

Title: *The Spirit of Missions*, 1859

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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.

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.

VOL. XXIV., FOR MDCCCLIX.

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1859.

THE SPIRIT OF MISSIONS

THE BOARD OF MISSIONS

The Protestant Episcopal Church

IN THE CITY OF NEW YORK

BY THE BOARD OF MISSIONS AND GENERAL SYNOD OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

NEW YORK: PUBLISHED BY THE BOARD OF MISSIONS, 125 NASSAU ST., N.Y.

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1859.

“Even as it is with you.”

IN our last number we considered the importance and advantages of earnest prayer for Missions, in a brief exposition of the words of the Apostle: “Brethren, pray for us that the Word of the Lord may have free course, and be glorified.” The Apostle adds: “Even as it is with you.” This was to be, with the afflicted Christians at Philippi, the quickening and constraining motive to prayer for others, and for the power and spread of the Gospel of Christ. In Philippi, Thessalonica, and Berea, the memorable churches of Macedonia, “the Word of the Lord had free course, and was glorified” in its early triumphs and steady progress; in the power of their faith and the fruits of their love.

“*Even as it is with you,*” was then the motive to prayer for others, and love for others, and a tender sympathy for others’ wants and woes. So should it be, so let it be, with us, and may God be glorified in the lively interest we are led to take in the cause of Christian Missions; desiring, and praying, and laboring, that it may be with others “even as it is with us,” in our own parishes, and in our own hearts.

“Even as it is with you,” then, should be the Missionary motive, when we remember how God has favored and blessed our own parishes and congregations.

This may be a quickening motive with the Clergy. “Even as it is with you” in your pleasant places and goodly heritage, with a kind and sympathizing people, with your lay helpers, in your labors, Sunday-schools, and charities, and with all that tends to sweeten, and strengthen, and bless your parochial relations; so let it be with the poor Missionary in his distant labors, isolated, weary, and lacking the sympathy and comforts which you enjoy.

It should also be a quickening motive with the people. As it is with your own parishes, which have grown to maturity and strength, where the dew of God’s heavenly blessing is refreshing and full, and where Christian fellowship, and the power of prayer, and the sweetness of sympathy, and the love and fruits of the Spirit, are all vouchsafed in a measure full and abounding; so let it be with the Missionary wilderness in its early struggles and many trials, its great privations and painful discouragements. You should feel for these, and pray for them, and show before the churches the proof of your love and sympathy in substantial fruits, and cease not your labors, and cares, and prayers, and free-will offerings, till the weak be strong, and the wilderness and solitary places be glad for your messengers of peace, and the fruits of your faith and prayers; and a blessing come back from the Missionary field, in showers of blessing, on your own Church and congregation, and you find in glad experience, that “he that watereth shall be watered also himself,” and more and more acknowledge and feel the truth of the words of the Lord Jesus, when he said, “It is more blessed to give than receive.”

“*Even as it is with you,*” in your own hearts and souls, should also be the missionary motive with individual Christians. If “your own soul is in health, and prospers;” if God vouchsafes to hear your daily prayers; if the candle of the Lord shines upon your path and in your hearts; if you know in

whom you have believed, and can give thanks for the pardon of sin and peace with God, and for your own enjoyment "of the means of grace and the hope of glory," then, "*even as it is with you,*" should be the free, full measure of love, and sympathy, and prayer for others in their spiritual wants and dangers. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul," is the spontaneous expression of a living, fruitful faith and love. What you thus love and prize, you will desire to share with others; and if "the kingdom of God is within you," "in righteousness, and peace, and joy in the Holy Ghost," you will pray more earnestly, "Thy kingdom come," and the missionary work and field, and wants and sorrows, will all have a place in your thoughts, and hearts, and sympathies, and prayers; and for every sorrow soothed, every prayer answered, every new enjoyment of pardon and peace, and of the quickening and refreshing means of grace, either in worship or sacraments, you will feel a growing and enlarged desire that others may enjoy what God so kindly has vouchsafed to you, and that "the peace of God, which passeth all understanding, which keeps your "hearts and minds through Christ Jesus," may "flow as a river" in all our missionary wilderness, and cheer the hearts of the weary and sad, in the thousands and tens of thousands "who are scattered abroad as sheep having no shepherd," and who are destitute of the privileges which we enjoy.

Let, then, these golden words, "*Even as it is with you,*" be written, as the missionary motive, on the gates and doors of all our churches, and on the fleshly tables of all our hearts. For it is only another form of Jesus' words, "Freely ye have received, freely give." Only let the cause of Missions fare as well "*as it is with you,*" in your parishes and hearts, and we can ask no more, and *you should ask no less*; for if it be not so, your own churches, and your own hearts, will be the first to suffer, in the cry of leanness, and the withholding of the dew and showers of grace, and blessing from above.

The law of nature is the law of grace, and all the realm

of nature's works, as well as all the kingdom of grace, proclaim, as with one loud, united, earnest voice, pointing to the sun, freely giving out his light, and the earth yielding her fruits, and the living Christian in his heart and deeds of love, "*There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.*"

Narrow Escape of Bishop Kip.

THE many friends of Bishop Kip will rejoice with us, at the happy deliverance from danger and death, which the following extract from a letter just received, gives in minute detail. It is not the first wonderful escape we have had occasion to record from imminent danger, for the Bishop, and very many will unite with us, in the earnest prayer, that his valuable life, so remarkably preserved, may be long spared for great usefulness, and much happiness and comfort in his high and difficult position. The truth is, that neither Bishop Kip nor Bishop Scott have been sustained as they should have been, with either men or means, in their distant and arduous fields. We do not realize the immense importance of the Pacific Coast, in its bearing on the welfare of our country, or the conversion of the world. Very many of our merchant princes, who have had their wealth and credit enlarged and sustained by the opening of the Pacific Coast, have failed to see or own their debt of Christian love and duty to California and Oregon. Bishop Scott has been compelled, by impaired health, "to turn aside and rest awhile," and Bishop Kip has been thus spared; and free from all parochial charge, is devoting himself in earnest to the missionary cultivation of his extended and promising field.

May his heart be cheered, and his hands be made strong, by the sympathy and prayers of the Church, and by the mighty power of the God of Jacob.

"SAN FRANCISCO, *Dec. 14, 1858.*

"MY DEAR DOCTOR :

* * * * *

"I had a narrow escape last week. I was a few miles from the city on horseback, when, crossing a high bridge without side-railing, my horse stepped on a loose plank, became frightened, recoiled to the edge, reared up, and fell backward over the side. We fell twelve feet before we struck the water, when, being under, and he on his back, in his struggles to turn, the wonder is I was not kicked to death. The water not being more than four feet deep, as the tide was nearly out, I extricated myself as soon as he turned, and got out; a man caught him as he landed, and dripping wet as I was, after a short time, I rode home. He struck me, I think, once in my side, as I suffered from it for a few days, but though two hours in my wet clothes, at the close of a December day, I did not even take cold. Thanks to a kind Providence ! for the man who witnessed it, told me he thought I was killed. * * * * *

"Your friend and brother,

"W. I. KIP."

A Sunday in California.

SAN FRANCISCO, *Dec. 3, 1858.*

MY DEAR DR. : To show you the nature of Missionary work, and the openings in this Diocese, I will give you the account of a single Sunday in the mountains.

Some time since, I had a correspondence with a gentleman residing at Jackson, Amada Co., who informed me, that, both in that place and those in the neighborhood, there were a number of families attached to our Church. The county had never been visited by a single clergyman of our Church, nor had its services ever been heard within its bounds.

On Thursday afternoon, November 18th, I took the steamer for Sacramento, reaching there at five the next morning. At six o'clock the stage started, so that I had just time to procure breakfast at the hotel, when the summons came. The sight of the vehicle in which I was to spend the day, was not particularly promising. Of rather narrow dimensions, our party inside consisted of nine grown persons, and two half-grown children—the Chinese and native Californians being both represented. Outside, we had about the same number.

As we drove through Sacramento, we passed the Methodist house of worship, still built no higher than the basement, in which, during my first year in this country, I was accustomed to hold services in my visits to this place; and a few squares distant, I saw the substantial brick Church erected by the energy of the Rev. Mr. Hill—a type of the change, which, I trust, will be seen in the entire Diocese, as the Church advances.

It was in the gray of the morning that we set out, and when day broke, the sky was dull and lowering, showing that the rainy season was at hand. During the whole morning, our course was over the Sacramento Plains, stretching out as far as the eye could reach. Sometimes for miles there would not be an enclosure in sight, showing that "there remaineth yet very much land to be possessed" by the tide of population which is now pouring in from the East. At noon, we reached "the foot-hills"—a varied country, diversified with groups of forest-trees, beautiful in its scenery, and with a soil as productive as any in the world. Corn-fields stretched around, some of which extended to a thousand acres, and the crop of which is said to be as rich as that in the Ohio valley. We had before us an evidence of the perpetual succession of crops on these plains where there is no winter. While heavy wagons toiled along, filled with the corn which had just been gathered, on every farm which we passed, the laborers were employed in ploughing and sowing for the next harvest.

At noon, we stopped for dinner at a ranch in the opening

Ione Valley. In all the different parts of the State I have seen, there is no place superior to this. It is a rolling country, with scattered oaks, which give it the appearance of an English park. Ione City—a place of some 500 or 600 inhabitants—stands at the entrance of the valley, and being an agricultural town, it has a greater promise of permanency than any of the mining places. With its broad streets and pretty dwellings, it has more the look of a New England town than any place I have seen on the Pacific. Fourteen miles further is Jackson, the county town, which I reached toward evening.

Saturday was spent, in company with my correspondent, in visiting those families of the place who belonged to our Church. Of these I found there were a number, some of whom had not heard the service of our Church for four or five years. The only service here is that of the Methodists.

On Sunday, as our first service was not until 2 p. m., in the Methodist place of worship, which had been procured for that purpose, at 11 a. m., in accordance with arrangements made the day before, I held a special service for baptisms, at the house at which I was staying. The room was filled, and four children received that rite. I afterward, at another place, baptized two children more, the mother being prevented by illness from going out.

At 2 p. m., the Methodist house of worship was crowded, many for the first time being present at the service of our Church. A melodeon had been procured in town and carried to the chapel. The chants were well prepared by a hastily-organized choir, so that the service was shown in somewhat of its beauty. I found that some members of the Church had come from San Andreas—eighteen miles on one side—and others from Ione City—fourteen miles on the other. I performed the morning service, and preached, after which the Holy Communion was administered, nine coming forward to receive it.

In the evening, the house was again crowded for our second

service. Unexpectedly, I found there were some desiring confirmation. After the conclusion of the sermon, therefore, I gave an extemporaneous address, explaining the subject of confirmation, and then administered that rite to three candidates. Of these, one was a legal gentleman of high standing, and another, a young physician from a neighboring town, who some time since applied to me to be received as a candidate for orders.

Such was the beginning of the Church in Amada County. Arrangements were made, before I left, to have the service regularly read by a lay-reader, so that I hope the feeling which now exists will be kept alive until a clergyman can be procured. Five miles distant is Mokolumna Hill, a much larger place than Jackson. Between these two places and Ione City, a Missionary (particularly if a single man) could receive, I believe, a good support, and could build up strong parishes. These places are all increasing, and will do so still more with the immigration which the new facilities for travel must, during the next season, bring into the State.

Monday morning, I was up at half-past three, to take the stage. As the rain on Friday night had made the roads heavy, we set off with six horses to descend the hills. The first two hours we drove on in the brilliant moonlight, until day dawned, in this clear atmosphere, with a beauty seldom seen at the East. We stopped to breakfast near Ione City, and, at 2 p. m., had reached Sacramento (about 55 miles), in time to connect with the steamer, so that at ten that evening I was at home.

Such is the history of a Sunday, and of one place in this Diocese. I might bring forward many others similar to it. Clergy are now writing me offering to come out here; but what am I to say to them? Were they here, on the spot, they might find many openings like this, to build up the Church; but how are they to get out here? The expense of the passage acts as a prohibition on many. And then, in an entirely new place, the Missionary should have a stipend on

which to fall back, for at least a year. With everything untried, in a place where the Church has never yet been established, he scarcely knows to what to trust. But alas! the funds of our Committee will not admit of it, and the appropriations to the Missionaries in California are \$2,000 a year, while the Methodists, I am told by one of their number, appropriate to their Missionaries in this State, \$16,000.

The result of the matter is simply this: By the last two mails I have received offers from a number of clergy to come out here, but except where the Church has been tried and established, I dare not assume the responsibility of advising it, to one with a family particularly, until one of the stipends becomes vacant. In the meanwhile, the community settles down into indifference or practical infidelity, for there are large towns in this State where the preaching of the Gospel is never heard from any denomination. Five years hence, how much more difficult will it be to win back the rising generation which has thus grown up!

Your friend and brother,

WM. INGRAHAM KIP.

Maine.

Brunswick—Rev. E. Ballard.

THIS parish continues in a condition more encouraging than at the last report. The attendance has been uniformly greater, and at no former time has so large a number of students from the College been regularly present at our services. A few additions have been made to the communion, and also to the permanent congregation. Three families from the "Old Country" are finding a home with us, of which they have been deprived by their former residences. The Ladies' Sewing Society is renewed, and is contributing its desirable aid. The Sunday-School is dispensing its benefits to the few scholars, who come with great regularity. In warm weather we have hope of its increase. An addition has been made to our Library by the liberality of a neighboring parish. The proper service, with an address, has been held on all the days appointed by the Church, and the attendance and interest have been gratifying. In summing up all the particulars, the result is, that this little parish is in

an encouraging condition, and the evidence is increasing of the importance of its being sustained as one of the Missions of the Church.

Delaware.

Seaford—Rev. S. R. Slack.

FOUR of the five congregations under his care seem to manifest a quickened interest in the things pertaining to Christ's spiritual kingdom,—and especially, an interest in the advancement and influence of our own venerable Church.

St. Luke's, Seaford, is now probably as active in the Redeemer's cause, as it has ever been during a long and protracted infancy. Several have been added to its communion, and a few are awaiting an Episcopal visitation for confirmation. The Diocesan Convention of 1859 will meet in this parish, for the first time for twenty years. Much is hoped for, from the moral and spiritual influence of that body upon this parish, and the Mission generally. Some improvements and repairs are contemplated by the vestry, in anticipation of that assemblage.

Christ Church, Broad Creek, is a venerable structure, dating from an ante-revolutionary period, and is still in excellent preservation. But the families who once worshipped within its walls, and were its loyal parishioners, have mostly departed, either from the vicinity,—or, alas! from the pure faith and conservatism of the church of their baptism. And yet, not unfrequently, large congregations gather within its ancient walls; and though now chiefly of other communions, still there is heard there, and from the lips of strangers to our Israel, the full-voiced response, and the holy songs of Zion, in common prayer and common praise,—all which are a token and a prophecy to us, of a revival, and an outpouring of God's Spirit, of His grace and favor, in the latter days. The church, with its old square pews, and with its gallery, will seat seven hundred persons; and it has been gratifying to the Missionary, among the occasions of public worship therein, to have had it very nearly filled with the colored population.

