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THE  
SPIRIT OF MISSIONS;

EDITED FOR

THE BOARD OF MISSIONS

OF

The Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA,

By the Secretaries and General Agents of the two Committees.

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To the intent that now unto the principalities and powers in heavenly places, might be known  
by the Church the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

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VOL. XXIV., FOR MDCCCLIX.

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New-York:  
PUDNEY & RUSSELL, PRINTERS,  
No. 79 JOHN-STREET.  
1859.

THE SPIRIT OF MISSIONS

THE BOARD OF MISSIONS

The Protestant Episcopal Church

IN THE CITY OF NEW YORK

THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW YORK

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NEW YORK: PUBLISHED BY THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW YORK

1877

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## DOMESTIC MISSIONS

OF THE

# Protestant Episcopal Church.

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JANUARY, 1859.

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“Brethren, pray for us, that the word of the Lord may have free course and be glorified.”

WE cannot too often or too earnestly go back to first principles in our missionary work. The whole work, in its motives, is one of duty and of privilege. It has its source in the love of God to us, and our gratitude and obedience to Him. His command is our authority, his promises our hope and stay. It is well, then, to remember, that in the theory of our Missionary Society, every baptized member of the Church is a member of it, or, in other words, the Christian Church is the divinely appointed Missionary Society to extend the gospel and kingdom of Christ. In carrying on the work, prayer is at the very foundation, so that the Constitution of our “Domestic and Foreign Missionary Society of the Protestant Episcopal Church” is thus summed up in its

### ARTICLE XIII.

It is recommended to every member of this Society to pray to Almighty God for his blessing on its designs, under the full



conviction, that unless he direct us in all our doings with his most gracious favor, and further us with his continual help, we cannot reasonably hope to procure suitable persons to act as missionaries, or expect that their endeavors will be successful."

Every member of the Church is then expected and exhorted to pray, and that earnestly and continually, to Almighty God, for his blessing on our missionary counsels, and designs, and efforts, and work. To do this will secure a more lively interest in the members of the Church. What they pray for they will remember and value, and rejoice in, and promote with energy and diligence. This is only to carry out the meaning of their daily prayer, "Thy kingdom come." The Master never taught a soul to pray which He did not teach to pray for missions, for his cause, his kingdom, his glory, and the salvation of his people. It has a two-fold power, in blessing him who prays, and all for whom he offers up his prayers. A universal prayer for missions, then, would be the signal for a marked and cheering increase of a deep and real interest in the missionary work, with all the members of the Church.

We need, too, prayers for those who have the planning and conducting of our missionary work. For the Board of Missions; the Committees having it in charge; and for the Bishops in the missionary field, having under them the Missionaries of our choice; this is especially appropriate and necessary. All this needs wisdom from above, the divine guidance and direction, to "preserve from error, ignorance, pride, and prejudice," and to lead to such counsels and measures as shall have the approval of God and the crowning blessing of his grace and Holy Spirit. We may have made mistakes in our plans and purposes; we are far from being free from imperfections even in our best devised machinery and efforts. For this we need, then, prayer and heavenly wisdom.

We need also the prayers of all the members of the Church, that suitable Missionaries may be raised up and sent forth, and that their work and way may be owned and blessed of God. It

is of the Spirit to raise up faithful men, and for "the Lord of the harvest to send forth laborers into his harvest." If the Lord speak the word, great shall be the company of the preachers, and with his grace to crown, great will be their comfort and success. Without this blessing, all is vain. How much depends upon the spirit of our Missionaries, who can tell? If they shall prove earnest, faithful, diligent, full of the love of their Master and their work, and full of the love of souls, then will their way be rich in grace, and full of blessing for themselves and those to whom they are sent. That such may be raised up in large and growing numbers; that they may have grace and strength to do their work; that they may be cheered and aided by the mighty power of the Holy Ghost; and that they may have many souls as the seals of their ministry, and for their crown of joy in the day of the Lord Jesus; let earnest prayer arise from every member of the Church, every consecrated temple, every family altar, every closet of the faithful, every heart and soul which God's Holy Spirit has taught to pray for itself and others. Who can estimate the blessing such a spirit, prevalent and earnest, would bring down on all the interests of the Church, and every portion of our missionary field at home and abroad?

We need still further earnest prayer, that God may open the hearts and hands of his people, with supplies for carrying our good designs into effect. "The silver is mine and the gold is mine, saith the Lord of Hosts." He only who gives to his people the power to get wealth, can incline them to use it aright, as his stewards, for his glory, and the good of his church and cause. The poor in this world's goods may give their prayers, to aid our cause, and thus the priceless tribute of their faith and love shall in no wise lose its reward. The rich may also, by their prayers, bless and speed their offerings, and throw the hedge of God's protection round what he has given them so richly to enjoy.

We ask, then, from all the ministers and members of the Church, more of warm, earnest and united prayers, for our

high and holy cause, in all its varied interests and necessities, for the grace and blessing of God on our counsels, our efforts, our labors, our field, our many and growing wants, that "all our needs may be supplied, according to the riches of his glory, in Christ Jesus," and thus the Gospel "be made known according to the commandment of the Everlasting God, to all nations, for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen."

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**Bishop H. Potter's Address.**

WE commend the following extract from the address of Bishop Potter to the late Convention of the Diocese of New-York, to the earnest attention of all our readers. It is placed on record here for its timely missionary bearing, and the clarion voice with which it utters needful words of exhortation and warning. May they be heard and heeded in all our borders:

"I should do injustice to my feelings, if I did not tender to the great Body of the Parochial Clergy my most grateful acknowledgments for the extraordinary zeal and efficiency which, with few exceptions, have characterized their ministrations and labors of every kind during the past year. Those labors, prosecuted in no strange and startling ways calculated to awaken the wonder and curiosity of the multitude, but in the old recognized lines of ministerial duty, have been so unobtrusive as to provoke scarcely any special remark, and yet so earnest and well-directed as to produce, under the divine Blessing, the most important results. No statistics of work done and fruits gathered in during the past year, striking and gratifying as they are, would convey an adequate idea of the good which I believe we are destined to see multiplying around us year by year in consequence of seed already sown and likely to be sown, I trust, still more abundantly hereafter. Such labors, such a general wakefulness and energy in the Ministry of the Church cannot but produce very important effects at once; but the most important effects are those continuous, diffused, and steadily increasing ones which are the result of a more vigorous life infused into the whole Body. Indeed, the more I reflect upon the past history of the Church in this country, and upon her present position and influence, the more I am impressed with the conviction that all which the Church has been doing since the period of the Revolution, has been only the getting herself ready for her

great work in these States, and that, if true to herself, there is no setting bounds to the enlargement she may anticipate, and the influence for good she may hope to exert. Let the Church walk in the steps of her divine Lord, meek, gentle, unworldly ; ever intent upon the practical good immediately before her ; distinguished by her union of zeal with moderation ; unaffected by ephemeral excitements, but never insensible to human woe ; active wherever the door is really open to painstaking duty and self-sacrifice, but knowing nothing of revolutionary schemes of reform, nothing of mere political agencies and institutions, except to inculcate obedience where obedience is due ; combining freedom of opinion and action with unity of doctrine and reverence for authority ; ever enlisting sympathy by her warm, loving spirit ; ever inspiring confidence by her unvarying, consistent course, by her steadfast devotion to one high aim ; and in the place of all foolish questions and novel inventions, ever looking for the accomplishment of her great spiritual work, under God, to her own elementary gifts and powers, to early-implanted grace and early training, and to the very simplicity of the Truth as it is in Jesus, and as witnessed to by her from the first ; let her Clergy reflect the benignity and elevation of the Great Exemplar, dwelling together in the unity of the Spirit, and in the bond of peace, provoking one another only to love, and to good works, demanding nothing in order to fraternal sympathy but unity of faith and of order : and the Church, for her divine wisdom, her harmlessness, her grace, will be first respected and revered, then embraced and loved by hundreds of thousands in this great country, who are now tossed to and fro by every wind of doctrine, by every blast of popular conceit and passion !

“ Who that considers what the Church was as left by the Revolution, her weakness from past neglect and desertion, the unjust odium that rested upon her for supposed disloyalty to her country, her state of imperfection, the adverse and dominant powers that frowned upon her in all the Eastern, Northern, and Middle States ; and then sees how she has risen from the dust, perfected her ministry, matured her policy and law, extended her Dioceses, and sent out her Bishops from ocean to ocean, from the British possessions in the North to Central America in the South, planted her ministry in its integrity on the coast of Africa and in China, while at home she has taken to herself, considering the circumstances, a wonderfully large portion of the mind and character of the country—I say, who that sees and considers all this, can doubt that with God's blessing on a faithful use of her great gifts, she may yet arise and shine beyond all present estimate a glorious Church, the brightest Light, the best Hope of this Nation of Nations !

“ And in this view of the past, present, and probable future of the Church in this country, is there not a great lesson for us, the Ministers and Peo-

ple of that Church? What an incentive and encouragement to loftier effort! What a spirit-stirring call to every one of us to take care that we bear ourselves in a way worthy of the unspeakable interests intrusted to our charge; to remember that each one of our individual lives and characters goes to make up the general spirit and tone of the Church as a whole, and to determine what attitude it shall assume, what aspect it shall present in the eyes of this great nation of unformed, or confused and shifting opinions! Every true-hearted Christian, whatever the position of that Branch of the Church of which he is a member, will glow with generous zeal and love for the sacred cause with which he is identified. He will be lifted above some of the foibles and wayward impulses that belong to him as an individual, by his devotion to one high aim, by his earnest desire to contribute to the dearest of all objects, the benefit of a spotless example, by his ever-present dread of infusing any bitter element into the life of the Church, or of being, through his neglect, his self-will, his infirmity of temper, the cause of any jar, any disorder, any scandal in that holy Family, whose chief glory is in its unity, its peace, and its fraternal concord. And if there ever was a view of the position of any Branch of the Church, capable of raising his generous concern for the honor of the sacred Household to the highest pitch of self-devotion, it is surely the view just presented of the past history, the present position, and the possible, I trust, *probable future* of our Branch of the Church in this country. In spite of untoward circumstances, she has arisen from extreme depression and advanced to a position of commanding influence. She is placed in the midst of teeming millions, a vast proportion of whom are necessarily ignorant of her character, and ignorant above all of the deep foundations on which she rests. Apart from all higher considerations, the conservative influence of her steadfast principles and character is of the utmost consequence to the welfare of this country. Such is the diffusive nature of the Apostolic Truth she holds forth in her worship, in her teaching, in her offices over the new-born, over the opening youth, over the nuptial union, over the sacred remains of the departed, that she extends her influence far beyond her own fold, and far and wide keeps alive the remembrance of inestimable verities, which, but for her voice, would be in danger of perishing out of the land.

“It must be obvious to every attentive observer in the Church, that for several years the attention of persons external to her fold has been more and more turned to her character and claims. She has remained united and peaceful, while other Communion have been divided. She has gone steadily on her way, holding forth the pure gospel of Christ, never suffering the native simple features of that Gospel, as adapted to the highest spiritual needs of the present worshipper, to be superseded or obscured by any partial schemes of men; equally removed from the extremes of superstition

and of rationalism ; conspicuous alike for the moderation and the depth of her doctrinal tone ; convulsed by no excitements ; disturbed by no violent debates concerning questionable projects ; knowing nothing of political conflicts ; she has gone on, I say, in this gentle, elevated spirit, teaching and praying the same things which were taught and prayed ever of old, dealing earnestly, yet wisely with the souls of men ; until at length thousands, weary of agitation and dispute, sick of Religions resting upon mere opinion, and making nothing of the visible Church of Christ, are turning their eyes to her Heavenly Fold ; some already pressing in at her gates, while others are only so far advanced in knowledge of her divine gifts, as to begin to be conscious of a vague feeling of reverence for her character, and of longing for some such blessed Rest as that which seems to be hers to give ! Oh ! who within the Church would not desire that, when earnest inquiring persons among the great multitude without are turning their eyes toward our Holy City, they may see her as she really is, all-glorious within and without, fervent, united, zealous in good works, glowing with a seraphic devotion, elevated above the jarring schemes and angry disputes of men, marred by no extravagances, by no personal inconsistencies, by no miserable affectations and shallow unrealities ! Who would not desire, that those who draw near from without to consider her as seen in her members, or in her public worship and teaching, may meet with nothing to repel them, nothing to occasion needless prejudice and misconception ; but may be drawn on by the engaging beauty of her holiness to look more closely into her principles, to enter more deeply into her spirit, and so to become more desirous of having part in her blessed gifts ! Who would not desire, what I trust will ever be the case, that the members of the Church may be more prone to be humbled under an anxious sense of their responsibilities, than to be inflated with pride on account of their superior advantages : and that, in all their communications with and references to other Bodies, they may *speak the truth in love*, holding themselves strangers to every feeling that could engender scornful and bitter words ; ever ready to recognize personal worth wherever found ; and ever remembering that the great mass of those who adhere to imperfect systems do so not through deliberate opposition to the Truth—far from it—but through the influence of circumstances, birth, education, associations, which for the time absolutely prevent them from seeing the whole Truth in the light in which we see it ! Behold in the duty of Churchmen in the aggregate, the duty of each one of us members of the Church ! In view of the elevated position and of the glorious mission of the Church in this country, may we have grace and wisdom to “walk worthy of the vocation wherewith we are called,” abstaining from all appearance of evil, and taking care to “let our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven,” in and through His Church on Earth !”

## Ohio.

*Collamer—Rev. Thomas Corlett.*

DURING the last six months there has nothing of special interest occurred in my field of labor, except that there is a manifest and growing interest, among the people here, for our Church services.

At Collamer, where I hold services on every Sunday A. M., our congregations have greatly increased; and, since last December, the number of our communicants has doubled, and there are others now candidates for the Apostolic rite of confirmation. Our Sunday-school and Bible-class have been continued. Our vestry-room is completed and furnished, and some other church repairs done.

The Church here has much to contend with, but prejudice is dying out, and the Church is exerting a healthful influence. During the past year ten have been added to our communion by confirmation, and five by letters of transfer from other parishes. I have baptized five children and buried three.

