MEDICAL MISSIONS.

China, with its teeming millions, has gradually become the subject of unwonted interest in this busy stirring age; so large a portion of our globe, with the facilities now obtained for constant intercourse, must of necessity open a wide and important field to various classes, all eager in search of advantages hitherto unknown; and while the larger proportion are occupied in seeking to obtain personal aggrandizement, a few there are, who, having counted the cost, resign with the noblest and most unselfish feelings, every prospect, save that which religion and the truest philanthropy can inspire. In this paper we especially refer to those members of the medical profession who have relinquished whatever might tempt, either, to the acquisition of wealth, or celebrity, in their native land, for the sake of bestowing on China the benefits of scientific medical and surgical practice, in conjunction with, and as auxiliary to, the free and full proclamation of the blessings of the Gospel. Hoping that many more may be induced to give Medical Missions a larger share of serious thought and assistance, we transcribe an excellent article on the subject, from the "British and Foreign Medico Chirurgical Review," for July, 1849. After some remarks recommendatory of a volume of "Lectures on Medical Missions," delivered at the instance of the Edinburgh Medical Missionary Society, the reviewer says,—"There cannot surely be a doubt, but that as a body we have not hitherto lived or acted up to the true and highest end of our vocation or mission. Our thoughts have been so much absorbed in the materialities of its pursuit, or in the ceaseless acquisition of its merely intellectual details, that its loftier and more spiritual bearings have well nigh been overlooked by most of us. Perhaps, indeed, this charge might fairly be brought against every department of secular knowledge, as studied and carried out in the present day; they are all too much followed as an end, not as a means to a more remote and nobler one. How admirably has Bacon pointed out and rebuked this fault, when speaking of the impediments to the advancement of truth and science in his time.

'But the greatest error of all the rest, is the mistaking or misplacing of the last or furthest end of knowledge; for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason to the benefit and use of men: as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down, with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort or commanding ground for strife and contention; or a shop for profit and sale; and not a rich storehouse *for the glory of the Creator, and the relief of man's estate.*'

"If such be the true end of all knowledge, how emphatically so must it be of that branch of it which professes to teach us how to soothe the sufferings and heal the diseases of our fellow-creatures! The Physician, indeed, who takes the Bible as the oracle of truth and the guide of his life, cannot but feel the sacredness of his calling, and the deep responsibilities, but no less lofty privileges, which it involves. And is there not something very touching in the fact, that the Saviour himself appeals to his works of healing as one of the signs and evidences of his Messiahship? 'Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.' When, too, he sent forth his disciples to preach the gospel, we read that he commissioned them also to heal the sick, to cleanse the lepers, to raise the dead, and to cast out devils, adding the admonitory injunction, 'freely ye have received, freely give.' Do not these things imply a hallowed union between the office of relieving human suffering, and that of evangelistic teaching? And is there not therefore reason for believing, that if the 'healing element,' so to speak, in missionary enterprise, had been more earnestly and steadfastly worked out than it ever yet has been since the apostolic age, there might have resulted a larger amount of success in the diffusion of the gospel in barbarous and heathen lands, than has hitherto been gained? Indeed, the good that has already been done by the few Medical Missionaries who have gone forth within the last eight or ten years, (and to America belongs the praise of having been foremost and most zealous in the work,) fully warrants this belief, and affords at the same time the most gratifying evidence, how much our profession has it in their power to promote the highest welfare of the human race. How can it be otherwise? We all know the amazing power of active disinterested philanthropy in disarming even the obstinate of their prejudices, and in winning the confidence and esteem of our fellow creatures. The human heart cannot resist the force of this talisman: do good, single-minded unselfish good,—and men are constrained to love you. Now this is the very weapon whereby it is sought to prepare the ground for the reception of the good seed of Christian instruction, in nations that are still lying in heathen ignorance and superstition.

"The Medical Missionary goes forth on his labours of mercy among the sick, the suffering, and the wretched, in lands where neither science has bestowed its light, nor charity has conferred its blessing,—he invites all to come to him for relief, without money and without price. The poor, unused to sympathy, flock to him

from all quarters; they have tried their own doctors, and probably besought their own Gods, but without avail; he heals or relieves them; their affection is won by the good he has done them or their friends; they regard him as a benefactor, and look up to him as a friend; he invites them to join with him in praise and prayer to their common Father in heaven, from whom cometh down every good gift, and to whom he ascribes all the glory; their hearts, warmed with gratitude, respond to the call; the first gleams of divine truth dawn upon their souls; they feel the wish to know more; his advice directs and encourages them; they have the gospel preached to them; and thus they are led on from step to step, until at length they are brought to the saving knowledge of their Redeemer, and become missionaries themselves in their own humble sphere, and to their own families and kindred, of the glad tidings of great joy which He came into the world to proclaim.

"This is certainly a glorious field for exertion; it rests, in a great measure, with medical men, whether it be rightly and efficiently occupied. Our privilege, as well as our duty, is great. We can all aid the good work in some way or other; to engage in it will dignify and exalt our profession; the object is an ennobling one; the present time is most favourable; the reward is sure; for beneficence, like mercy, is ever

'twice blessed,
It blesseth him who gives and him who takes.'"

The extension of such sentiments in the Medical Profession is matter of sincere thankfulness to those who have been labouring for the support of these Missions; and while from that body they must seek for labourers, they most naturally look for support also, though the work obviously commends itself to the entire Christian Church, irrespective of name or party.

☞ "*The Chinese Association*" *greatly needs an increase of funds to sustain the operations of the four English Medical Missionaries now labouring in China. Subscriptions and Donations will be most thankfully received by Mrs. B. Smith, Ivy House, Hackney, Treasurer to the Association; and by the Secretary, Miss Kirkpatrick,* 8, *Brooksby's Walk, Homerton; also by Mrs. Charles,* 23, *Endsleigh Street, Tavistock Square, Treasurer to the North-West London Branch Association; and Mrs. Potter,* 37, *Newington Place, Kennington, Treasurer to the South London Branch Association; by Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, and Messrs. Rogers, Olding, Sharp, and Co., Clement's Lane, Bankers; and Messrs. Jackson and Walford,* 18, *St. Paul's Churchyard.*

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THE UNIVERSAL EXTENSION

OF THE

CHRISTIAN CHURCH.

A SERMON,

Preached at Canton, January 5th, 1873.

By

Rev. H. V. NOYES.

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"*The earth shall be full of the knowledge of the Lord, as the waters cover the sea*".—ISAIAH, ix. 9.

The subject appointed, by the Evangelical Alliance, for consideration this day is "The Foundation, Security, and Universal Extension of the Christian Church."

I do not propose to discuss the whole of so broad a subject, but shall confine myself to that portion of it which the text suggests viz:—The Universal Extension of the Christian Church.

We know its foundation, we know its security. We know that it is a house that is built upon a rock, and that however fiercely the rains may descend, and the floods come, and beat upon that house, it will not fall, for it is founded upon a rock. That rock is Christ. "Upon this Rock I will build my Church and the gates of hell shall not prevail against it."

With firm confidence then in the imperishable foundation, and impregnable security, of the Christian Church, let us look forward to her *final triumph*.

Having watched and waited long for the morning, let us lift up our eyes to see if there are not some signs of coming day. Let us look along the horizon, to see whether there are not some beams of light streaming up on the brightening sky, the sure harbingers of a coming glory; whether indeed

the Sun of Righteousness is not already arising with healing in his beams. And even if we do not yet discern, so much as we desire, of the light of this rising, we shall certainly find enough to encourage a firm faith that it will in due time appear, and shine into every corner of this dark world; even as at midnight we feel sure, that in due time the morning sun will blaze in the Eastern sky. We shall certainly find enough upon which to build a sure belief, that the Religion of Him who died on Calvary as it is the only true, will ultimately be the Universal Religion of mankind.

That the Christian Religion will become thus universal, I shall attempt to show by arguments drawn from three sources; First:—From its universal character, and perfect adaption to human need. Second:—From Scripture. Third:—From History.

I.

From its universal character, and perfect adaption to human need.

Differing from all other religions, in that they never rise to the sublime idea of one religion for all the world, it broadly declares, that God "hath made of one blood all nations of men, for to dwell on all the face of the earth". It thus comes alike, with its blessed provisions, to the rich and the poor, the high and the low, the learned and the ignorant, to man and woman and child. It knows neither Greek nor Jew, Barbarian, Scythian, bond or free, but all are the children of one father, and that father is God. Thus, in its recognition of the fatherhood of God, and the unbroken brotherhood of all the human race, from the beginning to the end of time, it finds a broad basis of union for all the nations of the earth, and furnishes both reason and motive for every human duty. "Thou shalt

love the Lord thy God with all thy heart,and with all thy soul, and with all thy mind, and with all thy strength" is a duty that springs *naturally* from a relation, just as real as that of father and child; and the requirement "Thou shalt love thy neighbour as thyself" from a relation as real as that which binds the members of a family together. "On these two commandments hang all the law and the prophets". Such is the broad foundation on which our religion plants its claims of duty upon all the families of the Earth. From the binding obligation of these claims, not one individual of the human race is excluded, and in this fact, I find an indication that God designs the Christian Religion to be universal. For had he not designed it to be universal, he would not have made its *claims* thus universal.

A still farther ground of belief in its universal extension is found in its *perfect adaption to human need.*

That religion which meets the *wants* of the race, must in the end prevail. Had all mankind from the beginning, been faithful to the claims of duty, there had been no need of a Saviour, a Bible, a resurection, or a judgment day, But alas for human weakness, and for human sin, the first parents of the human family turned their faces away from God, and duty, and the light of heaven, to follow after Satan, dragging their posterity with them, to stumble, in blindness and darkness, along his crooked ways. And so it has come to pass that all along the ages, for 6,000 years, a mournfull wail of sorrow has gone up to heaven, wrung from aching hearts, by their agony of sin and suffering, "And the whole creation groaneth and travaileth in pain together until now". The earth is cursed. Thorns and thistles cover the ground. And, from this ground with toil and pain, a sustenance is drawn for those whose desolate hearts are

bearing the weight of a still more fearful curse. Passion rules instead of duty, and every form of wickedness finds its willing slaves. Hatred takes the place of love, and the world's long history is written with human blood. "Darkness covers the earth and gross darkness the people".

