this school some of the villagers come when they would not come to the station. One of the missionaries invariably goes to the school also. . . . .

“Every evening there is a station chapel service, not compulsory, for our people, when the services take the form of the more regular preaching the Word. These services are well attended.

“On Sunday everybody goes to the village chapel, where services are held in the morning. These are fairly well attended by the villagers who, however, prefer the singing to preaching. In the afternoon the ladies conduct a Sunday-school. At night there are services in the Station chapel.”\*

Mr. Adamson writes, in 1894-’5, “The effect of this combined work and instruction, is a much happier and fuller, as well as an evidently higher life, than they formerly enjoyed, or

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\* Rev. A. Rowbotham in Executive Committee’s Report, 1894, p. xxxvii.

those around them now enjoy.”\*

The statistics for the year 1894-'5, are: "One station, 2 preaching places, 7 missionaries, 1 Sabbath-school, 1 day school, 40 pupils in the Sabbath-school, and 40 in the day school. During the last three-fourths of the year 1895, there have been 35 conversions.

In the year 1892, Mr. Sheppard did a great deal of valuable exploring. Mr. Lapsley and Mr. Sheppard had planned to explore the Bakuba country. When Mr. Lapsley was taken from his earthly work, Mr. Sheppard determined, single-handed, to carry out the plan on which he and his comrade had agreed. The very day after the tidings of Mr. Lapsley's death, on the lower Congo, reached him, Mr. Sheppard, with eight native Bi-Congoes, started for the Bakuba territory. It was known that this territory was difficult of access. The King Lukenga would not tolerate a foreigner in his dominions. Traders and State officers, for nine years, had been trying to enter his country, but had failed. Mr. Sheppard put his trust in the God of Israel, and undertook to go to Lukenga's capital. The journey was a remarkable one. Attended by difficulties, but marked by the guidance of God. The explorer found Lukenga's people hospitable when once he had gotten within their bounds; but they would not give the least hint as to the way to Lukenga's town. And when Sheppard pushed on, his hosts begged him to desist for their sakes as well as his own. They asserted that Lukenga would put them to death for allowing him to pass. Sheppard felt that the call of God was upon him. He pressed on. At length his presence within two days' journey of Lukenga's town was made known to that savage despot. Toenzida, Lukenga's son, came in no pleasant mood to learn why the foreigner was there. The swarthy American talked to his blood brother in his own tongue. Toenzida was charmed. He mistook the foreigner for Po Pay M'Cobba, who preceded Lukenga on the throne. Thenceforth the discoverer's way was easy. He was hospitably and graciously received by the king. The civilization of this people he found to be much higher than he had seen elsewhere in Africa. They had a simple, clear-cut code of laws;

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\* Report Executive Committee 1895, p. 29. By the way, this is a somewhat belated testimony to the positive beneficence of the relation of slavery under some conditions. What is the relation of the "liberates" to the mission?

rigidly enforced. Thus was opened up the first people, perhaps, of the Congo Free State; and favorably predisposed to the missionaries of the cross.\*

The African work is of too recent founding to warrant our expecting more in the way of fruit than in fact appears.

#### THE COREAN MISSION

was founded in 1890. The center of operations was Havana at first; but since the middle of 1891, Santa Clara.

The mission has been manned by Sr. Evaristo P. Collazo, 1890-1895; Sen. Collazo, 1890-1893. It has had an occasional visit from an American missionary—two, at least, from Mr. Hall, of the Mexico mission, and one from the Rev. H. B. Pratt. With these exceptions the work has been done by natives.

The Sunday-school, day school, and evangelistic preaching, have been employed. The school at Santa Clara, appears to have been one of the most efficient instrumentalities.†

In 1892-'3, Sr. Collazo reported the condition of the work in that field to be as follows: "One native minister, two native teachers (young ladies), eleven received into the communion during the year, a total membership of fifty, five children baptized, one day school attended by seventy pupils, one Sabbath-school with the same attendance as the day school, and \$25 contributed to the support of the gospel."‡

In the early part of 1895, the number of communicants had reached 87, and contributions toward the support of the gospel had amounted during the current year, to \$90.

But the internal affairs of this mission fell, during the last year, into confusion. Sr. Collazo was a zealous worker; but serious trouble between him and certain influential members of the Church arose. The Executive Committee tried, through Rev. H. B. Pratt, to settle the trouble. But it failed to make any adjustment which could furnish a basis for the further prosecution of a successful missionary work there. Such, at any rate, was the judgment of the committee. Hence, in February, 1895, it announced the suspension of the Cuba mission.

