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HISTORY OF FOREIGN MISSIONS, AS RELATED TO THE SOUTHERN PRESBYTERIAN CHURCH AND COLUMBIA SEMINARY.

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THE history of what may be called the Foreign Missionary work of the Southern Presbyterian Church antedated, by a good many years, the separate and independent existence of the Church itself. At one time our churches, as did most of the Presbyterian churches in the country at large, coöperated with the American Board of Commissioners of Foreign Missions in promoting the evangelisation of the heathen nations of the earth. They were specially active in this great work during the years 1833-4-5-6. During those years, they not only contributed largely of their means for its support, but a large number of our young men entered upon the work themselves, among whom may be mentioned Rev. Samuel R. Houston, D. D., Rev. George W. Leyburn, and Mr. Venable, of the Synod of Virginia; Rev. Daniel Lindley, D. D., Rev. T. P. Johnson, and Rev. Alexander Wilson, M. D., of the North Carolina Synod; Rev. George W. Boggs, Rev. Jno. B. Adger, D. D., Rev. John F. Lannean, Rev. J. L. Merrick, and Rev. J. Leighton Wilson, D. D., of the Synod of South Carolina. The wives of all these brethren, with one or two exceptions, were natives of the South, and rendered important aid in the work.

From the year 1838 to the breaking out of the civil war in 1861, our churches coöperated with the Northern Presbyterian body in this great cause. Her contributions, previous to her separation from that body, amounted to more than \$40,000 per annum. At the same time a large number of her sons and daughters devoted themselves to the work in different parts of the world, a fuller account of many of whom will be given in the subsequent part of this paper.

After the breaking out of the civil war, it became impossible

for the New York Board to do anything for the support of the missions in the Indian country. Previously, these missions had been sustained by the joint contributions of the two sections of the Church; and according to an understanding between the senior Secretary of that Board and the writer, it was agreed that the attention of the Southern Church should be called to the matter, with the view of providing for their support. This the writer did on his arrival in South Carolina in the spring of 1861, and the churches responded most heartily to the call. A Provisional Committee, consisting mainly of ministers then residing in Columbia, was formed, which conducted the work until the Church was regularly organised, when she assumed the responsibility herself.

During the war, and for a year or two after its close, the Foreign Missionary labors of the Church were confined to the missions in the Indian country, of which there was one among the Cherokees, another among the Creeks, and another among the Choctaws and Chickasaws, the last two being virtually the same people. It was not possible for the Church, during the war, and for several years afterwards, to do anything to promote the cause of evangelisation in regions beyond her own boundaries. She never lost sight, however, of her great obligation to do all she could to extend the knowledge of salvation to all mankind. In 1867 the difficulties with which she had been surrounded were partially removed, and she at once, and with great heartiness, entered upon the work that lay before her, first to restore her own broken down walls, and then do all she could to extend the knowledge of salvation to the farthest ends of the earth. During the six years intervening between 1867 and 1873, missions were established in China, in Italy, in Brazil, in the United States of Colombia, in Greece, and in Mexico, in addition to those already established in the Indian country. Of these, the mission to the United States of Colombia was given up something more than five years ago, partly from the want of funds, and partly from the conviction that the people of that region were not yet prepared to receive a pure gospel. The missions to the Creeks and the Cherokees were also given up about the same time, in

part from the want of funds, and in part from the fact that other Protestant denominations were doing all that seemed necessary to promote the spiritual welfare of those tribes.

The mission to Italy has never been regarded as a regularly organised mission; nor is it proposed to make it such. A fine school of fifty pupils is managed by an Italian lady, a member of our Southern Presbyterian Church, the spiritual results of which, by common consent, are gathered into the venerable Waldensian Church, and our people feel great pleasure in promoting in this indirect way the highest interest of that grand old Church.

In the prosecution of the task assigned us, we can give only a brief outline of the work of the Church as it exists at the present time.

Our Indian missions present themselves first both in a chronological and geographical point of view. The extent of the work, though now restricted to the Choctaw and Chickasaw tribes, is, in many important respects, a good deal in advance of what it was when first taken up by the Church. The working force at the present time consists of three ordained ministers from the States, and their wives; ten ordained native preachers and one licentiate. In addition to these, there are a number of young men under training for the work of the ministry. There are twenty-seven regularly organised churches connected with the Indian Presbytery, which is an integral part of the Synod of Arkansas, and which embraces a membership of something like 1,200 members. Up to the present time a large school, familiarly known as Spencer Academy, has been maintained in efficient operation, the fruits and results of which will continue to be gathered for many years to come.