St. Philip's Chapel, Laurel, belongs to the above-named parish of Christ Church, the town of Laurel having grown up since the erection of the parish church. It was thought necessary to have another place of public worship, within the village, which is two miles from the old church. A good congregation, also, here assembles. And though chiefly of the connection which left our Church a hundred years ago,—with unusual cordiality they unite in the worship and the communion of the elder household of faith. There are one or two applicants for confirmation in this congregation.

St. John's Church, Little Hill, begins to show signs of life and progress

It was organized as a parish in 1808, in the midst of a very plain and unpretending community; and it is pleasant to a churchman to see with what sturdy tenacity these good people adhere to the ancient ways of God's holy Church. They love the Church,—and they love the gospel too; and though they have suffered, in the alienation of some, in the number of their households, through the machinery of that popular institution—the “Camp Meeting,”—yet now there appears to be an awakening interest in this secluded Church, among all its surrounding population. The Missionary frequently holds appointments in private dwellings, and thus neighborhoods are brought into social contact with the peculiar services of our communion,—while, by extempore preaching, the prevalent objection to the seemingly stiff and unyielding character of the Church, is greatly removed. There are probably about five candidates for confirmation at the Bishop's next visit.

St. Mark's, Little Creek Hundred, is a new and small church, consecrated in May last. Its parish comprises a population very similar to that of St. John's,—a part of whom are well acquainted with the Church's orderly ways; and the rest interested in what they deem a new thing,—many among them more than half inclined to identify themselves with this “new” Church. By the kindness of friends in New-York (St. Mark's in the Bowery) the interior has been painted, the floor carpeted, and the house furnished; and there has been erected to the memory of your late Missionary, the excellent and amiable Cadle, a handsome mural tablet within the walls. The spiritual interests of the parish are promising,—some are “looking unto Jesus,” desiring rest in Him, and the sweet fellowship of His Church on earth. ¶

These are but brief notices of the five congregations under your Missionary's care. They are rather too many in number for one man to cultivate well,—but rather than to have any of them left as sheep without a shepherd, the last two named have been added to his cure. There is one candidate for orders within the Mission, admitted in July last, whose services, occasionally, as a lay reader, are very acceptable; and there are a number of young men about to enter upon a collegiate course of education, one or two of whom, it is hoped, have heard God's voice calling them into a field white for the harvest, waiting only for laborers, and the blessing of the Almighty.

Georgia.

Madison—Rev. C. H. Coley.

DURING the last six months, nothing specially worthy of note has occurred in our parish. The usual services of the Church have been kept up, and one Sunday I exchanged with the Rev. Dr. Henderson, of Athens.

I baptized one child during the summer, and expect in a few weeks, when the weather moderates, to administer the same sacrament to another. I hope before long to visit the village of Monticello, distant from Madison some twenty-eight miles, to baptize the children of a family, who, though not communicants, are favorably disposed towards our Church.

We are still a feeble band—many attend our services, and hear continually the “Word preached”—but there seems no disposition on their parts to seek refuge from the wrath to come, in the Church, His Ark of Salvation. May it be the will of our Heavenly Father, in His own good time, to pour out His Holy Spirit upon His people, and quicken many to embrace “the Glorious Gospel of the Blessed God.”

Athens—Rev. Dr. Henderson.

WITHIN the last six months, I have visited Madison, Marietta and Gainesville, holding such services, on both Sundays and week days, as were deemed expedient. The Military Institute of the State—in which a large number of young men are educated, is located at Marietta. This, with some extensive manufactories, makes it a point of great importance. The Rectorship of the Church had been vacant for several months. Rev. Mr. Benedict has recently entered upon the charge of the parish.

At Gainesville, 40 miles distant from Athens by stage route,—I have held ten or twelve services, and am happy to report that a building is now in progress, which will be ready, D. V., for our services, with a fine bell and organ, next summer. I administered the Holy Communion once, and admitted three new communicants. There is also a small class for confirmation. A railroad connecting Gainesville with Atlanta, and designed ultimately to be part of a main route to the North, is now to some extent under contract. This, when completed, will render G., from its fine climate, an attractive place of resort and residence.

The Sulphur Springs, noted for their medicinal virtues, are only six miles distant. We are indebted to the courtesy of the Methodist Society here for the use of their house of worship on several occasions. The rest of the services were held in the capacious private residence of a warm-hearted churchman. All have been well attended. A brief introductory lecture, and a few words of explanation and instruction, during the service, have been of great use in securing attention and interest. Responses have thus been made, even without the Book of Common Prayer. The systematic reading of Holy Scripture, and the recitation of the Commandments as interwoven with the devotional exercises, are features of our service which make a strong impression.

I shall, at the desire of the Bishop, take the oversight of this parish, rendering them such services as my engagements permit, till they are supplied

with a resident pastor. A clergyman who could combine a select school—classical and mathematical—with the charge of the Church, would here find a pleasant residence, an adequate support, and a field of much usefulness. The spirit that sends for the missionary forty miles, and returns him to his home by private conveyance, an amount of travel equal to a journey of 160 miles, will, by God's blessing, make any Church flourish. This whole region is emphatically new and missionary ground. It is not more than twenty years since the Indian title was extinguished to lands within two or three miles of Gainesville.

I am gratified to be able to state, that a Bill has recently passed the Legislature of the State—to encourage the establishment of Night Schools in manufacturing districts.* It was introduced as supplementary to another bill, by the honorable Senator from this place, who was well acquainted with the beneficial results of our Free Night School. Thus, the influence of our efforts in this direction will probably be wider than we had anticipated, in securing the better education of the laboring classes.

We have now *two more candidates for Holy Orders*, from our last class for confirmation; both of whom, if their lives be spared, will do good service for the Church of Christ. I am encouraged also to hope that one of those whom I admitted to the Holy Communion in Gainesville, will devote himself to the sacred work of the ministry. He is now finishing his classical education at the University of Virginia.

Our congregation is comparatively small, and without much material for immediate growth. It is important, however, by reason of its peculiar position; and something too, it will be seen, is done for the general interests of the Church. We have had a very pleasant accession to our number, in the removal, from Newark, N. J., of a family of my former parishioners. Drawn hither by the old ties of pastoral relationship, they will make Athens, if the climate suits them, their permanent residence.

We are indebted to Wm. Welsh, Esq., of Philadelphia, for assistance in our efforts toward procuring a parochial library. Standard works for popular reading are much needed.

Kentucky.

Versailles—J. W. Venable.

In making my report at the close of the year, I must first express my gratitude to the Great Head of the Church, for the many tokens of His favor bestowed upon this portion of His vineyard. The Church is still

* It failed to receive the signature of the Governor, but not from disapproval, and will doubtless be passed at the next session.

advancing, and my encouragements are more than my drawbacks. Though *three* of our little band of communicants have been called to their reward, and several others have removed, yet our additions more than cover the numerical loss. We have had several members added by removal, and *five* by confirmation, during the present year. There are others waiting, now, for the visit of the Bishop, to receive the "laying on of hands."

We have been making an effort to raise funds for building a parsonage, feeling that it would tend materially toward the permanent establishment of the Church here. The sum of fifteen hundred dollars has been already obtained by subscription, for this purpose, including some help from Lexington and Frankfort; and we trust the entire amount needed will soon be raised, and the building completed during the coming year. Our Advent collection was \$27 75.

Illinois.

Dixon and Grand de Tour—Rev. John Wilkinson.

WHEN your missionary reached his post in July last, there had been no services for nearly a year, nor for more than six months in the past ten years. There was no Parish Register, or any means of learning the condition of the parish, either past or present. A church of wood, 25 feet by 46, with a chancel, 8 feet by 16, had been built and finished, with the exception of painting. A debt something over \$200 is still upon it. Regular services were commenced immediately, and have been continued up to the present time, twice on the Sunday; and since December 1st, once on Friday. The Sunday services are well attended, the congregation steadily increasing, until it has more than doubled. The number of communicants has also doubled, and a Sunday School put in successful operation.

Since the middle of October, a third service has been held in St. Peter's church, Grand de Tour, six miles distant. There is a substantial church here, but the parish is weak. Our services have been well attended, and the Sunday School reorganized.

With a grateful heart, your Missionary acknowledges God's blessing upon his first half year in the ministry, and that to a degree far beyond his most sanguine hopes. The power of God has been manifested in his weakness.

*Michigan.**Jonesville and Hillsdale—Rev. L. H. Corson.*

SINCE my last report, I have invariably officiated in Grace Church, Jonesville, on the morning of each Lord's day, and on the principal Festivals of the Church ; and at Litchfield or Allen, on the afternoon of every Sunday. About the first of August last, I found a settlement of the English Church, consisting of some dozen families, in the town of Allen, about ten miles west of this place. At their solicitation, I have given them one service each alternate Sunday, since August. There are among them three candidates for confirmation. The little school-house, where I have officiated among them, is so small and uncomfortable, that by common consent, the Church service will be omitted for the winter.

I have been solicited to give to the vacant parish, at Home, about fifteen miles distant, a portion of my time. I have visited that place once, read prayers, and preached. It is too remote to make it a regular station.

One event has occurred the past season, that has greatly encouraged me, and indeed more than remunerated me for all my past labors in this place. Some three years since I made the acquaintance of Mr. James H. Miller, of Moscow, formerly of Auburn, N. Y. ; through my ministry he became an ardent and consistent Churchman. In July last he died, " in the communion of the catholic Church, in the confidence of a certain faith ; in the comfort of a reasonable, religious, and holy hope, in favor with our God, and in perfect charity with the world."

But before his death he made me a bequest of \$125, with which he desired me to purchase, for my use, a good substantial horse, which he hoped would enable me to propagate that blessed faith that had been the only and sufficient solace of his last days. I have complied, so far as I could, with the will of the pious donor ; I have an excellent Missionary horse. God give me strength, and grace, and wisdom, diligently to use it in the service of His Church !

Owasso—Rev. H. Banwell.

My labors in this new field are attended with greater difficulties and discouragements than at either of my former stations.

The people here are generally in moderate circumstances ; many are poor, and especially among those who are of our household of faith. Much cannot be expected, therefore, pecuniarily, for the advancement of the parish at present. Hitherto but little has been done for the support of the Missionary, and only that he has no family dependent upon him, he would have been unable to have continued his labors in these parts.

The need of a church edifice of some kind is much felt. We have been unable to procure even a hall in which to worship, and for the present hold our services in a school-room.

The erection of a small chapel has been talked of; several persons have expressed a willingness to give for this object, who have no part with us, and we are encouraged to hope that it may be undertaken in the Spring.

But, notwithstanding the many difficulties with which we have to contend, a growing interest in the Church and her services is quite apparent. Our congregations are large, and several are looking forward to admission to our fold.

In addition to the regular services at this station, I have held services once in two weeks at Fentonville, twenty-seven miles, and at Linden, twenty-two miles east, the latter, however, I have been obliged to discontinue. I have also officiated at St. John's, a village twenty miles west, on several occasions, and as opportunities have offered, have held services in the adjacent towns.

The attendance in these places is remarkably good, with but little exception, and some of them will, ere long, present fine openings for planting the Church.

May God continue to bless our efforts for the extension of the Redeemer's Kingdom.

Wisconsin.

Plymouth and Sheboygan—Rev. J. B. Pradt.

THIS is comparatively new ground for the Church. There is a parish at Sheboygan, fourteen miles distant, for some time a station of the Committee, but now vacant. My station is in the centre of the fine agricultural county of Sheboygan. Among the early settlers here, were a few Church families from Vermont and Canada, embracing, among them, several descendants and connections of the late venerable Bishop Chase. These people had long desired and sought the regular services of the Church, and at last their wishes have been gratified. Somewhat more than a year ago a parish was organized, and a liberal subscription made for building a church and parsonage; and notwithstanding the pecuniary pressure, the former (some kind friends at the East having assisted to the amount of \$350) has been completed, and on the 4th day of the present month, was consecrated to the worship and service of ALMIGHTY GOD, by our beloved Bishop. It is a tasteful and churchlike edifice, which will accommodate 250 worshippers, and cost about \$1,500.

Regular services have been held since the 1st of November; several children and two adults have been baptized, six persons confirmed, and

we number now about twenty communicants. What we need now, in the way of externals, is a more complete furnishment of the Church, and especially a parsonage. There is something available, on the original subscription for a church and parsonage, and several small sums have lately and kindly been sent to us, by unknown friends, in answer to an appeal from a grand-daughter of the late Bishop Chase, through the Church Journal, for which we are thankful. Could we receive one or two hundred dollars towards building a parsonage, and would some of our liberal-hearted brethren who have the means, assist us in procuring a melodeon, and surplice, and some communion plate, we should feel greatly encouraged.

I know, my dear brother, that calls from the West are incessant; but to respond to those calls, is but the payment of a debt of Christian love. The little flock here, I am happy to say, do not, as is too often the case, refuse to *give*, because *receiving* aid themselves. Not long ago, they made a generous subscription, in answer to an appeal from the agent to Diocesan Missions; and in answer to your own "Advent Appeal," they have just made such a contribution as they could, to the funds of the Domestic Committee.

Green Bay (Oneida Indian Mission)—Rev. A. Goodnough.

By the Lord's blessing this Mission to our red brethren continues to prosper.

The numbers attending the means of grace are larger than ever before since my missionary labors began among the Indians. And from present indications I am reasonably confident that in time the Indians might become Christianized and civilized to a degree which would compare favorably with the Christianity and civilization of the majority of any society composed of white people, provided that government would do its proper part in governing them, and prohibit the nefarious sale of ardent spirits to them.

To one in the position of missionary to the Indians, it appears worse than Roman tyranny, that citizens of this free and enlightened country should be allowed to grow rich by destroying the health, happiness, prosperity, religion, virtue, life, and soul of the aborigines of the land, for whose conversion the whites were conducted to their happy, and comparatively innocent homes. Their blood must cry to the God of all for vengeance, and we must soon or late suffer for neglecting our manifest duty to convert the heathen at our very doors, who are day by day perishing in hundreds for the want of the "Bread of Life."

If government would put a stop to this detestable traffic, instead of having one hundred communicants, I might have three hundred regularly

kneeling around the Lord's table. Instead of having to bury twenty-five a year, I should not have more than eight or ten to deposit in their last resting-place yearly. Instead of the majority of my people being half clothed and half fed, sick and miserable, they might be well clothed, well fed, in good health, and happy in general prosperity.