And yet this darkness is not so deep as to hide the consciousness of guilt and misery. Men know their sufferings, and enough of light, and of conscience, and of knowledge still remains to teach them of their sin and weakness. Wretched slaves, they feel their bondage but helplessly rattle their chains. Conscious of their sins, all along the centuries they have built their temples, brought their offerings, and slain their victims, in the vain attempt to meet the demands of unappeased justice, and all the time with more or less of dark suspicion of the real truth that "it is not possible that the blood of bulls and of goats should take away sins." The human mind does not recognize, in such things, an *adequate* satisfaction for sin, furnishing *sufficient* ground for forgiveness and reconciliation with God.

And so the Pagan nations still, notwithstanding all their efforts, in a darkness of great horror, wander along the highway down to death, with no hand to lift for them the veil that hides the life beyond. Hope turns away her face, and Despair waits, by the bed of death, to seize with iron grasp his wretched victims.

Now it was to relieve just such misery as this, that Christ the Son of God came down from heaven to earth. *Forgiveness* was that for which a race was groaning in pain; and forgiveness founded upon a satisfaction, made to the demands of God's righteous law, which the human conscience could recognize as *sufficient*. And, so "it behoved Christ to suffer, and to rise from the dead, on the third day, and that repentance, and remission of sins, should be preached, in His name, among all

nations, beginning at Jerusalem".

The simple fact that the Christian Religion, and that alone, meets this great and universally felt need of the human soul,—a need which so long as unrelieved, effectually bars that soul from satisfying happiness,—is itself a sufficient ground upon which to predicate the *final triumph* of this religion.

But the world feels its *suffering*, as well as its sin, and therefore feels its need of *sympathy* and *love*. In the wide compass of human language, there is perhaps no word that comprehends more of the heart's deep yearnings than this word *love*; and that not alone in its relations to men, but also in its relations to God. Now Christianity is, by distinction, the religion of love. Other religions are founded upon fear, the corner stone of this is love. This is the very essence of its life. In its teachings, this one word, as we have already seen, sums up the whole compass of human duty; and it sums up the whole being of God. When God would give to man his own definition of himself, he inspired his apostle to write what?—write it that it might send thrills of joy through millions of human hearts; write it that it might throw its light on the darkness of all coming ages; write it that it might stand as God's revealed truth forever, write it, yes write it down "*God is love*" love in the very essence of His being. It was love that had compassion upon a guilty and suffering world; it was love that brought the Saviour down to earth; it was love that made him a man of sorrows and acquainted with grief; it was love, infinite love that poured out those tears and that sweat of blood in dark Gethsemane; it was love that reared the cross on Calvary; it was love that built those blessed mansions of rest on high.

And, in the experience of the individual Christian; it is love that watches over his course from its beginning to its end; it is love that puts

the arm of strength under his weakness; it is love that shines upon his darkness; it is love that comforts his sorrow; it is love that makes his dying chamber the very gateway of heaven. Yes, God is love, and in this precious truth our souls find rest, and joy, and peace. "He maketh us to lie down in green pastures. He leadeth us beside the still waters." "He maketh us to drink of the river of His pleasures."

Let us farther consider that the two words *forgiveness* and *love* are not only the fit expression of human need, but they express, I think, the *sum* of human need. For what can possibly be lacking to him, whose sins are forgiven, and who is assured of the constant love of Him, who has all the resources of heaven and earth at His command, and who has declared that He "will withold no good thing from them that walk uprightly."

The fact that the Christian Religion fully, and satisfactorily, meets these great needs of the human race, and that no other religion does, is a solid ground upon which to base the belief of its universal extension. No other religion like this builds itself upon the fatherhood of God, and the unity of the whole human race; no other religion like this provides a satisfaction for sin, which commends itself to the human conscience as *sufficient;* and no other religion brings such a sympathy and love as that of the man Christ Jesus. With this threefold cord then let us bind to our hearts the comforting assurance that the Church, for which we labor and pray, will eventually fill the whole earth, going forth fair as the moon, clear as the sun, and terrible as an army with banners, until every enemy is overthrown, and she stands in her glorious beauty, her matchless purity, and her peerless grandeur *alone*.

II.

A second reason for belief in the universal extension of the Christian Religion, is the testimony of Scripture.

The Bible most clearly declares that this religion actually will do, that which we have seen it is adapted to do. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." The grand vision of prophecy is that of a Messiah, who will establish, in the earth, a glorious kingdom, to be both universal and everlasting. "Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord; to the glory of God the Father."

This is the burden of prophecy, beginning with the promise of a Saviour in Eden, and revealed with constantly increasing clearness through all the Scriptures. The promise made to Abraham, and twice repeated was "In thy seed shall all the families of the earth be blessed." That this seed was the Messiah is clear from Paul's declaration. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying In thee shall all nations be blessed."

The Psalms make frequent reference to the universality and permanence of Messiah's reign. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee."

"He shall have dominion from sea to sea, and from the river unto the ends of the earth."

"His name shall endure forever, His name shall be continued as long as the sun, and men shall be blessed in Him. All nations shall call Him blessed."

Whole pages might be filled with glowing descriptions from the Prophets, illustrating the same thing, but they are familiar to you all, and I will content myself with quoting two passages from the book of Daniel; "And, in the days of these kings," (that is the kings of Rome) "shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to another, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever."

"I saw, in the night visions, and behold one like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

The Messiah, when he came, answered to all that prophecy had declared concerning him. The gospel which he preached was a *world-wide* gospel. He came to bring peace on earth, and good will to men, not to men of any particular class, or age, or nation; but to *men*, to the whole race of men. Signifying what death he should die he said "And I if I be lifted up from the earth, will draw all men unto me". He saw of the travail of his soul and was satisfied. Beyond his humiliation, beyond his life of poverty, of suffering and of shame, beyond his ignominious and painful death he clearly saw his crown of final triumph. He saw all his enemies put beneath his feet, and all nations coming and bending low at his footstool. He knew that, notwithstanding its seeming weakness, his church was

secure, for it was built upon the Rock of Ages, and the gates of hell should not prevail against it. His language to his disciples, ere he passed up to heaven was in accordance with this knowledge. "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world." To every sin or sorrow stricken soul, his language is "Come unto me all ye that labor and are heavy laden, and I will give you rest." "And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take the water of life freely."

Thus do the Scriptures, both of the Old and the New Testament, represent the Christian Religion as a religion destined to win universal dominion in all the earth.

III.

A third ground of belief in the universal extension of the Christian Church is found in her treasured history; a history of eighteen hundred years of faith, and of patience, and of trial, and of conflict, and of glorious triumph.

All along these years, are hung the banners of victory. If we come to have confidence in an army, which has been victorious in a hundred battles, that ground of confidence we have in the triumph of Christianity, for she will never have any fiercer battles to wage, than those, in which, she has already conquered. She will never meet with haughtier pride and prejudice, than, in her early history, she met with in the Pharisaic Jew. She will never meet with more contempt from vain

philosophy, than she encountered in ancient Greece. She will never feel the pain of hotter fires, than those which blazed, when one after another, Rome's fierce Emperors did their best to burn out her life forever. And she will never meet with more savage ferocity, than she found in the hordes of Central Europe.

But, in every one of these fields, and with every human probability against her, she came off, in the end, *grandly triumphant*. That was a sublime faith that lived in the hearts of the two first missionaries Paul and Barnabas, when, with weary footsteps, they climbed the rough and dangerous passes that led from the shores of the Mediterranean to the uplands of Asia Minor to "preach the unsearchable riches of Christ." And gloriously has that faith been vindicated. Paul himself lived to preach the gospel at Ephesus, at Athens, at Corinth and at Rome; the great centres at that time of earth's learning and commerce and political power. Paul died; died by the sword of the executioner, but the gospel which he had preached lived; lived and won its way; won its way, though wealth and learning and the power of earth's strongest government were arrayed against it; won its way, in spite of the long and cruel persecutions of its bitter enemies; won its way, though it had no earthly armor for its protection and no carnal weapons for its conquests; won its way by the simple power of its truth and its love; won its way, until that old Roman Empire came and bowed down before it, cast off the bondage of its long idolatry, and then rose up and declared itself a Christian nation. This was the gospel's first grand triumph.

It had shown its ability to cope with the pride of human learning, and the strength of political power, it remained to show how it could conquer savage ferocity. All Central and Northern Europe,

furnished a field sufficiently broad, and sufficiently difficult, for such a demonstration. Ere long, from the dark forests of those little known regions, came swarm after swarm of fierce barbarians, in countless multitudes, pouring down, like destroying avalanches, upon the empire of Rome, until they crushed out its life. But they could not crush out the life of the Christianity that had been planted there, for the sources of that life were on high, beyond the reach of the malice of earth or of hell. It lived through centuries of darkness, of trial, of danger and of storm; lived until, charmed by its loveliness, the wild and murderous savage threw down his weapons of death, and weeping for his sins bowed low at the foot of the cross.

And it is living still. All Europe to-day,—Europe the home of learning and of power; Europe, redeemed from idolatry and barbarism, and worshipping the one living and true God, stands to-day a sublime monument of the power of the Christian faith.

The ocean did not stop the progress of Christian civilization in its Westward course. It planted itself on the shores of a newly discovered Continent, and there gave birth and still gives life and energy to a great and growing nation. Sweeping in two centuries across this broad Continent, it has built another imperishable monument of its power.

And now, crossing another wide sea, it comes to stand face to face with the hoary superstition and idolatry of this oldest and most populous nation of earth. Here, on these great heathen fields, it comes to join its lines of battle with the advancing lines of that same Christian civilization, which presses Eastward from Europe, in one grand campaign for final victory. And that victory is sure. Just as surely as there is a God in heaven, or has been a Saviour on earth, just so surely is the time hastening on, when the idols of China and of India

and of all Asia and Africa andof the islands of the sea shall be trampled in the dust. "And the Lord alone shall be exalted in that day."

If we stand and gaze at the sun, we cannot see that he changes at all his place in the sky, but if we go out in the morning, and then again at mid day, we are instantly conscious of the change. Just so we may mistake in regard to the progress of the Christian Church, if we fix our attention too intently upon its present work, without bearing in mind its position in the past. I wish therefore to institute a comparison between its position eighty years ago, and its position now, in regard to aggressive work, and then refer, as concisely as possible, to what it has accomplished during that time.