The Mexican mission stands next in geographical order, but in point of time is the youngest of all our missions. It was founded in the winter of 1874, by Rev. A. T. Graybill and Mrs. Graybill, at Matamoras, on the Rio Grande. They were reinforced in the autumn of 1878 by Rev. J. G. Hall and Mrs. Hall, who had been previously connected with the mission in the United States of Colombia. The present missionary force consists of Rev. A. T. Graybill and Mrs. Graybill, located at Matamoras; Rev. J. G.

Hall and Mrs. Hall, located at Brownsville, Texas; Miss Janet H. Houston, teacher at Brownsville; Rev. J. Walter Graybill and Mrs. Graybill, on their way to the mission. The native force consists of Rev. Leandro Mora, located at Jeminez, to the southwest of Matamoras; Rev. Eduardo Carrero, native evangelist, located at Victoria, to the southeast of Matamoras; and Miss Virginia Mora, teacher at Matamoras. Two young men are prosecuting their studies with reference to the work of the ministry. This mission has been greatly blessed almost from its incipiency. Three churches have been organised; one at Matamoras, one at Brownsville, and a third at San Juan. These three churches embrace a membership of something like two hundred and fifty persons, all of whom have been gathered into the fold of Christ within the last seven years. Besides the four principal stations above mentioned, there are fifteen out-stations, seven on the north side and eight on the south side of the Rio Grande, where regular monthly preaching is maintained. The Church has great cause to be thankful to Almighty God for bestowing such rich blessings upon this particular department of her work.

In Brazil we have two separate missions; one in Pernambuco, a large commercial city in Northern Brazil, and the other in Campinas, in the Province of Sao Paulo, in Southern Brazil, being 1,200 miles distant from each other. The one at Pernambuco was founded in the early part of 1873 by Rev. J. Rockwell Smith, who was reinforced a few months later by the arrival of the Rev. John Boyle and Mrs. Boyle, who, however, were transferred in the early part of 1875 to Campinas, whilst Rev. William LeConte, a member of that mission, was transferred to the Pernambuco mission. In the course of a year, Mr. LeConte was summoned to his rest above, which left Mr. Smith the sole laborer for several years. In the early part of 1880, Rev. Ballard F. Thompson, of the Nashville Presbytery, arrived in Pernambuco, to occupy the post vacated by the death of Mr. LeConte. In the mysterious providence of God, he was called to his rest in heaven in two months from the time of his arrival. As soon as intelligence of the death of Mr. Thompson reached this country, Rev. DeLacy Wardlaw, a friend and co-presbyter, offered

his services to fill the breach occasioned by the sudden death of Mr. Thompson, and as the result, he and Mrs. Wardlaw sailed for Pernambuco in August, 1880, where they have since been laboring with efficiency.

The missionary force now employed in the work consists of Rev. J. Rockwell Smith and Mrs. Smith, Rev. DeLacy Wardlaw and Mrs. Wardlaw, and three native laborers variously employed in promoting the general work.

Notwithstanding the severe afflictions with which this mission has been visited, God has been pleased at the same time to visit it with many tokens of his favor. Two churches have been organised; one in Pernambuco, embracing twenty-four communicants, and another in Goyana, of thirteen members. Measures are being taken for the establishment of two others in the Province of Parhyba. The mission has under its care three young men who are being trained with reference to the work of the ministry. Four colporteurs are employed in circulating the Scriptures, supported by the American Bible Society, but acting under the direction of the mission. Several important translations have been made, but from the want of means have not yet been published. These are very important and encouraging results, in view of the short time that the mission has been in operation, and the very great opposition that had to be encountered in a community that had heretofore been wholly given up to Romanism.

The Campinas mission, located in the central part of Sao Paulo, was founded in the latter part of 1869, by Rev. G. Nash Morton and Rev. Ed. Lane. It has two principal stations; one at Campinas, and the other at Mogy-Mirim, forty miles to the north of Campinas, but in the same Province. Its history extends over a period of twelve years. Its missionary force consists of Rev. Ed. Lane and Mrs. Lane, Rev. John W. Dabney and Mrs. Dabney, Miss Nannie Henderson, and Sen. Rodrigues, connected with the station at Campinas; Rev. John Boyle and Mrs. Boyle, and Mr. Wingerter, colporteur, at Mogy-Mirim. There are a number of natives besides those above mentioned, that render important aid in the prosecution of the work, but have no official connexion with the mission. Since its organisation, five regularly

organised churches have been formed, whilst steps have been taken for the formation of several others. These churches embrace in all more than one hundred and fifty members. The Campinas Institute has formed an important feature in the history of this mission. It has been the occasion of anxiety, and has undergone some important changes, but is now, it is believed, resting upon a proper and solid foundation, and promises to be a great blessing to that part of the world. It embraces at the present time about seventy-five pupils, one-fifth of whom are girls. Measures have been adopted for the enlargement of the female department. The missionaries on the ground regard the field as one of much more than ordinary promise. A rich spiritual harvest will no doubt be gathered before long, as the natural result of the good seed that has been so abundantly sowed for years past.