Then the influence of the Mission in a few years would be such that the whole condition of the Indians would be changed from a wretched one, to a highly flourishing, and comparatively blessed one. But while the agents of the evil one, in the form of white men and women, urge them on to all excess and wickedness, laughing to scorn religion and purity before them, paralyzing the effects of every effort and exertion, what can the poor, weak missionary do? He can pray, and work, and wait; perhaps in due time the adorable Head of the Church will bless us to the full, and cause the brightness of His face to shine on us, and save us also.

But, notwithstanding all discouragements, we have just had a joyous and glorious Christmas. On that day, dear to the Christian heart, our Mission Church was full to overflowing with devout red men (for the time at least), and remained full during a three hours' service. Nearly one hundred partook of the sacred feast in remembrance of Him whose mysterious birth we celebrated. On that day, Daniel Bread, the head chief in influence in the tribe, known to many in the Church at the East, gave in his name to be taken on trial of three months, to become a communicant. This circumstance is a matter of thanksgiving, because many others will be influenced by his example; and also, because for the past five years he has held aloof. On Sunday, the next day, he arose for the first time during my ministry, and repeated the creed, and confessed before men that he believed in Jesus Christ the only Son of God the Father. At the same time, four others gave me their names also. For these, and innumerable other blessings of Heaven during the past year, we can truly say, "Glory to God in the highest."

Beaver Dam—Rev. L. D. Brainard.

SINCE my last report, I have been actively employed as missionary at Beaver Dam, Fox Lake, Green Lake, and Markesan, with the exception of two Sundays, when I was absent soliciting aid to save the church building at Beaver Dam. I procured enough to *save* it for the present. But with much sorrow, I have to confess that our church is yet \$600 in debt, and the creditors *very clamorous* for their pay—they *must* have it, and the church *must* be saved. With deep and prayerful interest we watch the arrival of our daily mail, though the sums received through it are not large, yet the kind and sympathizing words of the donors cheer and encourage us in this, our darkest hour of need.

It is good for us to know that kind, Christian friends, in their distant homes, think of and pray for their needy brethren at the far West. Some of our brethren have added their mite to our treasury. The daughters of the church, who are first in every good work, ever ready to assist the destitute and afflicted, have been mindful of our condition. May God put it into the hearts of others to follow their good examples.

Iowa.

Cedar Falls, Waterloo and Independence—Rev. B. R. Gifford.

I AM now devoting my time principally to these three parishes. Under the Divine blessing, the prospects of success seem as encouraging, and perhaps even more so than at any previous period, since I commenced my labors. The congregations are usually large and attentive, and at times a marked solemnity pervades them.

It is gratifying to observe how the prejudice which formerly existed in many minds, is gradually disappearing; and to hear the same individuals, who once said so much against the church and its liturgy, now speaking favorably of them, and acknowledging that they were mistaken and deceived.

In each of the above parishes, there is a flourishing Ladies' Aid Society, which is doing much to awaken and keep up an interest among the people.

The society at Cedar Falls has recently held a fair and festival, from which was realized the sum of \$60, after paying expenses. This, together with what was obtained at the fair last spring, is to be appropriated to the purchase of two eligible lots—one for a church, and the other for a parsonage.

The Aid Society at Independence proposes to hold a fair on the evening of Feb. 14, the proceeds to be devoted to church purposes.

During the last autumn, I made a missionary tour up the valley of the Cedar, nearly as far as the Minnesota line, sixty or seventy miles north of this place. I was absent ten days, during which time I visited eleven different towns, all flourishing places, six of them being county seats—preached thirteen times, and baptized two children.

I ascertained that there are church families and communicants residing in nearly every place visited; and that in several of them they are desirous of organizing, and are willing to aid as far as they are able, toward the support of a clergyman.

This is, indeed, a great and extended field, and it must be deemed a most inviting one too, if the object be the glory of God, and the advancement of Christ's kingdom. More laborers are needed to occupy it. Would that some of the servants of our Divine Master might hear the Macedonian cry, and come hither to aid in the work.

As I look upon the map, I find the clergyman of our church nearest to this point, to be fifty miles distant, and the next nearest almost one hundred miles; and yet within this extended section of the State, embracing a score or more of counties, there are many thousands of inhabitants, among whom hundreds of families may probably be found whose sympathies are wholly with us. Now is the most favorable time that will ever

be afforded to enter and occupy the field. Other denominations are doing it. May we not be remiss.

Fort Dodge—Rev. T. B. Fairchild.

I came, as you are aware, one year ago. I found a town of three years growth, a parochial organization, but as services had been held but twice no congregation had been recognized. During the year we have held services most of the time in a school-house, alternating with the Congregationalists and Methodists. But such an interest was manifested from the first service, that it was thought best to try and get up a church as soon as possible. A lot had already been secured, and a subscription to the amount of \$700 raised. This was increased to \$1,000. But as we are subjected to very heavy expenses in building, we knew it would be impossible to build for less than \$2,000.

By advice of Bishop Lee, we made application to the Church abroad, and with partial success. Upon this we have so far finished the church as to occupy it on Christmas Day, and while very open and unfinished, afforded great satisfaction to those who have looked forward with anxiety to the realization of their hopes.

The failure of the crops has had a very serious influence upon our efforts, and caused continual embarrassment and delay, and many times our hearts have well nigh failed. But the evidences of success which accompanied our efforts caused every one to keep up his courage. The church, as enclosed, has cost us \$1,400, including the lumber to complete it, and we shall be unable to finish it without further help in a long time.

We have, as the fruit of the year's labor, a congregation which is equal to all the other Protestant congregations in the town, a Sunday-school and Bible-class that number nearly forty members, almost double our first number of communicants, and a church so far completed as to admit of its occupation. Considering the difficulties of a frontier life, this must be considered as a year not spent in vain. The amount paid toward the support of this station has so far been well invested, and we hope the good beginning made will be blessed still further, and that we shall see this church a glory and a blessing to the whole region.

We have seen hardships and privations, but amidst them all there has been such promise of success that we could only press forward with hope.

Arkansas.

Van Buren—Rev. William Binet.

To be nearly always alone in the work of the Church, to meet with no sympathizing fellow-clergyman, whose presence might impart a fresh impulse to falling energies, is one of the greatest drawbacks of our missionary life in this far West. Need I tell you how glad I was to welcome Bishop Otey on his short visit along the Arkansas river, more than six hundred miles from his home at Memphis; sociable, cheerful, sympathizing.

In these last confines of American civilization, our Episcopal Church is appreciated only inasmuch as her ministers are held in honor and esteem. Bishop Otey's visit has left behind a very favorable impression; marked by deep earnestness, clear in expression, elevated in thought, church-like also,

were the several discourses delivered by the Bishop. One adult was baptized; two young men enlisted under our banners by confirmation; five children were baptized. And Fort Smith, animated with a new energy, determined to have, with the help of your Board, a pastor for their own community. Indeed, it is time that this parish should be divided.

Our Sunday-school in Van Buren, began with faint hopes, and at first attended by two little girls, numbers now twenty-five children, whose answers to the questions of Bishop Otey very much pleased the venerable Christian soldier.

During the last year, notwithstanding a long period of illness, my parish has progressed favorably. Eleven infant baptisms, one adult baptism, three marriages, three burials, two confirmations, ten holy communions, twenty-five Sunday-school children, are indications of the rich harvest which perseverance, faith, and hope, will reap in future times. Forget not that the ground here is of recent culture, and that a grand array of prejudices, misgivings, and suspicions, have yet to be overcome.

How are we to build two churches? Who is to help us? In Fort Smith the foundation is ready; the thirteen hundred dollars subscribed are spent; who is to sustain the feeble hands? In Van Buren, our little place of worship, as Bishop Otey can tell you, is much too small, as only eighty persons can be seated in it with convenience. Who will help us to raise up on this Western shore, with the wild waves of infidelity, doubt, and barbarism, raging around—who will help to raise up the light-house of our Christianity, wherein many souls, now tempest-tossed, could find a sure refuge?

Alas! such are the mysterious ways of God! Whilst in Van Buren my little flock, so tried, so true, was planning divers schemes for the raising up of a modest building to the worship of God, death suddenly has come and ravished away from us that very one on whom all relied for the largest contribution. Mrs. ——— died calmly, nobly as a Christian mother; truly passing away from death to life, and giving a brilliant, faithful testimony to the Church which had nurtured her faith, fostered her hopes, kindled and fanned her high aspirations, and her undying, heavenly affections.

Again I ask, who will help us in building two churches? Some will answer, let every parish build its own church! That answer may suit Eastern people, in Eastern cities—not so here. Can my twenty-five communicants build two churches? There are no private rooms to rent; every place is taken up. Wages are very high, building materials are scarce, and generally come from Cincinnati. Unless we can build soon, the presence and ministry of your missionary is of but little avail.

FARIBAULT, *January 5th, 1858.*

REVEREND AND DEAR BROTHER:

Enclosed please find \$5, the Christmas offering of the "Church of the Good Shepherd," in this place. This is the first offering of this parish for any extraneous purpose; and it seemed fit that this first pecuniary fruit of the first parish organized within the field of our present mission, should be devoted to the Domestic Board, which has done so much for the Northwest; and last, though *not least*, give us a rank among the parishes contributing to extend the Gospel in our land.

The members of the Mission families are well. I have just returned from spending a week in the lower section of the State, visiting several scattered families of Episcopalians. Held service three times, and administered the Holy Communion to eleven communicants, at Rochester. Some

Acknowledgments.

joined in the service for the first time for years. The congregation here numbered two hundred and fifty. The town has about eighteen hundred inhabitants. Held service, also, at Hamilton, a small town within twenty miles of the Iowa line. The congregation here was also large; and a very large portion of them witnessed the Church service for the first time. The devout gladness with which the scattered sheep of the Church listened to the unwonted sound of the voice of their own Church ministry, can only be known by the Missionary who witnesses it—this is his own special reward. The places above spoken of are distant—the first sixty-five and the last eighty-five miles from our home, and thirty or forty miles from the nearest resident clergyman of the Church; yet, scattered over all that region, are Church families and others, in large numbers, ready to receive our ministrations. Two Missionaries might do excellent service in that district; and, with the aid of the ordinary Missionary stipend, might be sustained there. But I suppose you receive scores of such letters as this, so that adding anything of mine can hardly be of interest.

With kindest regards, in which Br. Breck unites,

Yours in Christ,

D. P. SANFORD,

Rector "Church of the Good Shepherd."

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Dec. 15th, 1858, to Jan. 15th, 1859:

Maine.		
Brunswick—St. Paul's.....	10 00	
New-Hampshire.		
Claremont—Trinity.....	23 00	
" (West) Union, Advent col- lection.....	10 00	
Concord—St. Paul's.....	25 00	58 00
Vermont.		
Poultney—St. John's.....	11 50	
Wells—St. Paul's.....	3 50	15 00
Massachusetts.		
Lowell—St. Ann's Sunday-school	10 00	
Pittsfield—Edward N. Newton, Esq.	50 00	60 00
Rhode Island.		
East Greenwich—St. Luke's....	18 00	
Lonsdale—Christ, offerings of Sunday-school at Christ- mas festival, † for Iowa and † for Kansas.....	50 00	
Pawtucket—St. Paul's.....	19 44	
Providence—Grace, Advent col- lection.....	80 00	
" St. Andrew's, Advent col- lection.....	27 30	
" St. John's, of which \$235 are for the Episcopal Mis- sionary Association.....	265 00	
" St. Stephen's, Advent col- lection.....	175 00	
Warren—St. Mark's, †.....	30 25	684 90

Connecticut.

Bethlehem—Christ.....	3 21	
Bridgeport—St. John's, Christ- mas offerings, for Kansas	48 00	
Bristol—Trinity.....	10 00	
Brookfield—St. Paul's.....	10 63	
Central Village—St. Paul's.....	11 18	
Danbury—St. James'.....	7 12	
Greenwich—Christ, Advent col- lection.....	17 64	
Guilford—Christ.....	15 00	
Hamden—Grace.....	31 55	
Hartford—Trinity College, †.....	10 00	
Marbledale—St. Andrew's.....	8 00	
Middletown—Holy Trinity.....	45 07	
Milford—St. Peter's.....	15 51	
New-Haven—Trinity.....	119 10	
Waterbury—St. John's.....	125 00	
Watertown—Christ, †.....	15 00	
Yantic—Grace.....	2 51	494 32

New-York.

Anandale—Holy Innocents... 10 00	
Astoria—St. George's..... 32 53	
Brooklyn—Grace, Advent col- lection..... 150 00	4 00
Canton—Grace..... 4 00	
Cooperstown—Christ, Women's Sewing Society..... 12 79	
Fort Edward—St. John's..... 10 23	
Goshen—St. James'..... 32 00	
Greenburgh—Zion..... 12 66	
Greenville—Christ..... 4 00	
Johnstown—St. John's..... 5 23	
New-York—All Angels'..... 2 00	
" Calvary..... 307 84	
" Christ..... 123 77	
" Holy Communion, part of Epiphany collection..... 900 00	
" Incarnation, of which \$100 are for Oregon and \$50 for Iowa..... 588 41	
" Intercession (Carmansville), Advent collection..... 55 35	
" St. Bartholomew's..... 423 27	

<i>New-York</i> —St. George's.....	\$1,625 00	
“ St. John's.....	80 76	
“ St. Luke's.....	86 00	
“ St. Mark's, from a friend.....	100 00	
“ St. Mary's (Manhattanville).....	37 64	
“ St. Michael's (Bloom'gdale).....	3 35	
“ St. Paul's.....	63 50	
“ Trinity, of which \$50 are from Mrs. Laight.....	67 90	
<i>Ogdensburg</i> —St. John's, §.....	14 00	
<i>Philpstown</i> —St. Philip's, in the Highlands, Advent col- lection.....	16 74	
<i>Potsdam</i> —Trinity.....	12 62	
<i>Poughkeepsie</i> —Christ, Advent collection.....	187 87	
“ St. Paul's, Advent collect'n.....	30 00	
<i>Plattsburgh</i> —Trinity, of which \$5 are for the Rev. Mr. Brainard.....	26 92	
<i>Ravenswood</i> —St. Thomas'.....	15 66	
<i>Sandy Hill</i> —Zion.....	3 60	
<i>Saratoga Springs</i> —Bethesda.....	13 67	
<i>Scarsdale</i> —St. James the Less.....	10 00	
<i>Stockport</i> —St. John the Evan- gelist.....	10 00	
<i>Troy</i> —St. Paul's, in answer to Advent appeal.....	150 00	
<i>White Plains</i> —Grace.....	31 85	
<i>Williamsburgh</i> —Calvary Free Church.....	4 00	
“ Major Barnard”.....	10 00	
“ E.”.....	25 00	5310 24

Western New-York.

<i>Le Roy</i> —St. Mark's.....	20 41	
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New-Jersey.

