

285
H 28

REPORT OF PROCEEDINGS

OF THE

SECOND GENERAL COUNCIL

OF THE

PRESBYTERIAN ALLIANCE,

CONVENED AT PHILADELPHIA, SEPTEMBER, 1880.

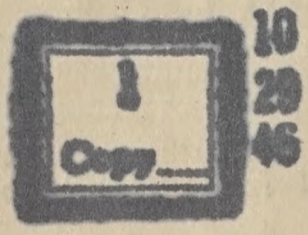
PRINTED BY DIRECTION OF THE COUNCIL.

EDITED BY

JOHN B. DALES, D.D., AND R. M. PATTERSON, D.D.

PHILADELPHIA:
PRESBYTERIAN JOURNAL COMPANY,
AND
J. C. McCURDY & CO.,
PHILADELPHIA, PA.,
CINCINNATI, O., CHICAGO, ILL., AND ST. LOUIS, MO.

4 BX
1518



Copyright by
J. ELLIOTT CONDUCT.
1880.

~~~~~  
FERGUSON BROS. & CO.,  
PRINTERS AND ELECTROTYPERS,  
PHILADELPHIA.  
~~~~~



4. *Methods of Stational Arrangements.*—The nature of the field determines these. In India the missionaries have residences at different stations, each principal station having a number of sub-stations; many of the latter have churches, and are centres of missionary efforts by native laborers. In China and Japan the missionaries reside at commercial centres, according to treaty regulations requiring this.

5. *The Stage at which Presbyteries ought to be Formed.*—The Constitution of the Reformed (Dutch) Church does not allow the formation of a Classis unless there be a representation of elders from at least three churches. With this constitutional principle in view, classes (or presbyteries) cannot be too soon formed, whether in connection with the home Church or outside of it.

6. *Measures to Advance Missionaries in Languages of Heathen.*—Our missionaries have no means of studying the language before reaching their fields.

7. *Missionary Literature.*—As the Hindus, Chinese and Japanese possess extensive literature and are reading people, the value of a *Christian* literature cannot be overstated. The missionaries lay hold eagerly upon whatever may be furnished by other laborers, through the same languages or dialects. They have prepared translations of the forms of worship and doctrinal bases of the Church, so far as possible or necessary. The Heidelberg Catechism has been found specially useful, in view of the *experimental* as well as *doctrinal* presentation of the truth.

The Amoy Mission has taken much pains to introduce the "Romanized Colloquial" as a medium for Christian literature.

8. *The Best Means for Developing the Missionary Spirit in the Home Churches.*—The answers to this great question may be condensed under the following points:

(1) Increase of spirituality. The missionary spirit is simply the spirit of Christ. Revival of religion, in knowledge and experience, involves revival of missionary spirit.

(2) Diffusion of intelligent sense of Christian duty. The enlightened conscience is the proper reliance, according to God's working.

(3) Abundant knowledge of missionary facts. Addresses of missionaries. Periodicals and other publications. All information to be made impressive as well as intelligible.

Experience shows the great value of special interest and work on the part of the women of the Church. Whether they are to work under separate boards or organizations has not fully shown itself.

REV. PHILIP PELTZ, D. D.

VII. FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH).

The Foreign Missionary work of the Southern Presbyterian Church is cotemporaneous with the history of the Church itself. Its constitution and organization were adopted at the same meeting of the Southern Assembly (at Augusta, Ga., in the autumn of 1861), which declared its own existence as a separate and independent branch of the Church of Christ. Previously the Southern Churches had cooperated heartily with their Northern brethren in the general foreign missionary work. During the war their labors were necessarily restricted to the Indians in the southwestern Indian Territory, which had been previously sustained by the united contributions of both branches of the Church.

Our missions at the present time are to be found among the Choctaw and Chickasaw Indians, in the southwestern Indian Territory; at Matamoros, in northeastern Mexico; at Campinas, in southern Brazil, and at Pernambuco, in northern Brazil; at Milan, in Italy; in Greece and the Grecian provinces; and at Hangchow and Soochow, in central China. We propose to give a brief sketch of the origin, subsequent history and present condition of each of these.

Indian Missions.

This mission, as has already been stated, is cotemporaneous, in its history, with the history of the Church itself. At one time we had missions among all the prin-

cial families in the Territory, viz.: among the Cherokees, the Creeks, the Choctaws and the Chickasaws. For two years past our labors have been restricted to the Choctaws and Chickasaws, who are essentially the same people. Those among the Creeks and Cherokees were given up, partly from the want of funds on the part of the committee, and partly from the fact that the wants of these two tribes were pretty well met by other branches of the Church.