Our Greek mission was undertaken in the latter part of 1873, at the earnest request of Rev. M. D. Kalopothakes, a native Greek preacher, but a member of what was formerly known as the United Synod of Virginia. He was the founder of the mission, and for a number of years was its main and only support. He sustained it by preaching the word, by editing and circulating two semi-monthly magazines, and by circulating the Scriptures and other religious books. By the aid of Christian friends in Europe and America, he had erected a neat house of worship in the city of Athens, and had gathered into it a goodly band of evangelical Christians. The field he aimed to cultivate embraced free Greece, or Greece proper, the Grecian islands, and the Greek provinces in European Turkey, embracing a population in all of something like 5,000,000. The whole of this ground was unoccupied, or very nearly so, by other evangelical denominations, and our Committee, when they assumed the responsibility of the mission, determined, with the help of God, to cultivate the whole field contemplated by Dr. Kalopothakes.

Rev. George W. Leyburn, who had labored many years previously in Greece (who had been the honored instrument in the conversion of Dr. Kalopothakes), his son, Rev. G. L. Leyburn, Rev. T. R. Sampson, and Rev. J. Phipps, and their wives, have been sent out successively to reinforce that mission. The first

mentioned, in the mysterious providence of God, was taken to his heavenly home soon after his arrival in Greece, whilst his son, Rev. G. L. Leyburn, after remaining something more than a year, returned to this country, and is now engaged in the work of the ministry at home. Besides the brethren above named, there are three native ministers and one licentiate actively engaged in the work. Five regular preaching stations are maintained, viz.: at Athens, Volos, Salonica, Yanina, and the Piræus. It is expected that a Presbytery will be formed in the course of a few months, that will be composed entirely of Greeks. Two churches have been organised; one at Athens and another at Volos, and it is hoped that a third will soon be formed at Salonica, the ancient Thessalonica. A large amount of religious literature, including the sacred Scriptures, has been diffused in all parts of the country; in view of which there is reason to hope that Greece will ere long be more thoroughly evangelised than it was in the days of primitive Christianity.

What a great honor it will be to our beloved Church, if she shall be made the favored instrument, of not only raising the Greek people from the deep mire of superstition into which they have sunk, and in which they have remained for so many centuries, but of restoring to her all the blessings of that pure gospel that was made known to her eighteen centuries ago, by the great Apostle to the Gentiles!

The mission to China is the oldest of all our missions outside of the boundaries of our own country. It was founded in the autumn of 1867, by the Rev. Elias B. Inslee, at a time when our country had but partially recovered from the effects of the war. Mr. Inslee had labored several years previous to the war as a missionary in China. During that time he was under the direction of the Board in New York, but was ecclesiastically connected with the Southern Church. Since that time, the following brethren have been connected with that mission, viz.: Rev. M. H. Houston and wife, Rev. J. L. Stewart and wife, Rev. H. C. DuBose and wife, Rev. John W. Davis and wife, Rev. T. E. Converse and wife, Rev. A. Sydenstrieker and wife, Rev. Ben. Helm, Rev. G. W. Painter, Dr. Fishburn, Mrs. A. E. Randolph, Miss

Helen Kirkland, and Miss A. C. Safford. All of these brethren, except Mr. Inslee, who died in New Orleans in 1872, Rev. Ben. Helm and Rev. T. E. Converse, who are laboring in this country, are actively engaged in the Chinese work.

The whole missionary force at the present time consists of six ordained ministers from this country, one missionary physician, eight female assistant missionaries, and fifteen native helpers, making in all thirty laborers.

The two principal points occupied are the cities of Hangechow and Soochow, one hundred miles distant from each other, and each having a population of 500,000. Churches have been established in both of these cities, though their joint membership is only about forty, one-fourth of whom were added during the past year. Two boarding-schools are in full operation in Hangechow, and one in Soochow. Besides these, there are ten day-schools in the two cities, which are conducted under the oversight of the ladies of the missions. Besides the two principal chapels, there are as many as six street chapels that are open daily for religious worship. One brother speaks of having preached seven hundred times during the past year. Extensive missionary tours are made every year by all the brethren for the twofold purpose of preaching the word and circulating religious books and tracts. Five or six separate volumes have been translated by our missionary brethren into the Chinese, and are extensively used both in the schools and for general circulation. The amount of religious knowledge that has been disseminated in the cities and the surrounding country during the past ten years has been immensely great, and under the direction of the Holy Ghost must contribute largely to the general enlightenment of that vast empire of darkness.