In the first place then, I call attention to the fact that in the year of our Lord 1790, with the exception of the Society of the Moravian Church, and that for the Propagation of the Gospel in Foreign Parts, all the great Protestant Missionary Societies not only had not planted a single church, or baptized a single convert, in heathen lands, but had not yet themselves an existence. To-day thirty three of these Societies in Europe, and fifteen in the United States, are constantly giving their contributions, their labors, and their earnest prayers, for the establishment of the Christian Church in every corner of the earth. And this fact is valuable not only as an indication of the work that is going on, but also of *the entire change of feeling* that has taken place in the church itself.

When Carey, the pioneer of modern missions, first proposed, in a meeting of ministers at Northampton, to discuss :—"The duty of Christians to attempt the spread of the gospel among heathen nations" the venerable Dr. Ryland sprang to his feet in utter astonishment exclaiming "Young man

sit down, when God pleases to convert the heathen he will do it without your aid or mine;" and the aged and more influential ministers generally endeavored to dissuade him from what they considered so visionary a scheme. In London he found only one minister, the venerable John Newton, to sympathize with him. And, when the earnestness of his efforts had succeeded in effecting the organization of a Mission Society, he promised to embark for any portion of the earth, where they thought best to send him, upon a contribution of £13 2/6*d*. This was however soon much increased.

Four years after, in 1796, when two overtures were laid before the General Assembly of the Church of Scotland, recommending the establishment of a Foreign Mission, the scheme was denounced as "illusive," "visionary," "dangerous," and rejected mainly on the ground "that it was improper and absurd to propagate the gospel abroad, while there remained a single individual at home without the means of religious knowledge." One clergyman asserted that "to spread abroad the knowledge of the gospel among barbarous heathen nations, seemed to him highly preposterous, inasmuch as it anticipates, nay reverses the order of nature. Men must be polished and refined in their manners, before they can be properly enlightened in religious truths." Another pronounced Missionary Societies to be "highly dangerous to the good order of society."

The beginning of missionary effort in the United States was not less forbidding. It began in the hearts of a few earnest Christian students in Williams College. They formed themselves into a Society whose 2nd article reads thus:—"The object of this Society shall be to effect in the persons of its members a mission or missions to the heathen." Then listen to Article 4.—"*The existence of this Society shall be kept secret.*" Why?

One of the number, more than twenty years after, gives the reason as follows:—"The reasons for secrecy were the possibility of failure in the enterprise, *public opinion then being opposed to us*; under these circumstances, modesty required us to conceal our association, lest we should be thought rashly imprudent, and so should injure the cause we wished to promote." This Society resulted however in the establishment of the American Board of Foreign Missions, two years later, and the appointment at once of five missionaries. But notwithstanding the urgent need of funds for sending these men out and maintaining them, the income of the Board for the first year was only one thousand dollars.

All this was only sixty years ago. But, during that time, Missions have spoken for themselves, and the question no longer is whether to send the gospel to the heathen at all, but only how most effectually men and means can be provided for carrying on the good work.

I notice a second change that has taken place during the present Century viz:—The different aspects of the Governments of the earth in relation to mission work.

When the first missionary societies were formed,the question was not only shall we send missionaries forth but *whither* shall we send them. Either from the savage character of the people, or the action of governments, the whole world seemed literally closed. The islands of the sea were cannibal, where men were devouring each other like beasts of prey. Mahommedanism closely guarded her doors of approach, and held the penalty of death over those who dared to forsake her faith. The great empire of China, and the neighboring country of Japan, were closed, by the action of their governments, as securely as though locked with bars and bolts of iron; and India, though under the control of a nominally Christian Company, was not

yet prepared to tolerate the introduction of Christianity there.

This last mentioned country was the first great field of Modern Missions. It was here their infancy fought out its struggle for existence, not only against heathen superstition, and heathen hate, but also against the hostility of a Government which ought to have given encouragement and protection. For twenty long years, that Government persisted in regarding missionaries as "*interlopers*," without any legal right of residence, and liable to be deported at pleasure.

Carey went out to India on a Danish vessel because the East India Company would allow no missionary to go out in their vessels. The next company, six years later, embarked upon an American vessel, and on arriving at Calcutta, reported themselves as Christian missionaries proceeding to the Danish town of Serampore. Capt. Wickes was informed that "instructions had been issued to refuse permission to enter his vessel, unless the four missionaries appeared at the police office and entered into engagements to return forthwith to England." This interdict was afterwards removed, as the missionaries had already placed themselves under the protection of the Danish Governor.

Seven years later Capt. Wickes brought out two more English missionaries Messrs. Chater and Robinson. He received notice that he would not be allowed to leave port, unless he took the two missionaries back. The missionaries had put themselves under the protection of the Danish Government at Serampore. Capt. Wickes therefore responded that "the detention of an American vessel would be at once made known to the Government at Washington and become the subject of a serious remonstrance with the Cabinet of England; and moreover, that the abstraction of two gentlemen from Serampore, after they had been received

under the special protection of the Danish Government, would lead to a very disagreeable discussion between the courts of Copenhagen and London." In reply to this, he received an unconditional port clearance; but a letter was at the same time sent to the two missionaries informing them that "they could not be allowed to remain in the country."

In June 1812, Messrs Judson and Newell and their wives, the first missionaries to India from the United States, landed at Serampore. Three colleagues shortly arrived, and also three English missionaries, in the ship *Harmony*. In spite of every remonstrance, orders were issued for the deportation of these eight missionaries. Mr Judson and his wife, hunted like malefactors, escaped after many difficulties in the *Creole* bound for Mauritius. Some of his colleagues fled for the time to Bombay. Mr. Newell and his wife found refuge in the Isle of France. Mrs. Newell landed only to die. Worn out with trial and suffering, she passed away, with Christian joy and triumph, to those blessed mansions "where the wicked cease from troubling and the weary are at rest." Her life, though finished at the early age of nineteen, was not lost to the Church or the world. To this day pilgrims visit her lonely grave to kindle, by the memory of her sacrifice, the fires of new devotion upon the altar of their own hearts.

In regard to the three English missionaries it was resolved to send them home in the fleet, then under despatch; that the passage money allowed to each should be £40; and that they were to mess with the gunner. No provision was made for their families, nor was any notice of the action of Government sent them until a fortnight before the time they must sail. Two found means to pay a decent passage for themselves and left the Country. The third Mr Lawson was brought before the magistrate and ordered to sign his name to a pa-

per pledging himself to embark in a ship then lying at anchor. This he refused to do, and was therefore led like a felon though the streets of Calcutta, and locked up in prison. It so happened that just at this time, the Governor General was much interested in the preparation of Chinese type. This opened a door of relief; for Mr Lawson could cut type beautifully. His mechanical skill was turned to account. Driven away or locked up as a missionary, he was allowed to remain unmolested as a "*Punch-cutter.*"

About this time it was necessary that the Charter of the East India Company should be renewed, and there were noble Christian men determined if possible to secure in the new Charter, the toleration of missionaries. Wilberforce was their leader in the House of Commons. Their earnest efforts, in concert with the Secretaries of the Mission Boards, were however unavailing, and the measure introduced by the Ministry contained no reference to missions. It was the general opinion of Anglo Indians, that any attempt to evangelize India would cost England the loss of that empire. Wilberforce supposed that nine tenths of the members of Parliament would vote against any motion the friends of religion might make. Something occurred to prevent, for a few weeks, the passage of the India Bill which gave Wilberforce, and those acting with him, time to appeal to the tribunal of public opinion. The voice cf England, speaking not through her Parliament, or her East India Company, but through her noble Christian people, *gave no uncertain sound.* Says Marshman in his Life of Carey, "For more than eight weeks the two Houses were overwhelmed with a flood of petitions of which there had been no previous example. They streamed in, night after night, from all parts of the kingdom; and Lord Castlereagh was reported to have said one night, as they poured in apparently without

end "*This is enough Mr Fuller.*" An unwilling Parliament bowed to the voice of an indignant people. Christian Missions, in all their seeming weakness, had in the long contest won the battle and, so far as *legal permission* was concerned, India was open for the spread of the Gospel. But *toleration* did not mean *encouragement*. The spirit that at one time had ordered "that the preaching in the chapel in the Chitpore road should be immediately discontinued, and that no publications should issue from the Serampore press of a nature offensive to the religious prejudices of the natives, or directed to the object of converting them to Christianity" that at another time had directed the missionaries "not to preach to the natives, nor to allow the converts to preach, nor to distribute books or tracts, nor to take any step to induce the people to embrace Christianity" *that spirit was not dead.* The Government still threw the weight of its influence on the side of heathenism and idolatry. It declared that the Koran and the Shastras might be taught in the schools, but the Holy Bible must be excluded, and the name of the Saviour carefully expurgated from every book that was used. It took the shrines of India's idols under its special protection and care. In the Madras Presidency alone, it managed more than 8,000 temples, with all their estates, and there so late as the year of our Lord 1852 paid $750,000 for repairs of temples, for making and consecrating new idols, and for priests, idol cars, musicians, painters, watchmen and dancing women. Says Dr. Mullens Secretary of the London Mission Society. "European officers joined in salutes to idols. Villagers were summoned to draw the idol cars by order of the Collector, and were whipped by the native officials, if they refused. In Ceylon, all the chief Buddhist priests were appointed by Government, and expenses for 'devil dancing,' continued at Randy for

seven days, were paid as per voucher "For Her Majesty's Service." It is not necessary to go farther into painful particulars.

From the past let us turn to the present, doubly pleasing from the contrast. How do the Powers of the Earth today stand related to Christianity? Within the last fifty years China, Japan, India, the Mahommedan countries of Western Asia, as well as the dwelling places of the savage cannibal, have been thrown wide open for the introduction of the gospel. And God has accomplished this very much by means of the powers of Christian Governments. It is no small element in forecasting the world's future, that to day the great centres of commercial influence, the highest seats of learning, and the sceptres of dominion, are in the hands of Protestant Christian nations. God uses these nations, and he purifies them too by fire.