There are indications of God's favorable presence with us; some have conversed with me in reference to their soul's interest, and there are others, I have reason to believe, who are not indifferent on the subject of religion.

In Newburgh, where I now hold service regularly every two weeks, we have good congregations and good responses. Our little band of church-people there are feeble, but they are beginning to be encouraged, and, from present indications, there is great promise of building up a good Church. We meet with some little rebuffs now and then, but hope by love and godly living to overcome it.

On the whole, I see nothing in my Missionary field to discourage, but, with the Divine blessing, much to encourage me. I have several families in Newburgh, who wish to have their children baptized, and, I trust there are a few who will be ready for confirmation at the next visit of our beloved Bishop.

Owing to the fact that we have not had any regular place for holding our service here, I have not as yet administered the Holy Communion in Newburgh. By a little effort, the communicants can come to Collamer where we have it once a month.

Besides holding regular stated services at Collamer and Newburgh, I frequently go out into the surrounding neighborhoods, and hold service. I generally get full houses, and an invitation to come again. I have more calls of this kind than it is possible for me to meet. God seems to be preparing the people for something more substantial than many of them have had.

## Tennessee.

## Brownsville—Rev. C. F. Collins.

THERE is some improvement in the condition of my Mission since my report in July. I have officiated regularly on Sundays, and until within a few weeks. The daily morning and evening services have been held. Both weekly and daily services have been generally well attended.

On the last Wednesday in July, the "Convocation of the Western Division of the Diocese" met in this place. Services were held for five days, and sermons preached to large congregations. On the last day, a Missionary meeting was held; addresses delivered by several members of the Convocation, and a collection made, amounting to \$32, for Diocesan Missions.

A handsome Communion service was presented to the parish, by my brethren of the Clergy, which was much needed, and for which I felt truly grateful. I think that the meeting of the Convocation at this place has been of great benefit to my parish.

On the 16th August, we were favored with a visit from our Diocesan, who, after a most instructive extemporaneous address, administered the rite of confirmation to *two* persons. There have been four added to the list of communicants. One family, three of whom were my most efficient communicants, and five of whom were members of the Sunday-school, has removed to Memphis. While I mourn my *loss*, another pastor will rejoice at his *gain*. It is "the day of small things" with us now, but we trust, in due time, if we labor faithfully, to reap an abundant harvest.

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(*Holy Trinity*,) Nashville—Rev. George C. Harris,  
reported by Rev. Dr. Quintard.

You will be pleased to learn of the success attending the labors of your Missionary, the Rev. George C. Harris, in the parish of the Holy Trinity. Since his arrival in our city, his labors have been unremitting; he has given himself to his work with hearty zeal, and, by God's blessing, has been able to arouse such an interest in the parish as has never before been manifested. He has the full Church services, morning and evening, on Sunday, and frequently the Church is crowded to its utmost capacity by devout worshippers. Thus far, there have been baptized by him, eighteen infants and seven adults.

At the recent visitation of the Rt. Rev. the Bishop, a class of thirteen was presented for the holy rite of confirmation. Something, too, has been done in the way of fitting up the Church. A fine-toned bell has been presented by the Church of the Advent; and, on Sunday last, the sum of one hundred dollars was placed on the altar, by a member of that



congregation, to be applied to the fitting up of permanent benches, in place of the temporary ones used at present in the Church. New windows are also to be placed in the Church, for which the funds have been raised. The offertory is also improving; indeed, everything connected with the parish is most encouraging. The Sunday-school is larger, both as to scholars and teachers, than it has ever before been.

We thank our Heavenly Father for the rich blessing He has bestowed upon the labors of His servant, and pray that He may pour it down in richer measure still for the glory of His great name, and the increase of His Kingdom among men.

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*Kentucky.*

*Paris—Rev. J. A. Merrick.*

In my last annual report, I anticipated "a day of better things." The review of the year past richly confirms those anticipations. Everything in the parish goes on well and happily in the right direction.

Our services have been uninterrupted by any cause; occasions of pastoral instruction have multiplied, as well as the out-door work. With perfect unity of action on the part of my parishioners, our inner life, as a parish, has expanded with, and beyond our outward growth.

Our Sunday and Parochial schools—the nurseries of the Church—are in vigorous health: the former embracing nearly all the children and younger servants, whose parents and masters, or mistresses, attend Church, with others; the latter comprising about fifty children, chiefly of non-Episcopal parentage. To all, the Parish and Sunday-school libraries are accessible; all are catechised as the Church demands, "openly in the Church," on every Lord's day and Holyday, a daily exercise in the parish-school, securing for them the instruction designed by their baptismal relations. Parents and sponsors are beginning to regard their responsibilities more satisfactorily. Bible and choral classes meet weekly under pastoral superintendence, and in co-operation with pastoral work. The Litany service, on Wednesdays and Fridays, are regarded as special opportunities for instruction, as well as devotion, besides the Sundays and Holy days at the celebration of the Holy Communion, as appointed. Thus the means of training are plentifully used, to the full measure of our opportunities.

As a visible result, externally, the holy and elevating influence of the Church's system is really recognized and felt by many who, a few years since, manifested bitter hostility, but who now look on with at least softened feelings. Our improvement is seen in the more uniform and increased congregations; the more general and hearty responses in Divine service, from old and young; a greater devotion to spiritual inter-

ests and spiritual exercises, both publicly and privately—in the words of the old homily, we are trying independence upon the Spirit of God, to be “daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; daily (forsaking our old vicious life) to increase in virtue more and more.”

This is our single aim, apart from all partizanship; and looking to God for aid, shall we not profit?

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Indiana.

*Lima and Bristol—Rev. W. H. Stoy.*

I HAVE been supplying these points since the 13th of June last. Previous to that time services had been held at Bristol, once in four weeks, by the Rev. Mr. Birdsall, but the church at Lima had been almost entirely unsupplied since December last, in consequence of the sad illness of the Rev. Mr. Bingham, which illness terminated, after a long and patient struggle with pain and suffering, in the death of that admirable missionary, and exemplary Christian, on the 2d day of August, 1858.

Since that time I have been regularly supplying these two points, dividing the Sundays equally between them.

The field promises well—a new interest has been excited among the people, and all seem anxious to do what they can. My congregations, particularly at Bristol, are uniformly large. I have organized a Sunday-school and Bible-class in each place. I am my own superintendent when I am present. All seem much interested in these organizations. There is no want of teachers to engage in the work of instruction, though the number of our pupils is small yet. I hope, by God's blessing, to make the Sunday-school a means of much profit for the Church, and to those whose privilege it is to attend the Church's instruction. I preach and perform divine service twice every Sunday, besides attending to the Sunday-school and Bible-class.

Since my arrival here there have been seven baptisms and one burial. The people in both parishes are now heartily at work for the Church, and there is much to encourage. But, at the same time, the Church is but a handful in either of these points, and that handful must be truly militant in order to hold its position, and to advance against the active forces of error and ungodliness; it must also be truly united. In both these respects these points seem to be improving, and I hope for better things in the future.

**Illinois.***Carlinville—Rev. D. W. Dresser.*

SINCE May 1st, when I last reported, I have been officiating regularly, as heretofore, in the two parishes under my charge, and also, occasionally, in places adjacent. I have reason to be thankful that while sickness has prevailed extensively in this region during the summer, I have not been obliged, from indisposition, to fail to meet any of my appointments. One Sunday I was absent on a visit to my parents.

It is with joy and thankfulness that I am able to announce that it is resolved at length to erect a Church edifice at Chesterfield. This undertaking has been entered upon with zeal and alacrity. As yet, however, the plans are not fully matured. We cannot build a large church; indeed, a large one is not needed, nor yet a showy one. Probably some \$800 will be contributed in the parish itself, and we will do the best we can with this and whatever else we may be favored with by the kindness of others abroad. Our aim is to have a neat, plain, church-like edifice.

It is proposed to procure the lumber this fall, while it is comparatively cheap, to get out the framing timbers during the winter, and make all preparations for putting the building up early in the spring. And I hope that by the time another half year shall have passed away, I shall be able to report that we have here arising, if not erected, "a place for the Lord, an habitation for the mighty God of Jacob."

In Carlinville we have been obliged to change our place of meeting. Hitherto we have used, alternately with the Baptists, the upper room of the "Seminary," so-called; but I have lately been given to understand, that it is designed hereafter to allow this to be used only for school purposes. We have, therefore, betaken ourselves to a building formerly a Methodist meeting house, originally built by the Baptists, but recently fitted up for a sort of Town-hall. This place is, on most accounts, preferable to the other, so that there is reason to hope that what at first seemed a severe affliction, will eventually prove a benefit to our cause. As regards church building, in Carlinville, the appearances are not so propitious as they were a few months since. The money pressure continues. It is feared it will be more severe for some time to come, than it has been as yet. Some of our people here are considerably affected by it. Death has lately deprived us of one of the most able and willing and generally estimable of our number.

As to the general condition of the field, I think I may say that the prospects improve slowly as time advances; there is more to encourage than to discourage. I can only wish there did not appear, as our Bishop observes in his address to the Convention, "a deficiency in that testimony which most cheers a pastor's heart—the giving themselves to the service of the Lord."

*Sycamore—Rev. W. H. Roberts.*

EIGHT months have now elapsed since I entered upon my missionary duties in this place. During this time eleven adults and seven infants have received the washing of regeneration in Holy Baptism, and seven have renewed their baptismal vows in the Apostolic Rite of Confirmation.

These are the jewels which your missionary has to offer. They are dear to him as the fruit of much honest and earnest labor.

In season, and out of season, has he striven to be at his post, permitting neither sunshine nor storm to interrupt. The result seems small; but the seed has been sown, and by the grace of God it may spring up hereafter, and bear a glorious harvest.

No one knows, save those who have had experience, the difficulty of establishing the Church in a community strongly infected with prejudice against her.

Apparently every means has been used to break us down; but, thanks to God, with a policy which involves only speaking of the truth in love, we have not fallen back, neither have we been stationary. Hopes and predictions were expressed that your missionary would be starved out, and thus be compelled to abandon the field; but by the goodness of God, and the aid of a few kind friends here, and my missionary stipend, I have been able, comfortably, to maintain my position, and, by these means, I hope to continue so to do.

We have a very neat and comfortable edifice, and with the constant services of the Church, and with zealous and prudent parochial work, the Church must become permanently established here.

The town is one of importance in this section of country, being the county seat.

It is also slowly increasing in population, and we cannot but think that, from time to time, many will be drawn into those good old paths which the Church teaches, and in which she leads her people.

We, of the West, often remember the joy which we experienced once, in going up from our homes to the sanctuary of the Lord. The pictures of memory have not melted away; and, we trust, that here and in many other places in our broad prairie State, the Church may arise so strong and beautiful, as to more than replace those dear originals.

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*Wisconsin.**Green Bay—Rev. E. A. Goodnough.*

THIS mission continues, by the blessing of God, to prosper. Since my last report the service of the Church for evening prayer, in the English language, has been performed in the Mission church.

Could those who contribute to the glorious cause of missions, see these Indians gathered together in their plain and neat little church, and hear them join their voices in prayer and praise, both in the Indian and the English language, they would take courage, and give ten times as much to the cause as they do now. And then, if those same contributors could pass immediately from our church to an encampment of wild and unchristianized savages, their alms would flow into your treasury an hundredfold more. But may the spirit of the Lord put into their hearts to fill your treasury out of pure love to their Saviour, who gave even Himself that they might have the Gospel of salvation preached to them.

I am now teaching school in the old school-house. The little Indians are anxious to learn to read and write like the white man; they are fond of pictures and charts, or anything by which they can learn by the eye, as they do not understand much English. Perhaps some of your young readers have some things or books of this kind, which they would be glad to give to the little red children of my school; if they have, let them send them to me, and I will give them to my scholars very gladly indeed.

The crops of the Indians have been much injured by the blight, so that I am afraid some of them will suffer, even with hunger, next winter; and also that many will be discouraged in their farming operations another year.

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*Delafield—Rev. Sebastian Hodges.*

In the absence of the Missionary, Rev. Mr. De Koven, and being in charge of the parish at Delafield, and Missionary station adjacent, I send you this report for six months, commencing April 1st, 1858.

Services have been maintained at Delafield during this time without failure, not only twice every Sunday, but also every day, in the morning, and every Friday afternoon. The Holy Communion is celebrated every Sunday. The attendance upon the services is encouraging, and the Church seems gradually, but certainly, strengthening her hold upon the people of the village and adjacent country.

While, however, our services are more frequent than they have been, our congregations larger, and the number of communicants greater, yet the pecuniary ability of the parish is diminished rather than augmented, owing to removals, and the recent hardness of the times.

On Good Friday last the Bishop visited us, and confirmed seventeen persons, and on Sunday, June 27th, he was again with us, and administered the same rite to eight more.

The Parish school still prospers, and at the close of last term contained about fifty scholars.

The neighboring village of Hartland has been supplied with services every alternate Sunday. With scarcely a single member of the Church there, the attendance upon the Church service has been good, and increasing. We hope to be able to continue the services there during the whole winter.

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*Portage—Rev. Hugh M. Thompson.*

I HAD expected to leave my present field some weeks since, and had given in my resignation to the Vestry. They would not accept it. I referred it to the Bishop, and he joined them in requesting me to stay, so I am writing to you again from my old post. On many accounts it is painful for me to remain, but my duty to the Church will not allow me to consult my personal feelings. The prosperity of the parish here seems, under God, to depend on my still staying, and I have now, as I have before, refused more attractive fields; and though Portage is the saddest spot on all the earth to me, at present I shall work on and endure.

The past year has been a marked one in the spiritual growth of our parish. Thirty-two have been confirmed; sixteen adults have been baptized. The numbers are not only large for a new field, but the character and position of those added is also a cause for rejoicing—a large proportion being males, and active business men, at the heads of families.