This brief survey of the missionary work of our Church will show at once that she is no idle spectator of that mighty missionary movement of the day which aims at the spiritual renovation of the whole family of man. Notwithstanding all the embarrassments that attended her earlier years; the poverty and prostration of the country at the time of her birth, and the necessarily expensive nature of the missionary work; yet at no time has she

ever forgotten her obligations to the great Redeemer or to a perishing heathen world. To-day she can lift up her eyes over the benighted nations of the earth and count one hundred reapers, either sent forth from her own bosom or trained by those who were sent out by her, who are gathering the rich harvest that is ripening in every direction. She can behold her own sons and daughters scattered over six different nations and proclaiming the unsearchable riches of Christ in as many different languages. She can point to as many as twenty Christian schools, in which there are more than 500 native youths being trained to carry the glad tidings of salvation to the most remote regions of the earth. She can enumerate more than one hundred volumes of Christian literature that have been translated by her missionaries into the languages of the people among whom they live, and been circulated by the thousands and tens of thousands of copies. She can point out more than forty Christian churches that have been organised mainly in the last seven years, and into which have been gathered more than 1,500 souls, who are to-day rejoicing in the same salvation with ourselves. More than this. She can point to scores and hundreds and thousands of villages and towns in Mexico, in Greece, in Brazil, in China, and among the American Indians, where the good seed has been sown in great abundance, and from which a rich spiritual harvest will be gathered at no distant day. If our beloved Church has not abundant cause of gratitude to Almighty God for such distinguished honor bestowed upon her, then we know not what can be a legitimate cause for joy and thanksgiving.

II. Our second inquiry is, as to the relationship of the Columbia Theological Seminary to this great work of foreign missions. And here, at the very outset, we are prepared to assume that this Seminary has always been pervaded by a deep and earnest missionary spirit. Her Professors, so far as we are aware, without a single exception, have always felt a deep interest in this great cause. One of them was himself a foreign missionary for many years, and it was his constant aim, while a Professor, to promote a missionary spirit in the hearts of the young men under his care. We must be allowed to make special mention of his interest in

this cause, whose semi-centennial we to-day celebrate. The speaker feels that it is due to himself, as well as to this venerable father, to give utterance to the feelings of profound gratitude which he has always felt towards him, for the kind interest he took in him when inquiring about the path of duty; for the wise counsel he gave to him when he knew as yet nothing of the trials and perils of the missionary life; and especially for the heart-felt prayers that he offered up to God that his young servant might be guided into the path of duty. If the speaker ever knew what consecration to God meant, it was while he and this venerable father were kneeling in prayer in the foundation-room of the Seminary building. To his memory, even in the deepest wilds of Africa, that southwest corner room has always been a place of peculiar sanctity.

The history of the Seminary dates back to that period when all the Presbyterian Churches of the country, as has already been mentioned, were carrying on their missionary work through the agency of the American Board of Foreign Missions. Some of her earlier pupils engaged in the work under the care of that Board; others, at a later period, went out under the Presbyterian Board in New York; and, more recently, others have gone forth under our present Committee of Foreign Missions. We propose now to give a brief sketch of the lives of all those foreign missionaries who were connected with this Seminary, and in this way we shall be enabled to form a proper estimate of the Seminary's relationship to the great cause of foreign missions.

And here we are met with a remarkable fact at the very outset. Of the first class, consisting of six members, and which was graduated in the spring of 1833, three of them consecrated themselves to the cause of foreign missions, viz., Rev. J. L. Merrick, Rev. James M. Adams, and Rev. J. Leighton Wilson. Mr. Adams, though deeply interested in the cause, and having been accepted as a missionary by the American Board, was prevented nevertheless by family considerations from entering upon the work.

REV. JAMES LYMAN MERRICK was a native of Munson, Massachusetts, and was born on the 11th of December, 1803. He received his academic training in his native town and was grad-