It was the terrible Sepoy rebellion that opened the eyes of England to the results of her policy in India. When 100,000 pampered Sepoys, whose foolish system of caste and superstitious prejudices had been guarded with morbid sensitiveness, disciplined by English officers and with English arms in their hands, rose as one man against their masters, and that too on a question of their own superstition, which a knowledge of Christianity would have corrected, and when at the same time among the thousands of rebels, who joined the mutineers, not a single native christian was found, nor a man who had been educated in a mission school, England saw her mistake, but so late that she atoned for it with the blood of many of her bravest officers and soldiers. The Earl of Shaftesbury thus refers to this period "Well do I remember the time when the mutiny in India had carried terror to every man's heart. Well do I recollect that many men who cared no more for Christianity than they did for the ground that they walked upon; many such men said to me

"*Clear it is that nothing is left for the saving of that empire but that the people should be Christianized: we must introduce the Christian religion among them; that will be the true conservative principle, and will bind the people of India to the throne of Queen Victoria.*" The lesson was learned. The system of caste had received a deathly blow. The reign of the East India Company was ended. Christianity was henceforth not only to be *tolerated* but *encouraged* in India. So that now, under the direct government of England, the support of idolatry has been withdrawn; large grants are made by Government in aid of mission schools; while the whole country in its length, and breadth, with its 200,000,000 of people, is wide open for the spread of gospel truth.

Other nations too have been dealt with in judgment, and doubtless for the accomplishment of wise purposes. We cannot at all regard it as an accident in God's purifying processes that, in the United States, within the past few years, by a baptism of fire and blood, more fearful than the world has often seen, there was burned and washed out a cancer which was gnawing at the very vitals of the nation. Nor was it any more an accident which, by a process shorter but no less bloody, set the iron heel of Germany upon the very head of Papal power. God purifies the nations and uses them. *He will overturn and ovlrturn until the kingdoms of this world become the Kingdoms of our Lord and of his Christ.* However wicked men kicked against it, God used the power of England so that, in the end, it opened up India to the gospel, and gave to her people a government far better than they had before. It was on the demand of England, France, Russia, and America, that the government of China, in 1858, stipulated that "Any person, either citizen of the country with which the treaty is made, or Chinese convert to the faith of the

Protestant or Roman Catholic churches, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested." It is by means of Christian nations, that Japan has been so wonderfully thrown open and revolutionized during the past few years. It was through the influence of the British ambassador at Constantinople, that the death penalty in Mahommedan law, for abjuring the Moslem faith, was virtually abolished. Thus do the great nations of Asia now lie open for the proclamation of the gospel; and the inhabitants of those cannibal islands, which fifty years ago were a terror to navigators, are to day worshipping as we do in the temples of the living God.

Do not all these things seem to show that, even upon Christian nations, Christianity has a stronger hold than she had eighty years ago? They now unhesitatingly hold their shield of protection over missionaries in every part of the earth. And however certain newspapers and periodicals, and those who follow their lead, may still ostentatiously display their willing ignorance, by pronouncing Missions and even Christianity itself "*a failure*," however some in power, with eyes turned backward instead of forward, may still pertinaceously cling to the dead and buried ideas of that old East India Company; it is a fact, patent to all, that none of the great Christian nations would now be willing to draw down upon themselves the storm of indignation which would be aroused by an attempt to "*deport*" a missionary from any heathen land simply because he was a missionary.

I cannot forbear remarking in this connection, how wonderfully, by means of the Steamboat, the Railroad, the Steam Press, and the Telegraph, the nations have, since the beginning of the century, been brought face to face with each other. Surely many are running to and fro and knowledge is

increasing. *It is the Lord's doing and marvellous in our eyes.* He has opened up the *whole world* to the gospel, and surely He will take care that men and means are provided for making that gospel known.

And now I wish briefly to present some facts showing the direct effects of the gospel preached in heathen lands. Passing by the American Indians, among whom, in some instances, whole tribes have been made Christians, we come to the Sandwich Islands. The first missionaries arrived in 1820. The people were then savage cannibals. In 1870 the Mission rendered its last report. Its work was finished. The Islands were Christian; and it is worthy of notice that from the very beginning, the native agency employed there was either voluntary, or supported by the native churches, without a dollar from the churches of America. Their condition now, as stated by the venerable Dr Anderson, is as follows "Almost a third part of the inhabitants are members of the church. There are 30 native churches with native pastors supported by themselves, 13 native foreign missionaries, and they contributed more than $29000 in gold during the past year for various christian objects. Having myself traversed all the Sandwich Islands, five years ago, I do not hesitate to declare the United States to be no more entitled, as a whole, to the appellation of Christian than are those islands." The largest church in the world, numbering 4,500, members is on the island of Hawaii.

Next take the islands of Eastern and Southern Polynesia. Says Dr Mullens "In more than 300 islands the gospel has swept heathenism entirely away. The missionaries have gathered 400,000 people under christian influences, of whom a quarter of a million are living, and 50,000 of these are christian communicants." The Report of the Lon-

don mission says "Sixty years ago there was not a solitary native christian in Polynesia. Now it would be difficult to find a professed idolater in the Islands of Eastern or Central Polynesia where Christian missions have been established. In some instances more than half the adult population are members of Christian churches."

Look at Madagascar! The London Mission went there in 1820, but in 1835 every missionary was driven from the Island and the native Christians endured a fiery persecution of 25 years. I quote from a speech made by Dr Mullens in 1860. "More than twenty years ago the English missionaries were driven from that island by the unrighteous Queen, and scarcely 50 native Christians were left behind. They possessed but very small portions of the Word of God, some little tracts and a few hymns. They have been bitterly and unrelentingly persecuted with Satanic cunning and Satanic hate. They have been fined, imprisoned, degraded and made slaves; they have been poisoned by the tangena water; they have been speared to death; they have been cast over lofty precipices; they have been burned at the stake; but, far from being rooted out of the land, while twenty years ago, when the persecution began, there were not 50 Christians on the Island, it is believed that there are now at least 5,000." At the present time her condition is such that one well qualified to judge has said that if called upon to choose that land where Christianity has the greatest power and is the purest, he would choose Madagascar. The Queen and her Prime Minister give their support to Christianity and there are now in connection with the London Missionary Society 22 missionaries, 50 native pastors, 2,683 native preachers, 38,932 communicants and 27,806 scholars.

The English Wesleyan Mission on the Fiji Islands was commenced in 1835. The people were

cannibals. Now 90,000 attend public worship on the Sabbath. There are 22,223 church members. The native preachers are 663. The number of teachers is more than 1,000, and the number in schools is 57,057. Throughout Australasia and Polynesia this Mission Society has Chapels and other preaching places 2,883, local preachers 3,185, church members 59,649, in schools 69,762, attendants on public worship 308,164.

I must glance, but much more briefly than the work deserves, at the operations of this same Society in the West Indies. Its missions there are in the Colonies of Jamaica, Demerara, the Leeward and Windward Islands, Honduras, and the Bahamas. The first missionary to these Islands was sent out 85 years ago. Now the fields where the work lies are all dotted over with Christian churches and Christian schools. The statistics taken from the published Report of 1872 are as follows:— Chapels 252, other preaching places 240, local preachers none of whom receive their pay from the Society 402, church members 45,065, scholars 30,247, attendants on public worship 139.320.

Enough has been said to show that Christianity is a living power in the earth, and I must barely allude to its work in other lands. On the Western Coast of Africa are 100 organized churches and 15,000 converts. In Sierra Leone 50,000 civilized Africans worship God every Sabbath. In the Turkish Empire rescued from Mahommedanism are 50 native pastors, 65 native preachers, 100 churches, 5,000 communicants, 25,000 Protestants, 300 places where the gospel is preached, 2 Colleges, a large number of schools and 3 presses which issue 25,000,000 pages annually.

In India as in some other places the converts have been tried by fire. In the districts over which the mutiny spread, there were at the time 2,000 native Christians and every effort was made to

compel them to apostatize. They were blown from guns, cut down by the sword, and died of starvation in their wanderings. They were brought before native judges and told to take their choice between becoming Mahommedans or being put to death. And yet of that 2,000 only 6 could be made to deny their faith, and these, like Peter after his fall, came back penitent when the fiery ordeal was over. Since that time the number of converts has rapidly increased. According to the most recent reports there are in India and Burmah 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and out stations; 70,857 communicants; 137,326 in mission schools, and 300,000 native adherents to Christianity. In addition to this, by the testimony not of missionaries alone but also of English officers of the highest rank and intelligence,—the knowledge of Christianity is so widely diffused that it has shaken the faith of great multitudes in their own religion so that nothing but a baptism of the Holy Ghost seems wanting to make India a Christian land.

China, as we all know, has only for a few years been fully open for the preaching of the Gospel, and the work has been therefore mainly that of preparation and laying foundations, in which much has been accomplished. The strenuous efforts made to oppose this work are good evidences that the Chinese begin to be apprehensive of its Power. It will undoubtedly go on with constantly increasing rapidity. The Gospel has already been preached in some part of nearly all of the 18 provinces. Missions have been established in 40 walled cities and 360 villages; over 400 native preachers have been raised up and there are 7,000 church members. In 1868 the number of church members was only 4,000 and as the statistics above given are taken from a tract published by Dr. Knowlton more than a year ago, it is entirely fair to suppose

that the number of converts *now* is at least 8,000; the number thus doubling in less than five years. And a vast number of Bibles, Testaments, religious books and tracts have been put into circulation. Several Mission presses are at work, the largest of which printed 26,000,000 pages in a single year.

Japan so recently locked to Christian effort is suddenly flinging her gates wide open. When we see her rulers sending of their own accord embassies to Western lands to examine and report in regard to their religions, and also establishing by law, even though it may be only for political purposes, the Sabbath day's rest we are constrained to say "*This is the finger of God.*"

To sum up; outside of what is commonly called Christendom there are 4,000 centres of Christian work and Gospel teaching and many of these—like Yedo, Pekin, Shanghai, Canton, Calcutta, Madras and Bombay,—great centres of earth's power and commerce, 31,000 laborers, 2,500 congregations, 273,000 communicants, 626,000 youths in Christian schools and 1,350,000 nominal Christians, not to speak of that great multitude who have already gone up to heaven, and are this day singing songs of praise to redeeming love. Millions upon millions of pages of saving truth, the leaves of the tree which are for the healing of the nations, have been scattered far and wide, and more Bibles have been put into circulation, during the present Century, than ever existed before since the world began.