The instability of the Cuban character had all along been a

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\* The Missionary, May, 1893, pp. 168, ff.

† See Report Executive Committee 1893, pp. 57, ff.

‡ See Report Executive Committee 1893, p. 57.

great difficulty in the way of the satisfactory progress of this work.

#### THE KORAN MISSION

was opened in 1892. The Rev. W. D. Reynolds and Mrs. Reynolds, Rev. W. M. Junkin and Mrs. Junkin, Rev. L. B. Tate and Miss Mattie Tate, and Miss Linnie Davis reached Seoul toward the end of 1892. Dr. A. D. and Mrs. Drew joined the band of workers in 1894, and Rev. Eugene Bell and Mrs. Bell, in 1895.

They established themselves temporarily in Seoul, until they should make some progress toward the mastery of the language, which Mr. Reynolds describes as "stiff-necked and hydra-headed."

At an advisory council of the Northern, Southern and Australian Presbyterian Missions, held in Seoul on the 28th of January, 1893, it was decided that the Southern Presbyterian Mission should occupy, as their territory, the South-western provinces of Chulla and Choung Chung. These provinces are among the most fertile and salubrious in climate of all the eight provinces of Korea. Their population is about 1,500,000. This vast population is virgin soil. No protestant missionary has ever labored there. There the Roman Catholic missions were planted half a century ago, and their converts in the course of a few years reached very many thousand in number. But they were Jesuits, engaged in political intrigues, and were soon subjected to bitter and exterminating persecution.

Our Corean missionaries are still at Seoul; but they hope to become established in this allotted territory during the course of the year 1896.

They have worked resolutely on the language and have achieved a considerable knowledge of it. They have fallen in with the work of the Northern Presbyterian mission in Seoul. The men have preached or sold books, as they were able. Dr. Drew's medical skill has won much favor to the mission force. The ladies have devoted themselves to work among the women and children, to the conduct of Sabbath-schools, and so forth.

The brethren have made numerous tours through the provinces assigned them in order to be able to fix upon strategic points at which to plant their stations, and to make friends with the natives. As one result of these explorations, they

seem to have determined to locate one station at Kun Chang at the mouth of Kun river, which separates between the province of Chulla, on the one side, and that of Choung Chung, on the other. Their tours were apparently fruitful also in occasional conversions.

The present is generally considered to be a time for the most aggressive sort of work in Corea. The change of the system of government, under Japanese influence, away from the old feudal or patriarchal form to a constitutional government of law, and the special favor of the government toward Christianity, are loud calls to the Christian world to give the gospel now to Corea.

As a result of missionary effort, under God, in her several missions, the Church can now look upon about 2800 communicants, many hundreds of young people receiving Christian instruction, many native Christian preachers, teachers, and other evangelical workers,—at work among their people, spreading the light of the glorious gospel of the Blessed God, and immeasurable influence on the heathen world predisposing it to hear Christianity as it is. The results in Mexico, or Japan, are enough to justify all the efforts which the Church has put forth in behalf of missions. Nevertheless, the great law of its propagation, laid down in Acts, has not been sufficiently followed by the Church in its mission work, That law is: *The Church shall in its propagation seek to witness where its witnessing will result in the most efficient additions to the army of witness-bearers for Christ.* We look back with joy on the spirit of missions by which the Church has been characterized; but cannot but remark that it has failed to possess an adequate knowledge of the religious condition of the world, so as to know best where to push its witness for Christ. It made a fiasco in the United States of Columbia. It failed to sufficiently concentrate on Japan when Japan was openest to the gospel of our Lord Jesus Christ and let the opportunity of centuries slip. Often the Church in its mission work has displayed zeal with only limited knowledge. It has struck about like a blind Sampson, whereas, looking equally to God, it should have used its eyes. The demand which God makes of the Church for intelligent effort, for a knowledge of the field where present missionary effort will be most effective and for work there, is one that only the superficial can deny. Yet, the Church has not been wide-a-woke to the demand.

Again, the Church has given too great a play to voluntaryism in missions in determining who should go. It is easy enough to see this in looking over the lists of missionaries sent out. The Church should pick her men as the early Church did—pick them on account of special fitness for the work.

In order to a greater growth of intelligent missionary effort the Church of course needs the Holy Ghost—and the truth in the heart and soul of the Church and moving the Church—the truth as to the nature and destiny of unregenerate man, and that Jesus can and will save—the truth about the way of Salvation.

May God bless this imperfect study of the mission work of our Church to the praise of His own grace.

December 21st, 1895.

THOS. C. JOHNSON.