uated at Amherst College in 1830. He joined this Seminary the following year and continued here until he completed his theological studies in the spring of 1833. He was licensed to preach by the Charleston Presbytery about the time of his graduation, and on the 14th of April, 1834, he was ordained by the same body as an evangelist. When he offered his services to the American Board, it was with the condition that he should be sent to labor among the Mohammedans of Persia. The Board, being very doubtful about the propriety of attempting to establish a mission in that part of the world at that time, at first declined to send him there, it being distinctly known that every proselyte from Islamism would thereby forfeit his life. Mr. Merrick decided that if he could not be sent to Persia, he would decline to engage in the foreign missionary work altogether. He had long had his heart set upon going to Persia. He had great admiration for the character of Henry Martyn, and no doubt felt an earnest desire to carry into effect the plans which that noble man had formed for the evangelisation of that interesting, but bigoted, nation. The Prudential Committee reconsidered the matter, thinking that God in his providence might have purposes in relation to that people that were not yet disclosed, and sent him to watch on those outposts for a time, to see what could be done. He sailed for this new mission on the 6th of October, 1835. He remained in Persia seven years, but the Committee, seeing that there was no probability of any good impressions being made upon that people, he was transferred by their direction to the Nestorian mission. Mr. Merrick was never satisfied with the action of the Committee in removing him from Persia, and he remained in the Nestorian mission only three years, when he returned to this country. It is impossible to form any definite idea of the results of his seven years' labor in Persia, or what they would have been if he had continued there until the close of his life. So far as is known there were no conversions. He was tutor to the Prince of Persia, and it is said was highly esteemed by him. He was married to an English lady while in Persia, who accompanied him to this country in 1845, but died not very long after her arrival. His time after his return to this country was spent in preaching in

his native State. He also held an appointment as Professor of Persian in Amherst College. He published a volume of poems after his return, which, however, did not seem to have attracted very much attention. He died in 1866, having left a scholarship to this Seminary, amounting to something like \$2,000.

Mr. Merrick, in some respects, was a very remarkable man, especially for his earnest piety, his industry and systematic habits, his earnest devotion to the cause of foreign missions, and his uniformly amiable deportment in all his intercourse with his fellow-men. He may have been carried too far by his fixed and almost unalterable purpose to labor in no other part of the uncivilised world except Persia. But no doubt his prayers, as well as those of Henry Martyn, whom he so much admired, in behalf of that people, will yet be answered in a way that was entirely unknown to them, as well as ourselves.

The writer, the other member of the first class, who engaged in the foreign missionary work, was born in Sumter County on the 25th of March, 1809. His father, William Wilson, was well known as an elder of the Presbyterian church, and was greatly esteemed by all who knew him. The writer received his academic training partly at Darlington C. H., and partly at Winnsboro, S. C., under the instruction of Dr. Samuel Stafford, who was well known in his day as a very skilful teacher. He also spent one winter under the instruction of his uncle, Rev. Robert W. James, of Indiantown, a man well known to the Presbyterian Church in South Carolina, eminent for his extensive learning, and who probably did more towards the establishment of this Seminary than any other man of that day. The writer entered Union College, New York, in 1827, and was graduated in July, 1829. He taught school at Mount Pleasant, near Charleston, S. C., for six months. He entered this Seminary at its opening in Columbia, January, 1830. Rev. James Beattie and Rev. Wm. Moultrie Reid being the only other members at the time. He graduated in the spring of 1833, and spent the summer months at Andover, Mass., studying the Arabic as an important preparation for going to Africa. He sailed from Baltimore in the autumn of 1833, accompanied by Stephen R. Wynkoop, a

classmate at Union College, on an exploring tour to Africa, from which they returned the next spring, having fixed upon Cape Palmas as the most suitable place for commencing the missionary work. In the autumn of 1834, having been united in marriage to Miss Jane E. Bayard, of Savannah, Georgia, he and his wife sailed for Cape Palmas, where they lived and labored for seven years, and were then transferred to the Gaboon in the Gulf of Benim. During their residence at Cape Palmas several hundred native youths of both sexes were educated; a church was formed of thirty or forty members; the language for the first time was reduced to writing, and portions of the New Testament, as well as other religious books, were translated into it. A dictionary and a grammar of the language were also published. The fruits of this mission, when the writer left for the Gaboon, were turned over to the Episcopal mission located at the same place. We remained at the Gaboon from 1842 until 1853, when failure of health compelled our return to this country. Here again, at this place, the language was reduced to writing for the first time, into which considerable portions of the New Testament were translated; a number of schools were established; and a church was organised, which continues to the present time to be in a flourishing condition. From 1853 to the breaking out of the war the writer acted as Secretary of Foreign Missions, in New York, for the whole Presbyterian Church. Since then, as is well known, he has acted as Secretary both for Home and Foreign Missions of the Southern Presbyterian Church up to the present time.

The next member of the Seminary who engaged in the foreign missionary work was Rev. S. R. BROWN, D. D., who graduated here in 1838. He was a native of Munson, Mass. He was the son of Mrs. Brown, the author of the beautiful hymn,

"I love to steal awhile away
From every cumbering care."