<i>Bordentown</i> —Christ, for Epis. Missionary Association.....	20 00	
<i>Elizabeth</i> —Christ.....	10 00	
<i>Elizabethport</i> —Grace.....	5 00	
<i>Newark</i> —St. Philip's, response to Advent appeal.....	1 00	36 00

Pennsylvania.

<i>Lancaster</i> —St. John's Free Ch., Advent collection.....	10 21	
<i>Mantua</i> —St. Andrew's.....	4 16	
<i>Mauch Chunk</i> —St. Mark's.....	8 00	
<i>Montrose</i> —St. Peter's.....	27 25	
<i>Philadelphia</i> —Gloria Dei, Fe- male Sunday-school.....	40 00	
<i>Pittsburgh</i> —St. Peter's.....	40 55	
<i>Pottsville</i> —Trinity.....	26 17	
<i>Reading</i> —Christ, Advent col- lection.....	25 00	181 34

Delaware.

<i>Newcastle</i> —Emmanuel, of which \$5 are a donation.....	43 17	
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Maryland.

<i>Annapolis</i> —St. Ann's, Advent collection.....	55 44	
<i>Baltimore</i> —St. John's.....	10 00	
“ St. Luke's.....	50 00	
“ St. Peter's, Advent collec- tion.....	204 25	
“ “Cash”.....	5 00	
<i>Baltimore Co.</i> —Huntingdon, St. John's.....	7 50	

<i>Baltimore and Harford Co.</i> —St. John's.....	\$5 00	
<i>Cambridge</i> —Great Choptauk Parish.....	50 00	
<i>Harford Co.</i> —Deer Creek Par- ish, Christmas offerings.....	7 54	
“ Christ Church.....	5 00	
“ St. Mary's.....	20 00	
<i>Prince Geo. Co.</i> —St. Matthew's Par., Advent collection.....	15 00	
<i>Layton's Cross-Roads</i>	20 00	
<i>Talbot Co.</i> —St. Nicholas Parish, “A Lady”.....	30 00	
<i>Washington, D. C.</i> —Epiphany, “Selma,” yearly Advent collection.....	86 69	
“A Friend to Missions”.....	2 50	
	25 00	698 92

Virginia.

<i>Brunswick Co.</i> —Trinity, for Or- egon.....	5 00	
“ Trinity, Dr. E. R. Haskins, for do.....	5 00	
<i>Lynchburgh</i> —St. Paul's.....	94 00	
<i>Middleburgh</i> —Emmanuel, for Epis. Miss. Association.....	50 00	
<i>Monroe Co.</i> —Union Par., Miss Harriet R. Caperton.....	2 50	
<i>Norfolk</i> —St. Paul's.....	36 55	
<i>Old Point</i> —Centurion, for Iowa, of which \$2 22 are from Sunday-school children.....	20 00	
<i>Orange</i> —St. Thomas', for Epis- copal Missionary Associa- tion, of which \$2 50 are for Oregon.....	25 00	
<i>Petersburgh</i> —Grace, of which \$60 are for Epis. Mission- ary Association.....	147 00	
<i>Smithfield</i> —Christ.....	20 00	
<i>Southwark Parish</i> —St. Andrew's.....	6 00	
<i>Upperville</i> —Trinity, for Episco- pal Miss. Association.....	13 00	424 05

North Carolina.

<i>Fayetteville</i> —“A Member of the Church”.....	1 00	
<i>Henderson</i> —Holy Innocents.....	4 00	
<i>Huntsville</i> —Trinity.....	1 00	
<i>Pittsboro</i> —St. Bartholomew's.....	4 00	
<i>Raleigh</i> —Christ, §.....	31 13	
<i>Salisbury</i> —St. Luke's.....	25 00	
<i>Scotland Neck</i> —Trinity.....	40 00	
<i>Tarborough</i> —Calvary.....	40 00	
<i>Warrentown</i> —Emanuel.....	20 00	166 13

South Carolina.

<i>Black Oak</i> —Trinity.....	48 00	
<i>Camden</i> —Grace.....	56 00	
<i>Charleston</i> —St. Paul's.....	31 20	
<i>Fairfield</i> —St. John's.....	10 00	
<i>St. Andrew's Parish</i>	3 95	
<i>Stateburgh</i> —Holy Cross.....	50 00	
<i>Williamsburgh</i> —“W. B.”.....	78 00	277 15

Georgia.

<i>Augusta</i> —Atonement, Advent collection.....	36 00	
“ St. Paul's, do.....	52 00	
<i>Etowah Cliffs</i> , and the Children at Somerville, for Bishop Scott.....	22 50	

Acknowledgments.

<i>Madison</i> —Advent.....	20 00	
<i>Rome</i> —St. Peter's.....	19 00	
<i>Savannah</i> —Christ, of which \$30 are special for Oregon.....	218 00	
" <i>St. John's</i>	109 07	476 57
Florida.		
<i>Monticello</i> —Christ.....	11 19	
<i>Tallahassee</i> —St. John's, †.....	16 00	27 19
Ohio.		
<i>Ahron</i> —St. Paul's, for Iowa.....	2 66	
<i>Ashtabula</i> —St. Peter's, Christmas offerings.....	6 00	
<i>Maumee City</i> —St. Paul's, for Epis. Miss. Association.....	5 00	
<i>Mount Vernon</i> —St. Paul's.....	6 00	
<i>Steubenville</i> —St. Paul's, Christmas offerings.....	16 43	
<i>Tiffin</i> —Trinity.....	5 47	41 56
Mississippi.		
<i>Brandon</i> —St. Luke's.....	2 85	
<i>Clinton</i> —St. Matthew's.....	4 15	7 00
Kentucky.		
<i>Danville</i> —Trinity.....	16 00	
<i>Lexington</i> —Christ.....	130 00	
<i>Louisville</i> —Christ.....	150 00	
" Grace.....	10 00	
<i>Maysville</i> —Nativity.....	10 00	
<i>Newport</i> —Rev. C. F. Page, for Nebraska.....	5 00	
<i>Paducah</i> —Grace.....	10 15	331 15
Alabama.		
<i>Cahawba</i> —St. Luke's.....	11 50	
<i>Tuscaloosa</i> —Christ.....	50 00	61 50
Tennessee.		
<i>Clarksville</i> —Trinity.....	25 00	
<i>Columbia</i> —St. Peter's.....	8 65	
<i>Jackson</i> —St. Luke's.....	26 00	
<i>Knoxville</i> —St. John's, Advent collection.....	25 00	84 65
Michigan.		
<i>Battle Creek</i> —St. Thomas.....	13 61	
<i>Flint</i> —St. Andrew's, Episcopal Missionary Association.....	24 00	
<i>Coldwater</i> —St. Mark's.....	2 33	
<i>Kalamazoo</i> —St. Luke's.....	10 00	49 94
Louisiana.		
<i>New-Orleans</i> —Trinity, Advent collection.....	153 25	
<i>Waterproof</i> —Grace, Advent collection.....	10 00	
<i>West Baton Rouge</i> —St. John's.....	10 15	173 40
Indiana.		
<i>La Porte</i> —St. Paul's.....	6 00	
<i>Worthington</i> —St. Matthew's.....	2 85	
<i>Mrs. A. Bingham</i>	1 00	9 85
Missouri.		
<i>Bowling Green</i> —St. Mark's.....	6 00	
<i>St. Joseph's</i> —Christ.....	6 50	
<i>St. Louis</i> —Grace.....	2 00	
" <i>St. George's</i> , † for Episcopal Miss. Association.....	78 36	92 86
Illinois.		
<i>Deatur</i> —St. John's.....	3 00	
<i>Dixon</i> —St. Luke's.....	4 10	
<i>Manhattan</i> —St. Paul's.....	2 30	
<i>Sycamore</i> —St. Peter's.....	4 00	
<i>Warsaw</i> —St. Paul's.....	12 50	
<i>Wilmington</i> —Church of the Redeemer.....	4 35	
<i>Mrs. M. W. Bell</i>	5 00	35 45
Wisconsin.		
<i>Beloit</i> —St. Paul's, Christmas offerings.....	18 15	
<i>Delevan</i> —Christ.....	5 53	
<i>Madison</i> —Grace, from Sunday-school, for Iowa.....	5 00	
<i>Mineral Point</i> —Trinity.....	7 00	
<i>New Diggings</i> —"Little Annie".....	1 50	
" "From Mary's Missionary Box".....	2 00	
<i>Plymouth</i> —St. Paul's.....	6 00	
<i>Sheboygan</i> —Grace.....	2 00	47 13
Iowa.		
<i>Independence</i> —Messiah.....	2 00	
<i>Waterloo</i> —St. Thomas.....	2 00	4 00
Minnesota.		
<i>Basswood Grove</i> —Chapel.....	2 00	
<i>Douglas</i> —St. Peter's.....	2 00	
<i>Faribault</i>	5 00	
<i>St. Anthony</i> —Holy Trinity.....	2 50	
<i>St. Cloud</i> —St. John's.....	10 00	
<i>St. Peter's</i> —Holy Communion.....	9 35	
<i>Shakopee</i> —St. Peter's, Advent collection.....	9 70	
<i>Winona</i> —St. Paul's.....	10 00	50 55
Miscellaneous.		
Episcopal Miss. Association.....	900 00	
"Macedonia,".....	10 00	
Anonymous.....	10 00	920 00
Legacies.		
Dividend on eight shares Mechanics' Bank stock, New-Haven, Conn., devised by Will of late Lucy Nichols, through J. Beach, trustee.....	24 00	
Bequest of Miles A. Tuttle, through W. F. Tuttle and G. W. Russell, executors, †.....	500 00	524 00
Total from Dec. 15th, 1858, to Jan. 15th, 1859.....	\$11,286 37	
Total from Oct. 1st, 1858.....	\$22,802 61	

CORRECTIONS.—In the annual table, in the Nov. and Dec. No., the contribution of \$166 94, credited to the Church of the *Mediator*, Columbia, S. C., should have been credited to *Trinity Church*, in the same place. In the Jan. No., *Norwalk, St. Paul's*, \$10, under *Connecticut*, should have been under *Ohio*.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1859.

JAPAN.

IN laying before the Church the following interesting communications respecting the opening for Missionary effort in the Empire of Japan, the question arises, *What is the duty of the Church in relation to this opening?* All acknowledge that God's dealings herein are wonderful. The means by which, and the extent to which, this Empire is now made accessible to the messengers of the Gospel, all this is very wonderful—but the question which should now force itself upon the minds of our people is, what is the measure of our responsibility, in view of the opportunity here offered? How shall the Japanese obtain the Gospel? who shall give it to them? shall we? Some may answer, "Let the Foreign Committee determine whether they will open a station in that land." Very well; suppose they determine to do it, will the Church sustain it, and that too without diminution of effort, in fields already entered upon; nay, with increased effort everywhere? Oh, that the Church could be lifted out of that slough of indifference which stays her progress in the work of missions to the perishing millions upon millions of our race! Where is the voice that can wake us up? Where is the cord that shall bind us heart to heart in this

great work? where is the stream of living water which shall pour its tide upon our barrenness, and give us the fruitfulness of a Church alive to the cause of Christ?

Under the provisions of the Constitution which make every member of the Church a member of our Missionary Society, we have a grand array of forces;—but how far this great army is made available for the conquest of the world to the dominion of Christ, is a question which may well occupy our attention. Some of our captains over hundreds, and captains over thousands, never allow those under their direction, to suppose that they have anything to do with fighting the battles of the Lord on heathen soil, *notwithstanding the command of the Great Captain*—“Go ye into all the world, and preach the Gospel to every creature”—the marching orders to the army, as they have well been called. This is lamentable; in every point of view it is a real misfortune to the people, and involves a tremendous responsibility to those who assume this position.

The want of co-operation on the part of hundreds of parishes, is owing chiefly to indifference on the part of their ministers.

But, after all, this is not the whole measure of delinquency attaching to us as a church. Everywhere there is need of a more thorough appreciation of duty in this regard. The calls to us to do with our might, the work which God lays out before us in the opening, extending fields, white to the harvest, are most emphatic. May the Church have grace to heed and follow them!

NARRATIVE OF REV. MR. SYLE'S VISIT TO JAPAN.

Sept. 15th, 1858.—A continued weakness of my throat, which renders it useless for public speaking, seems to justify my leaving Shanghai for a season, and availing myself of a very favorable opportunity for visiting Japan. My brethren of the mission consent to my doing so, and I am already on board ship waiting for the hour of sailing.

16th.—Our magnificent ship got under way early this morning, and now, having passed Gutzlaff's Island and the Amherst

* * * We regret that by a mistake, in the absence of the Secretary, the acknowledgments of the Epis. Missionary Association, for January, have been omitted. They will be given next month.

* * * No report due by a mistake in the absence of the
Secretary, the acknowledgment of the Board Missionary
Association for January have been omitted. They will be
given next month.

TABLE SHOWING THE STATIONS

STATIONS.	MALACCA.		PENANG.		SINGAPORE.		RHIO.	
	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.
SOCIETIES.								
1. London Miss. Society.....	7	0	2	0	3	0		
2. Netherland Miss. Society.....							1	0
3. American B. C. F. Missions...					5	0	1	0
4. Am. Baptist Miss. Union.....								
5. Am. Epis. B. F. Missions.....								
6. Church Miss. Society.....								
7. Am. Presbyterian Board.....					2	0		
8. Morrison Education Society...								
9. Gen. Baptist Miss. Society....								
10. Basle Missionary Society.....								
11. Rhenish Miss. Society.....								
12. Southern Baptist Conv.....								
13. Seventh-day Bap. Miss. Soc...								
14. Methodist Miss. Society.....								
15. Presb. Church in England....								
16. Meth. Episcopal Ch., South...								
17. Swedish Miss. Society.....								
18. Cassel Missionary Society....								
19. Berlin Missionary Union.....								
20. Eng. Wesleyan Miss. Soc.....								
21. Eng. Chinese Evang. Soc.....		1	1					
22. Neth. Chin. Evang. Soc.....								
23. Board of Ref. Dutch Church...								
24. Pomeranian Miss. Union.....								
25. Independent.....								
Totals.....	7	0	3	1	10	0	2	0

Note.—In the above table, each Missionary is accredited to the Society have larger numbers, and some stations show a greater degree of l
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 Missionary Society, on the opening of the five ports, and the Mis
 A table embodying the results of Missionary labors would have b

LIST OF PROTESTANT MISSIONARIES TO THE CHINESE.