The Church, too, has been made free, and congregations, at all services, have largely increased in consequence, partly of that, and partly of the renewed life and energy in the parish. We adopted the "Free Church" plan, depending on the offertory, solely, in a time of fearful depression, and have so far worked it in the darkest days our city has ever seen. I assumed all risks, taking whatever might be left after necessary expenses, till it would amount to ten dollars weekly. I am glad to say that it is steadily improving, and, I believe, will be the most satisfactory plan we could have tried.

But it has been so far dark enough, and many times looked hopeless. I have kept up courage, and gone on, and I am sure the victory will come.

Owing to business depression, which we have suffered here, perhaps in a greater degree than any place of the size in the State, and are still suffering, I cannot report so favorably on financial matters. Our debt is still unpaid, and we had hoped to pay it long since. I can never feel content until that is removed. But for that I should have a clear record to write you.

A want which we feel greatly, a peculiar want, which I shall soon feel personally, as my little ones grow up, is a parish school, a real parish school, where our children shall find religion enter into their daily lives. Western public schools, no matter how good intellectually, are, and must

be, without Bibles, without prayer, without even the most diluted form of any religious belief. Our sole hope is in parish schools. No earnest pastor can shut his eyes to their utter necessity throughout this whole State. I have seen such necessity here from the first, and have tried to meet it. I failed simply from lack of a room. That is the sole difficulty now. We have a site ; we could have a choice of sites. Four hundred dollars would build us now a good and sufficient room. I would give a quarter of that amount myself in the year, and my personal attention four hours a day as one teacher, if I could get the other three hundred. I can see no way but this to save our children from Godless teaching. The best Sunday-school only discloses the evil it cannot begin to remedy.

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Iowa.

*Burlington—Rev. J. Batchelder.*

THE last six months hath been a season of much hardness of toil, of labor performed in the field, by the way, and in the pulpit, of disappointments and hopes deferred ; and yet of encouragement, of mercies, and loving-kindnesses.

A part of the season, owing to the protracted and excessive rains, traveling was almost impracticable. And then I suffered severely, for a season, from a sun-stroke, and then from the ague. But the Lord hath, in his great mercy, sustained me, and restored me to health and strength, and grants me still the exalted privilege to serve him in the ministry of His holy word, and I would praise and magnify His great and abounding goodness and mercy.

I have labored in the ministry of the word according to my abilities and opportunities.

In the latter part of April the Bishop visited Danville, and preached in the evening of a week day in the Methodist Church, to a respectable congregation, and apparently to much acceptance. Our cause has suffered much in that place, by the removal of all the persons on whom we most depended, and of all our communicants, except one. This hath been a sore trial and discouragement. But I believe that the Lord will yet raise up friends and helpers to his cause in that place, if we be faithful to our trust. I cannot but observe how much and enduring good to the cause of Christ and his Church active and faithful laymen might do, by settling in destitute places. I could mention four or five places within the field of my labors, where, by the assistance and zealous co-operation of an active layman, I doubt not the Church of Christ might be permanently established. We should pray God to send forth such laborers, as well as the commissioned ministers of the Cross.

At Pleasant Grove our prospects are encouraging. There is habitually a good attendance, and serious attention to the word preached. God grant that it may be as good seed sown on good ground, springing up and yielding much fruit to His praise and glory! The last time I preached there, it was in the Cumberland Presbyterian Church. They were urgent to have me make an appointment to occupy the house the whole day, in two weeks from that day, when their clergyman would be absent, which I did.

The other parts of my mission continue much as they were. I think the prospects of the Church, generally, were never more encouraging. No other religious body stands higher in the public estimation. The prejudice and bigotry, which once existed in regard to us, have in great measure given place to better views and feelings. How great the contrast between this and the years that are passed! The Lord, in abounding mercy, pour out His Holy Spirit more and more, and gather the wandering and perishing souls of men into the ever-open ark of safety!

It is now 25 years since I commenced my missionary labors and toils in the West. In view of the history of that period, I cannot but feel most urgently impelled to exclaim, "What hath God wrought!" Behold now faithful and able Bishops, where not one existed then. Behold hundreds of able and devoted and holy presbyters, where not one was then known. Behold hundreds of costly churches, and thousands of communicants, adorning in their daily walk the doctrine of God our Saviour, where not one then existed. Let us devoutly and thankfully contemplate this, and consider the great occasion we have to thank God and take courage, and to go devotedly forward in the holy work which God hath given us to do.

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*Minnesota.**Point Douglass—Rev. John Williamson.*

DURING the past three months there has been no change worth mentioning in Basswood Grove and Point Douglass, except that our Methodist neighbor has ceased to officiate, from want of a congregation—his last audience being but one. Yet our services are attended as usual, and as we have a fair representation of the inhabitants, and no emigration, we cannot expect much increase for some time. Yet when the thousands of acres of excellent prairie in this neighborhood are settled, doubtless it will make a great change for the better, both upon our congregations, and upon the growth of the village of Point Douglass, in which a number of houses have been built this summer.

As they were not likely to get a Missionary at Prescott, Wis., I thought it better to resume our services there. We have now the use of a large



new hall, in a convenient place, instead of the small room we occupied last winter; which would hold but a very small congregation, and, consequently, many were kept away from us. We have had an addition of three Church families by emigration.

They have circulated a subscription paper for the purpose of rendering our services more permanent, which has been liberally signed. And as the Church meets with a favorable reception by many not immediately connected with us, we have quite a respectable congregation, and our prospects are quite encouraging.

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### Arkansas.

#### *Helena and Old River Lake—Rev. Otis Hackett.*

HAVING taken my family to Madison, Ind., as I wrote you in my last Report, in July, I returned, in August, to my Arkansas field of labor. Being detained in Memphis over Sunday, 1st August, I preached in the morning at Grace Church, the Rev. Mr. Schetky's, and at night at Calvary, the Bishop's Church. Next day I took boat for Helena, where I arrived the following morning. The Mississippi had evacuated the town, of which it held undisputed possession when I left, and the streets, which then were traversable only by some species of water-craft, were as dry and dusty as if they had never known what it was to be below high water-mark. Yet, everywhere, there were evidences of the late disastrous flood—bridges swept away, gardens destroyed, shrubbery and shade trees killed, cisterns broken, or their contents corrupted by the influx of surface-water, and, most distressing of all, sickness following the subsidence of the inundation, from which scarcely a family that remained was exempt. For a time the stench, arising from the decomposition of the vegetable matter destroyed by the overflowing waters, was almost intolerable.

Added to actual evils, there was the fear lest a worse thing should come upon us, and we should be visited, as we had once been before, by that scourge of the South, the yellow fever. This prevented the early return of those who left during the overflow, and has made Helena, during the summer, anything but a cheerful place.

Services have been kept up as usual, but, until within a week or two, with a very thin attendance.

Nothing has been done toward the building of a church; most of those especially interested in this object, who had subscribed most largely and were expected to bear the chief burden of the expense, were so seriously crippled by the loss of crops, cattle, &c., destroyed by the flood, as to be positively unable, for the present, to prosecute this undertaking. But it

is a question of time only—the house will be built. The more *important work* is not arrested; stone after stone, we humbly trust, is constantly being added to the Spiritual building. The claims of the Church are, at this time, receiving by far more of attention in this community than ever before. An unprovoked and a very violent attack made upon it, not long since, has resulted already in opening the eyes of some who were formerly blind to the truth, and promises to have like good effect upon many others.

At this place, Old River Lake, there is everything to encourage. Congregations are good, and there is a zeal, accompanied happily, in this instance, with adequate ability, that will not rest content till they have secured for themselves a church and parsonage, and a settled pastor.

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### Washington Territory.

#### *Fort Van Couver—Rev. John McCarty, D. D.*

DURING the most of the past six months, the population of Oregon and Washington have been greatly agitated, by the discovery of gold-diggings on Frazer's River, in the British possessions adjoining this territory on the north. Many rushed to the mines, and it seemed, at one time, the greater part of the inhabitants of Van Couver would be carried there. The excitement has now somewhat subsided, and many have returned, greatly disappointed; still we may fear that exaggerated reports from the diggings will continue to agitate our people, and keep them not only unsettled, but in a condition most unfavorable to regular industry, good morals, and religious improvement.

The report of my Missionary labors away from this place, is as follows:

In the month of April, I officiated on a Sunday morning at the Upper Cascades of the Columbia, about 45 miles above this. The congregation, though small, included almost the entire population. In the afternoon, I had service in the garrison, at the Lower Landing.

In May, I passed a Sunday at the Dalles, holding the morning service in the garrison, and the afternoon in the village.

In June, I had service, Sunday afternoon, on the Fourth Plain, a few miles east of this place.

I visited Astoria, and officiated in the Courthouse, both morning and afternoon, Sunday, July 11th.

The first Sunday in August, I officiated in Oregon city, where I was glad to find the condition and prospects of the congregation quite encouraging.

In September, I spent a Sunday in Cathlamet, where it is much to be desired the services of our Church should be more frequently held.

My Sunday morning services, with the exception of those above-mentioned, have been given to this post. My Sunday evening services in the village, which were discontinued for some time, in consequence of the gold excitement and consequent diminished population, have been recommenced, with about the usual attendance. The Sunday-school, though small, has been sustained.

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Texas.

*San Antonio, Seguin—Rev. L. H. Jones.*

MYSELF, with Mr. Monges, candidate for Orders, have changed our residence to San Antonio. I hope this plan will meet your approval. Without a Bishop, and very far from you, it is a necessity that I follow somewhat my own judgment, aided by that good Spirit which God gives to all who ask.

No *permanent* settlement can *at once* be made in Seguin, for reasons which my letters will have informed you of. Since the 4th of July, about the time of my last report, no rain of any account has fallen in all Western Texas, and the agricultural anticipations of that time will not be fulfilled. It may be set down as a fact undisputed, I presume, that, west of our Colorado, farming will not do at any rate. As a main resource, the country's mainstay will be stock-raising.

Lockhart is not now the place it was some five years ago, when Mr. Dunn so heroically undertook his church there. I do not believe the population is one half what it was then, and a late visit has ascertained me of the fact, that of some twenty-five communicants but twelve are left. But no one can tell what the future will bring forth.

In Gonzales, they are trying to get a minister, and, I think, will succeed. I was lately there, and shall visit them again soon. There are several candidates for confirmation.

At Seguin, they tell me they will raise \$250 in money, and give a man (single), room, board, and washing. I have had good experience there. There are, and have long been, nearly a score of persons waiting confirmation.

Here, in San Antonio, a lot is secured, a good one for a church; also, four city lots have been given by Mr. Maverick, as Church funds. Some time ago, he paid to their former owner, under stress of weather, \$200 in gold for them, but they are worth much more than that. I do not think it will be difficult, in due time, to raise from \$1,500 to \$2,000 to build a temporary church, which shall last some years—indeed, the walls will be of the best stone, and then serve well as a parsonage or school-room. We are proceeding on the Free-Church principle at present, which is, no

doubt, best in a population as transient and uncertain as this. So far as now can be seen, the trial will be a successful one.

One advantage of our being here will be, that regular services can be maintained in my absence by Mr. Monges. There is a class here who desire the sober services of the Church, because they love them. I spoke of the transient character of the population; out of the church formed here, some ten years ago, by Rev. Dr. Fish, now of Missouri, but one male communicant remains, Capt. Beck, and I fear he will go next. But a different state of things is going to exist when railroad communication is extended to us.

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### Appointments.

IN GEORGIA.—Rev. Samuel Benedict, to Marietta, from January 1st, 1859. In Illinois, Rev. V. Spalding, to Aurora, from July 1st, 1858; and Rev. C. B. Stout, to Manhattan and Wilmington, from January 1st, 1859. In Wisconsin, Rev. Fayette Durlin, to La Crosse; Rev. J. Adderly, to Stevens' Point; Rev. John B. Linn, to Prairie du Chien; Rev. J. B. Pradt, to Plymouth; Rev. A. B. Peabody, to Huntington, all from January 1st, 1859. In Alabama, Rev. W. D. Christian, to Talladega, from January 1st, 1859. In Tennessee, Rev. R. D. Shindler, to itinerate; Rev. T. B. Lawson, to itinerate, both from January 1st, 1859. In California, Rev. Benj. Akerly, to Oakland, from July 1st, 1858. Rev. John G. Gassman, to the Norwegian Mission in Chicago, Illinois, and St. Oloff, in Wisconsin, from July 1st, 1858.

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### Resignations.

IN OHIO, Rev. E. Winthrop, of Napoleon and Defiance, from Dec. 15th, 1858. In Wisconsin, Rev. Luther Gregory, of Columbus and Beaver Dam, from June 1st, 1858, and Rev. H. Miller Thompson, of Portage, from Dec. 1, 1858.

## Relief Fund for Domestic Missions.

THIS fund now reaches about \$7,000. A large portion is paid in, and held on special deposit by the Treasurer, to the credit of the Domestic Committee. It will be acknowledged, when the sums pledged have been paid, and the whole sum, as we trust, shall be made up. We need about \$3,000 more to complete the \$10,000, for the entire relief of our Domestic Missions from their past burdens. As in what has been done, so for the rest, we desire no interference with the regular receipts of the Society for its current wants. Yet surely, if there are no more to give their \$500, their \$300 or \$200 each, there must be in all the Church *thirty* persons or parishes, who *can* and *will* give \$100 each, as a *special offering*, to finish and crown this good work. Let them be prompt in *sending relief*, and in enabling us to place on record the *entire success* of this noble effort, set on foot by liberal hearts and hands. Remit to Isaac Seymour, Esq., 44 Wall-street, designated "Relief fund for Domestic Missions."