All this is mainly the rich harvest of the last 50 years; accomplished in the face of great difficulties; first, as we have seen, from lack of faith in the Church itself, second from the opposition of governments, and third from the persecution of bitter enemies. These difficulties have been in great measure removed. The faith of the church is stronger, and its love, which is drawing its various

branches more closely together every year. Men, women, and children are coming up as never before, with earnest hearts and willing hands, to the help of the Lord against the mighty. Governments, so far as protection is concerned, are on the side of the messenger of the cross. A great work of preparation has been accomplished. Facilities for reaching heathen fields, and carrying on the work there, have been wonderfully increased. Persecution must doubtless still be endured, but will be overcome by the power of the same faith which has availed in the ages past. We would not dare to venture a prediction of what the next 50 years will bring, nor would we be too anxious to know what is wisely hidden from us. But let us thank God and take courage. Let us rejoice in the great, the glorious promises which He has placed in His word for our comfort. Let us look to Him for constant strength, and above all for the Holy Spirit's blessed influences. In His name let us lift up our banners, the banners of Faith, and of Hope, and of Love, and cheerfully, and courageously press on, in the firm confidence that our work will not be in vain in the Lord; but that the time is surely coming when "*The earth shall be full of the knowledge of the Lord as the waters cover the sea.*"

And then, when, from millions of happy homes and hearts all over this wide world, are going up songs of thanksgiving and praise, rejoicing angels will catch the glad strain, and Earth, and Heaven will ring with that grand Hosannah "Hallelujah for the Lord God Omnipotent reigneth," "And let the whole Earth be filled with His glory. Amen and Amen."

LIST OF PROTESTANT MISSIONARIES TO THE CHINESE.

LIST OF THE SOCIETIES ENGAGED, WITH THE DATE OF THEIR ENTERING THE FIELD.

1. The London Missionary Society, in England..... A. D. 1807
2. The Netherlands Missionary Society, at Rotterdam.....1827
3. The American Board of Commissioners for Foreign Missions....1829
4. The American Baptist Board of Foreign Missions, now styled, The American Baptist Missionary Union.....1834
5. The Board of Foreign Missions of the Protestant Episcopal Church in the United States.....1835
6. The Church Missionary Society of the Church of England.....1837
7. The Board of Foreign Missions of the Presbyterian Church of the United States.....1837
8. The Morrison Education Society, in China.....1839
9. The General Baptist Missionary Society, (England).....1845
10. The Evangelical Missionary Society at Basle.....1846
11. The Rhenish Missionary Society.....1846
12. The Board of Foreign Missions of the Southern Baptist Convention in the United States.....1846
13. The Seventh-day Baptist Missionary Society (U. S. of A.).....1847
14. The Methodist Missionary Society of the U. S. of America.....1847
15. The Foreign Mission Scheme of the Presbyterian Church in England.....1847
16. The Missionary Society of the Methodist Episcopal Church in the Southern States (U. S. of America.).....1848
17. The Missionary Society at Lund in Sweden.....1849
18. The Cassel Missionary Society.....1850
19. The Berlin Missionary Union for China.....1851
20. The English Wesleyan Missionary Society.....1851
21. The (English) Chinese Evangelization Society.....1853
22. The Netherlands Chinese Evangelization Society.....1855
23. The Board of Foreign Missions in the Reformed Dutch Church in the United States.....1858
24. The Mission Union for the Evangelization of China, in Pomerania.....1858

Note. The Societies numbered 2, 8, 17, 18 and 22, have at present no representatives among the Chinese. The operations of No. 23 at Amoy, have been until this year, conducted through the A. B. C. F. M. No. 3. Nos. 9, 13 and 24, have each only one laborer at present in China.

	Names.	Arrived.	Ret.	Died.	Society.	Station.	Remarks.
1	Rev. Robert Morrison, D.D.*	1807†	——	1834	London Miss. Society,	Canton.	First wife died in Macao in 1821; again married in 1852; widow [still survives.
2	Rev. William Milne, D.D.*	1813	——	1822	London Miss. Society,	Malacca.	Mrs. Milne died in 1819.
3	Rev. W. H. Medhurst, D.D.*	1817†	——	1857	London Miss. Society,	Malacca, Batavia, Shánghái.	Left for Eng. 10 Sept. 1856, where he died 24 [Jan. 1857, aged 60 years.
4	Rev. John Slater,	1817	1823	—	London Miss. Society,	Batavia, where he commenced the mission.	
5	Rev. John Ince,*	1818	——	1825	London Miss. Society,	Penang.	Commenced the mission to the Chinese. Mrs. Ince died in Penang.
6	Rev. Samuel Milton,*	1818	1825	—	London Miss. Society,	Singapore.	Died there in 1849.
7	Rev. Robert Fleming,	1820	1823	—	London Miss. Society,	Malacca.	
8	Rev. James Humphreys,*	1821	1830	—	London Miss. Society,	Malacca.	Mrs. Humphreys died in 1826.
9	Rev. David Collie,	1822	——	1828	London Miss. Society,	Malacca.	Made a translation of the Four Books.
10	Rev. Samuel Kidd,	1824	1832	—	London Miss. Society,	Malacca.	Became professor of Chinese in King's College, London.
11	Rev. John Smith,	1826	1829	—	London Miss. Society,	Singapore.	
12	Rev. Jacob Tomlin,*	1826	1836	—	London Miss. Society,	Singapore, Bangkok, Malacca.	Published an account of his labors in 1845.
13	Rev. Samuel Dyer,*	1827†	——	1843	London Miss. Society,	Penang, Malacca.	Died in Macao. Memoir written by E. Davies.
14	Rev. Cs. Gützlaff, D.D. PH. D.*	1827	1828	1851	Netherlands Mis. Society	Siam.	Labored independently as a missionary. Died at Hongkong 1851.
15	William Young,*	1827†	——	—	London Miss. Society,	Batavia, Amoy.	At present in Australia. Mrs. Young died in 1857.
16	Rev. Elijah C. Bridgman, D.D.*	1830†	——	—	Am. B. C. F. Missions,	Canton, Shánghái.	
17	Rev. David Abeel, D.D.	1831†	——	1846	Am. B. C. F. Missions,	Bangkok, Amoy.	Came out in 1830 as Seaman's chaplain.
18	Rev. Herman Röttger,	1832†	1846	—	Netherlands Mis. Society	Rhio.	Chaplain for Dut. govmt. in the Straits, & event. returned to Germ.
19	Rev. Ira Tracy,*	1833	1841	—	Am. B. C. F. Missions,	Singapore.	Commenced the American mission in 1834.
20	S. Wells Williams, L.L.D.*	1833†	1857	—	Am. B. C. F. Missions,	Macao, Canton.	Superintendent of the press. Appointed Secretary of [Legation for the U. S. of America in 1856.
21	Rev. John Evans,*	1833	——	1841	London Miss. Society,	Malacca.	
22	Rev. Stephen Johnson,*	1833†	1853	—	Am. B. C. F. Missions,	Bangkok, Fuhchau.	Lost two wives in Bangkok.
23	Rev. Samuel Munson,*	1833	——	1834	Am. B. C. F. Missions,	Indian Archipelago.	Killed by the Battaks in Sumatra with H. Lyman.
24	Rev. Peter Parker, M.D.*	1834†	1847	—	Am. B. C. F. Missions,	Canton.	Interp. to Am. Leg. and finally U. S. Commissioner, 1856—57.
25	Rev. Edwin Stevens,	1835	——	1837	Am. B. C. F. Missions,	Canton.	Came out as Seaman's chaplain in 1832. Died at Singapore.
26	Rev. William Dean, D.D.*	1835†	1857	—	Am. Baptist Miss. Union,	Bangkok, Hongkong.	One wife died in Singapore, one in Hongkong.
27	Rev. Henry Lockwood,*	1835	1838	—	Am. Epi. B. F. Missions,	Batavia.	Mrs. Lockwood died at Batavia in 1837.
28	Rev. Francis R. Hanson,	1835	1837	—	Am. Epi. B. F. Missions,	Batavia.	
29	Rev. Evan Davies,*	1835	1839	—	London Miss. Society,	Penang.	
30	Rev. Samuel Wolfe,	1835	——	1837	London Miss. Society,	Singapore.	Died at Zamboangan.
31	Rev. J. Lewis Shuck,*	1835†	——	—	Southern Baptist Conv.	Macao, Shánghái.	At present laboring among the Chinese in California.
32	Rev. Alanson Reed,*	1835	——	1839	Am. Baptist Miss. Union,	Bangkok.	[Lost two wives in China.
33	Rev. James T. Dickinson,	1836	1840	—	Am. B. C. F. Missions,	Singapore.	Was afterwards a teacher 3 years in the Singapore institution.
34	Rev. Issachar J. Roberts,*	1836†	——	—	———	Macao, Canton, Shánghái.	Went to the U. States in 1854, and returned
35	Rev. M. B. Hope, M.D., D.D.	1836	1838	—	Am. B. C. F. Missions,	Singapore.	[to China in 1856, and is connected with no Society.
36	Stephen Tracy, M.D.*	1836	1839	—	Am. B. C. F. Missions,	Bangkok.	
37	Rev. Elihu Doty,*	1836†	——	—	B. F. M. in Ref. Dut. Ch.	Borneo, Amoy.	His first wife died at Amoy, 1845; the second 28 Feb. 1858.
38	Rev. Elbert Nevius,*	1836	1843	—	Am. B. C. F. Missions,	Borneo.	
39	Rt. Rev. W. J. Boone, D.D.*	1837†	——	—	Am. Epi. B. F. Missions,	Batavia, Amoy, Shánghái.	Mrs. Boone died at Amoy in 1842. Returned
40	Edward B. Squire,*	1838	1841	—	Church Miss. Society,	Singapore, Macao.	[to the U. S. May 1857. Remarried.
41	Rev. Alexander Stronach,*	1838	——	—	London Miss. Society,	Singapore, Penang, Amoy.	
42	Rev. John Stronach,*	1838	——	—	London Miss. Society,	Singapore, Amoy.	Mrs. S. died on passage to England, 1846.
43	Rev. Robert W. Orr,*	1838	1841	—	American Presb. Board,	Singapore.	
44	Rev. John A. Mitchell,	1838	——	1838	American Presb. Board,	Singapore.	
45	Rev. Dyer Ball, M.D.*	1838†	——	—	Am. B. C. F. Missions,	Singapore, Hongkong, Canton.	Mrs. B. died at Hongkong, 1843. Remarried.
46	Rev. George W. Wood,*	1838	1840	—	Am. B. C. F. Missions,	Singapore.	Mrs. W. died in 1838. Joined the mission to the Armenians.
47	Rev. William J. Pohlman,*	1838	——	1849	Am. B. C. F. Missions,	Borneo, Amoy.	Drowned on his way to Amoy from Hkg. Mrs. P. died 1845.
48	William Lockhart, M.R.C.S.*	1839	——	—	London Miss. Society,	Macao, Shánghái.	Has charge of a miss. hospital. Left for England in 1857.
49	Rev. Samuel R. Brown,*	1839	1846	—	Morrison Ed. Society,	Macao, Hongkong.	
50	Rev. Josiah Goddard,*	1839	——	1854	Am. Baptist Miss. Union,	Bangkok, Ningpo.	Published a Vocabulary of the Tiéchiú dialect. Mrs. G.
51	Rev. Nathan S. Benham,*	1839	——	1840	Am. B. C. F. Missions,	Bangkok.	Drowned in the river Meinam. [died in 1857.
52	Rev. Lyman B. Peet,*	1839	——	—	Am. B. C. F. Missions,	Bangkok, Fuhchau.	Mrs. Peet died at Fuhchau, July 1856. Mrs. P. went
53	William B. Diver, M.D.	1839	1841	—	Am. B. C. F. Missions,	Macao.	[to U. S. Dec. 1856. Remarried.
54	Rev. James Legge, D.D.*	1839†	——	—	London Miss. Society,	Malacca, Hongkong.	Mrs. L. died at Hongkong in 1852. Returned to
55	Rev. William C. Milne,*	1839†	1854	—	London Miss. Society,	Macao, Ningpo, Shánghái.	[England in 1856, and 1858.
56	Benjamin Hobson, M.B.*	1839†	——	—	London Miss. Society,	Macao, Hongkong, Canton.	Has charge of miss. hospital. First wife died on.
57	Rev. Thomas L. McBryde,*	1840	1843	—	American Presb. Board,	Singapore, Amoy.	[the passage to England.
58	James C. Hepburn, M.D.*	1841	1845	—	American Presb. Board,	Singapore, Amoy.	Conducted a Chinese hospital.
59	Rev. Walter M. Lowrie,	1842	——	1847	American Presb. Board,	Ningpo.	Killed by pirates near C'hapoo, going from Shánghái to Ningpo.
60	W. H. Cumming, M.D.	1842	1847	—	———	Amoy.	Had charge of a hospital.
61	Daniel J. Macgowan, M.D.*	1843	——	—	Am. Baptist Miss. Union,	Ningpo.	Conducts a hospital for the Chinese.