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

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| <p>1. The London Missionary Society, in England..... A. D. 1807</p> <p>2. The Netherlands Missionary Society, at Rotterdam.....1827</p> <p>3. The American Board of Commissioners for Foreign Missions.....1829</p> <p>4. The American Baptist Board of Foreign Missions, now styled, The American Baptist Missionary Union.....1834</p> <p>5. The Board of Foreign Missions of the Protestant Episcopal Church in the United States.....1835</p> <p>6. The Church Missionary Society of the Church of England.....1837</p> <p>7. The Board of Foreign Missions of the Presbyterian Church of the United States.....1837</p> <p>8. The Morrison Education Society, in China.....1839</p> <p>9. The General Baptist Missionary Society, (England).....1845</p> <p>10. The Evangelical Missionary Society at Basle.....1846</p> <p>11. The Rhenish Missionary Society.....1846</p> <p>12. The Board of Foreign Missions of the Southern Baptist Convention in the United States.....1846</p> | <p>13. The Seventh-day Baptist Missionary Society (U. S. of A.).....1847</p> <p>14. The Methodist Missionary Society of the U. S. of America.....1847</p> <p>15. The Foreign Mission Scheme of the Presbyterian Church in England.....1847</p> <p>16. The Missionary Society of the Methodist Episcopal Church in the Southern States (U. S. of America).....1848</p> <p>17. The Missionary Society at Lund in Sweden.....1849</p> <p>18. The Cassel Missionary Society.....1850</p> <p>19. The Berlin Missionary Union for China.....1851</p> <p>20. The English Wesleyan Missionary Society.....1851</p> <p>21. The (English) Chinese Evangelization Society.....1853</p> <p>22. The Netherlands Chinese Evangelical Society.....1855</p> <p>23. The Board of Foreign Missions in the Reformed Dutch Church in the United States.....1858</p> <p>24. The Mission Union for the Evangelization of China, in Pomerania.....1858</p> |
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Note.—The Societies numbered 2, 8, 17, 18, and 22, have, at present, no representatives among the Chinese. The operations of No. 23, at Amoy, have been, until this year, conducted through the A. B. C. F. M., No. 3. Nos. 9, 13, and 24, have each only one laborer at present in China.

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

NAMES.	Arrived.	Ret.	Died.	SOCIETY.	STATION.	REMARKS.
56 Benjamin Hobson, m. d.*	1839†	....	....	London Miss. Society	Macao, Hongkong, Canton.	Has charge of miss. hospital. First wife died on Singapore, Amoy. [the passage to England.]
57 Rev. Thomas I. McBryde,*	1840	1843	....	American Presb. Board,	Singapore, Amoy.	
58 James C. Hepburn, m. d.*	1841	1845	....	American Presb. Board,	Singapore, Amoy.	Conducted a Chinese hospital.
59 Rev. Walter M. Lowrie,	1842	....	1847	American Presb. Board,	Ningpo.	Killed by pirates near C'hapoo, going from Shanghai to Ningpo.
60 W. H. Cumming, m. d.	1842	1847	....		Amoy.	Had charge of a hospital.
61 Daniel J. Macgowan, m. d.*	1843	....	....	Am. Baptist Miss. Union,	Ningpo.	Conducts a hospital for the Chinese.
62 Rev. James G. Bridgman,	1844	....	1850	Am. B. C. F. Missions,	Hongkong, Canton.	
63 Richard Cole,*	1844	1852	....	London Miss. Society,	Ningpo, Hongkong.	Came out under the Am. Presb. B. Sup. miss. press.
64 Rev. Divie B. McCartee, m. d.*	1844†	....	....	American Presb. Board,	Ningpo.	Conducts a hospital for the Chinese. To the U. S. in Jan., 1857;
65 Rev. Richard Q. Way,*	1844	....	....	American Presb. Board,	Ningpo.	[returned June, 1858.]
66 Rev. T. T. Devan, m. d.*	1844	1847	....	Am. Baptist Miss. Union,	Hongkong, Canton.	Afterward joined the Baptist mission in France. Mrs.
67 Rev. William Gillespie,*	1844†	1850	....	London Miss. Society,	Hongkong, Canton.	[Devan died 1845.]
68 Rev. John Lloyd,	1844	....	1848	American Presb. Board,	Amoy.	
69 Rev. A. P. Happer, m. d.*	1844	....	....	American Presb. Board,	Macao, Canton.	To the United States in December, 1854.
70 Rev. M. S. Culbertson,*	1844†	....	....	American Presb. Board,	Ningpo, Shanghai.	To the U. S., October, 1855; returned, June, 1858.
71 Rev. A. Ward Loomis,*	1844	1849	....	American Presb. Board,	Ningpo.	
72 Rev. Thomas M. Clatchie,*	1844	1853	....	Church Miss. Society,	Shanghai.	
73 Rev. Hugh A. Brown,	1845	1847	....	American Presb. Board,	Amoy.	
74 Rev. Samuel W. Bonney,	1845†	....	....	Am. B. C. F. Missions,	Canton, Whampoa.	To the United States in December, 1854; married and
75 Rev. H. W. Woods,*	1845	1846	....	Am. Epi. B. F. Missions,	Shanghai.	[returned, December, 1856.]
76 Rev. R. Graham,*	1845	1847	....	Am. Epi. B. F. Missions,	Shanghai.	
77 Rev. Thomas H. Hudson,*	1845	....	....	Gen. Bap. Miss. Society,	Ningpo.	
78 Rev. William Jarrom,*	1845	1850	....	Gen. Bap. Miss. Society,	Ningpo.	Mrs. Jarrom died, 1845.
79 Rev. William Fairbrother,*	1845	1846	....	London Miss. Society,	Shanghai.	Mrs. Fairbrother died, 1845.
80 Rev. Edward W. Syle,*	1845†	....	....	Am. Epi. B. F. Missions,	Shanghai.	Spent some time in California; returned to Shanghai in 1856.
81 Rev. William A. Macy,	1846†	....	....	Am. B. C. F. Missions,	Canton.	Came out first to the Morrison Education Society in Hongkong.
82 Rev. John F. Cleland,*	1846	1850	....	London Miss. Society,	Hongkong, Canton.	
83 Rev. E. N. Jencks,*	1846	1848	....	Am. Baptist Miss. Union,	Bangkok.	Mrs. Jencks died on passage to the United States.
84 Rev. Samuel C. Clopton,	1846	....	1847	Southern Baptist Conv.,	Canton.	
85 Rev. George Percy,*	1846	1854	....	Southern Baptist Conv.,	Canton, Shanghai.	
86 Rev. William Speer,*	1846	1857	....	American Presb. Board,	Canton.	Labored several years among the Chinese in San Francisco; now in
87 Rev. John B. French,*	1846	....	....	American Presb. Board,	Canton.	[the United States. Mrs. Speer died at Macao, 1847.]
88 Rev. John W. Quarterman,	1846	....	1857	American Presb. Board,	Ningpo.	Died of small-pox, 13th October, 1857.
89 Rev. Edward C. Lord,*	1847†	....	....	Am. Baptist Miss. Union,	Ningpo.	Mrs. L. died soon after reaching the United States. Remarried.
90 Rev. Solomon Carpenter,*	1847	....	....	Sev. day Bap. Miss. Soc.,	Shanghai.	
91 Rev. Nathan Wardner,*	1847	1857	....	Sev. day Bap. Miss. Soc.,	Shanghai.	
92 Rev. John V. N. Talmage,*	1847†	....	....	B. F. M. in Ref. Dut. Ch.,	Amoy.	
93 Rev. Moses C. White,*	1847	1853	....	Am. Meth. Epis. Mission,	Fuhchau.	Mrs. White died in 1848.
94 Rev. J. D. Collins,	1847	....	1852	Am. Meth. Epis. Mission,	Fuhchau.	Died soon after reaching the United States.
95 Rev. Francis C. Johnson,	1847	1849	....	Southern Baptist Conv.,	Canton.	
96 Hen. J. Hirschberg, m. r. c. s.*	1847	....	....	London Miss. Society,	Hongkong, Amoy.	Conducts a mission hospital. To England, 1858.
97 Rev. William Muirhead,*	1847	....	....	London Miss. Society,	Shanghai.	
98 Rev. B. Southwell,*	1847	....	1849	London Miss. Society,	Shanghai.	
99 A. Wylie,*	1847	....	....	London Miss. Society,	Shanghai.	Superintends the Press. Mrs. Wylie died in 1850.
100 Rev. Phineas D. Spaulding,	1847	....	1849	Am. Epis. B. F. Missions,	Shanghai.	Lost in the ship "Coquette," when on his way to U. States.
101 Rev. William C. Burns,	1847†	....	....	Soc. Presb. Church, Eng.,	Hongkong, Canton, Amoy, Shanghai, Swatow.	
102 Rev. Thomas W. Toby,*	1847	1850	....	Southern Baptist Conv.,	Shanghai.	
103 Rev. M. T. Yates,*	1847†	....	....	Southern Baptist Conv.,	Shanghai.	To the United States in 1857.
104 Rev. Theodore Hamberg,*	1847	....	1854	Evang. Miss. Soc. Basle,	Hongkong and vicinity.	
105 Rev. Rudolph Lechler,*	1847	....	....	Evang. Miss. Soc. Basle,	Hongkong and Pu-kak, N. W. of Hongkong.	Mrs. Lechler died in 1854. To
106 Rev. W. Köster,	1847	....	1847	Rhenish Miss. Society,	Hongkong.	[Germany, 1858.]
107 Rev. Ferdinand Genaehr,*	1848	....	....	Rhenish Miss. Society,	Si-hiang, near Tungkoo anchorage, N. W. of Hongkong.	
108 Rev. John W. Johnson,*	1848†	....	....	Am. Baptist Miss. Union,	Hongkong.	Mrs. J. died 1848. Remarried in 1853. To U. S. in 1858.
109 Rev. Robert S. Maclay,*	1848	....	....	Am. Meth. Epis. Mission,	Fuhchau.	
110 Rev. Henry Hickok,*	1848	1849	....	Am. Meth. Epis. Mission,	Fuhchau.	
111 Rev. Seneca Cummings,*	1848†	....	1856	Am. B. C. F. Missions,	Fuhchau.	Returned to the United States in 1855, and died in 1856.
112 Rev. Caleb C. Baldwin,*	1848	....	....	Am. B. C. F. Missions,	Fuhchau.	Returned to the United States in 1857.
113 Rev. William L. Richards,	1848	....	1851	Am. B. C. F. Missions,	Fuhchau.	Died on his passage to the United States.
114 J. Sexton James, m. d.*	1848	....	1848	Southern Baptist Conv.,	Shanghai.	Drowned with his wife near Hongkong.
115 Rev. William Farmer,*	1848†	....	1850	Church Miss. Society,	Shanghai.	Died on his passage to England.
116 Rev. R. H. Cobbold,*	1848†	....	....	Church Miss. Society,	Ningpo.	To England, March, 1857.
117 Rev. W. A. Russel,*	1848	....	....	Church Miss. Society,	Ningpo.	
118 Rev. Thomas Gilfillan,	1848	1852	....	London Miss. Society,	Canton, Amoy.	
119 Rev. Joseph Eddins,	1848	....	....	London Miss. Society,	Shanghai.	To England, March, 1858.
120 James Hyslop, m. d.*	1848	1851	....	London Miss. Society,	Amoy.	Resided in Amoy some time after leaving the mission.
121 Rev. William Lobscheid,*	1848†	1857	....	Chinese Evang. Society,	Hongkong.	Came out under the Rhenish Miss. Soc. Mrs. L. died, 1854.
122 Rev. Charles Taylor, m. d.*	1848	1852	....	Method. Epis. Ch. South,	Shanghai.	
123 Rev. B. Jenkins, m. d.*	1848†	....	....	Method. Epis. Ch. South,	Shanghai.	Mrs. Jenkins died on her passage home. Remarried.
124 Rev. Henry V. Rankin,*	1849†	....	....	American Presb. Board,	Ningpo.	To United States, January, 1856; returned, July, 1858.
125 Rev. J. K. Wight,*	1849†	1857	....	American Presb. Board,	Ningpo, Shanghai.	To the United States, January, 1857.
126 Rev. Brayfield W. Whilden,*	1849†	1854	....	Southern Baptist Conv.,	Canton.	Mrs. Whilden died at Canton, 1851. Remarried.
127 M. S. Coulter,*	1849	....	1852	American Presb. Board,	Ningpo.	Superintended the press.
128 Rev. A. Elquist,	1849	1852	....	Swedish Miss. Society,	Hongkong, Fuhchau.	
129 Rev. Carl J. Fast,	1849	....	1850	Swedish Miss. Society,	Hongkong, Fuhchau.	Killed by pirates on the river Min.
130 Rev. John Hobson,*	1849	1851	....	Church Miss. Society,	Shanghai.	British chaplain at Shanghai. To England, 1857.
131 James H. Young, m. d.*	1850	....	1854	Soc. Presb. Church, Eng.,	Amoy.	Mrs. Young died, 1853.
132 Rev. Frederick F. Gough,*	1850†	....	....	Church Miss. Society,	Ningpo.	
133 Rev. W. Welton, m. r. c. s.	1850	....	1858	Church Miss. Society,	Fuhchau.	Left for England, September, 1856, died in 1858.
134 Rev. Robert D. Jackson,	1850	1853	....	Church Miss. Society,	Fuhchau, Ningpo.	
135 Rev. E. T. R. Moncrieff, LL. D.	1850	1852	1857	Church Miss. Society,	Hongkong.	Massacred at Cawnpore with his family.
136 Rev. Justus Doolittle,*	1850	....	....	Am. B. C. F. Missions,	Fuhchau.	Mrs. Doolittle died, June, 1856.
137 Rev. Samuel N. Martin,*	1850	....	....	American Presb. Board,	Ningpo.	To the United States, June, 1858.
138 Rev. W. A. P. Martin,*	1850	....	....	American Presb. Board,	Ningpo.	
139 Rev. R. Crone,*	1850	....	....	Rhenish Miss. Society,	Hongkong.	Pu-kak, near Tungkoo anchorage.
140 Rev. Carl Vogel,	1850	1852	....	Cassel Miss. Society,	Hongkong.	The only agent of the Society sent to China.
141 Rev. William Ashmore,*	1851	....	....	Am. Baptist Miss. Union,	Bangkok, Hongkong.	Mrs. A. died, May, 1858, on her passage to U. S.
142 Rev. James Colder,*	1851	1854	....	Am. Meth. Epis. Mission,	Fuhchau.	
143 Rev. Isaac W. Wiley, m. d.*	1851	1854	....	Am. Meth. Epis. Mission,	Fuhchau.	Mrs. Wiley died at Fuhchau, 1853.
144 Rev. George Piercy,*	1851	....	....	English Wesleyan Society,	Hongkong, Canton.	
145 Rev. Robert Neumann,*	1851	1854	....	Berlin Miss. Society,	Hongkong.	
146 Rev. J. Von Gennap,	1851	1852	....		Hongkong, Batavia.	
147 Rev. Cleveland Keith,*	1851	....	....	Am. Epis. B. F. Missions,	Shanghai.	To the United States, December, 1856.
148 Rev. Robert Nelson,*	1851	....	....	Am. Epis. B. F. Missions,	Shanghai.	
149 J. T. Points,	1851†	1856	....	Am. Epis. B. F. Missions,	Shanghai.	
150 Rev. T. P. Crawford,*	1852	....	....	Southern Baptist Conv.,	Shanghai.	To the United States, August, 1858.
151 George W. Burton, m. d.*	1852†	....	....	Southern Baptist Conv.,	Shanghai.	
152 Rev. Daniel Vrooman,*	1852	....	....	Am. B. C. F. Missions,	Canton.	Mrs. Vrooman died at Macao, 1854. To United States, Feb., 1857.
153 Rev. John Chalmers,*	1852	....	....	London Miss. Society,	Hongkong.	
154 Rev. John Byers,*	1852	....	1852	American Presb. Board,	Shanghai.	Died on his passage to the United States.
155 Rev. Philip Winnes,	1852	....	....	Evang. Miss. Soc. Basle,	Hongkong, Pu-kak, N. W. of Hongkong.	
156 Rev. W. G. E. Cunyngnam,*	1852	....	....	Meth. Epis. Ch. South,	Shanghai.	
157 Rev. Fred. H. Brewster,*	1853	....	1853	Am. B. C. F. Missions,	Canton.	Died within a month of his arrival.
158 Rev. A. B. Cabaniss,*	1853	....	....	Southern Baptist Conv.,	Shanghai.	
159 Rev. William R. Beach,	1853	1856	....	Eng. Wesleyan Society,	Canton.	Entered the Anglican Church, and is chaplain at Macao.
160 Rev. Josiah Cox,	1853	....	....	Eng. Wesleyan Society,	Canton.	