## Acknowledgments.

DOMESTIC MISSIONS.			
The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Oct. 1st, to Dec. 15th, 1858:			
Maine.			
Gardiner—Christ.....	\$45 24		
Portland—St. Stephen's, Advent collection.....	20 00	\$65 24	
New-Hampshire.			
Claremont—Trinity.....	5 00		
Portsmouth—St. John's, Advent collection.....	47 57	52 57	
Vermont.			
Brattleboro'—St. Michael's.....	8 00		
Burlington—St. Paul's, Advent collection.....	27 84		
Norwich—St. Andrew's.....	2 50		
St. Alban's—St. Luke's.....	20 00		
"A Friend to the Cause in Northern Vermont".....	1 00	59 34	
Massachusetts.			
Lowell—St. Ann's, Advent collection.....	50 00		
New-Bedford—Grace.....	10 92		
Pittsfield—St. Stephen's, of which \$5 65 are from Sunday-school.....	23 00	83 92	
Rhode Island.			
Johnstown—St. Peter's.....	1 00		
Providence—St. John's, morning Sunday-school, one quarter's pledge to Dec. 1, 1858, for Bp. Lee of Iowa.....	125 00		
Mrs. N. N. Jenks.....	2 00		
"From a Friend to Missions".....	10 00	138 00	
Connecticut.			
Cheshire—St. Peter's.....	11 35		
Danbury—St. James'.....	5 00		
Fair Haven—St. James', Advent collection.....	20 00		
Hartford—Christ.....	55 67		
St. John's.....	50 00		
Monroe—St. Peter's.....	5 00		
New-Haven—St. Paul's, quarter's salary of Rev. Hiram Stone.....	125 00		
New-London—St. James', Advent collection.....	54 50		
Norwalk—St. Paul's.....	16 00		
Pomfret—Christ.....	6 00		
Southport—Trinity.....	20 00	368 52	
New-York.			
Albany—St. Paul's, a Member..	3 00		
Briar Cliff—All Saints.....	10 00		
Brooklyn—Holy Trinity, Mrs. J. Rapelyea.....	1 00		
Redeemer.....	5 00		
"G. S.," for Episcopal Miss. Association.....	10 00		
Cold Spring—St. Mary's.....	11 80		
Delhi—St. John's.....	16 59		
Greenbush—Messiah, of which \$1 83 are savings of two Sunday-school scholars..	8 47		

Greenwich—"T. R. J.".....	5 00
Malden—Mrs. Isham.....	5 00
Maspeth—St. Saviour's.....	42 16
Monticello—St. John's.....	5 00
New-Brighton—Christ.....	63 42
New-York—Ascension, "Mrs. M.".....	50 00
Epiphany, Advent collec- tion.....	76 46
St. John Baptist.....	17 61
" Mrs. Susan Dau- beny.....	25 00
St. Mark's, monthly offer- ings.....	50 00
Trinity Chapel.....	430 00
Rensselaerville—Trinity.....	5 00
Westchester—Mrs. Cornelia P. Trumbull.....	10 00
West Farms—Grace.....	50 00
West Troy—Trinity.....	10 64
Capt. Proal.....	5 00 916 15

Western New-York.

Rochester—St. Luke's, of which \$6 are for the Episcopal Missionary Association..	42 00
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New-Jersey.

Millburne—St. Stephen's, Ad- vent collection.....	17 00
Moorestown—Trinity, Sunday- school.....	7 00
Salem—"J. H.".....	5 00 29 00

Pennsylvania.

Lebanon—Christ, Advent collec- tion.....	6 41
Lover Dublin—All Saints.....	60 00
Philadelphia—Calvary.....	15 00
St. Mark's.....	250 00
St. Stephen's, "From Two Females,".....	4 00
"A Worshipper in the Ch. of the Ascension".....	100 00
Pittsburgh—St. Andrew's, for Episcopal Missionary As- sociation.....	50 00
Trinity, Advent Coll.,.....	400 12 885 53

Maryland.

Baltimore—Emmanuel, a mem- ber, for Iowa.....	3 50
Grace.....	560 00
St. Paul's.....	232 32
A lady, by Rev. Dr. Wyatt.....	5 00
"C. J. H.".....	2 50
Bladensburg—B. C. Lowndes, Esq.....	1 85
Mrs. Maria West,.....	5 00
North Elk Parish.....	2 00
St. Mary's Co.—Charlotte Hall, All Faith Parish.....	6 50
Washington, D. C.—St. John's "Sigma,".....	80 00 928 67

Virginia.

Accomac Court House—Thos. R. Joynes, Esq.....	5 00
Eastville—George Kerr, Esq., for Texas or Arkansas.....	5 00
Fauquier Co.—Piedmont Parish	10 00
Greenville Co.—Melherrin Parish Sewing Society,.....	10 00

Lunenburg Co.—Cumberland Parish, for Episcopal Mis- sionary Association.....	25 00
Nelson Co.—Nelson Parish, for Episcopal Missionary As- sociation.....	21 33
Norfolk—Christ, Advent Collec- tion, of which \$75 are for the Episcopal Missionary Association.....	150 00
St. Paul's, Miss Hattie Park, Birth-Day Offering.....	5 00
Miss Jackson.....	5 00
Northampton Co.—A Friend,.....	2 50
Portsmouth—Trinity, Thanks- giving Collection.....	88 34
"Dr. Henry Buff,".....	2 50
Richmond—St. Paul's, for Episcop- al Missionary Associa- tion, half for Oregon, half for Kansas.....	50 00
Staunton—Kalorama School and Family, Rev. R. J. Latane.....	23 25
Williamsburgh—Mrs. E. W. Noel.....	2 00 404 92

North Carolina.

Chatham—St. Mark's, of which \$1 is from Sunday-School.....	6 00
Elizabeth City—Christ.....	30 00
Fayetteville—St. John's, of which \$82, are Advent Collection.....	83 50
St. John's, A Member.....	20 00
Raleigh—St. Mary's.....	25 00
St. John's in the Wilderness.....	79 45
Valley Crucis—"The offerings of a little child of the Church who is now sleeping in the arms of Jesus," by Rev. W. W. Skiles.....	5 00
Williamsburgh—St. John's.....	4 00 252 95

South Carolina.

Charleston—St. Michael's.....	39 40
St. Philip's.....	22 00
Cheraw—St. David's.....	25 00
Columbia—Trinity, of which \$3 are for Texas.....	15 67
Waterboro'—St. Jude's.....	20 00 122 07

Georgia.

Macon—Christ, in answer to Advent Appeal.....	35 10
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Ohio.

Clifton—Calvary, Sunday School	48 00
Cuyahoga Falls—St. John's....	4 00 52 00

Mississippi.

Church Hill—Christ.....	35 00
Vicksburg—Christ.....	31 00 66 00

Kentucky.

Frankfort—Ascension, part of Advent Collection.....	25 00
Versailles—St. John's, Advent Collection.....	27 75 52 75

Alabama.

Carlouville—St. Peter's.....	25 39
Spring Hill—St. Paul's.....	5 00 30 39

## Acknowledgments.

<i>Michigan.</i>			
<i>Detroit—Christ</i> .....	40 00		
<i>Mariners'</i> .....	6 37		
<i>St. Paul's</i> .....	64 32		
" <i>A Friend to Missions,</i> " <sup>3</sup> .....	10 00	120 69	
<i>Louisiana.</i>			
<i>Francisville—Grace</i> .....	40 00		
<i>Franklin—St. Mary's</i> .....	16 70	56 70	
<i>Missouri.</i>			
<i>Kirkwood—Advent Offerings of</i> <i>a Family</i> .....	10 00		
<i>Louisiana—Calvary</i> .....	10 00		
<i>Prairieville—St. John's</i> .....	10 00		
<i>St. Louis—Christ, Advent Col-</i> <i>lection</i> .....	125 00	155 00	
<i>Illinois.</i>			
<i>Farmington—Calvary</i> .....	7 00		
<i>Ottawa—Christ, Advent Collec-</i> <i>tion</i> .....	5 00	12 00	
<i>Wisconsin.</i>			
<i>Columbus and Beaver Dam</i> ....	10 00		
<i>Portage—St. John's</i> .....	4 50	14 50	
<i>Iowa.</i>			
<i>Davenport—Trinity</i> .....	5 25		
<i>Dubuque—St. John's, of which</i> <i>\$3, are for the Episcopal</i> <i>Missionary Association</i> ..	16 00		
<i>Iowa City—Orphans' Home, ½</i> ..	2 50	23 75	
<i>Minnesota.</i>			
<i>Hastings—St. Luke's</i> .....	7 50		
<i>Shakopee—St. Peter's</i> .....	15 00		
<i>St. Peter's—Holy Communion</i> ..	8 00	30 50	
		<i>Texas.</i>	
		<i>Gonzales—Geo. S. Coleman, Esq.</i>	5 00
		<i>Arkansas.</i>	
		<i>Little Rock—Mrs. M. F. Trapnell</i> ..	5 00
		<i>Kansas.</i>	
		<i>Leavenworth</i> .....	5 00
		<i>Oregon.</i>	
		<i>Portland—Trinity</i> .....	100 00
		<i>Salem—By Rev. J. R. W. Sell-</i> <i>wood</i> .....	11 25 111 25
		<i>Miscellaneous.</i>	
		" <i>Mite for Missions,</i> ".....	7 50
		" <i>From a Friend to Missions,</i> " <sup>3</sup> ..	3 00
		<i>Offerory at Meeting of Board</i> <i>in Christ Church, Balti-</i> <i>more, Md., ½</i> .....	45 21
		<i>Collection at Missionary Meet-</i> <i>ing in Grace Church, Bal-</i> <i>timore, Md.</i> .....	150 25
		<i>Episcopal Miss. Association</i> ....	1635 00 1840 96
		<i>Legacies.</i>	
		<i>From Legacy of late John</i> <i>Johns, Esq., Baltimore</i> <i>Loan at present</i> .....	4000 00
		<i>Six Months' Interest on Voor-</i> <i>hies' Legacy</i> .....	90 00
		<i>Legacy of the late Tristram S.</i> <i>Dorsey, Baltimore, Md.,</i> <i>less \$2 50; for State Tax</i>	97 50
		<i>Amount due on Legacy of Mrs.</i> <i>Frances Russell, of Phil-</i> <i>adelphia, by Joseph Fear-</i> <i>on, administrator</i> .....	184 99
		<i>Do. do., of Miss Frances</i> <i>Russell</i> .....	178 28 4550 77
		<i>Total from Oct. 1st, 1858</i> ....	\$11,516 24

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named churches and individuals, from the 1st to the 30th of Nov., inclusive, 1858:

<i>New-Jersey—Elizabeth'n, St.</i> <i>John's Church</i> .....	\$34 51		
<i>Princeton, a member of Trinity</i> <i>Church</i> .....	2 00	\$36 51	
<i>Pennsylvania—Philad'a, from</i> <i>G. S. S.</i> .....	5 00		
<i>Columbia, Lancaster Co., from</i> <i>H. H. by Rev. S. E. Apple-</i> <i>ton</i> .....	10 00		
<i>Harrisburg, St. Stephen's Ch.,</i> <i>Charles Connor \$15, and</i> <i>Rev. R. A. Castleman \$5</i> ....	20 00	35 00	
<i>Virginia—Essex Co., South</i> <i>Farnham Parish</i> .....	20 00		
<i>Lunenburg Co., Cumberland</i> <i>Parish</i> .....	25 00*		
<i>Richmond City, from St. Paul's</i> <i>Parish</i> .....	50 00*	95 00	
		<i>Total receipts in the month of</i> <i>November</i> .....	
		<i>To which add balance on hand</i> <i>November 1st, 1858</i> .....	
		1,631 47	
		<i>Aggregate disposable fund</i> .....	
		\$1,797 98	
		<i>Of which aggregate the Treas-</i> <i>urer of the Domestic Com-</i> <i>mittee has received within</i> <i>the same period</i> .....	
		1,745 83	
		<i>And leaving to be received by</i> <i>him, when appropriated</i> <i>by the said Association,</i> <i>the further sum of</i> .....	
		\$52 15	
* These two contributions through Dom. Com., N. Y.			

ERRATUM—In the Annual Table of the Episcopal Missionary Association, Grace Church, Philadelphia, should have been credited with \$2 50, St. Andrew's with \$5, and St. David's, Manayunk, with \$47 77.

FOREIGN MISSIONS  
OF THE  
Protestant Episcopal Church.

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JANUARY, 1859.

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*The Foreign Committee have recently issued the following*

*EPIPHANY APPEAL.*

THE PROCEEDINGS OF THE BOARD OF MISSIONS at their meeting in October, with Annual Reports, &c., &c., have recently been published in the November and December No. of THE SPIRIT OF MISSIONS. These furnish many interesting facts, and place before the Church the present aspect of those fields to which our efforts are directed. And while the past year has not, perhaps, been distinguished by much increase of zeal and earnestness in the work of Foreign Missions, it has been signalized by wonderful developments of God's providence vastly extending the fields of Missionary operation, and loudly calling upon the followers of Christ to give to this work their hearty and vigorous co-operation.

Of what delightful interest are those statements which have, within the last few months, been spread out in our religious and other papers, touching the opening of China and Japan; and how rapidly seems to be hastening on the day for the universal diffusion of the knowledge of Him who is "the hope of all the ends of the earth."



No true Christian can fail to be impressed by these facts; and the legitimate result of their teaching is not reached, except it stir up our hearts to greater diligence, and nerve us to *stronger and more earnest* effort. To this the Foreign Committee now invite their brethren of the Clergy and of the Laity. Upon every individual Christian the present condition of the world, in its relations to the extension of the Redeemer's kingdom, devolves the duty of pressing on, to the utmost of our ability, the work of giving the Gospel to those sitting in darkness and in the region and shadow of death.

*Early in November* a paper was issued by the Committee, and sent to the Clergy, setting forth the condition of the Foreign Treasury, and designed to give early notice of existing embarrassments. Now that the season has arrived in which it has been customary to make collections for Foreign Missions, it is hoped that the previous appeal, as well as this renewed call, will be taken up, and the claims of this department be everywhere urged.

In behalf of the Foreign Committee.

S. D. DENISON,

*Sec. and Gen'l Agent,*

FOREIGN MISSIONARY ROOMS, 19 and 20 Bible House, N. Y.

*January 1st, 1859.*

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*AFRICA.*

*A portion of the following has been already published in an Occasional Paper. We have thought it desirable to reproduce it here, with additional particulars.*

LETTER FROM REV. C. C. HOFFMAN.