	Names.	Arrived.	Retired.	Died.	Society.	Station.	Remarks.
62	Rev. James G. Bridgman,	1844	——	1850	Am. B. C. F. Missions,	Hongkong, Canton.	
63	Richard Cole,*	1844	1852	.....	London Miss. Society,	Ningpo, Hongkong.	Came out under the Am. Presb. B. Sup. miss. press.
64	Rev. Divie B. M'Cartee, M.D.*	1844†	——	.....	American Presb. Board,	Ningpo.	Conducts a hospital for the Chinese. To the U. S. in Jan. 1857;
65	Rev. Richard Q. Way,*	1844	——	.....	American Presb. Board,	Ningpo.	[returned June, 1858.
66	Rev. T. T. Devan, M.D.*	1844	1847	.....	Am. Baptist Miss. Union,	Hongkong, Canton.	Afterwards joined the Baptist mission in France.
67	Rev. William Gillespie,*	1844†	1850	.....	London Miss. Society,	Hongkong, Canton.	[Mrs. Devan died 1845.
68	Rev. John Lloyd,	1844	——	1848	American Presb. Board,	Amoy.	
69	Rev. A. P. Happer, M.D.*	1844	——	.....	American Presb. Board,	Macao, Canton.	To the United States in December, 1854.
70	Rev. M. S. Culbertson,*	1844†	——	.....	American Presb. Board,	Ningpo, Shánghái.	To the U. S. October, 1855; returned June, 1858.
71	Rev. A. Ward Loomis,*	1844	1849	.....	American Presb. Board,	Ningpo.	
72	Rev. Thomas M'Clatchie,*	1844	1853	.....	Church Miss. Society,	Shánghái.	
73	Rev. Hugh A. Brown,	1845	1847	.....	American Presb. Board,	Amoy.	
74	Rev. Samuel W. Bonney,	1845†	——	.....	Am. B. C. F. Missions,	Canton, Whampoa.	To the United States in December, 1854; married
75	Rev. H. W. Woods,*	1845	1846	.....	Am. Epi. B. F. Missions,	Shánghái.	[and returned, December, 1856.
76	Rev. R. Graham,*	1845	1847	.....	Am. Epi. B. F. Missions,	Shánghái.	
77	Rev. Thomas H. Hudson,*	1845	——	.....	Gen. Bap. Miss. Society,	Ningpo.	
78	Rev. William Jarrom,*	1845	1850	.....	Gen. Bap. Miss. Society,	Ningpo.	Mrs. Jarrom died 1845.
79	Rev. William Fairbrother,*	1845	1846	.....	London Miss. Society,	Shánghái.	Mrs. Fairbrother died 1845.
80	Rev. Edward W. Syle,*	1845†	——	.....	Am. Epi. B. F. Missions,	Shánghái.	Spent some time in California; returned to Shánghái in 1856.
81	Rev. William A. Macy,	1846†	——	.....	Am. B. C. F. Missions,	Canton.	Came out first to the Morrison Education Society in Hongkong.
82	Rev. John F. Cleland,*	1846	1850	.....	London Miss. Society,	Hongkong, Canton.	
83	Rev. E. N. Jencks,*	1846	1848	.....	Am. Baptist Miss. Union,	Bangkok.	Mrs. Jencks died on passage to the United States.
84	Rev. Samuel C. Clopton,	1846	——	1847	Southern Baptist Conv.	Canton.	
85	Rev. George Pearcy,*	1846	1854	.....	Southern Baptist Conv.	Canton, Shánghái.	
86	Rev. William Speer,*	1846	1857	.....	American Presb. Board,	Canton.	Labored several years among the Chinese in San Francisco; now
87	Rev. John B. French,*	1846	——	.....	American Presb. Board,	Canton.	[in the United States. Mrs. Speer died at Macao, 1847.
88	Rev. John W. Quarterman,	1846	——	1857	American Presb. Board,	Ningpo.	Died of small-pox, 13th October, 1857.
89	Rev. Edward C. Lord,*	1847†	——	.....	Am. Baptist Miss. Union,	Ningpo.	Mrs. L. died soon after reaching the United States. Remarried.
90	Rev. Solomon Carpenter,*	1847	——	.....	Sev. day Bapt. Miss. Soc.	Shánghái.	
91	Rev. Nathan Wardner,*	1847	1857	.....	Sev. day Bapt. Miss. Soc.	Shánghái.	
92	Rev. John V. N. Talmage,*	1847†	——	.....	B. F. M. in Ref. Dut. Ch.	Amoy.	
93	Rev. Moses C. White,*	1847	1853	.....	Am. Meth. Epis. Mission,	Fuhchau.	Mrs. White died in 1848.
94	Rev. J. D. Collins,	1847	——	1852	Am. Meth. Epis. Mission,	Fuhchau.	Died soon after reaching the United States.
95	Rev. Francis C. Johnson,	1847	1849	.....	Southern Baptist Conv.	Canton.	
96	Hen. J. Hirschberg, M.R.C.S.*	1847	——	.....	London Miss. Society,	Hongkong, Amoy.	Conducts a mission hospital. To England 1858.
97	Rev. William Muirhead,*	1847	——	.....	London Miss. Society,	Shánghái.	
98	Rev. B. Southwell,*	1847	——	1849	London Miss. Society,	Shánghái.	
99	A. Wylie,*	1847	——	.....	London Miss. Society,	Shánghái.	Superintends the press. Mrs. Wylie died in 1850.
100	Rev. Phineas D. Spaulding,	1847	——	1849	Am. Epis. B. F. Missions,	Shánghái.	Lost in the ship "Coquette," when on his way to U. States.
101	Rev. William C. Burns,	1847†	——	.....	Soc. Presb. Church, Eng.	Hongkong, Canton, Amoy, Shánghái, Swatow.	
102	Rev. Thomas W. Toby,*	1847	1850	.....	Southern Baptist Conv.	Shánghái.	
103	Rev. M. T. Yates,*	1847†	——	.....	Southern Baptist Conv.	Shánghái.	To the United States in 1857.
104	Rev. Theodore Hamberg,*	1847	——	1854	Evang. Miss. Soc. Basle,	Hongkong and vicinity.	
105	Rev. Rudolph Lechler,*	1847	——	.....	Evang. Miss. Soc. Basle,	Hongkong and Pú-kak NW. of Hongkong.	Mrs. Lechler died in 1854.
106	Rev. W. Köster,	1847	——	1847	Rhenish Miss. Society,	Hongkong.	[To Germany 1858.
107	Rev. Ferdinand Genachr,*	1848	——	.....	Rhenish Miss. Society,	Sí-hiang, near Tungkoo anchorage NW. of Hongkong.	
108	Rev. John W. Johnson,*	1848†	——	.....	Am. Baptist Miss. Union,	Hongkong.	Mrs. J. died 1848. Remarried in 1853. To U. S. in 1858.
109	Rev. Robert S. Maclay*	1848	——	.....	Am. Meth. Epis. Mission,	Fuhchau.	
110	Rev. Henry Hickok,*	1848	1849	.....	Am. Meth. Epis. Mission,	Fuhchau.	
111	Rev. Seneca Cummings,*	1848†	——	1856	Am. B. C. F. Missions,	Fuhchau.	Returned to the United States in 1855, and died in 1856.
112	Rev. Caleb C. Baldwin,*	1848	——	.....	Am. B. C. F. Missions,	Fuhchau.	Returned to the United States in 1857.
113	Rev. William L. Richards,	1848	——	1851	Am. B. C. F. Missions,	Fuhchau.	Died on his passage to the United States.
114	J. Sexton James, M.D.*	1848	——	1848	Southern Baptist Conv.	Shánghái.	Drowned with his wife near Hongkong.
115	Rev. William Farmer,*	1848†	——	1850	Church Miss. Society,	Shánghái.	Died on his passage to England.
116	Rev. R. H. Cobbold,*	1848†	——	.....	Church Miss. Society,	Ningpo.	To England, March 1857.
117	Rev. W. A. Russel,*	1848	——	.....	Church Miss. Society,	Ningpo.	
118	Rev. Thomas Gilfillan,	1848	1852	.....	London Miss. Society,	Canton, Amoy.	
119	Rev. Joseph Edkins,	1848	——	.....	London Miss. Society,	Shánghái.	To England, March 1858.
120	James Hyslop, M.B.*	1848	1851	.....	London Miss. Society,	Amoy.	Resided in Amoy some time after leaving the mission.
121	Rev. William Lobscheid,*	1848†	1857	.....	Chinese Evang. Society,	Hongkong.	Came out under the Rhenish Miss. Soc. Mrs. L. died 1854.
122	Rev. Charles Taylor, M.D.*	1848	1852	.....	Method Epis. Ch. South,	Shánghái.	
123	Rev. B. Jenkins, D.D.*	1848†	——	.....	Method Epis. Ch. South,	Shánghái.	Mrs. Jenkins died on her passage home. Remarried.
124	Rev. Henry V. Rankin,*	1849†	——	.....	American Presb. Board,	Ningpo.	To United States, January, 1856; returned July, 1858.
125	Rev. J. K. Wight,*	1849†	1857	.....	American Presb. Board,	Ningpo, Shanghai.	To the United States, January, 1857.
126	Rev. Brayfield, W. Whilden,*	1849†	1854	.....	Southern Baptist Conv.	Canton.	Mrs. Whilden died at Canton, 1851. Remarried.
127	M. S. Coulter,*	1849	——	1852	American Presb. Board,	Ningpo.	Superintended the press.
128	Rev. A. Elquist,	1849	1852	.....	Swedish Miss. Society,	Hongkong, Fuhchau.	
129	Rev. Carl J. Fast,	1849	——	1850	Swedish Miss. Society,	Hongkong, Fuhchau.	Killed by pirates on the river Min.
130	Rev. John Hobson,*	1849	1851	.....	Church Miss. Society,	Shanghai.	British chaplain at Shanghai. To England 1857.
131	James H. Young, M.D.*	1850	——	1854	Soc. Presb. Church, Eng.	Amoy.	Mrs. Young died 1853.
132	Rev. Frederick F. Gough,*	1850†	——	.....	Church Miss. Society,	Ningpo.	
133	Rev. W. Welton, M.R.C.S.	1850	——	1858	Church Miss. Society,	Fuhchau.	Left for England, Sept. 1856, died in 1858.
134	Rev. Robert D. Jackson,	1850	1853	.....	Church Miss. Society,	Fuhchau, Ningpo.	
135	Rev. E. T. R. Moncrieff, L.L.D.	1850	1852	1857	Church Miss. Society,	Hungkong.	Massacred at Cawnpore with his family.
136	Rev. Justus Doolittle,*	1850	——	.....	Am. B. C. F. Missions,	Fuhchau.	Mrs. Doolittle died June, 1856.
137	Rev. Samuel N. Martin,*	1850	——	.....	American Presb. Board,	Ningpo.	To the United States, June 1858.
138	Rev. W. A. P. Martin,*	1850	——	.....	American Presb. Board,	Ningpo.	
139	Rev. R. Kröne,*	1850	——	.....	Rhenish Miss. Society,	Hongkong.	Pú-kak near Tungkoo anchorage.
140	Rev. Carl Vogel,	1850	1852	.....	Cassel Miss. Society,	Hongkong.	The only agent of the Society sent to China.
141	Rev. William Ashmore,*	1851	——	.....	Am. Baptist Miss. Union,	Bangkok, Hongkong.	Mrs. A. died May 1858, on her passage to U. S.
142	Rev. James Colder,*	1851	1854	.....	Am. Meth. Epis. Mission,	Fuhchau.	
143	Rev. Isaac W. Wiley, M.D.*	1851	1854	.....	Am. Meth. Epis. Mission,	Fuhchau.	Mrs. Wiley died at Fuhchau, 1853.
144	Rev. George Piercy,*	1851	——	.....	English Wesleyan Society	Hongkong, Canton.	
145	Rev. Robert Neumann,*	1851	1854	.....	Berlin Miss. Society,	Hongkong.	
146	Rev. J. Von Gennap,	1851	1852	.....	———	Hongkong, Batavia.	
147	Rev. Cleveland Keith,*	1851	——	.....	Am. Epis. B. F. Missions,	Shanghai.	To the United States, December, 1856.
148	Rev. Robert Nelson,*	1851	——	.....	Am. Epis. B. F. Missions,	Shanghai.	
149	J. T. Points,	1851†	1856	.....	Am. Epis. B. F. Missions,	Shanghai.	
150	Rev. T. P. Crawfurd,*	1852	——	.....	Southern Baptist Conv.	Shanghai.	To the United States, August 1858.
151	George W. Burton, M.D.*	1852†	——	.....	Southern Baptist Conv.	Shanghai.	
152	Rev. Daniel Vrooman,*	1852	——	.....	Am. B. C. F. Missions,	Canton.	Mrs. Vrooman died at Macao, 1854. To United States, Feb.
153	Rev. John Chalmers,*	1852	——	.....	London Miss. Society,	Hongkong.	[1857.
154	Rev. John Byers,*	1852	——	1852	American Presb. Board,	Shanghai.	Died on his passage to the United States.
155	Rev. Philip Winnes,	1852	——	.....	Evang. Miss. Soc. Basle,	Hongkong, Pú-kak, NW. of Hongkong.	
156	Rev. W. G. E. Cunnyngham,*	1852	——	.....	Meth. Epis. Ch. South,	Shanghai.	
157	Rev. Fred. H. Brewster,*	1853	——	1853	Am. B. C. F. Missions,	Canton.	Died within a month of his arrival.
158	Rev. A. B. Cabaniss,*	1853	——	.....	Southern Baptist Conv.	Shanghai.	
159	Rev. William R. Beach,	1853	1856	.....	Eng. Wesleyan Society,	Canton.	Entered the Auglican Church, and is chaplain at Macao.