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

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

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

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

The total period of labor of the 39 who have died in the work, is 241 years, an average of 6 1-5 years to each; but the aggregate of Dr. Morrison, 27 years; Dr. Medhurst, 40 years; Mr. Dyer, 16 years; Dr. Abeel, 15 years; and Mr. Goddard, 15 years; Mr. Pohlman, 11 years; Mr. Quarterman, 11 years, is 135 years, and leaves to the other 32, only 106 years, or an average of 3 1/2 years. Of those who died on the field of labor, three met with a violent death, S. Munson (23), on the coast of Sumatra; W. Lowrie (59), near Chapoo, on his way from Shanghai to Ningpo; C. J. Fast (129), in the river Min, near Fuhchau; the latter two were thrown into the water and drowned. Messrs. Ben-

ham (51), Pohlman (47), [Spaulding (100), and James (114), were lost by the wreck of the vessels in which they were traveling. Messrs. Ince (5), Collie (9), Wolf (30), Richards (113), Farmer (115), and Byers (154), died at sea on their return home.

The total period of labor of the 69 who have retired, is 378 years, or an average of 5 1/2 years. But deducting the aggregate of Dr. Williams, 24 years; Mr. S. Johnson, 20 years; Dr. Parker, 13 years; Dr. Dean, 22 years; Mr. Milne, 15 years, or 94 years, there remain to the 64 others, 284 years, or an average of 4.44 years. Of those of the same surname, the Messrs. Tracy, Stronach, and Martin, are brothers, and Mr. Milne (55) is the son of Dr. Milne (2).

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

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

TABLE SHOWING THE STATIONS OF MISSIONARIES SENT TO THE CHINESE.

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

Note.—In the above table, each Missionary is accredited to the Society and station with which he was last connected; otherwise arranged, some societies would have larger numbers, and some stations show a greater degree of labor. All the stations out of China were abandoned, excepting the American Baptist Mission in Bangkok, on the opening of the five ports, and the Missionaries transferred to one or another of these ports. A table embodying the results of Missionary labors would have been added, but for the almost insuperable difficulty of obtaining reliable returns.

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

OF MISSIONARIES SENT TO THE CHINESE.

BATAVIA.		BANGKOK.		MACAO.		HONGKONG.		CANTON.		AMOY.		FUHCHAU.		NINGPO.		SHANGHAI.		TOTALS.	
Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.
2	0	1	0			2	1	4	0	6	4					11	4	37	9
																		2	0
	2	0	1	0			8	2	2	0	7	2				4	4	30	8
		3	1		3	1	1	0					4	3				11	5
2	0															11	4	13	4
			1	0	2	0					3	1	5	3	6	2	16	6	
						5	2	4	0				13	7	6	4	30	13	
				1	0													1	0
													2	1				2	1
				3	1													3	1
				4	3													4	3
						5	2								8	2	13	4	
															2	1	2	1	
										8	3							8	3
								6	3									6	3
											2	0						2	0
				1	0													1	0
				4	3													4	3
						6	5											6	5
				2	0							4	4					7	5
														1	0	1	0		
								3	2									3	2
														1	1	1	1		
				1	0	1	1	1	0									3	1
4	0	6	1	2	0	21	9	30	12	22	9	20	6	31	18	55	25	213	81

and station with which he was last connected; otherwise arranged, some societies would labor. All the stations were transferred to one or another of these ports.

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Rocks, we are standing off to the eastward, our destination being Nagasaki, which lies very nearly on the same parallel as Shanghai.

19th.—Sighted the coast of Japan, but we could not run in for want of a little more daylight.

20th.—Early in the morning ran in for the entrance to the harbor, and very soon we were sweeping round one point after another until we got fairly into the harbor of Nagasaki—one of the most beautiful, I suppose, in the world. The scenery among the highlands of the Hudson was what recurred to my memory as most nearly resembling that by which we were surrounded; but here the surroundings were all on a larger scale: deeper water, higher hills, and a greater expanse between the two sides. Anything more beautiful in its way it is hard to imagine, and there was nothing unsightly to mar the harmony of the scene.

The Bay is long and comparatively narrow, more resembling a broad river than what we usually mean when we speak of a "Bay." At the head of the deep water stands the city, built picturesquely on the slope of a hill. Thrown out, as it were, from the shore, is seen the Dutch settlement called "Desima"—an artificial island connected with the mainland by a bridge. Here—and here only—have foreigners (first the Portuguese, and then the Dutch) been allowed to dwell, during the last two hundred years. The Chinese, who are also counted as foreigners, have a somewhat similar quarter assigned to them, and are allowed even less liberty than the Dutch.

During the afternoon, I landed at the Desima wharf, and went over to the city, passing by great quantities of lacker-ware exposed for sale.

21st.—An official messenger from the Governor of Nagasaki, came on board to wait upon his excellency, Mr. Reed. I was not present at the interview, but as the messenger and his followers moved about the decks, I could not feel toward them as a *strange* set of people, because of the familiarization which one gets by reading over the history of Com. Perry's

expedition, and looking at the wonderfully correct delineations of the Japanese, which that book contains.

It seems that the authorities here have not enough to provide their own English-speaking interpreters: six young men, all bright and intelligent looking, are attached in this capacity to the Governor's staff. This afternoon, I saw most of these, in a beautifully, clean, and neat upper room at the so-called "Russian Bazaar," gathered round the Rev. Mr. Wood, chaplain of the "Powhattan," who has been invited to become their instructor during his stay in the port.

22d.—Walked through a good part of the city. Found the streets wide, clean, well paved with flag-stones, and well laid out on the rise of the hill, the natural contour of the ground being followed, and a general air of neatness and quiet pervading everywhere—houses, shops, and temples.

Dr. Williams (who was one of our company) found that the Japanese vocabulary he had learned in other parts of the country on previous visits, was available here; and Mr. Reed was repeatedly struck with the strong contrast everything around us presented to the bustle, noise, filth, stench, and flatness, which characterize our unpicturesque city of Shanghai. All true, no doubt; but the *people* are there, and the *trade* which brings multitudes from the interior—the *ships*, and *junks*, and *boats*, which visit towns and cities innumerable, both inland and on the coast. Shanghai is the New-York of China, with this advantage of having her "great river" (next in length to the Mississippi), flowing from west to east, and furnishing direct communication with the richest, most populous and most productive of the central provinces. But to return to Japan.

There can be no question in the mind of even the most casual observer, but that there are between the Chinese and Japanese very marked features of contrast, and most of them in favor of the latter, especially in regard to *naturalness* of manners, intelligence, readiness to learn, neatness, cleanliness, and quiet. Nothing can excel the beauty of their hill-terrace cultivation, nor the judgment which guides them in determining what shall

be left for wood-lands, and what portions be put into grain, potatoes, &c. Here, more than any place I can recall in the East, is it true that "every prospect pleases." Alas, that we cannot help remembering the line which follows; but hear it echoing in our memories like the refrain of a dirge—"Man is vile—man is vile!"

23d.—The Dutch officials residing at Desima returned this morning the call made on them yesterday. The staff consists of a commissioner (who has lately returned from a visit to Jedo, whither he had journeyed by land); a military commandant, who has about forty Dutch soldiers under him, and is engaged in teaching tactics to the Japanese; a doctor, who practices among the "Japanners," as Kämpfer calls them, and has some of them for pupils, secretaries, clerks, &c. Besides these, there are three free-trade Dutch merchants now located here—permission for them to do so having been granted quite recently.

24th.—Gained access incidentally to the interior of a silk-dealer's house quite inside the city, and found all the arrangements to be marked by the same cleanliness and neatness that I had noticed in the outer streets.

In one of the bazars I made the acquaintance of the chief interpreter, a dignified and intelligent young man, who wrote his name for me in very handsome style, "*Nalabyash Disayemon.*" His conversation, though limited, was remarkably correct; book-like in its accuracy: indeed it was only from books—Dutch and English—he had learned it. Dutch is well understood by considerable numbers here; the captain of the Japanese war-steamer is said to have surrounded himself, in his cabin, with quite a good library of Dutch scientific books.

26th, *Sunday.*—Being debarred from preaching myself, it was no small satisfaction to attend Divine service on board the flag-ship, and join in the "household words" of our Prayer-book, which seems so well adapted to the circumstances of the navy, that its use (as I have had frequent occasion to observe)

is generally preferred to all other modes of worship, even when the chaplains are not Episcopalians.

The scene which surrounded us was surpassingly beautiful, and, withal, so varied, that the 104th Psalm (which was the subject of discourse) was visibly illustrated by it, verse after verse.

In the afternoon, on shore at one of the villages, I was witness to a scene of idol worship which it would be tedious to describe. It differed considerably from what I have been accustomed to see in China; but in nothing so much as in the animation and apparent *earnestness* exhibited by the worshippers.

27th.—A little volume might easily be written, describing the interesting scenes through which we passed to-day. Upon the invitation of our Dutch friends, we took an excursion with them into the country. Starting at half-past six, we set off through one of the mountain passes that branch off from behind the city, and continued our progress, either on foot or in the native *norimons* (a kind of palanquin), for about three hours, when we reached the little village of *Aba*, on the shores of *Timabara* bay, where we found breakfast prepared by our polite entertainers. Boats were then ready for us, and in them we coasted along, in view of the most beautiful scenery, for three hours or more. This brought us to a larger fishing village, called *Mogè*, where, after resting awhile, dinner awaited us; and then we returned to Nagasaki, on foot, by another route.

I refrain purposely from any attempt to describe the thousand-and-one things that forced themselves on my attention during this long day's excursion. The fields, the villages, the mountains, the waters—gushing streams and swelling bays; the people, their dress (and *no dress*—for entire nudity is not uncommon), manners, houses, temples, gardens; the cheerfulness, politeness, sprightliness, and content—all combined to make an impression on me which, if I should express in full, I might be classed as one of the Japan-smitten enthusiasts, whose num-

bers are great among the ships' companies that have lately visited these almost enchanted islands.

28th.—Through the courtesy of Mr. Reed, I was among the company who went with him to pay a visit to the Governor of Nagasaki. Here, again, I must restrain my pen, as the time would fail me to tell of the quiet and dignified manner of our reception, the simplicity and neatness of the apartments, and the finished courtesy of the whole entertainment. I must pass over everything but that which concerns the Missionary work.

After a good deal of conversation had taken place, the Governor volunteered his thanks to the American Minister for the advantage his interpreters had derived from the instructions of Mr. Wood, the "Powhattan's" chaplain. After Mr. Reed had made some suitable reply, I asked him to put the question to the Governor, Would he like some one to come and reside here, and give instructions in the English language? Before replying, the Governor turned round and consulted with the officials near him, (Vice-Governor, Officer of Marine, Chief of Police, &c.,) and then he said deliberately—*Yes; he would be very glad.*

I confess that I had a great many thoughts passing through my mind during all the rest of that interview; when afterward, as I was walking alone slowly, through a quiet street, the interpreter who had been present overtook me, I broached the subject to him again. "Suppose," I asked him, "any one should come over here next summer, upon the strength of what the Governor has just said, where would he find a house?" "The Governor would provide a good house for him." "And what arrangements could be made for his wife and children?" "Plenty of room for them; Governor would provide a very large house."

29th.—Once more I omit even a reference to several matters of interest, that I may give due prominence to the one important matter.

At one o'clock the Governor and his suite came on board the

"Minnesota," to return Mr. Reed's visit. After the salute had been fired, and the marines, and the band, and the naval battalions, had been passed in review before the Japanese (very much to their gratification), the visitors all adjourned to Mr. Reed's cabin, and sat down to lunch. I happened to be placed between the interpreter and the Vice-Governor, and they both expressed and repeated the wish that I might come here to reside, and to teach them English. If I could not stay now, would I not come over in the first ship? and when would that first ship come? I was assured that I should have a house, and that my wife and children would be welcome. I took pains to tell them that I was a preacher, and not merely a teacher; and promised that I would write to America, and see what could be done to meet their wishes. So the matter stands. I, myself, do not see what more could be looked for in the way of a *providential opening*.

After dinner, Dr. Williams and myself went off to explore among the suburbs, wishing to find the quarter where the Chinese are said to sojourn. After no little difficulty, we discovered that they were all located within a large enclosure, at the gateway of which we applied in vain for admittance. Japanese policemen were there in abundance, and they told us, very decidedly, that we could not be admitted without special permission, for which we must apply to the interpreters. Of course we desisted from our attempt, till we should learn more of the matter.

30th.—The interpreter, *Ywashi*, (who is second in rank, and seems to have the business of our ship on his hands,) tells us that if we wish to see the Chinese, application for a permit must be made by our captain to the Governor. We learn that the number of Chinese is about one hundred, more or less; that they are very closely guarded, being considered as a violent and unmanageable set of people, who sometimes break loose and range through the city with swords and spears. Their only occupation here is to freight a few junks annually, and their only companions are a certain number of Japanese women.

October 1st.—Dr. Williams and myself accompanied Capt. Dupont in a visit he paid at the Governor's, where he had some business to transact. Among other matters, he referred to our wish to pay a visit to the Chinese, to which the Vice-Governor (after some apparently perplexed conversation with his fellow officials), replied that he would refer the matter to the "captain" of the Chinese, and let us know the result.