YACHT ENCHANTRESS,

(OFF AKRAH, W. A.) *Augt. 19th, 1858.*

REV. AND DEAR BROTHER :

As I last wrote you, I have felt, for some time past, very pressing need of repose from my continual and increasing

labors ; the Bishop, as well as all my co-workers in the mission, urged my departure by the earliest opportunity, and though most loath to leave, God's good providence seemed very clearly to point the way, and I felt I should have done wrong not to have followed. On the 9th inst., the small vessel from which I now write you, sailed from the Cape, bound for Fernando Po, and thence, perhaps, to the Gaboon and Corisco. The captain courteously offered Miss Ball and myself a passage, so we departed, not knowing exactly where we were going, or how we were to return, being quite unable to make any definite plans. The captain had come for Kroomen, and of these he got upward of *eighty* ! This, so far from being an objection, I considered a favorable and blessed providence, for most of the eighty were those among whom we had gone preaching the kingdom of God, and while on the sea, I should still be able to minister to them in holy things.

And we *have been blessed*, by our covenant-keeping God. I have been enabled to have daily morning and evening prayer ; surrounded by all the natives, we sang, we read the Word, and expounded it to them, and then knelt in prayer. Attentive, thoughtful, devout, were the groups who surrounded us on the deck.

#### DAILY CONVERSATION AND INSTRUCTION.

I had daily conversation with these Kroomen. There was one among them whom I had baptized some months ago at Cape Palmas (James Hogan), who was steadfast in the truth. There was another who had said to me on land, " When I cut my rice I want to be baptized." Now he had embarked with me ; I had much conversation with him ; he still desired to join God's people, and with him another, both brothers of native Christians who live in our Christian village at Hoffman station.

#### TWO KROOMEN BAPTIZED.

The Creed, the Lord's Prayer, and the Ten Commandments, were daily subjects of explanation ; they were, and had been,

in the habit of prayer ; they repented of sin ; they believed in God's Son who died for them ; they purposed leading a life in obedience to God's laws. What did hinder them to be baptized ? I saw nothing—but rejoiced that God had blessed the seed we had sown on land, and granted that we should reap it on the sea. On the Sabbath morning, therefore, they stood before me on the deck, candidates for Holy Baptism. To our usual service I added prayers for the Queen and royal family, as I was sailing (for the first time) under the flag of England. At the close of the second lesson, the two natives came forward, each having round them a cloth of white muslin. The captain, the mate, Miss Ball, and the native Christian, were their sponsors ; the candidates answered the questions put to them in English, and as we poured water upon them, we offered hearty prayers for the sanctifying influence of the Holy Ghost. One was named James Brown Walker, after the captain, the other William Wilberforce, whose life I was then reading.

I assure you, my dear brother, this was a deeply interesting occasion, one in which I saw the good hand of God, and the blessed influences of the Holy Ghost.

#### THE BLESSED WORK GOES ON—OTHERS BAPTIZED.

But as God's work progressed, I found others much interested. I have sat on the hatchway for hours, instructing those who wanted instruction, hearing of their simple faith, their hearty desires, their steady purposes. Ah ! I thought, God is surely pouring out of His Spirit on *this* people, blessing *us here*, as *you* in Christian lands ; cheering us with tokens of His favor, assurances that we labor not in vain, and that His word returns not to Him void.

Two other men presented themselves, and expressed an anxiety for baptism ; with them I conversed. I found them *praying men*, serious, and humble-minded. I explained to them the way of life ; they wanted to enter it ; for four days I also to them went over the Creed, Lord's Prayer, and Ten

Commandments. I could not deny to these baptism, although I expect to leave them, as I do this day. I believe the Holy Spirit will still teach them, and that God is able to keep them. This morning, as I had my last conversation with them before baptism, another young man, with interested countenance, came and sat down on the hatchway beside us. He said he was the brother of S. W. Seton, one of our native Christians; that he believed God's things; that he wanted to join God's people, to be baptized. He said, the reason he had not been before to see me was, that he had been in the galley with the cook, and had been kept so busy that he could not come. Now he wanted to tell me of his purpose to serve God; that his brother Seton had often told him about God's things, and that he would have been a Christian on land, but his father prevented him. I immediately examined him on the articles of our Faith, etc. I determined to baptize him with the two already referred to. We were drawing near Akrah, and I feared if I waited longer, I should be interrupted by visitors from the shore. Work was stopped on board our little vessel, the three youths had washed in the sea, and each, with a white cloth round their bodies, stood near the hatchway beneath the awning, the three native Christians with Miss Ball stood with them as sponsors, and these three knelt and were received by baptism into the Church of the Living God. They received the names of Arthur Coffin, Edward Parry, and William Seton. As these six native Christians stood before me, I could not but add a few parting words of advice, and they promised me that every night they would meet together in the fore-castle for prayer.

THEY HAD HEARD THE GOSPEL AT CAPE PALMAS.

I would have you bear in mind, my dear brother, that on this voyage is not the first time these men have heard the Gospel. They have heard it at our stations. One came from "Spring Hill," Half Grahway, and has been in the habit of attending religious services, and observing the Sabbath. And

it is an interesting fact, that the *others are all brothers of native Christians*, residing in our Christian village. I cannot doubt, therefore, that the influence of these Christians in the village has been blessed, to the ingathering of their brothers into the fold of Jesus.

For these things we bless God.

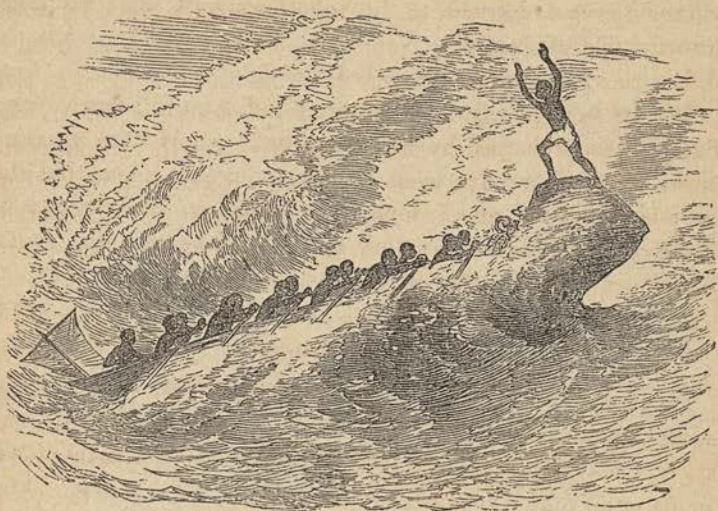
We are now (4 P. M.) 19th August, off Akrah. Our voyage has been so prolonged by calms and light winds, that we conclude to wait here, at Akrah, for the steamer, in hopes that she may land us at Cape Palmas; otherwise, we must go on to Monrovia, and seek the earliest opportunity home. Miss Ball's health, as well as my own, is greatly benefited.

#### LANDING AT AKRAH.

*August 23.*—We landed here last Friday, the 20th, having anchored the afternoon before. There is no harbor, and vessels anchor in the open sea, a mile or two from land. A heavy swell made our yacht very unsteady, and we were glad at the prospect of soon leaving here. The landing is bad, so that ships' boats seldom venture to attempt it; we had therefore to wait for a canoe. These are much more clumsy than those we had been accustomed to see at Cape Palmas; they are made out of the trunk of a tree, all in one piece, flat-bottomed, and are higher in the bows than in the stern; this is to prevent the waves from breaking over them. The passengers sit in the bows and the boatmen behind them. The canoes have the appearance of a *Chinese shoe*.

Into such a one, about fourteen feet long, with eleven natives to paddle, Miss Ball and myself stepped from the deck of our little vessel, bidding adieu with sorrow to the Kroomen and the native Christians, and committing ourselves to the care of our Heavenly Father, while crossing the sea and effecting a landing through the surf. The natives paddled with energy and sang as they went. The waves, as we drew near the shore, broke *near us*, broke *behind* us to push us sooner to the land, but none broke *into* our canoe, and we landed in perfect safety;

natives stood on the beach, and as soon as the canoe grounded they took us in their arms and carried us to the shore.



MR. HOFFMAN AND MISS BALL KINDLY RECEIVED.

A friend who had sent the canoe for us, and to whom our kind captain had introduced us, took us to the Wesleyan Mission House, the residence of the Rev. Henry Wharton, who received us with Christian hospitality. With him we remain, waiting the arrival of the steamer of next month; and we rejoice in the good hand of our God who has led us to the house of his servant, a fellow-laborer in the kingdom of Jesus. Religious services under his direction are the only ones at present held here on the Sabbath. He has a neat chapel, which holds about 400 persons; we had service there yesterday (Sunday), at 7 o'clock in the morning. The Wesleyans use, as perhaps you are aware, a form of prayer, an abridgment of the church service, lessons, epistles, gospel, psalter, are all appointed as with us. I preached in the afternoon to a full house, *all natives*, with the exception of perhaps a dozen of

the congregation. It might have been said the *rich* and the *poor* meet together. Some well dressed (in native style), in rich silks, with golden ornaments, and others with a simple cloth of their own manufacture. The hair of the women has a peculiar appearance, being combed up on the top of the head in the form of a cone; around this, oft-times, a cloth is tied. Their dress is a large cloth or shawl around the waist, with another shawl or scarf over the shoulders; on their back, round their waist, they have what they call a "kanky," which consists of a piece of cloth, folded and doubled so as to make their dress *stick out behind* about four or five inches; it is a convenient *seat*, also, for the little babies, who find on it a resting-place, while the cloth over the shoulders is then used to secure the child, and is worn round the breast. No native female would consider herself fully dressed without her "kanky;" and I observed yesterday, that they were worn by the rich as by the poor, the old and the young. So extremes meet, and the highest fashion of civilized nations is none other than the highest fashion of degraded heathen Africans!

#### DESCRIPTION OF AKRAH.

I must tell you something of Akrah, and then of missionary operations here, and in the neighborhood. The place is under the English government, whose jurisdiction is extended on the coast from Appellonia to Quitta, about 300 miles, and extending from 75 to 100 miles interior. A governor resides at Christiansborg, two miles below (formerly belonging to the Danes), and a commandant lives here occupying the fort.

The Dutch have also a fort here, and they hold jurisdiction over a large proportion of the natives. A line divides the English from the Dutch, running through the midst of the town. There are very few foreign residents, and their dwellings are in the midst of the native population, a contrast between mud huts and palaces! There are here at least 5,000 natives. Their houses are of mud walls, generally one story high, sometimes two, built close to each other; a door-way

from the narrow street opens into an area, and from it doorways open to the rooms surrounding it. In the court of the house they do their washing and work. Many of the houses are in a wretched condition; they are thatched with bundles of grass, and they have here or there a window with or without shutters.

To a great extent these natives practice their heathen customs, and have their fetishes and their priests. *Sunday, by the mass, is unobserved*—it was a noisy day yesterday among them; and on our way to church we observed the women carrying burdens, or seated in the streets with their wares for sale, as on any other day.

As a people, I judge them inferior to those among whom God has called us to labor, and their intercourse with foreigners has failed to elevate them. In each little store the prominent object was a *puncheon of rum from England and America*, sold by foreign and native merchants by the puncheon, the gallon, or the glass! Four years ago, a dispute about a puncheon, which had been rolled by the natives from the Dutch to the English settlement, without the duty having been paid, led to the destruction of the large native town of Christiansborg, the death of a number of the inhabitants, and large pecuniary losses to the German missionaries, in the injury to their property, Mission House, &c., by the balls and shells from the English man-of-war.

Cowries are used here as the circulating medium, and one can go to the market and make purchases with the *fortieth part of a cent*.

#### THE MISSIONARY WORK.

The Wesleyans have, on this coast, seven principal stations, beside 29 other less important preaching places; the most interior station is that of Kumasi, among the Ashanti people, 200 miles from the coast. The number of missionaries and assistant missionaries is 12. They have



2,135 accredited church members.

1,347 day scholars.

38 places of worship, and

7,910 persons who attend public worship.

Their coast-wise operations extend from Cape Coast to Lagos. At this place (Kumasi) our hospitable host, Rev. Henry Wharton, has resided for two years—beholding under their darkest aspect the horrors of heathenism. The word of the king is the law of the people. Decked with golden ornaments, he sits on a great chair of state, hears, and with his subordinate kings, judges the “palavers” brought him from different and distant parts of his kingdom.

#### HABITATIONS OF CRUELTY.

Habitations of cruelty are the abodes of his land. Once, on the death of the king's sister, 80 persons were killed in the town, to be her slaves in the land of spirits, with *hundreds* besides in the surrounding country. These victims are first speared through the mouth, and then struck with a club on the back of the neck. In the streets of Kumasi, lifeless bodies are no uncommon sight. The king, sometimes restless and unable to sleep, rises from his bed, and, with some of his chief men, goes dancing through the town; whoever sees him *loses his head*, he is immediately sacrificed.

The adulterer is punished by death, and the person accused of witchcraft is anointed with oil, and made to sit on a pile of wood, which, being ignited below, is kept fiercely burning by calabashes of palm-oil thrown upon it. Yet *here*, where *Satan's seat* is, *even here*, the Lord has a lamp on a golden candlestick—here is a native preacher, and three church members, and 260 persons who come to hear the everlasting gospel. The king protected the missionary of Jesus, and occasionally, at *midnight*, called him to converse with him. When expostulated with in regard to his cruelties, he once replied, “If I acted not thus, your life would not be safe in Ashanti.” Two

of the king's nephews were sent to England for education ; they visited the Queen, and a clergyman of the Church of England was appointed to travel with them over the kingdom. They both have returned, one to debase himself to the level of the beasts by his vices ; the other to glorify God and preach the everlasting gospel. The following tabular view of the missionary work of the Wesleyans, on this part of the coast (the Gold Coast), may not be uninteresting to the readers of the Spirit of Missions.

I greatly rejoice in witnessing the blessed results of the labors of these servants of God, and am strengthened in my own work by God's blessing upon theirs.

MR. HOFFMAN VISITS THE MISSION SCHOOL.

I visited to-day (25th August), the day school in the Mission House ; 69 boys were present. They are under a native teacher. I was asked to examine them in their studies, and found them well prepared. Their answers to scripture questions were remarkably prompt and accurate.