	Names.	Arrived.	Retired.	Died.	Society.	Station.	Remarks.
160	Rev. Josiah Cox,	1853	——	.....	Eng. Wesleyan Society,	Canton.	
161	Rev. Charles Hartwell,*	1853	——	.....	Am. B. C. F. Missions,	Fuhchau.	—
162	Rev. John S. Burdon,*	1853	——	.....	Church Miss. Society,	Shanghai.	His first wife died September, 1854; his second wife died [August, 1858.
163	Rev. Henry Reeve,*	1853	1857	.....	Church Miss. Society,	Shanghai.	
164	Rev. James Johnston,	1853	1857	.....	Soc. Presb. Church, Eng.	Amoy.	
165	Rev. John L. Nevius,*	1854	——	.....	American Presby. Board,	Ningpo.	
166	Rev. Charles F. Preston,*	1854	——	.....	American Presby. Board,	Canton.	
167	John G. Kerr, M.D.*	1854	——	.....	American Presby. Board,	Canton.	Conducts a Missionary hospital. Mrs. K. died Aug. 1855. Dr. [K. went to the U. S. Feb. 1857. Returned in 1858.
168	Rev. M. J. Knowlton,*	1854	——	.....	Am. Baptist Miss. Union,	Ningpo.	
169	Rev. Arthur Taylor,*	1854	1855	.....	Chinese Evang. Society,	Hongkong.	Teaches an English school in Hongkong.
170	Rev. Henry Blodget,*	1854	——	.....	Am. B. C. F. Missions,	Shanghai.	
171	Rev. William Aitchison,	1854	——	.....	Am. B. C. F. Missions,	Shanghai.	
172	Rev. C. W. Gaillard,*	1854	——	.....	Southern Baptist Conv.	Canton.	
173	Rev. Reuben Lowrie,*	1854	——	.....	American Presby. Board,	Shanghai.	
174	Rev. C. Kelly, M.D.*	1854	——	.....	Meth. Epis. Ch. South,	Shanghai.	Returned to the United States, 1855.
175	Rev. J. S. Belton,*	1854	——	1856	Meth. Epis. Ch. South,	Shanghai.	Mr. and Mrs. B. returned to the United States in 1855, where [Mr. Belton died.
176	Rev. J. W. Lambuth,*	1854	——	.....	Meth. Epis. Ch. South,	Shanghai.	
177	James Hudson Taylor,*	1854	——	.....	Chinese Evang. Society,	Shanghai, Ningpo.	
178	W. Parker, M.B., L.F.PH.S.G.*	1854	——	.....	Chinese Evang. Society,	Shanghai, Ningpo.	
179	Rev. Robert Telford,*	1854	——	.....	Am. Baptist Miss. Union,	Bangkok.	
180	Rev. H. Z. Kloekers,*	1855	1858	.....	Netherl. Evang. Society,	Shanghai.	Mrs. Kloekers died November, 1855.
181	Rev. August Hanspach,	1855	——	.....	Berlin Miss. Society,	Hongkong.	
182	Heinrich Göcking, M.D.	1855	——	.....	Berlin Miss. Society,	Hongkong.	
183	Rev. Francis McCaw,*	1855	——	1857	Church Miss. Society,	Fuhchau.	Mrs. McCaw died October, 1855; and Mr. McCaw, in 1857.
184	Rev. Matthew Fearnly,*	1855	——	.....	Church Miss. Society,	Fuhchau.	
185	Rev. Samuel Hutton,*	1855	——	.....	Eng. Wesleyan Society,	Canton.	
186	Rev. J. Preston,*	1855	——	.....	Eng. Wesleyan Society,	Canton.	
187	Rev. S. J. Smith,*	1855	——	.....	Eng. Wesleyan Society,	Canton.	
188	Rev. E. Wentworth, D.D.*	1855	——	.....	Am. Meth. Epis. Miss.	Fuhchau.	Mrs. Wentworth died September, 1855.
189	Rev. Otis Gibson,*	1855	——	.....	Am. Meth. Epis. Miss.	Fuhchau.	
190	Melancthon W. Fish, M.D.*	1855	1856	.....	Am. Epis. B. F. Missions,	Shanghai.	Was U. S. Vice-Consul and then Superintendent of Customs.
191	Rev. Griffith John,*	1855	——	.....	London Miss. Society,	Shanghai.	[Mrs. Fish died 1857
192	Rev. Alex. Williamson,*	1855	——	.....	London Miss. Society,	Shanghai.	Returned to England, January, 1858.
193	Rev. Carstairs Douglas,	1856	——	.....	Soc. Presb. Church, Eng.	Amoy.	Returned to the United States, June, 1858.
194	Rev. J. S. Joralmon,*	1856	——	.....	B. F. M. in Ref. Dut. Ch.	Amoy.	
195	Rev. W. K. Lea,*	1856	——	.....	London Miss. Society,	Amoy.	
196	John Jones,	1856	——	.....	Chinese Evang. Society,	Ningpo.	
197	Rev. Roswell H. Graves,	1856	——	.....	Southern Baptist Conv.	Canton.	
198	Rev. John Liggins,	1856	——	.....	Am. Epis. B. F. Missions,	Shanghai.	
199	Rev. C. M. Williams,	1856	——	.....	Am. Epis. B. F. Missions,	Shanghai.	
200	Rev. E. B. Inslee,*	1856	——	.....	American Presby. Board,	Ningpo.	
201	Rev. Wilhelm Louis,	1856	——	.....	Rhenish Miss. Society,	Hongkong.	
202	Rev. D. Sandeman,	1856	——	1858	Soc. Presb. Church, Eng.	Amoy.	Died 31st July, 1858.
203	Rev. Charles J. Hall,*	1857	——	.....	Chinese Evang. Society,	Ningpo.	
204	Pruin, M.D.	1857	——	.....	Chinese Evang. Society,	Pinang.	
205	Rev. Charles R. Mills,*	1857	——	.....	American Presby. Board,	Shanghai.	
206	Rev. Samuel R. Gayley,*	1857	——	.....	American Presby. Board,	Shanghai.	
207	L. J. Ladendorf,*	1857	——	.....	Berlin Miss. Society,	Hongkong.	
208	Rev. George Smith,	1857	——	.....	Soc. Presb. Church, Eng.	Amoy.	
209	Rev. George E. Moule,*	1858	——	.....	Church Miss. Society,	Ningpo.	
210	Rev. W. H. Collins, M.D.*	1858	——	.....	Church Miss. Society,	Shanghai.	
211	Rev. Alex. Grant,	1858	——	.....	Soc. Presb. Church, Eng.	Amoy.	
212	Rev. H. E. F. Voegler,	1858	——	.....	Pomeranian Mis. Society,	Shanghai.	
213	E. Gamble,	1858	——	.....	American Presby. Board,	Ningpo.	In charge of press.