2d.—The Vice-Governor's messenger came on board to-day, and brought the Chinese "captain's" reply—a document so curious that I send a copy herewith.*

We have not found any way of ascertaining how far this expresses the mind of the Chinese themselves, or how far it may be at the Governor's dictation. One thing is plain, that the Chinese here are in a kind of duress, and that the local government holds a very strong hand over them, as it has done over the Portuguese and Dutch, successively.

An impression is made upon my mind, that when the Gos-

* At this time an American ship has arrived at Nagasaki, the captain of which, having some acquaintance with Ysai, and other Chinese, (?) has preferred a request to be allowed to visit them in their lodging-place; he has now respectfully asked if there be any objection to his doing so.

This having been made known to Ysai, and the other Chinese, they immediately discussed the proposition in a friendly spirit. A junk has, however, just arrived in the harbor, from China, and as all the business of the establishment is in a state of much confusion and hurry, it will, indeed, be difficult to bring it about. Furthermore, there has not heretofore been such a rule established, and it is much to be feared, after those visitors have gone into the Chinese quarter, that reckless and foolish persons of the company may desire to see; and if any number of them should make violent attempts to escape from the gate, and restrictive measures, in consequence, be required, to prevent them going about, the results would be very embarrassing.

The inquiry has been made, also, of all the inmates of the compound; and the reply has been, that not one of them has any acquaintance with these Americans. We beg, therefore, that the latter be requested to delay their visit into the Chinese quarter.

We have drawn up this as our reply, in answer to their request.

October, 1858.

The joint paper from the two committees, Wang and Kung.

pel begins to take hold here, the opposition it will meet with may be expected to be of a severe and energetic kind. The contrast between what we see here, and the slack-handed management of the Mandarins, in China, is very striking.

Oct. 3.—The head of the Yedo government is officially announced to have died some short time since. This personage is the so-called "emperor," with whom the recent treaties have been made: his disease would seem to have been dropsy, though there were rumors of his having destroyed himself on the requisition of the titular chief emperor at Miaco, who is the true sovereign—the other at Yedo being a sort of generalissimo.

This is not the place to dwell on the political condition and constitution of the Empire, else I should have a good deal to say which would differ from the commonly received statements and terminology.

When the flag-lieutenant offered, in the Commodore's name, to fire the usual number of minute guns out of respect to the deceased Emperor, the Governor returned his thanks for the attention, but remarked that "the custom of the Japanese is to mourn in silence."

4th.—With two companions, accomplished the ascent of the highest hill in the immediate neighborhood of the bay. Its elevation is about 1,200 feet, and the view from the summit is wonderfully fine and diversified, though hardly equal in extent and variety of objects to what I had seen near *Hangchow*.

6th.—Having been told that the consul-general, Mr. Harris, is an Episcopalian from New-York city, and that he has been a maintainer of divine service at his consulate every Sunday, I ventured to write him a few lines, mentioning the good opening that seemed to present itself for the location of a missionary here at Nagasaki, and asking him to write to Shanghai informing us if his more extended knowledge enabled him to tell us of some better opening elsewhere on the Japanese

coast. I think an answer may be expected from him in about three months.

7th.—At about sunrise we steamed out of the harbor, and soon after met the "Mississippi," just come down from the more northerly port of *Hakodadi*. Capt. Nicolson mentioned his having had *three* classes for the instruction of the Japanese during his stay there.

8th.—By evening we were nearing the islands, and by daylight, on the 9th, we made the "Saddles," about 80 miles from *Woosung*, where the ship anchored, and I reached home in a boat late at night, finding all well.

The distance from Shanghai to Nagasaki is about 450 miles. Winds generally fair both ways. Two days run across for a steamer.

P. S.

SHANGHAI, 19th Oct., 1858.

After reflecting a good deal on the circumstances of my recent trip to Japan, I cannot come to any other conclusion than that it is a matter of simple, straight-forward duty on the part of our Church to begin the good work there at once.

The August No. of the *SPIRIT OF MISSIONS* has just reached us by mail, and in it I observe that mention is made of contributions for this specific object. Such coincidences are among the most reliable tokens we can have that the way is prepared and the time is come.

LETTER FROM DR. WILLIAMS.

THE following letter from Dr. Williams, Secretary and Interpreter to the American Legation in China, to the Rev. Mr. Syle, will be read with interest in this connection :

NAGASAKI, Sept. 30, 1858.

DEAR BROTHER SYLE : The intercourse I have had with the inhabitants of this town has greatly increased my interest in the nation generally, and I hope the treaties which have

been lately signed between its highest authorities and the representatives of powerful Western countries, will tend to open this Empire to the efforts of those who wish to teach its inhabitants the truths of Christianity, as well as to the enterprise of the merchant. But when we remember the long struggle which ended in the expulsion of the Roman Catholics, and the destruction of their convents in 1640, it is the suggestion of wisdom to proceed discreetly in new attempts to make known these truths, so that they may not be frustrated before they are understood. While it is proper to leave the success of every right effort to the blessing of God, the prejudice which the propagation of error formerly caused in the minds of the Japanese, and led them, out of regard to their own safety, to banish foreigners from their shores, must not be altogether overlooked or supposed to be extinct.

If, therefore, a plan can be devised so that the Japanese officers and people can both perceive and receive some of the practical benefits of missionary labor, while the missionary himself is learning their language and making their acquaintance, it will be likely to pave the way for direct labors in preaching to audiences willing to listen.

It seems to me that the most promising plan to commence with, will be to station a missionary at Nagasaki or Yedo, whose object shall be to teach English to the Japanese youths put under his charge, with the understanding that he shall have all the assistance he himself needs for learning their language. This engagement may be entered into for two years at least, at the end of which time experience will prove the best guide to future operations. In some respects Nagasaki is preferable to Yedo to commence such a school, as this town is intended to be the leading commercial port in foreign trade, and the demand for a knowledge of English is greater.

If the mission be commenced by a discreet and patient man, whose first object will be to teach his pupils to write and speak English, to whom is joined a physician, whose object will be to practice gratuitously among the people at large, and

educate a few pupils in medicine and surgery, if they can be obtained, both of them full of love for souls, and earnest in leading men to the Saviour, we may humbly look for their success. The two will be able to support and advise each other, and perhaps one of them had better be married.

I hope that some of the American Missionary Societies will be ready to enter on this field as soon as the new treaties go into effect next year, and I should be glad to learn that your Board was ready to do so. The field is likely to prove more difficult and interesting in some respects than any other; the language is hard, the people are inquisitive, captious, subtle, and somewhat vindictive in their feelings, and the system of espionage annoying. My intercourse with the Japanese in four visits to their country, and a partial acquaintance with their language, lead me to suggest that the men selected to form a mission among them be chosen for their patience, prudence, unwearied kindness, and aptitude for learning, for these qualities will find full proof. I shall watch the course and manner of the mission with great interest and sympathy, and hope to assist it as I have opportunity.

The extraordinary readiness now shown by the Japanese to admit foreigners to live and traffic in their ports after so many years of seclusion, and their desire to adopt and learn the arts and improvements of Western nations, lead me to urge the immediate action of the Churches, that the best good may not be withheld from them. To see and acknowledge that the hand of God is in this movement, should be the chief argument for going forward to occupy what he has made ready.

Most truly yours,

S. WELLS WILLIAMS.

LETTER FROM REV. J. LIGGINS.

SHANGHAI, *October 22d*, 1858.

REV. AND DEAR BROTHER :

THE Rev. Mr. Syle returned from Japan, on the 9th inst., greatly improved in health, and very much delighted with his visit. His statements concerning the people, and the openings for Missionary labors among them, possess very great interest ; and we hope that the narrative of his visit may be the means of creating, in the hearts of some well-qualified persons at home, the desire to visit that very important and inviting field of labor.

Christians in the United States ought to take a very especial interest in Japan. It was, through God's blessing, first upon the efforts of Commodore Perry, and afterward upon those of Consul-General Harris, that this country has been opened to the extent it has to the Protestant world ; and may we not gather from this, that God designs to accomplish the regeneration of Japan, mainly through the instrumentality of American Christians ?

But let the first Missionaries to Japan, come from where they may, all unite in saying that they should be men of great judgment, prudence, and patience ; men, who while they are zealously affected in the glorious work in which they are engaged, will yet let their zeal be in accordance with a knowledge of the peculiar circumstances in which they are placed, and the character of the people among whom they labor.

The desire expressed to the American consul-general, that Christianity should be put among the prohibited articles in the new treaty, shows that the fears which the growing classes in Japan have had for more than two hundred years, are still possessed by them, and that in a very marked degree. The speedy or slow removal of these fears, and their misconceptions of Christianity, will depend in great measure upon the conduct of the first Missionaries. The remarks of Dr. Williams on this subject, in his letter to the Rev. Mr. Syle, are entitled to great weight, coming as they do from one than

whom no one has enjoyed greater advantages for knowing what is needed, or is more likely to give judicious counsel. We rejoice to learn that there have already been contributions of money made by members of the Church, toward establishing a Mission in Japan, and we hope soon to hear of the appointment of the much-needed men. About two weeks ago, the Rev. Mr. and Mrs. Nelson left Shanghai on a visit to the country. They are accompanied by the Rev. Mr. and Mrs. Cunyngnam, and other Missionary friends. After spending a few days at Dzang Zok, they left there on Monday last for Ha Yen, a romantic place, situated on Hangchau bay, and expect to return to Shanghai next week.

Mrs. Nelson was in very feeble health when they left here, but at the last accounts was being greatly benefited by the trip. We trust that she will return with health completely restored.

Believe me to be,

Very faithfully yours,

P. S. A pressure of engagements during my brief stay in Shanghai prevents my writing about our operations at Dzang Zok. I will endeavor to do so, however, on my return thither, which will be as soon as the Nelsons arrive here.

A LETTER TO THE ARCHBISHOP OF CANTERBURY, FROM
THE BISHOP OF VICTORIA, IN REVIEW OF THE RECENT
CHINESE TREATIES, AS AFFECTING THE PROSPECTS
OF CHRISTIANITY IN THE EAST.

SHANGHAI, CHINA, *October 18th, 1858.*

MY LORD ARCHBISHOP :

WITHIN a few hundred yards of the spot from which I now write, and at this same moment of time, Lord Elgin and the Chinese High Imperial Commissioners are negotiating the supplemental articles of the Treaty of Peace ; and the last acts will soon be consummated of a diplomacy which (it is expected) will inaugurate a new era in the history of the relations of Western Christendom with the population and Government of the Chinese Empire.

In taking a general review of the recent treaties formed by Western

powers with China, I may state, at the very outset, that I regard the provisions of the new British treaty (so far as we have been able to gain a knowledge of the details from semi-official authority here) as eminently calculated to encourage the Church at home to new and enlarged Missionary efforts, and to arouse the Christian youth of Britain to a more adequate and prompt response to the demand for additional laborers.

Various concurrent circumstances, during the present year, have served to smooth the course of diplomacy, and to render the Imperial Government of China more disposed to accede to all the reasonable demands of the British Plenipotentiary.

It was no slight advantage to Lord Elgin that the representatives of the four great powers of Britain, France, Russia, and the United States, all combined in a joint naval demonstration on the Chinese coast, and in a contemporaneous transmission of their demands to Peking. When the Anglo-French expedition advanced to the mouth of the Peiho, the two non-belligerent powers appeared also on the scene, and, as neutral parties, anticipated the British and French in their negotiations at Teentsin. It is understood that the Russian envoy gave opportune warning to the Chinese officials of the grave emergency which had arisen. The fact had been notorious among the Chinese, that Russia herself was but lately involved in a deadly war with Britain and France; and the representations of the Russian envoy hence derived additional force. Count Putiatine plainly intimated to the Chinese the irresistible power of the Anglo-French squadron on their coast, and the inevitable ruin to the Manchow Tartar dynasty which must result from a blind and obstinate persistence in their past course.

The representations of the American minister afforded, too, the same testimony, confirmed by a second non-belligerent and neutral power, as to the magnitude of the impending peril and the hopelessness of further resistance to the demands of the British and French.

The sequel is well known. Warlike operations of brief duration, but of decisive effect, prepared the way for the definitive negotiation of a treaty. At Teentsin, on the level high-road to Peking, and within seventy miles of the capital, the terms of peace were signed, by the British on June 26th, and by the French on the following day.

Each of the four successive treaties of 1858 has been a further step in advance beyond previous concessions to foreigners.

The Russian ambassador, who signed a treaty on June 13th, gained for the Russo-Greek Missionaries, long established at Peking, the right of free ingress to all the other parts of the empire.

The American minister, in his treaty, concluded five days later, obtained, beyond this, a slight addition to the commercial ports along the coast. But he has the higher distinction of being the first to obtain, by the open stipulations of treaty, an honorable mention of the beneficent character of the

Christian religion, and a renewed pledge of universal toleration for native converts throughout the Chinese empire.

It has been reserved for Lord Elgin to achieve a still more prominent act in the annals of Oriental diplomacy. In addition to the concession acquired by the minister of the United States, he gained also for foreigners, of every class, and, by implication, for our Missionaries also, the right of unlimited access into the interior of the country, and has thus thrown down the last barriers which interrupted our free intercourse with every part of China.

The VIII. and IX. Articles of Lord Elgin's treaty comprise the main points which have reference to our extended privileges in respect to Missions.

The former of these two articles is, in substance and almost in words, identical with that previously negotiated, on behalf of the United States, by Mr. Reed; and its terms are honorable to both the British and the American officials who had the moral decision to press its admission into the treaty. The "*religion of Jesus*" (the Chinese term for "Protestant Christianity") is for the first time distinctly mentioned in these treaties, in conjunction with and in priority to the "*religion of the Lord of Heaven*" (the old term for the Roman Catholic form of the Christian religion). I have reason for believing that the favorable mention of Christianity contains (at least in the wording of the American version) an exact quotation of the Chinese text in the New Testament, of the golden law of universal positive Christian duty, in "doing unto others as we would they should do unto us." This same extensive law of well-doing has been long current among the Chinese sages in its *negative* form: "*Abstain from doing unto others what you would that they should not do unto you.*" It seems to be taken (according to the best foreign Sinologues) from an old commentator on the Confucian classics, who flourished subsequently to the Christian era; and its currency, even in a diluted negative form, may have been but the transference of the universal moral law of relative duty, borrowed in meaning, but lowered in extent, from the Gospel narrative of our Lord's teaching.

As this VIII. Article stands (presumptively) in the British and American treaties, its favorable recognition of the Christian religion is highly important: "The doctrine of Jesus, and the doctrine of the Lord of Heaven, teach the practice of virtue and the treatment of others as ourselves. Henceforth all teachers or professors of it shall, one and all, be protected. No man peaceably following his calling, without offence, shall be in the least oppressed or hindered by the Chinese authorities."