TABULAR VIEW OF WESLEYAN MISSIONS ON THE GOLD COAST.

STATIONS.	Out-Stations.	Missionaries.	Assistants.	Local Preachers.	Church Members	Schools.	School Teachers.	Scholars.	Attendance on Public Worship.
Cape Coast (on the coast) . . . . .	8	1	2	5	824	11	30	448	2,750
Anamabu (12 miles below) . . . . .	1	1	1	6	413	9	16	308	2,000
Domonasi (18 miles interior) . . . . .	2	1	1	6	258	5	11	155	850
Akraah (coast) . . . . .	1	1	2	7	137	5	11	233	800
Kumasi (200 miles interior) . . . . .	1	1	1	1	3	..	..	..	260
Lagos (coast) . . . . .	3	1	2	5	479	5	5	105	1,000
Whydah (coast) . . . . .	3	..	1	1	11	2	5	98	250
Total . . . . .	30	3	9	31	2,135	35	78	1,347	7,910

This mission was first established in the year 1834, at Cape Coast. The Rev. Joseph R. Dunwell was the first Missionary, who died of fever in less than six months after his arrival.

## VISIT TO THE INTERIOR, AND RETURN.

*Sept. 8th.*—I returned last evening from a visit to the German Mission in the interior. Miss Ball accompanied me. We visited their three important interior stations, receiving a most hearty and Christian welcome. Their stations are among the hills, and found to be *more healthy than those on the coast*. We were forty miles interior, and the last station we visited, Akropong, is said to be 2,500 feet above the level of the sea.

The losses of these brethren (from the Basle Institution), however, have been great, three having died during the last year, and we left one, the Rev. Mr. Hech, at the point of death. But they stand firm and faithful, rejoicing in their work, and in the Lord Jesus whom they love and serve. I learn that an American vessel leaves for Boston to-day, and I close my letter to send it by her. We expect the steamer to-day, and, through the goodness of the Lord, hope to be at Cape Palmas in a week. Yet we know not, for it is doubtful whether the steamer will land us. If not, then you will hear from me at Monrovia, when I will give you the particulars of our visit to the German Mission in the interior. Meanwhile, with assurance of Christian love to yourself, and the members of our committee,

I remain, your brother in Christ.

[Advices have been received of the safe arrival of Mr. Hoffman and Miss Ball at Monrovia.]

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 SECOND LETTER FROM REV. C. C. HOFFMAN.

WESLEYAN MISSION HOUSE, AKRAH, GOLD COAST, }  
 September 9th, 1858. }

REV. AND DEAR BROTHER :

I HAVE just put a letter in the post-office for you, giving you an account of my visit here, with some notice of the Wesleyan Missions on this coast. The delay of the steamer enables me to furnish you with some particulars of the Basle

Mission, whose stations in the interior I have had, within the last week, the pleasure of visiting.

It was a delightful tour for six days. The country was rich and beautiful; we were constantly ascending, until on the third day we reached the last station, Akropong, 40 miles from the coast, and 2,500 feet above the level of the sea. When the atmosphere is clear, the ocean can be seen from the Mission House. The air is cool and bracing, and the health of the Missionaries *is decidedly better than on the coast.*

The reception which we met with from our German brethren was most Christian and cordial; our spirits were refreshed by our mutual faith, and we were comforted together in our works of love.

#### JOURNEY INTO THE INTERIOR.

A brief sketch of our journey is as follows:

On Wednesday morning, the 3d September, we left at 7 o'clock. Our party consisted of Miss Ball, Mr. Rottman and myself. We travelled in hammocks, and at half-past one o'clock reached Abokobi; here we met the Rev. Mr. Hech, and three secular agents, all earnest in the Lord's work. Mr. Hech had baptized fourteen natives the Sunday before our arrival. He was sick, but took breakfast with us the next morning. At evening prayers I had the pleasure of addressing about twenty native Christians, among them an old man whom they called "Abraham," who seemed, indeed, to have much of the faith of the Lord's "Friend" of old. He was their first convert; and though he does not read, he knows how to *work* for Jesus. He has a scripture picture-book; the brethren have explained each picture, and sometimes he goes to town and tells anew the story of each picture to his heathen friends; thus doing, he was the instrument of converting a fetish man, (priest,) and the fetish man of converting his two wives, and with them their children were baptized, and brought under Christian influence and instruction.

A Mission House and an institution for girls are here in the course of erection.

On Thursday, the 10th, we left Abokobi for Abude, at 8 o'clock. A high mountain was to be crossed, and soon it was before us in the way. I left the hammock, and with joy commenced the ascent; nor found it very fatiguing either. The narrow path was entirely shaded by lofty trees. Hill and valley were crossed, and now and then we had a peep through the trees of the plain below and the ocean beyond. Having stopped on our way to take some refreshments, under the shade of the trees in a native village, we reached Abude at 1 o'clock. A hearty welcome awaited us from the Rev. Mr. Dieterly and family. Again at evening it was my privilege to address about a hundred natives, some of whom were Christians; they assembled in the thatched-roof chapel, and assured me, by their earnest countenances and hearty praises, that the good Lord had not left His servants without seals to their labors.

#### CRUEL SUPERSTITIONS.

There were here two little children, who had been taken when infants by the Missionaries, and saved from a cruel death. It is a common idea among the people in this part of the country, that a child born with *six fingers* must be put to death, as not fit to live!

The Missionary heard that such an infant had been born in town, and he sent to rescue it, but it was refused; they said, "it must die;" "they were determined to follow the custom of the country;" "there was no use to beg for it."

Towards evening, one or two of the native Christians from the Mission family went to try and get it, for they heard it was still alive; they went to the house, entered the yard, saw the parents! "The child *was dead*," they said; "*it was dead!*" and "they might go away." They turned in sorrow to leave the yard, but as they went, they heard an infant's feeble cry. They went back; they groped their way into the dark and

deserted room, and, feeling about, discovered a water-pot, in which was the infant, nearly drowned, left just as it was born! The little creature was taken to the Mission House, and tenderly cared for; it revived, and lived six or eight months, and then died, and was buried with sorrow by those who had nursed it.

There are eight of these little children in the Mission, saved from death by the efforts of the Missionaries. In one case, a mother brought her own child to the wife of the Missionary and asked her to *poison it!*

CONTINUATION OF JOURNEY.

We left our kind friends at Abude at 1 o'clock on Friday for Akropong, the first and chief interior station. We had still hills to ascend, and our way was through the woods. We arrived at sundown, were most warmly welcomed, spent Saturday and Sunday, and on Monday morning started on our return. I preached in the chapel on Sunday to about 125 natives. A young man was, at the same time, set apart for the Missionary work, and seven others were also soon to go forth around and beyond to spread the words of Jesus. There are three ordained Ministers here, and two secular agents from Germany; an abundance of fruit, a fine coffee farm, and a large number of Mission houses for the Missionaries and the native Christians. A pretty little group of white children were here seen: in one family are two, and in another four. There is a station four days' journey further interior, and a number of out-stations.

It was a joy to us to make the acquaintance of the Missionaries, and to see the progress of their work. We returned on Monday, and reached Akrah on Tuesday evening. We had rain most of the way back, but still, through God's goodness, suffered no material injury to our health.

## LETTER FROM MR. ZIMMERMAN.

Having just received a letter from the Rev. Mr. Zimmerman, in reply to one asking him for some statistics, I copy it in full, thinking it will best show the work in which our brethren are engaged, their losses and their labors. This must close my letter, already very long.

I am very glad to have seen these interior stations, for I have gained knowledge, which may be useful should the cloud of God's providence ever lead me to the mountains back of Cape Palmas. One thing I have observed also, in regard to these Missions, *that polygamy does not prevent a native from being baptized.* Of course, it is not allowed that a young Christian native take more than one wife; but if a man, having two or more wives when he first hears the Gospel, repents of his sins and believes in Jesus, he is not required to *put away* his wives. Still he is not permitted to hold any office in the Church, but only to be a member. But of this, time now forbids me more fully to write.

And I remain, with love,

Your Brother in Christ.

## LETTER FROM REV. MR. ZIMMERMAN TO MR. HOFFMAN.

CHRISTIANSBORG, *9th September, 1858.*

REV. C. C. HOFFMAN,

*Mission House, Brit. Akrah.*

MY DEAR BROTHER IN THE LORD: According to your request and my promise, I will try and give a hasty sketch of our Basle and Bremen Mission on the Gold and Slave Coasts, as far as time permits, as the mail is already waiting.

The Basle Missionary Society was established in 1816, as a thank-offering to the Lord for the preservation of Basle in the horrors of the war of those times. At first only young men were educated for other missionary societies, especially for the English Episcopal Church Missionary Society and the Dutch Missionary Society; but as early as 1820 they ventured a

mission of their own in Southern Russia, among the Tartars and Armenians, which was blessed and bears fruit to this very day, though by a ukas of Emperor Nicholas, the missionaries had, later, to leave the country. The American missionaries of Assyria and Armenia have partly taken up their work.

In 1827 a mission was begun in Liberia, but given up again in 1830, after six of the missionaries had died, and the rest had to be removed because of sickness.

In 1831, our mission on this coast was taken up with much hope, and it was encouraged by the Danish Government; but in 1839, after five missionaries had been laid in their graves, the only survivor, Rev. A. Ries, left the coast to consult with the Committee at Basle. Still he was not discouraged, but pleaded so long for Africa, that our Committee resolved to send him with brother Widmann, and Thompson (a native minister from Liberia), to the West Indies, to get some black Christian emigrants for the assistance of the European missionaries.

The call on the congregations of the Moravian Brethren was responded to very joyfully, and people and money were offered for the purpose. A vessel was bought, which brought the whole company to this place in 1843, and Akropong\* was taken up as the central station. Christiansborg (on the coast) was taken up in 1845, Abude in 1847, Gyadam (in Akyim) in 1853, and Abokobi in 1854, together with several out stations.

The Akrah (Gà) and Otyi (Ashanti) languages were mastered, and introduced into the schools besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn-books are under the press.

Two seminaries for the education of native catechists were established, and in 1856 both were united at Akropong. The statistics are now about as follows:—

\* 40 miles interior.



## I. AKKRAH, OR GA DISTRICT.

1.—*Station Christiansborg (Osu).*

## A. European Missionaries :

1. T. Stanger, ordained, now in Europe for recovery.
2. Chs. W. Locker, ordained, and wife, “ “
3. F. Zimmerman “ “ “ “
4. H. Rottman, unordained, and wife, merchant and cashier.
5. E. Schall “ merchant.
6. Chs. Zimmerman, teacher.
7. Mrs. A. Steinhauser, widow of Rev. M. Steinhauser.
8. Miss Maurer and Miss Riede, teachers of the Girls' Institution.

## Native Catechists and Teachers :

1. Theo. Wulff.
2. W. Hesse.
3. Wilhelmine Wulff, female teacher.

- B. Congregation of 150 members, with 75 communicants.
- C. Day schools—boys 25, girls 36.
- D. Girls' (boarding) institution, with 30 girls.
- E. Boys educated in the mission, 20.
- F. Carpenters' shop, with 12 laborers (natives).
- G. Merchants' shop, with 3 “ “

*Out Station.*

1. La, Preaching Station.
2. Tesci, with a native catechist, Thos. Stanikier, and wife. An evening and Sunday school for children and grown up-people. Congregation among that of Christiansborg.
3. Neinwa, Preaching Station.

2.—*Station Abokobi (about 14 miles interior).*

## A. European Missionaries :

1. F. Heck, ordained.
2. C. Aldinger, “
3. J. Ried, unordained, farmer.
4. H. Laisle, “ builder.
5. J. Lindenmeier, unordained, carpenter.

- B. Native Catechists, C. Reindorf, and wife.
- C. Congregation, about 150 members (out stations included) and 80 communicants.
- D. Day school for about 20 boys and girls, and Sunday school for grown-up people.
- E. Boys educated in the Mission, 20.
- F. Carpenters' shop, with 12 laborers (natives).

*Out Stations.*

1. Damfa, with two native catechists, A. Brains and Christian Obobi.
2. Sasabi, still without a catechist.
3. Odumasi, in Krobo, with two native catechists, viz. :
  - a. Th. Kuatee and wife, } Soon to be taken up by a European
  - b. G. Hansen. } Missionary.
4. About 12 preaching places, containing Christians.

II. AKUAPEM DISTRICT.

1.—*Station Abude (about 28 miles interior).*

- A. F. Chtn. Dieterle, and wife, ordained European Missionary.
  - A. W. Clerk, and wife, native catechist, destined to go to Akwamu and be ordained.
  - R. Miller, native catechist.
  - Miss Furer, European teacher to the Girls' Institution.
  - Miss E. Miller, native " " " "
- B. Congregation, 30 members and 15 communicants.
- C. Girls' Institution, 20 girls.
- D. School for girls and boys, about 30 scholars.
- E. Boys educated by the Mission, 6.
- F. Carpenters' shop, with 9 laborers (native).

2.—*Station Akropong (about 40 miles interior).*

- A. European Missionaries.
  1. F. G. Widmann, President of our Mission (wife and four children).
  2. F. A. Mader, Principal of the Catech. Seminary (wife and two children).
  3. F. G. Auer, ordained minister, teacher of Catech. Seminary (single).
  4. J. Christaller, ordained minister, translator, married, now in Europe.
  5. F. Haas, builder.
  6. J. Lang, farmer and coffee planter.
- B. Native Catechists :
  1. F. Rochester, and wife, school-master.
  2. Ph. Kwibi, " "
  3. Isaac Osterbag, Otyi, teacher in the seminary.
  4. Gottfried Alema, Gà, " " "
- C. Congregation of about 150 members and 75 communicants.

- D. Day schools, boys 30, girls 20, taught by Mrs. Rochester, superintended by Miss Widmann.
- E. Catechist Seminary, with 24 pupils, who are just entering the last class, having got their appointment.
- F. Boys' Institution, with 15 boys.
- G. Carpenters' shop and coffee plantation, with about 20 laborers.