We have laboring among these people at the present time three ordained ministers from the States, viz.: Rev. J. J. Read, Principal of Spencer Academy; Rev. J. W. B. Lloyd, at Bennington; Rev. J. C. Kennedy, laboring a part of his time in the northwestern part of the Territory; four ordained native preachers, viz.: Rev. Allen Wright, Rev. Elijah Brewer, Rev. Charles J. Stewart, John P. Turnbull, and five native licentiates; and five assistant missionaries from the States, viz.: Messrs. W. C. Hagan and Dabny Ker Harrison, teachers at Spencer, Miss Read, Mrs. Allen Wright and Miss E. J. Morrison.

Spencer Academy is the only educational institution in the nation that is maintained by the Church. Its design is to train teachers and preachers for the people, and in this respect it has been eminently successful.

The number of churches among these two tribes is twenty-four, all of which are supplied more or less frequently with the preaching of the gospel, and the whole number of church members is about one thousand.

The Choctaws and Chickasaws can no longer be regarded as a barbarous community, but are to be accounted as a civilized and Christianized people, though their civilization may still be of an humble order. The great majority of them, to say the least, have comfortable cabins, whilst a goodly number have neat and comfortable dwellings; most of them cultivate the soil for the means of subsistence; they have horses, cattle, hogs and other domestic animals, and sometimes in considerable numbers; they are regular attendants upon preaching, whenever it is within their reach; and a very large proportion of the younger generation can read and write, whilst there are very many among them that have attained to a much higher standard of education.

It is not probable that these people will maintain their distinct nationality for any very extended period. Nor is it perhaps desirable that they should.

The process of amalgamation with the pioneer whites has been going on for fifty years or more, and perhaps one-half of either of these tribes are already of mixed blood. Among the Cherokees this process of amalgamation has gone even further than this. It was fortunate for these people that they were brought under the influence of Christianity before the tide of white emigration reached them. Had it been otherwise, they would have been destroyed instead of being taken up by the advancing tide. The Church, therefore, has done a great work for these people, in not only imparting the blessings of the gospel to them, but in rescuing them from the ruin which otherwise would have overtaken them. They still need our care and help, and we earnestly hope that our Christian people will not be wearied in extending to them that helping hand which they so much need.

Mexican Mission.

The head-quarters of this mission is at Matamoras, a Mexican city of 15,000 or 20,000 inhabitants, on the south side of the Rio Grande, and is distant from the seaboard about twenty-five miles. It was founded by Rev. A. T. Graybill and Mrs. Graybill, both of the State of Virginia, in January, 1874. Towards the close of 1877 the mission was reinforced by the arrival of Rev. J. G. Hall and Mrs. Hall, who had labored a number of years in Baranquilla, in the United States of Colombia, and who, having already acquired the Spanish language, were at once prepared to enter upon the work at Matamoras.

This mission, whose history extends over six years only, has been greatly blessed almost from the very outset. A church was organized the first year, and in the course of eight months seventeen persons were added to its communion, among whom were two persons, Seniors Leandro Mora and Carrero, who have since not

only given the best proof of the sincerity of their conversion, but who have rendered the most important service in extending the knowledge of salvation among their countrymen.

At the present time there are four organized churches connected with this mission, viz.: one at Matamoras, one at Brownsville, in Texas, on the opposite of the Rio Grande, a third at Santa Rosalia, and a fourth at San Juan, embracing in all nearly three hundred members. There are also large day and Sabbath-schools both at Matamoras and Brownsville. Two natives, Messrs. Leandro and Corruo, have, after several years of close study, been ordained to the full work of the ministry, one of whom is laboring as an evangelist along the banks of the Rio Grande, and the other is expected soon to commence a new station at Victoria to the south of Matamoras. Three other young men are pursuing their studies with the view of entering the ministry. Few missions, as will be inferred from this brief statement, have been attended with earlier or richer fruits.

Mission at Campinas.

The following statement will give some idea of the location of this mission:

Campinas is a city of twenty thousand inhabitants, located in the central portion of the province of Sao Paulo, in Southern Brazil. It may be approached by a railroad extending from Santos, on the sea-board, or by one starting at Rio de Janeiro and joining the former at the city of Sao Paulo, and thence on to Campinas and to points further in the interior. It is distant from Santos about one hundred miles, and from Rio de Janeiro more than two hundred and fifty. It is located in the centre of one of the finest coffee districts in the whole empire. Its climate is genial and healthful, and the products of the soil are rich and varied, containing many articles of food, as well as fruits that are common both to temperate and tropical climates. The Chacara, a name quite familiar to the readers of the *Missionary*, was originally an open field—or one only partially cultivated—on a rising ground on the south side of the city. It comprises about twenty acres, is surrounded by a rough clay wall of four or five feet in height, and is now the site of all our missionary buildings. It affords a commanding view not only of the city, but of the surrounding country, and whilst it enjoys all the advantages of a city, it is exempt from many of the nuisances which afflict most tropical cities.