He graduated at Yale College, and spent some time at Union Theological Seminary in New York before he came to Columbia. He went out as a missionary to China in the first instance, in connexion with the Morrison Education Society, but returned to this country after remaining there a year or two, on account of

the failure of his wife's health. Whilst in this country he placed himself in connexion with the Board of Missions of the Reformed (Dutch) Church, and went out the second time, not to China but to Japan. After remaining there some time, it is not known exactly how long, his house, with all of his papers, was destroyed by fire in Yokohama. He returned to this country, remained some time, and went back the second time to Japan. His later years in that country were devoted mainly to the translation of the New Testament into the Japanese language. He acted as chairman of the committee appointed to carry this work into execution. His last literary labors were employed in translating the book of Revelation into that language. He was compelled to return to this country the third time in greatly enfeebled health. In 1880, while sojourning at the house of Yang Wing, Minister Plenipotentiary of China to the United States, he wrote his autobiography, which is said to be intensely interesting, to which, however, we have not had access, but which, it is expected, will be published at some future day. On his way to New Haven to attend a meeting of his class, he visited Munson, his native place, where lie buried his father, his mother, his sister, and two Japanese pupils. After visiting their graves, and spending the evening in social intercourse, he retired to rest (it being Saturday night, the 19th of June). That night he died as it were in sleep. One who knew him well writes: "Dr. Brown was a remarkable instance of what perseverance will accomplish, notwithstanding all the difficulties that may surround one's early life."

REV. T. L. MCBRYDE, D. D., was the next member of this Seminary who went on a foreign mission. He graduated in the class of 1839. The same year he was ordained by the Charleston Presbytery as a foreign evangelist and sailed for Singapore, the place to which he had been appointed, in March, 1840. He remained in the mission field less than three years, when he was compelled by failure of health to return. Soon after he became pastor of Providence and Rocky River churches, in Abbeville County; and subsequently of Hopewell church, in Pendleton, S. C. In both of these positions he labored with great acceptance and with important results. The degree of D. D. was

conferred upon him by Erskine College. He died April 15th, 1863.

REV. WILLIAM CURDY EMERSON, a native of Abbeville County, S. C., took a full course of study in this Seminary, and graduated in 1841. He afterwards spent one year at Princeton Theological Seminary. At the close of the civil war he emigrated with a considerable number of citizens of the upper part of South Carolina to Brazil. On his arrival there he spent one year at Rio Janeiro, editing an emigration paper and circulating religious tracts. He did not go out under the auspices of any missionary society, but he carried the spirit of missions with him and did all he could to promote the spiritual welfare of those who went out with him, as well as of those he found there. After remaining in Rio one year or longer, he removed to Santa Barbara, in the Province of Sao Paulo, where most of the South Carolina colonists had settled, and where he died in July, 1875, in the 58th year of his age. His friend, Rev. Robert Baird, who was with him in his last illness, testifies that he died in the full triumph of the Christian faith.

REV. RICHARD Q. WAY, a native of Liberty County, Georgia, graduated here in the class of 1843, and was ordained a foreign missionary by the Charleston Presbytery before the close of the same year. Mr. Way and his wife, the daughter of the Rev. Robert Quarterman, pastor of the old Midway church, were appointed to labor in Siam, and sailed from Boston for that place on 18th of November, 1843. On their arrival at Singapore they found that the mission there had been broken up, and they continued their voyage to Ningpo, China, where he and Dr. McCarty founded what is now well known as the Ningpo mission. Mr. and Mrs. Way remained in Ningpo for sixteen years, when failure of health compelled them to return to their native country. While in Ningpo Mr. Way had charge of a large boys' boarding school, but in consequence of the death of the mission printer, he was compelled to take, in addition to these duties, the supervision of the mission press. He was for four years pastor of the native church at Ningpo, but was disabled for this kind of labor by a severe attack of bronchitis, and by the advice of his missionary

associates he acted for a short time as American Consul. Mr. Way, while at Ningpo, prepared a geography in the Chinese language, which is still extensively used in the schools both in China and Japan; he also translated the Gospel of Mark into the Ningpo colloquial for the use of schools and for the common people. Since his return to this country in 1859 he has spent most of his time in evangelical labors in the southern part of Georgia.

REV. J. W. QUARTERMAN, the son of Rev. Robert Quarterman, and brother of Mrs. Way, graduated here in the class of 1845. He was ordained as a missionary to China by the Presbytery of Georgia, in 1846, and reached Ningpo in 1847. He labored here most zealously and successfully for ten years. In the year 1857 he died of a severe attack of small-pox, and lies buried in the mission cemetery there. He translated Dr. C. C. Jones's Catechism for colored people into the Chinese language, which is extensively used in the Chinese mission schools to the present time. One of his friends remarks of him, that "he was a man of unusual consecration to the service of his Master, of more than ordinary intellectual endowments, and was greatly beloved by all who knew him."

REV. JOSEPH K. WIGHT graduated with the class of 1847, but had remained only one year in the Seminary. He went to China in 1848, and in consequence of failure of health returned to this country in 1854. He went out the second time in 1855, and returned two years after from the same cause. Since his return he has been preaching in a quiet way at New Hamburg, in the State of New York.