*Out Stations.*

1. Akwamu, on the banks of the Volta, just taken up with A. W. Clerk and wife, and Christian Asante, native catechists appointed for it.
2. Mamfe, catechist, Paul Staudt and wife.
3. Late, " Edward Samson and wife.
4. Adukrum, " s' Johannes Wilson and Josef B. Ofer.

## III. AKYIM DISTRICT—ABOUT SIXTY MILES INTERIOR.

*Station Gyadam.*

- A. European Missionaries.
  1. S. Suss, ordained.
  2. F. Kromer, unordained.
- B. Catechist, Adolf Theodor.
- C. Congregation, —, 7 communicants.

Among the members of our congregation the baptized children are also comprised.

## THE BREMEN MISSION TO DAHOME AND THE SLAVE COAST.

1.—*Station Peki (5 days' journey in the interior).*

(Began about 1846, given up in 1853, and about to be re-established. The missionaries are on the way.)

2.—*Station Keta (Quitta), on the Coast.*

## European Missionaries :

1. F. Plessing, ordained, and wife.
2. Kohlhammer, ordained.
3. Chr. Rottman, cashier and merchant.
4. Bohm, ordained.

3.—*Station Anyako.*

## European Missionaries :

1. B. Sohlegel, ordained.

2. — Knecht, ordained.
3. — Mansfield, carpenter.
4. Catechist, John Right, married.

4.—*Station Ways.*

European Missionaries :

1. W. Brutschin, ordained, married.
2. Steineman, “
3. Hag, builder.

The number of their congregations and schools I do not at this moment exactly know ; they are not yet many, the mission being still new.

EAST INDIA MISSION.

In 1834, a mission was begun by our Society in the western parts of the East Indies, which has far out-grown our African mission, and contains now forty-two missionaries and thirty-five native catechists, without counting their wives. They are at fifteen principal stations, and many out stations, with about fifteen hundred Christians.

MISSION IN CHINA.

In 1846, a mission in China was begun, but there are now only two stations and two European missionaries, with a number of native catechists, and about two hundred members of their congregation.

The Bremen Missionary Society is different from the Basle Society, but closely united with the latter, and receiving their missionaries from the seminary in Basle.

The whole number of missionaries who have gone forth from the Basle Seminary is more than three hundred.

Now, my dear brother, excuse the hurry in which I have written this letter ; you will perhaps be so kind as to lend it also to your dear Bishop for perusal, as he wished some statistics from me, and I was at that time too weak to write much. I sent him one of our atlases by the last mails, and hope it has reached him. As soon as we receive printed English reports, it will afford me joy to send you some up.

And now, as I cannot hope to see you again before you start, receive once more our best wishes, which we also send up for you to the Throne of Grace. Salute Mr. and Mrs. Wharton, Miss Ball, your dear Bishop, Mrs. Hoffman, and all your brethren heartily from us. The Lord go with you!

In Christ's love, yours affectionately.

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CHINA.

LETTER FROM REV. J. LIGGINS.

DZANG-ZOK, CHINA, *September 16, 1858.*

REV. AND DEAR BROTHER: You have, I am sure, rejoiced with us at the great openings for the spread of the gospel in this Empire, which God has caused to result from the recent war, as well as at the evidences we have, that long-closed Japan is at length opened to the commerce and religion of Protestant Christendom. While we are anxiously hoping that two or three missionaries may be sent at once to the latter most interesting country, *we now, more than ever, long, and would earnestly plead, for an increase in the number of laborers in this vast and now widely-opened empire.*

Besides the need for two additional missionaries to be stationed at Shanghai, it is very much to be desired that we should, at as early a day as possible after their opening, have missions at the three very important cities of Tangchau, Chinking and Hankow.

*Tangchau*, which is to be opened immediately upon the exchange of the ratifications of the Treaty of Tientsin, is situated in the province of Shantung; which province contains a population of 28,000,000, or an average of 444 to the square mile. It is a departmental city, a city of the first order, and is the largest port on the Chinese coast north of Shanghai. Being in latitude 37° 48', or 6° 38' north of Shanghai, the climate is much cooler than at the latter place, and is described as healthy. The shores east of the city have been visited by Messrs. Medhurst and Stevens, who say, "The country is de-

lightful, affording a pleasing succession of hill and dale, fertilized with streams, and densely inhabited."

Besides being a healthy place for new missionaries, those who find that they are not able to continue their labors in the malaria-abounding regions of the South, may be able to continue them by removing to Tangchau; and even those who are able to labor in the South may find, as at home, an occasional visit to the North to be highly beneficial to their general health; and thus the number of the very long and expensive visits to the United States be greatly lessened. Tangchau, and surrounding country, form a very inviting field of labor, and we trust that the Foreign Committee will at once adopt it as a new mission station, and send at least two missionaries there.

*Chinkiang*, which is to be opened one year from the signing of the treaty, is situated at the junction of the Yang-tse River and the Grand Canal in this province (Kiang-su). It is also a departmental city; and though it is now in a somewhat dilapidated state, yet it is no doubt destined, upon the cessation of the present civil war, to resume its former greatness and importance.

On account of the obstinate resistance made by the citizens of Chinkiang to the English in 1842, multitudes of them were massacred by the victors, while great numbers immolated themselves when they saw the day was lost. The position of Chinkiang rendering it the key of the country in respect to the transport of provisions, &c., to Peking, it was, at an early day, captured by the rebels, who held it for several years; but about six months since it was retaken by the Imperialists, who now hold it. No greater proof of the waning power of the rebels could be furnished, than their inability to keep possession of this important city.

What cause for rejoicing it would be, if men from Christian countries would now go to that desolated city, not with the sword in their hands, but with the Bible, "not to destroy men's lives, but to save them."

*Hankow* is a vast commercial emporium, situated at the confluence of the Han and Yang-tse rivers, in the province of Hupeh. By the Chinese it is called the "Mouth of Commerce," and by foreigners, with, perhaps, greater aptness of figure, "The Heart of Chinese Commerce."

By the Great River, Hankow is in direct communication with the provinces of the East and West; with the Northern provinces by the Han river, and numerous artificial canals; and with the Southern provinces by lakes Poyang and Tungting, and the great number of rivers which fall into these lakes. It is situated on the northern bank of the Yang-tse, and on the eastern bank of the Han river. Opposite to it, on the southern shore of the Yang-tse, is the city of Wu-chang, the capital of the province of Hupeh, while a little farther down on the northern bank of the Yang-tse, and the western bank of the Han, lies Nanyang, another city of the first order.

M. Huc says: "These three cities stand in a triangle, in sight of one another, and are so closely connected by the perpetual going and coming of a multitude of vessels, that they may almost be said to form one."

Dr. Williams, in his work on China, says: "These three cities probably present, in addition to the shipping before them, one of the largest assemblages of houses and vessels, inhabitants and sailors, to be found anywhere in the world; *London and Yedo alone can compete with it.* The number of vessels of the largest size exceeds ten thousand; while the multitude of small craft and ferry-boats moving about is much greater. The Yang-tse river, nearly five hundred miles from the sea, is here a league broad, with depth sufficient for the largest ships. The environs of these cities are highly cultivated, and interspersed with the mansions of the great."

The aggregate population of these three cities has been variously estimated at *from four to eight millions*; and besides this immense resident population to labor among, the Gospel may be sounded forth and the Scriptures widely circulated by means of the large number of merchants, and others, who visit Hankow from all parts of the Empire.

*It may well be questioned if there is in the wide world a field so immense, or one so imperatively demanding laborers, as those vast cities, situated in the centre of, and having easy communication with, almost all parts of the Empire, containing no less than three hundred and sixty millions of human beings, sunken in superstition, idolatry, and sin.*

We, therefore, cannot but fervently hope, that, whatever other places the Foreign Committee may feel constrained to defer adopting as new Mission Stations, they will not feel thus constrained in reference to Hankow ; and we shall continue anxiously desirous of learning that they have adopted it as a new Mission Station, and have resolved to send three or four missionaries there as soon as they can be obtained.

That all the members of the Foreign Committee are anxious to follow the leadings of God's Providence, and to accept the openings which He has made for the spread of the Gospel of his Grace in China, we fully believe. That their efforts to obtain suitable laborers may be crowned with success ; and that all the professing people of God may now, at length, arise to a sense of their responsibility in reference to the perishing millions of this too long neglected Empire, we will not cease to hope and pray.

Believe me to be, Rev. and dear Brother,

Faithfully yours in the Gospel.

P. S. Rev. Mr. Syle has gone on a visit to Japan, with the approbation of the other members of the Committee. For some time his health has not been good, and he is so suffering from an affection of the throat as to be unable to preach. He went on board the Minnesota on Saturday last. Mrs. Syle and Mrs. Nelson have been quite sick lately, but are now, I am glad to say, better.



*TREATIES WITH CHINA.*

FOR the following extracts from the several treaties with China, we are indebted to the Rev. Robert Nelson, of our Mission in Shanghai.

TREATIES WITH CHINA, SO FAR AS THEY RELATE TO  
CHRISTIANITY.

*Translation of Article XIII. French Treaty.*

THE Christian Religion having for its essential object to lead men to virtue, the members of all Christian bodies (*communions*) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to Missionaries who peacefully enter the country, furnished with passports such as are described in Article VIII. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity, if he pleases, and to obey its requirements without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of Government against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire.

*Article VIII. of Russian Treaty.—Translation.*

THE Chinese Government, recognizing the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith, but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the Empire. The Chinese Government believing that Christian Missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country. A fixed number of Missionaries, passing through the cities or open ports, shall be furnished with passports, signed by the Russian authorities.

*Art. VIII. of English Treaty.*

THE Christian Religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.

*Art. XXIX. of American Treaty.*

THE principles of the Christian Religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested.

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*WORK OF FEMALE ASSISTANT MISSION-  
ARIES IN CHINA.*

THE following extract is from a recent letter from one of the ladies of the Mission in Shanghai.

“Our summer examination closed last week. It continued two days. The higher classes were examined in the Chinese classics, translating them into the colloquial and into English. They were also examined in Arithmetic, Natural Philosophy, Astronomy, and Geometry in English. The lower classes in Elementary books. The Book of Genesis in the colloquial—and the Church Catechism in English. The first class were also examined on the Books of Deuteronomy and Ruth, which, since the session beginning in March, they have translated from Chinese into English; of ‘Ruth’ they copied the Chinese text, and committed both the Chinese and English text to memory. Quite a number of distinguished gentlemen were present, and seemed much pleased with the ready answers of the boys in English. Dr. S. W. Williams, Secretary and Interpreter to the American Legation in China, was among the visitors, and expressed a wish to question and examine the class in Deuteronomy, which he did at some length, calling upon them to translate long and difficult passages from Chinese into English, and then to explain the meaning in English, and tell the exact meaning of each Chinese character in English. I quite trembled, lest my pet and darling class should fail in such learned hands as Dr. Williams. But it happened that he questioned them quite as I was in the habit of doing, so they did not miss, and he praised them very much, and said that my work was for eternity. I have great hopes for this first class; it consists of eighteen promising boys, between the ages of thirteen and seventeen, most of whom have expressed a wish to be baptized. I trust I shall yet see some of them not only baptized, but ordained to preach the Gospel. This is always my prayer for them and with them. In my

last letter to our dear Bishop, I spoke of this class particularly, as being in need of instruction beyond what a lady could give, and asked him if some one could not be persuaded to come out here and take charge of this class, training them as theological students, and preparing those who may desire for orders."

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### MISCELLANEOUS.

#### BLIND UDI'S PRAYER.

AMONG those who attended the old native Chapel at Cape Palmas was Udi, a blind woman; she had come so often and so regularly, that she knew the way without a guide. She seemed to love to hear of God, and as she walked to her house in town, often repeated the name of Jesus, God's Son, who died for me. The war of 1857 came, the towns were burned, the natives scattered.

For more than a year the missionary heard nothing of Udi. Within the past month Udi was led to his house at the Cape, and he asked her if she had forgotten God's things. No, she remembered them and God's Son. What was his name? "Jesus; he died for my sins and the sins of the world." And do you pray to God, Udi? "Yes; night and morning I kneel on my knees and pray." And what do you ask God? She then repeated the following prayer:—

"Our Father who art in Heaven, who made all things, who made the earth, turn my heart towards thee. Because I have broken thy holy laws, forgive me for Jesus Christ's sake. All the sins I have committed help me to leave them. Give me thy Holy Spirit. Forgive us; take bad fashion away from us, give us good fashion, and let our hearts all go to God. I pray for all church people, for the Bodiã Tibawa, and head men, for Jesus Christ's sake."

C. C. H.

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#### THE LAW OF CHRISTIANITY.

THE Saviour announced this law. "Verily I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." "And I, if I be lifted up, will draw all men unto me." This he said signifying what death he should die.

The Apostle Paul states the same law as realized in his own experience, "always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body."

This law was realized in the history of the Lord Jesus—in that of his most eminent disciple and Apostle Paul. It has been realized in the history of all his faithful people in every age.

It has been just so in African missions. In self-denial, in sufferings,

deaths, they were planted, they have been carried on—are still sustained. And yet the life of Jesus—in its vitality, in its widening influences, has been more and more manifested. Such then is the law of Christianity. Let none be surprised then that it is ever in operation, nor expect that it will be suspended. Rather let us trace and adore the Divine wisdom in its appointment. It manifestly gives all the glory to Christ. Were it in human strength and long life that the Gospel accomplished its work, there might appear whereof men might glory. But when this is done in weakness—in deaths often—ever recurring, a Divine life is manifest to all who will observe.

In these sufferings, God delights to manifest the grace of the Gospel. Leighton somewhere observes that God delights to put forth his valiant soldiers, that they may display their courage. And in thus manifesting the graces received, they most effectually glorify the Giver.

Thus Christian missionaries, as well as others, pass through the necessary discipline for the heavenly world.

Thus they lay up for themselves a crown of glory in Heaven. This is a faithful saying, “if we suffer with him we shall reign with him.” “Verily I say unto you, ye which have followed me, in the regeneration when the Son of Man shall come in his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel.”