This mission was established by Rev. G. Nash Morton and Rev. Edward Lane, in September, 1869, and has been in operation, therefore, about ten years. During that period others have labored for longer or shorter periods, viz.: Rev. William Leconte, Rev. John Boyle, and Mrs. Boyle, Rev. John W. Dabney, and Mrs. Dabney, Mrs. Morton, Mrs. Lane, and Misses Nannie Henderson and Midian Kirk.

Those connected with the mission at the present time are Rev. Edward Lane and Mrs. Lane, Rev. John W. Dabney and Mrs. Dabney, and Miss Henderson, located at Campinas, and Mr. Boyle and Mrs. Boyle at Moggy Mission, a station recently established forty miles to the north of Campinas. In addition to these there are five native Brazilians who are engaged either as teachers or colporteurs. Five churches have organized, one in the city of Campinas and four in the adjacent county, the aggregate membership of which do not exceed one hundred. Much has been done in circulating the sacred Scriptures, as well as other religious books, in the meantime. The Campinas Institute, located in the suburbs of the city of Campinas, is the only educational institution connected with the mission. This is an important institution, however, embracing in both of its departments one hundred and twenty pupils, a considerable portion of whom have attained to a very respectable standard of scholarship, and a few, it is hoped, have been made the subjects of divine grace. It is hoped that this institution may, in the course of time, prove a great blessing to Southern Brazil.

Pernambuco Mission.

Pernambuco is a large and flourishing commercial city of 150,000 or 200,000 inhabitants in Northern Brazil. It is situated immediately on the sea-board one hundred and fifty miles west of Cape St. Roque, and is very nearly equi-distant from

Para on the south side of the great Amazon river, and Rio de Janeiro, the great metropolis of the empire. With the exception of Rio de Janeiro, it has the largest commerce of any city in the empire, or perhaps in South America. The people, for a wholly Romish community, are very liberal minded, and perhaps are more opposed to religious intolerance than any other community in South America.

Our mission here was established in January, 1873, by Rev. J. Rockwell Smith, who was joined in the course of a few months by Rev. John Boyle and Mrs. Boyle. The latter remained only about one year, when they were transferred to Campinas, whilst Rev. William Leconte was transferred from Campinas to this mission. He did not survive, however, but a little more than a year. The mission is of seven years continuance, and has been sustained the greater part of that time by the sole labors of Mr. Smith, who, however, has several native Brazilians aiding him in his work. It is supposed that he has been reinforced before this time by the arrival of Rev. B. H. Thompson, of Tennessee.

Mr. Smith has devoted his time mainly to preaching the gospel, to editing and circulating a monthly religious magazine, and in circulating the word of God. The matter of education has not been undertaken in the mission as yet. It was thought best to try the experiment of bringing the people under the influence of the gospel in the first place, and then leave it with them to provide for the education of their own children, the missionaries only giving such advice as the case might seem to demand. The experiment is undoubtedly a very important one, but it is too soon as yet to decide upon its merits. A church has been organized in the city of Pernambuco which embraces about twenty members, while worshipping circles have been formed in three neighboring towns, which, it is hoped, will very soon be developed into organized churches. The Pernambuco Mission is regarded as one of great promise.

The Italian Mission.

We have no regularly organized mission in Italy, nor is it proposed to have one. Our only missionary laborer is Miss Christina Rouzone, a native of Italy, but for many years a resident of South Carolina, and a member of the Southern Presbyterian Church. She is located in Milan, and has a school there of fifty or more pupils. The spiritual fruits of her labors, both in and out of the school, are gathered into the Waldensian Church in that place, so that in this respect we are simply co-operating with this venerable church and feel it an honor to do so.

Rev. Dr. Turino, the pastor of the church at Milan, and who has recently been in this country soliciting aid for the Waldensian Missions in Italy, spoke in very commendatory terms of the importance and success of Miss Rouzone's labors.

Greek Mission.