REV. M. A. WILLIAMS, whose name is mentioned as a returned missionary, belonged to the class of 1849. It has been impossible to obtain any information about his movements, except that he is mentioned in the Minutes of the Assembly of 1860 as a domestic missionary in Jacksonville, Oregon.

REV. ANDREW M. WATSON is the next on our list. He was a native of Yorkville, S. C., and graduated with the class of 1851. He joined the Choctaw and Chickasaw mission in 1852, having his residence at Boggy Depot, and labored there several years, but was compelled to leave on account of the unhealthiness of

the place. Since his return to the States he has occupied pastoral charges both in Alabama and Tennessee.

REV. MARCUS M. CHARLTON, a graduate of Amherst College, was connected with the class of 1854. When he applied to be sent as a missionary to Northern India, some hesitation was felt about commissioning him on the score of his health. This was not a well-founded apprehension, however, inasmuch as he has lived twenty-five years in that country, and has probably enjoyed better health there than he would have done in this country. On his arrival in India, he found that he could not perform what was regarded as station work, and has not, therefore acted in concert with the missionaries in the field. He has devoted his time mainly to founding and maintaining Christian colonies on ground granted by the Government for this purpose. Two of these he has had under his care for a number of years, and both of them are represented as being in a flourishing condition. In a recent letter received from him by a friend in Columbia, he mentions that he spends the hot season in the Himalayan mountains and the cool season on the plains, and that he conducts as a regular thing as many as eight religious services during the week.

REV. CANDOR J. SILLIMAN, a native of York District, S. C., a member of Tuskaloosa Presbytery, a graduate of Oglethorpe College, is the next foreign missionary from Columbia on our list. He graduated in the class of 1853. His parents removed to Kemper County, Miss., in 1832, whilst the Choctaw Indians were still residing in that part of the country, and he in consequence grew up among them. From the time of his conversion, when he was nineteen years old, he made up his mind to labor as a missionary among the Choctaw Indians. He was an inmate for some time of Dr. Stillman's family, while he (Dr. S.) was pastor of the Eutaw church in Alabama, who says of him: "He was a conscientious, earnest, and simple-minded Christian." He was sent out by the Presbyterian Board to the Choctaw country in the autumn of 1855. He remained in the country only to the following June, when failure of health compelled his return. He never reached his native home, but died on his way in Texas, on the 19th of June, 1856, and was buried by unknown friends.

REV. CHARLTON HENRY WILSON was a graduate of the same class with Mr. Silliman. He was a native of Marion County, S. C., and the son of William T. Wilson, Esq., an elder for many years in Hopewell church, in the same County. He received his academic training in the neighborhood of his birth-place, but spent one year under the instruction of Dr. Alexander Wilson, at Greensboro, N. C. He was graduated at Oglethorpe in 1850, and took the first honor. After leaving college, he spent one year teaching in Alabama, and was associated with Rev. James Woodrow, D. D., during that time, between whom there was an intimate friendship until the close of Mr. Wilson's life. He entered the Seminary in 1852, and completed his studies in 1855, and was soon after ordained by Harmony Presbytery. The same year he was appointed by the Board in New York to take charge of the large school for girls at Wapanucka, in the Chickasaw country. That institution, at that time, was involved in very serious difficulties—such as were threatening its continued existence—and Mr. Wilson was designated to that particular charge, because of his acknowledged executive abilities. He remained there four years, and was entirely successful in not only extricating the school from all the difficulties with which it was surrounded, but placed it on a prosperous and solid foundation. He was greatly beloved, not only by the teachers who were under his care, but by all the Indians in the surrounding country. Few missionaries have ever commanded the confidence of the Indians in a higher degree. On account of the failure of the health of his family, he returned to South Carolina in the spring of 1859. Soon after, he was installed pastor of the churches of Pee Dee and Bennettsville, South Carolina, and labored there with acceptance and success until he felt called upon, in 1862, to accept the post of chaplain in the army in Virginia, where he continued until his death, which took place a few months afterwards. The Presbyterian Church in South Carolina experienced a heavy loss in the death of this most excellent brother.

REV. J. R. BAIRD was graduated in the class of 1844, and was a member of Bethel Presbytery. He held no commission as a missionary, but went to Brazil in 1868 with a number of emi-

grants from South Carolina to that country, intending to act as their missionary. He organised a church at San Barbara of thirteen members, which has since embraced Brazilians as well as Americans, and is now under the care of our mission at Campinas. Mr. Baird remained ten years in Brazil, when he returned to this country, and is now laboring in the State of Georgia.