Of the 213 named in the above list, 87 are at present in China, and 23 (Messrs. Young, Boone, Shuck, Lockhart, Peet, Legge, Happer, Yates, Lechler, Johnson, Baldwin, Cobbold, Edkins, S. N. Martin, Keith, Crawford, Vrooman, Reeve, Johnston, Kerr, Kelly, Williamson, Joralmon) are absent on account of health, or for other causes. One (J. L. Shuck) is laboring among the Chinese in California. Of the 87 now in China, 19 have revisited their homes once or oftener.

Of the whole number, 69 have retired, and 39 have died in connection with their respective missions. Of the number retired, 5 are still in China:—S. W. Williams (20), Secretary of United States Legation; W. Lobscheid (121), Inspector of schools, Hongkong; J. Hobson (130), Consular Chaplain, Shanghai; A. Taylor (169), Teacher in St. Andrew's School, Hongkong; and M. W. Fish (190), Superintendent of Customs, Shanghai.

Of the whole number 154 are or have been married, and of these, 19 have been once or twice remarried. There are 28 physicians, of whom 11 have also been clergymen.

The total period of labor of the 39 who have died in the work, is 241 years, an average of 6¼ years to each; but the aggregate of Dr. Morrison, 27 years; Dr. Medhurst, 40 years; Mr. Dyer, 16 years; Dr. Abeel, 15 years; and Mr. Goddard, 15 years; Mr. Pohlman, 11 years; Mr. Quarterman, 11 years, is 135 years, and leaves to the other 32 only 106 years, or an average of 3⅓ years. Of those who died on the field of labor, three met with a violent death, S. Munson (23), on the coast of Sumatra; W. Lowrie (59), near Chapoo, on his way from Shanghai to Ningpo; C. J. Fast (129), in the river Min near Fuhchau; the latter two were thrown into the water and drowned. Messrs. Benham (51), Pohlman (47), Spaulding (100), and James (114), were lost by the wreck of the vessels in which they were traveling. Messrs. Ince (5), Collie (9), Wolfe (30), Richards (113), Farmer (115), and Byers (154), died at sea on their return home.

The total period of labor of the 69 who have retired, is 378 years, or an average of 5½ years. But deducting the aggregate of Dr. Williams, 24 years; Mr. S. Johnson, 20 years; Dr. Parker, 13 years; Dr. Dean, 22 years; Mr. Milne, 15 years, or 94 years, there remains to the 64 others, 284 years, or an average of 4.44 years. Of those of the same surname, the Messrs. Tracy, Stronach, and Martin are brothers, and Mr. Milne (55) is the son of Dr. Milne (2).

The Missionaries of the London Missionary Society, and the American Board of Commissioners for Foreign Missions are Congregationalist and Presbyterian; the European Missionaries are mostly Lutheran. The other Boards are denominational.

Of the children of missionaries on this list:—A daughter of Dr. Morrison (1) is married to Dr. Hobson (56), his eldest son was Chinese Secretary to the Hongkong government at his death in 1843, and two other sons are in the service of the British government as interpreters or Consular officers. The eldest son of Dr. Milne was a Missionary in China until his health failed. The son of Dr. Medhurst is one of H. B. M. Consuls in China. His eldest daughter married Mr. Lockwood (27). Two daughters of Mr. Dyer have been in China; one the wife of Rev. J. S. Burdon (162), died August 1858. The other is the wife of J. H. Taylor (177). The two daughters of Dr. Ball have continued in the mission work, the one as the wife of Rev. A. P. Happer (69), the other as the wife of Rev. J. B. French (87).

TABLE SHOWING THE STATIONS OF MISSIONARIES SENT TO THE CHINESE.

STATIONS.	MALACCA.		PENANG.		SINGAPORE.		RHIO.		BATAVIA.		BANGKOK.		MACAO.		HONGKONG.		CANTON.		AMOY.		FUHCHAU.		NINGPO.		SHANGHAI.		TOTALS.	
SOCIETIES.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.	Sent	Rem.
1. London Miss. Society,.....	7	0	2	0	3	0	-	-	2	0	-	-	-	-	2	1	4	0	6	4	-	-	...	...	11	4	37	9
2. Netherland Miss. Society,	-	-	-	-	-	-	1	0	-	-	1	0	-	-	-	-	..	..	..	..	..	..	...	...	...	...	2	0
							Borneo.																					
3. Am. B. C. F. Missions,....	-	-	-	-	5	0	1	0	-	-	2	0	1	0	-	-	8	2	2	0	7	2	...	...	4	4	30	8
4. Am. Baptist Miss. Union,	-	-	-	-	-	-	-	-	-	-	3	1	-	-	3	1	1	0	..	..	..	..	4	3	...	...	11	5
5. Am. Epis. B. F. Missions	-	-	-	-	-	-	-	-	2	0	-	-	-	-	-	-	..	..	..	..	..	..	...	...	11	4	13	4
6. Church Miss. Society,.....	-	-	-	-	-	-	-	-	-	-	-	-	1	0	2	0	..	..	..	..	3	1	5	3	6	2	16	6
7. Am. Presbyterian Board,	-	-	-	-	2	0	-	-	-	-	-	-	-	-	-	-	5	2	4	0	..	..	13	7	6	4	30	13
8. Morrison Education Soc.,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	0	..	..	..	..	..	..	...	...	...	...	1	0
9. Gen. Baptist Miss. Society,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	..	..	..	..	..	2	1	...	...	2	1
10. Basle Missionary Society,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	1	..	..	..	..	..	..	...	...	...	...	3	1
11. Rhenish Miss. Society,....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4	3	..	..	..	..	..	..	...	...	...	...	4	3
12. Southern Baptist Conv.,....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5	2	..	..	..	..	...	...	8	2	13	4
13. Sev.-day Bap. Miss. Soc.,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	..	..	..	..	..	...	...	2	1	2	1
14. Methodist Miss. Society,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	..	..	..	8	3	...	...	...	...	8	3
15. Presb. Church in England,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	..	6	3	..	..	...	...	...	...	6	3
16. Meth. Episc. Ch. South,...	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	..	..	..	..	..	...	...	6	3	6	3
17. Swedish Miss. Society,....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	-	..	..	2	0	...	...	...	...	2	0
18. Cassel Missionary Society,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	0	..	..	..	..	..	..	...	...	...	...	1	0
19. Berlin Missionary Union,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4	3	..	..	..	..	-	..	...	...	...	...	4	3
20. Eng. Wesleyan Miss. Soc.,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	6	5	..	..	..	..	...	...	...	...	6	5
21. Eng. Chinese Evang. Soc.,	-	-	1	1	-	-	-	-	-	-	-	-	-	-	2	0	..	..	..	..	..	..	4	4	...	...	7	5
22. Neth. Chin. Evang. Soc.,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	..	..	..	..	.	...	...	1	0	1	0
23. Board of Ref. Dutch Ch.,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	..	3	2	..	..	...	...	...	...	3	2
24. Pomeranian Miss. Union,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	..	..	..	..	..	.	...	...	1	1	1	1
25. Independent,.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	0	1	1	1	0	..	.	...	...	...	...	3	1
Totals,.....	7	0	3	1	10	0	2	0	4	0	6	1	2	0	21	9	30	12	22	9	20	6	31	18	55	25	213	81

Note. In the above table, each Missionary is accredited to the Society and station with which he was last connected: otherwise arranged, some Societies would have larger numbers, and some stations show a greater degree of labor. All the stations out of China were abandoned, excepting the American Baptist Mission in Bangkok, on the opening of the five ports, and the Missionaries transferred to one or another of these ports.

A table embodying the results of Missionary labors would have been added, but for the almost insuperable difficulty of obtaining reliable returns.

N. B. In the preceding list of Missionaries, those persons to whose names an asterisk (*) is added are or have been married; the dagger (†) placed opposite the years in the first column shows that the person has revisited his native country.