This mission was undertaken in 1873, at the earnest request of Rev. M. D. Kalopothakes, who was the originator of it and by whom it had been carried from the beginning. Dr. Kalopothakes is a native Greek, was brought to the knowledge of the Saviour through the instrumentality of Rev. G. W. Leyburn, while acting as a missionary in Greece forty years ago, and has been a member of the Synod of Virginia ever since his introduction into the ministry. The field contemplated by this mission includes Free Greece, the Grecian Islands, and the Greek provinces of European Turkey, aggregating a population of four or five millions.

The missionary force at the present time consists of Rev. M. D. Kalopothakes and Mrs. Kalopothakes, Rev. T. R. Sampson and Mrs. Sampson, from America, Rev. Messrs. Michaelides and Egyptiades, native ordained missionaries, Messrs. Laoutsi and * * * native helpers. It is expected that the mission will be reinforced in the spring by another American. Three principal stations are occupied, viz.: one at Athens, another at Volos, in the province of Thessaly, and Salonika, in Southern Macedonia, besides several out-stations. Substantial houses of worship have been erected at Athens and at Volos, where the attendance has been good, especially at the former place. Five native laborers are constantly and actively at work, and four young men are under training with reference to the work

of the ministry; two newspapers, one for children and the other for adults, are very extensively circulated, not in Eastern Europe, but in Western Asia; many thousand copies of the sacred Scriptures, as well as other religious books, have been circulated from year to year. Many of the people have acquired some knowledge of evangelical religion, and many, it is believed, are inquiring about the way to be saved.

Missions in China.

The two principal stations occupied by our church in China are Hangchow and Soochow, two large and important cities to the west of Shanghai, and some sixty or seventy miles apart. The mission at Hangchow was established, in 1867, by Rev. Elias B. Inslie, who, after laboring in connection with it for something less than three years, was called to his rest above. The Soochow Mission was established a few years later. The missionary force at the present time consists of Rev. J. L. Stuart and Mrs. Stuart, Rev. G. W. Painter, Mrs. A. E. Randolph, and Miss Helen Kirkland, at Hangchow; and Rev. H. C. DuBose and Mrs. DuBose, Rev. John W. Davis and Mrs. Davis, and Miss A. C. Safford, at Soochow.

There are, in addition to these, some ten or more native laborers, variously employed as teachers and colporteurs. There are three boarding-schools, two at Hangchow—one for boys and the other for girls—and one at Soochow; embracing more than sixty pupils in all. There are also seven day-schools, containing upwards of seventy pupils. Two churches have been organized, one at Hangchow, which embraces thirty-four members, and one at Soochow, with only three members. A number of books have been prepared and printed in the Chinese language by the members of the mission.

Annual itinerations have been made into the surrounding country by different members of the mission, and a very large number of Bibles, or parts of the Bible, as well as religious tracts, have been circulated during the last eight years, the fruits of which will no doubt show themselves in the course of time.

REV. J. LEIGHTON WILSON, D. D.

VIII. MISSIONS OF THE CANADIAN PRESBYTERIAN CHURCH.

The Canadian Church has had experience in foreign mission work only for a few years, and consequently could not report or suggest anything that might be of use to other Churches engaged in that work for many years. The only subject on which we could give any information is respecting the salaries and allowances to missionaries. In these matters we have hitherto followed the practice of the Presbyterian Church (North) in paying our missionaries in India, and that of the English Presbyterian Church those in China. In the New Hebrides we pay them £175 sterling per annum, and £10 per annum for each child until sent abroad. In Trinidad we pay them £300 sterling per annum, and provide them with a house. In the mission to the Indians in the Northwest Territory on this continent, the salaries of missionaries varies from \$500 to \$1,000, according to the qualification of the missionary and his field of labor. In Trinidad the mission work is principally among the coolies. There are at present two native pastors laboring in that field. In Formosa, China, there are twenty native helpers in the mission. In the New Hebrides and Trinidad all stationary arrangements are left to a Mission Council on the field.

REV. THOMAS LOWRY.

IX. FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, U. S. A.

By Foreign Missions is understood the work of making the gospel known—first, to the heathen wherever they are found; and next, to unevangelized people in countries under the influence of Mohammedanism and of corrupt forms of Christianity.* To these large classes might be added the Jews, who are still foreigners

* It is sometimes said we have heathen at home, particularly in some of our large cities. But these should be classed rather as irreligious people than as heathen. They know, or may know, the light of the gospel. They are not idolaters in their formal worship. They are not heathen in the usual sense of the word. They may be often worse in morals and far more to be blamed, as their sins are committed against light. Their salvation is to be earnestly sought by our usual Christian means of grace and active benevolent labor.