REV. JOHN A. DANFORTH, a native of Augusta, Georgia, a graduate of Oglethorpe College, was connected with the class that was graduated in this Seminary in 1859. Soon after his graduation here he was commissioned by the Presbyterian Board in New York as a missionary to China. At that time he promised to be a very useful missionary. But not long after his arrival in China his mind became unsettled, which necessitated his return to this country. His mind has never been restored, and he is greatly to be pitied.

REV. J. H. COLTON, a native of North Carolina, belonged to the class of 1862, and spent the principal part of two years as a student in the Seminary, graduating in 1862. He was commissioned in 1870 as missionary to the Choctaw people. He continued in the missionary work five years, having the superintendence of Spencer Academy during that period, and also acting as evangelist among the people in that region of country. In both departments of labor he was always diligent and laborious, and no doubt greatly contributed to the evangelisation of the Choctaws. He is now laboring in North Carolina.

REV. HAMPDEN C. DUBOSE entered the Seminary in 1868, and was graduated in the class of 1871. He was a native of South Carolina, and graduated at the South Carolina University, in 1867. His father, Rev. Julius J. DuBose, will be remembered by many still living as a preacher of more than ordinary power. Rev. Hampden C. DuBose was commissioned as a missionary to China by the Executive Committee of Foreign Missions of the Southern Presbyterian Church, and he sailed for that country in the spring of 1872, where he has labored with great diligence and earnestness up to the time of his recent temporary return to this country. Just before he left that country he had translated "The Rock of my Salvation," by Dr. Plumer, into the Chinese language.

REV. JOHN J. READ, a native of Mississippi, and a student of Oakland College, was graduated here in the same class with Mr. DuBose. He was pastor of the Presbyterian church in Houston, Texas, for a number of years, but at the request of the Executive Committee of Foreign Missions he left that charge and went to the Choctaw country to take charge of Spencer Academy. He managed that institution with great efficiency for five years, but in consequence of the weakened condition of his health, he is now laboring as an evangelist among the Choctaw and Chickasaw people.

REV. J. G. HALL, a native of South Carolina, and a graduate of Davidson College, N. C., completed his studies here in the spring of 1874. He was commissioned as a missionary by our Executive Committee to labor in the United States of Colombia. He labored there three years, but in view of the fact that that people did not seem as yet prepared to receive a pure gospel, the mission was discontinued, and Mr. and Mrs. Hall were transferred to the Mexican mission at Matamoras, for which they were specially fitted by their previous experience and knowledge of the Spanish language, and where they have been laboring with great efficiency since the winter of 1877.

REV. WILLIAM LÉCONTE is a name that is fresh and fragrant in the remembrance of many who are now before me. He was a native of Liberty County, Georgia, was a graduate of the University of South Carolina, and enjoyed some of the best advantages of education in Europe as well as in America. He made fine attainments in scholarship and was remarkable for his amiable and Christian deportment. He was graduated in this Seminary in the class of 1872. The same year he was commissioned as a missionary to Brazil by the Executive Committee of Foreign Missions of the Southern Presbyterian Church. He mastered the language in a comparatively short time and was soon engaged in preaching the gospel in Campinas and the surrounding country. At his own request he was transferred in the early part of 1875 to the mission at Pernambuco. He remained here less than one year. Having been smitten with severe illness, he was compelled to return to this country, and in the course of a few months

died in the bosom of his family. The writer knew Mr. LeConte in the midst of his labors in a foreign land, and it affords him great pleasure to testify to his uniformly amiable and Christian deportment, his great conscientiousness in the discharge of every duty, and especially to his earnestness and zeal in preaching the gospel to the people. It is a great mystery that he was snatched away at so early a period in his missionary life. But God never errs, and what he does is always the best.

REV. J. C. KENNEDY, a native of South Carolina, and a graduate of the class of 1859, is now laboring as a missionary among the Choctaws, having been appointed to that work something less than a year ago. It is supposed that he is doing a good work, although he has been there only for a short time.

From the foregoing brief sketches it will be seen that this Seminary has furnished twenty-one laborers for the foreign field, the results of whose labors may be found among the Indians, in Mexico, in Brazil, in India, in Japan, and in China. Of these twenty-one, eight have been summoned to their homes above; five are still actively engaged in the missionary work; one is engaged in directing the general missionary work; one is disabled for any kind of active work; and six are engaged in the pastoral work at home.

From this it will be seen that in forming an estimate of what this Seminary has done for the upbuilding of Christ's kingdom on earth, we must look abroad as well as at home. And the demands of the foreign field, even if we had no home interests to care for, would be sufficient to call forth all our energies to restore her former prosperity. The voice of the great heathen world, if she had any way of giving utterance to it, would be loud for the speedy restoration of the Seminary to her full activity.