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### INTELLIGENCE.

*We have letters from Cape Palmas, to the 5th October.* The Rev. Mr. Hoffman and Miss Ball returned in safety to that place on the 1st of that month. The members of the Mission were generally well; many of the children in the schools were sick with measles.

The Bishop says: “Our stations, now, are all occupied, and in active operation. From Nitie Lu, I received, to-day, letters from T. C. Brownell, in which he speaks of having addressed crowded audiences the past three Sabbaths. I hope to make another visit to that region immediately, with a view of making a definite selection for our *permanent Mission Station*; also, to erect a building suitable for the temporary sojourn of a Missionary or Missionaries next year. Further than this we can hardly progress with the prospective accessions to our Mission, and in view of my probable absence.”

APPOINTMENTS TO AFRICA.—Miss Marion Melville, of Wash-

ington, D. C.; Miss Hermine C. Relf, Lexington, Mo.; Miss L. L. K. Spaulding, of Lawrence, Mass.

APPOINTMENT TO CHINA.—The Rev. J. B. Southgate, of the diocese of Maine, has been appointed a Missionary to China, and will make his arrangements for departure to that field at the earliest day practicable. We hope soon to add the names of others to the list of missionaries in that country.

DEPARTURE OF MISSIONARIES.—The Rev. Mr. Rambo and Mrs. Rambo, the Rev. Mr. Messenger and Mrs. Messenger, and Mr. and Mrs. George Hubbard, sailed from Baltimore, on the 5th Nov., in the ship Mary Caroline Stevens, for Cape Palmas.

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, No. 19 Bible House, from September 15th to December 15th, 1858.

FROM	FOR	PACKAGE.	No.	FORWARDED BY
R. I. Newport Ladies' Miss. Soc. . . . .	African Mission . . . . .	One Box, . . . . .	18	Ship M. C. Stevens.
N. Y. Brittan Bros.	Miss H. G. Brittan, Africa . . . . .	" Parcel, . . . . .	19	" "
Ct., Miss L. M. Horne Geo., Macon, Ladies of Christ Ch., No advise.	Mary Harrington, Af.	" Box, . . . . .	20	" "
Phila., O. H. P. Conover, Esq., . . . . .	Mrs. Bp. Payne, Af.	" " . . . . .	21	" "
Va., Rev. J. T. Points Philadelphia, . . . . .	Mrs. E. W. Syle, Chi.	" " . . . . .	17	" Mary Louisa.
N. Y., thro' Bishop Boone, . . . . .	Mrs. Conyngham, "	" " . . . . .	18	" Currituck.
	Rev. R. Nelson, "	" " . . . . .	19	" "
	Rev. E. W. Syle, "	" " . . . . .	20	" "
	Miss L. M. Fay, "	" " . . . . .	21	" Van Couver.

## Acknowledgments.

FOREIGN MISSIONS.	Massachusetts.		
THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1, to December 15, 1858.	Andover—Christ Ch. S. S., ed. F. Clark, Af . . . . .	6	50
	Chicopee—Grace . . . . .	4	00
	Dorchester—St. Mary's S. S. for Africa . . . . .	8	00
	Northfield—From a friend to Missions. . . . .	3	00
MAINE.			
Old Town—St. James' . . . . .	2	00	21 50
VERMONT.			
Brattleboro'—St. Michael's . . . . .	8	00	22 00
	Lonsdale—Christ Ch., for China and Africa . . . . .	20	00
	Providence—Mrs. N. N. Jenks. . . . .	2	00

Acknowledgments.

**Connecticut.**

Branford—Trinity .....	25 00
East Haven—Christ Ch., for Africa .....	5 00
Middletown—Holy Trinity .....	31 07
New-Haven—Trinity .....	56 50
Newton-Corner—Grace, for Chi. ....	17 00
Newtown—Trinity .....	29 55
Norwich—Anonymous .....	2 00
Pomfret—Christ Ch. ....	6 00 172 12

**New-York.**

Bay Ridge—Christ Ch. ....	60 00
Cohoes—St. John's .....	5 00
Clifton, S. I.—St. John's, for Africa .....	51 00
Greenwich—T. R. J. ....	5 00
Malden—Mrs. Theo. Isham, for China .....	5 00
Malone—St. Mark's .....	11 50
Mamaroneck—From A. B. H., for St. Mark's, Af. ....	5 00
Monticello—St. John's .....	4 00
Morrisania—St. Ann's, for Bassa Cove Chapel .....	35 00
New-York—Ascension, Mrs. M. St. Mark's Monthly Offer'g \$50 00, for China, \$80 00. ....	130 00
St. Paul's Chapel .....	5 00
Atlantic Insurance Company, int. on scrip \$5 40, 50 per cent. on do., 1856, \$40 00. ....	45 40
"From a Friend to African Mission" .....	5 00
"Capt. Proal, † .....	5 00
"F. M. C." .....	2 00
"Mrs. Herdt, for ed. of Daniel Osgood, Africa .....	20 00
"Mrs. M. A. Jackson .....	20 00
"W. A. S." .....	50 50
Rhinebeck—Messiah, \$555, add'l \$3 12 .....	8 67
Richmond, S. I.—St. Andrew's S. S., for China and Africa \$22 67, add'l \$21 25 ..	43 82
Sag Harbor—Christ Ch. S. S. ....	1 00
Wappenger Falls—Zion S. S., for Africa .....	15 00
Waterford—John Knickerbacker, Esq., through Bishop Horatio Potter .....	200 00
Williamsburgh, L. I.—Calvary S. S., Bassa Chapel .....	26 57
Calvary Free Ch. ....	2 00 810 96

**Western New-York.**

Avon—Zion Ch. Hoffman Miss'ry Society, for Africa .....	2 00
From 5 little girls who sew for the African Mission, 4 00	
Buffalo—St. Luke's, for China. ....	3 00
St. Paul's, for China. ....	54 32 63 32

**New-Jersey.**

Morristown—Redeemer .....	20 56
Newark—Trinity .....	26 24
New-Brunswick—J. S. Carpenter .....	10 00
Perth Amboy—St. Peter's, Chi. ....	17 00
Princeton—Trinity, a member for Africa .....	2 00
Salem—From "J. H." .....	5 00 80 80

**Pennsylvania.**

Columbia—From "H. H." for China and Africa .....	20 00
Germantown—Christ Ch. S. S., for School House Cavalla \$200, Af. 85, Chi. 50 .....	335 00
St. Luke's, from a member for Africa .....	50 00
Great Bend—Grace S. S. ....	8 37
Lock Haven—St. Paul's S. S. Gen'l. \$13 80, for Bassa Chapel \$10 00 .....	23 80
Meadville—Christ Ch. ....	16 14
Philadelphia—Ascension, a worshiper for Africa, a Nativity for Bassa Chapel. ....	25 00
St. Andrew's, Gen. \$398 41, China \$433, S. S. for Orphan Asylum, \$31 ..	862 41
St. Philip's, Ladies' Miss'ry Soc. for China .....	30 00
St. Luke's Bible Classes, Nos. 3 and 4, ed. child at Cavalla .....	20 00
Oxford, Trinity S. S., for Af. and China, \$18 08, from a little child, late a member, 50 cents .....	13 58
West St. John's, "Mites for Missions" .....	7 50
From "H. G." .....	5 00
"A subscriber to Epis. Recorder .....	5 00
"A. C. R." for Chi. and Africa, (per Epis. Recorder) ..	20 90
Pottstown—Christ Ch. ....	20 00
Pottsville—From a Lady .....	5 00
Radnor—St. David's, Bassa Cove Chapel .....	13 84
Springville—St. Andrews, Chi. and Af. ....	10 00
Williamsport—From a "Working man" .....	1 00
Yardville—St. Andrew's, for Bassa Cove Chapel .....	2 00 1,543 64

**Delaware.**

Wilmington—St. Andrew's, from "S. H." for a Scholarship in Af. ....	20 00
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**Maryland.**

Cumberland—Emanuel Par. S. S., for Chi. and Af. ....	23 00
Frederick Co.—Urbana, "From a Friend" .....	8 00
Georgetown, D. C.—Christ ..	103 05
St. Luke's, for Bassa Cove Chapel .....	100 00
Baltimore—Ascension S. S., for ed. of two children in Af. ....	20 00
Col. during meeting of the Board, viz.: Sermon before Board, \$45 21, Missionary Meeting, \$150 25. ....	195 46
Grace, Mrs. Montell, for Af. ....	10 00
St. Peter's Miss'ry Meeting. ....	72 17
From "C. J. H." .....	2 50
Eldensburgh—Mrs. Maria West ..	5 00
St. Mary's Co.—All Faith Par., Charlotte Hall .....	6 50
Washington, D. C.—Sigma, † ..	20 00 505 68

Virginia.			
<i>Accomac Co.</i> —From T. R. Joynes, Esq., ½.....	5 00		
<i>Albemarle Co.</i> —St. Ann's Par. Christ Ch. Ladies' Miss'y Society, for "Albemarle School," China.....	140 00		
<i>Alexandria</i> —4th ann. pay't Randolph Scholarship.....	20 00		
<i>Baltimore Co.</i> —St. Thomas, for Bassa Cove Chapel.....	10 00		
<i>Essex Co.</i> —So. Farnham Par.....	35 00		
<i>Fairfax Co.</i> —From Arthur Herbert, Esq.....	5 00		
<i>Fauquier Co.</i> —Piedmont Par. Miss'y Society.....	16 09		
<i>Georgetown</i> —Christ Ch. Bassa Cove Chapel.....	15 50		
<i>Gloucester Co.</i> —From two little children, for Af.....	2 00		
<i>Greensville</i> —Melcherrin Par. Sewing Society, ½.....	10 00		
<i>Hanover Co.</i> —St. Martin's Par., Rev. R. Nelson's Day School, Shanghai.....	5 50		
<i>Hedgesville</i> —Mount Zion, Miss Soc.....	8 00		
<i>Leesburg</i> —Miss Kate Harrison, for Africa.....	5 00		
<i>Lynchburg</i> —St. Paul's.....	35 00		
<i>Lunenburg Co.</i> —Cumberland Par., by Rev. C. J. Gibson.....	25 00		
<i>Martensburg</i> —Trinity Ch. Ladies' Miss'y Soc.....	8 34		
<i>Nelson Co.</i> —Nelson Par. Christ Ch., Mrs. V. P. Martin and family.....	2 00		
<i>Northampton Co.</i> —From a Friend, ½.....	2 50		
<i>Richmond</i> —St. James', for Af. \$25, St. James', Hoffman Station \$25, S. S. of do. for Af. \$10, Chi. \$40.....	100 00		
<i>St. Paul's</i> .....	100 00		
<i>Williamsburg</i> —Mrs. E. H. Noel.....	2 00	551 93	
North Carolina.			
<i>Chatham Co.</i> —St. Mark's \$5, S. S. \$1.....	6 00		
<i>Elizabeth City</i> —Christ Ch. Gen. \$30, ed. Wm. F. Martin, Af., \$10.....	40 00		
<i>Raleigh</i> —St. Mary's School, for ed. of an African girl, to be named Josepha Atkinson.....	25 00		
<i>Valle Crucis</i> —From a little child deceased, for China.....	5 00	76 00	
South Carolina.			
<i>Aiken</i> —St. Thaddeus S. S., for ed. of a child in Af.....	10 00		
<i>Beaufort</i> —St. Helena Ch., for Af., \$25, for M't Vaughan Scholarship, \$72, for Chi. \$54 51.....	151 51		
<i>Charleston</i> —Grace, for China \$130 95, a member for do. \$2.....	132 95		
<i>St. John's in the Wilderness</i> .....	62 50		
<i>St. Michael's</i> .....	28 00		
<i>St. Philip's</i> \$22 25, colored cong. \$2 75.....	25 00		
<i>Cheraw</i> —From "A Friend to Missions".....	35 00		
<i>Columbia</i> —Trinity, Gen'l, \$6 08, Af. \$8.....	14 05		
<i>Richland</i> —St. Philip's.....	10 00		
<i>Waterboro</i> —St. Jude's.....	20 00	489 04	
Georgia.			
<i>Augusta</i> —S. S. Class of Miss. E. M. Service for St. James', Af.....	2 00		
<i>Summerville</i> —African Soc. for ed. Grace Elliott, Af.....	20 00	22 00	
Alabama.			
<i>Union Town</i> —Holy Cross.....	10 00		
Ohio.			
<i>Boardman</i> —St. James', for Af. and China.....	5 00		
<i>Cleveland</i> —Grace, for China.....	9 10		
<i>St. John's</i> , for Africa.....	14 00		
<i>St. Paul's</i> , for China \$30, S. S., for do. \$20.....	50 00		
<i>Gambier</i> —Harcourt Par., for ed. Olion Wing, Af.....	10 00		
<i>E. C. Benson</i> .....	10 00		
<i>Zanesville</i> —St. James'.....	20 68	118 78	
Illinois.			
<i>Waukegan</i> —Christ Ch. S. S. for Bassa Chapel.....	5 00		
Kentucky.			
<i>Louisville</i> —St. Andrew's for ed. boy in Af., to be named Henry M. Denison.....	20 00		
Michigan.			
"A Friend," ½.....	10 00		
Arkansas.			
<i>Little Rock</i> —Mrs. M. F. Trappanall, Scholarship in Af. \$20, in China \$25.....	45 00		
Wisconsin.			
<i>Milwaukee</i> —St. Paul's S. S., for ed. Benj. Ackerly, Af.....	20 00		
Iowa.			
<i>Iowa City</i> —Orphans' Home of Industry.....	2 50		
Miscellaneous.			
<i>France, Paris</i> —Mrs. Julia Roubel.....	8 80		
Egatics.			
<i>Md., Baltimore</i> —From the estate of the late John Johns, (in form of a loan).....	4,000 00		
<i>Pa., Philadelphia</i> —From the estate of the late Elliott Cresson, through G. M. Wharton, balance.....	750 00		
<b>Total since October 1st, 1858.....</b>		<b>\$9,434 07</b>	