The IX. Article is that which peculiarly belongs to Lord Elgin's treaty, and comprises those general concessions of locomotion and residence in the interior which (if its provisions be carried out and administered by

consular representatives, possessing the requisite moral and mental qualifications for their responsible posts) hold out to Protestant Missionaries the prospect of extended opportunities in new and more favorable spheres of Missionary usefulness. They will henceforth be able, under the reasonable regulation of a moderate passport system, to penetrate into the interior, and to establish stations in localities remote from the disturbing influences of mercantile positions on the sea-board.

I have reason to believe that the provisions of the French treaty, signed by Baron Gros the day after the English treaty, are almost identical with those of the latter, with one addition, which, although unimportant at first sight, may nevertheless be hereafter fraught with consequences of serious moment. In addition to toleration of the Christian religion, protection of the native converts, and unlimited access for the Roman Catholic Missionaries into the interior, Baron Gros has also stipulated that whatever in past times has been decreed by the Chinese Government, against the "religion of the Lord of Heaven," shall henceforth be null and void.

I know some intelligent observers of passing events, well versed in the history of Jesuit Missions in China, who are filled with anxious apprehension lest, under the cover of this retrospective clause, there may be a latent purpose, on the part of the Roman Catholic Missionaries, to revive dormant claims to the property confiscated at various times of old, in different parts of the empire, and especially the site of their former cathedral at Peking. The instance of a similar demand, not long ago preferred at Ningpo, and the recovery, through French influence, of valuable property and Mission sites in the heart of that city, lend some plausibility to this view. Such recent experience suggests the fear, lest here, as elsewhere over the waters of the broad Pacific, French diplomacy, having no commercial interests to foster, may busy itself in efforts to sustain the cause of the Propaganda—a French protectorate of native Romanist converts be gradually established on this continent—and a powerful French ecclesiastico-political organization, in favor of Romish Missions in China, be one of the results of an Anglo-French alliance and joint intervention in the affairs of the East.

It is to be noted that in the passport regulations it is stipulated that foreigners shall not visit Nanking, or other places occupied by the insurgents. I think this to be as fair and favorable a solution of the difficulties caused by the insurrection as we might reasonably expect. Non-intervention in the civil convulsions of China was clearly the course for a British statesman to pursue. In the view of the decrepitude, cruelty, and corruption of the Manchow Tartar dynasty, to have propped up such a power, by a forcible intervention of foreign arras, against the Taeping movement at Nanking, would be an act manifestly at variance with the sound dictates of expediency and right. On the other hand, there is too much uncertainty as to the present developments and tendencies of the insurgent cause, to

authorize, on the part of British Christians, the wish that, under any circumstances, an armed external interposition should be exercised on their behalf. After five years and a half in occupation of Nanking—without the advantage of foreign spiritual instructors—with some, possibly all, of the more hopeful class of leaders removed from the scene—with all the elements of human depravity diffused among that pent-up motley host of semi-pagan iconoclasts, constrained by rigorous severity to maintain an outward show of asceticism, and to memorize the established and half-understood forms of prayer—it is too much to expect that, under such exceptional circumstances, good has been more potential than evil among the multitude, and that its earlier promise has not been followed by degeneracy and decay.

In the earlier stages of the Taeping movement, five years ago, the entrance of Protestant Missionaries among them, at Nanking, might have turned the tide in the right direction, and given a sounder character to their practice and belief. As it is, we must patiently abide the issue, moderating excessive hopes and repressing undue despondency and fear. However much a nearer view of the rebel movement may hereafter repel our minds, it must, at the same time, be remembered, that doubtless in the hands of Providence it will have accomplished a good result. It will have laid bare the weak hold which Buddhism has upon the masses of the Chinese people; it will have scattered broad-cast through the interior the seeds of Scriptural knowledge in the portions of the Christian Bible authoritatively published by the Chief at Nanking; it will have shown how Christian truths, circulated in the Taeping manifestoes and books, even when diluted with a mixture of pagan ideas, have, nevertheless, proved their innate strength in shaking the fabric of idolatry, and preparing the way for a purer faith. If truth, when deformed and caricatured, has been thus effective in demolishing error, what may not be hoped for from the unimpeded circulation of the Holy Scriptures, and the zealous preaching of Protestant Missionaries through the length and breadth of the land?

One serious question, arising out of our relations with the Chinese, appears to have been excluded from all mention or allusion in the published articles of treaty. So far as we can judge on the spot (the text of the British treaty not having yet been officially made known to the foreign community in China), the opium question has been ignored or kept out of sight; but it is difficult to think that this topic can have been altogether excluded from past discussions, or that in the pending negotiation of a tariff, in the supplemental articles of treaty, here at Shanghai, Lord Elgin will continue to exclude the subject from a positive and final settlement.

I would mention, in terms of the deepest respect, the name of a British plenipotentiary, who has won so distinguished a place in public estimation by his highly successful career. I fully believe in the benevolent high

mindedness which has actuated him in his difficult and honorable course in China. I know, by friendly conversation and by private correspondence, the mode of solution which, *on the whole*, he deems best for terminating a great and admitted evil. I know, too, that some of the most intelligent and zealous Missionaries, laboring for the welfare of the Chinese, wearied and perplexed by the view of the sad collateral effects of a smuggling system almost virtually legalized by the indifference or the corruption of the local mandarins, have deemed it expedient to succumb to an unavoidable evil, and to limit and check, by the regulations of a legalized custom-house tariff, the spread of a moral mischief now utterly beyond control.

I confess that it is with mingled pity and shame, that I contemplate the affecting spectacle of a pagan government, almost powerless in the means of resistance and feeble in the arts of war, thus humiliated, weakened, and overpowered; and the top-stone thus, finally, set on the pillar of our own inconsistency and disgrace, as a people placed in the vanguard of Christian nations in our dealings with this race. The year in which this monument may possibly be erected in commemoration of the final act in the series of wrongs perpetrated on the millions of China, will, singularly enough, be marked also by the extinction and corporate death of the East India Company. Our Anglo-Indian revenue, from the growth of the poppy, has been the chief plea and prop of the opium-smuggling trade in China. What we failed to relinquish, on the ground of Christian principle, will probably be wrung from us by the defensive action of the Chinese Government itself. The eventual withdrawal of the Imperial prohibition against growing opium in the eighteen provinces, has been a remedy long available, and within reach. Embarrassed and overcome in the long contest with native and foreign contrabandists, it is not improbable that the Chinese Imperial Government may at length have submitted to a termination of the struggle—an addition to the impoverished Exchequer, in the shape of a regulated tariff-duty, be preferred to the continued prevalence of a lawless smuggling of the prohibited drug along the seaboard—and opium, at last, be recognized among the legally-permitted indigenous produce of China.

It is satisfactory to know that both in the British and in the American treaties, lately concluded with the Japanese, an Article exists expressly prohibiting the importation of opium; and that thus, by the humane policy of Christian negotiators, Japan, hitherto exempt from this form of intemperance, will, in all probability, be saved from one class of evils which have resulted from our intercourse with China. Unprecedented privileges have been recently granted to Christian Missionaries within the newly-opened ports of Japan.

It is right that the friends of Christian Missions, on both sides of the Atlantic, should know how much they are pre-eminently indebted, for the

Christian element in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of his Excellency W. B. Reed, ably seconded by his Secretary of Legation and his Interpreter, Dr. Williams and Rev. W. A. P. Martin—names well known in connection with the Missionary work in China.

The wider opening of these Eastern regions to Missionary labor, is an animating topic, on which I could glowingly enlarge, as a call to more adequate efforts on the part of our own Church. But I confess, my lord, that I have gathered lessons of moderate expectation from the fruitlessness of my past appeals for help. In the tenth year of my Episcopate I behold but few signs of any great and sustained movement of our Church for the evangelization of the Chinese race, or for our entrance upon the recent Missionary openings in Japan. My dear and valued fellow-laborers sent out to the China Mission, do but scantily fill up the breaches made in the ranks of our Church by disease and death. But six Church of England Missionary clergy are spread along the stations on this extended coast, of whom two have been only six months in the country. It is, indeed, a satisfactory result to my mind to see chaplaincies instituted in the Chinese cities, and the British communities supplied with the means of grace. I rejoice also in the increasing number of laborers in connection with other Protestant Missionary bodies, and the marked success which, in some cases, has resulted from their attempts. But as to Missions of our Church among the Chinese, after fourteen years since my first landing on these shores, I still see (with the one exception of the Church Missionary station of Ningpo) but little progress made, and but inconsiderable results achieved. I feel no despondency as to the certain final success of our work as the cause of God himself. I am sustained by the assurance that God is working out His purposes of mercy and love to our race in these passing events of the East ;—that this our fallen world shall one day become a temple worthy of its holy and beneficent Creator ;—and that this vast pagan empire, now an exile from the great community of Christian nations, shall hereafter participate in the promised outpouring of God's Spirit upon all flesh, and in the predicted blessedness of the renewed earth, "in which dwelleth righteousness." But I deplore the want of an adequate supply of laborers to enter upon these fields, "white unto the harvest ;"—men suited by mental habit and by bodily strength for this peculiar Mission ;—men whose faith has been long strengthened by secret prayer, and whose love to Christ has been long watered by the heavenly dew of spiritual communion with God ; men, willing to forego (if needful) the comforts of domestic life, and ready to yield to the possible requirements of a "present necessity," in being free and unfettered by family-ties, in their itinerancy in the interior from place to place. Once more I reiterate the appeal to the Church at home, "The harvest truly is great, but the laborers are few." Once more I appeal to British Chris-

tians, that while India is claiming her meed of Missionary sympathy and evangelistic help in this her day of trial, China may not be overlooked or forgotten in their prayers, nor her four hundred millions receive less than her due amount of consideration and thought, in the counsels and deliberations of our Church of England Missionary Committees.

My Lord, my pen grows weary and my theme becomes diffusive. I know by experience the mental sickness of hope long deferred. In my own person I can do but little beyond sounding the trumpet, and leading others to the conflict. The goal of middle life scarce gained, I am experiencing the effects of climate on a shattered frame, and the infirmities of advancing years. In the early afternoon of my course, the shades of evening are prematurely falling and lengthening around me. Once again I appeal to my younger fellow-soldiers of Christ, that they desert not the standard of the Cross unfurled in the far East, nor allow a standard-bearer to fall unsupported and unsustained in this Mission battle-field.

I remain,

My Lord Archbishop,

Your Grace's most obedient humble servant,

G. VICTORIA.

AFRICA.

JOURNAL OF THE REV. C. C. HOFFMAN.

CAPE PALMAS, *June 22d*, 1858.

EXAMINATIONS.

THE examination of the children at the Asylum, with those of Mrs. E. M. Thompson's school, took place to-day. The bishop was present, and opened and closed the exercises. A number of visitors were present. It was a sight that would have cheered the hearts of those by whose liberality and prayers, the Institution is sustained, to have beheld the six-and-twenty orphan children, so neat, so orderly, and so well instructed. The importance of the Institution grows more and more before my view. May those who aid us, *increase their efforts*, that our sphere may still enlarge, and our labors abound more and more. We gave our visitors a lunch at one o'clock; took dinner at 5, and accompanied the Bishop to Mt. Vaughan, where he preached.

Wednesday, 23d.—Examination at Mt. Vaughan of the day and high school scholars. A satisfactory examination. There were present sixteen boarding scholars, and about forty day scholars. The beautiful hill looked more beautiful than ever, and we dined in the *new building*, the first time it had been occupied. It is, indeed, a noble house. Eighteen months ago, the place was in ruins.

Service at St. Mark's, at night, and reached the Asylum at 10 p. m.

Thursday, 24th.—Examination at Hoffman Station, held to-day. Twenty-two scholars present, besides eight from Rocktown, and seven from Spring Hill. We met in the new church of *St. James*. The Bishop opened and closed the exercises. A number of visitors were present; among them half-a-dozen of the chiefs of the town, who had seats on the platform. Our hearts were rejoiced by the improvements of the boys. The chapel was ornamented with flowers, and the exercises were of a deeply interesting character. I returned to the station at night, and exhibited the Magic Lantern (Scripture pieces), to five or six hundred of the natives. They were filled with wonder and delight, and, I trust, not unprofitably by Scriptural truth.

Friday, 25th.—School-boys coming constantly to see me. Had a talk with Seton, Potter, and Stringfellow, and proposed that they each should open a night-school in the three towns near the Station. They heartily acceded.

The usual prayer meeting was held—about thirty present.

Saturday, 26th.—Busy day, as Saturday always is. In the afternoon visited the native towns; saw Mlede and Made (the poor old woman referred to on the 20th); they were living together in the house the *native Christians had built for them*. Made many visits among the people.

Sunday, 27th.—Had the blessed privilege of baptizing nine natives, this morning, at St. Mark's! six of whom were adults. Of this interesting event, I think I have already written you. In the afternoon we held our monthly Sunday-school examination and Missionary meeting. The Rev. E. T. Williams addressed the children, in a very happy manner. Their contributions amounted, for *the month*, to \$7 13. Preached at night.

Monday, 28th.—Went to Cavalla to attend the examinations. An account of these you will probably have from other pens. That of the girls took place on Tuesday the 29th, and the boys on Wednesday the 30th; both gave pleasing evidence of improvement.

On the evening of the 29th, I united in marriage our Bishop to Miss Martha J. Williford; the ceremony was performed in the Church of the Epiphany, in the presence of a number of visitors, both from the towns and from the colony.

Wednesday, 30th.—Preached in the Epiphany at night, the first time the new pulpit had been occupied—the gift of a lady in the U. S. The interior of the building is now complete.

Sunday, July 4th.—Upheld and blessed from morning till night. Communion Sunday; sixty-four came forward, among them "Udi," the blind woman whom last Sabbath I baptized. Monthly Missionary meeting at night.

Monday, 5th.—Busy with Missionary accounts nearly all day—*wearying*.

and perplexing. Mrs. Hoffman's native class of women came as usual in the afternoon.

Wednesday, 7th.—Called this morning by the doctor to visit Mr. Mason, our teacher at Mount Vaughan; found him very low, with inflammation of the breast, scarcely able to articulate. He had been to the bush country, on business, taken cold, and was brought home on the back of the native who went as his guide. Spent the day with him, and at five in the afternoon he died. He was conscious to the time of his death; asked me two or three times during the day, to pray with him. We have good hope in his death. After I had seen the body properly attended to, arranged his effects, and appointed watchers, I returned to the Cape, to hold service at St. Mark's.

Thursday, 8th.—Immediately after breakfast, went to the hospital room to see the sick youth to whom I alluded on the 14th of June. He appeared very glad to see me, and begged me not to leave him. He seemed as well as usual, and yet there was a wildness about his eyes which I had not before observed. A native came in to see him, and he took his hand, and very earnestly entreated him, in Grebo, to pray to God. I left him, but was soon after called to his bed-side to find him *dying*. As he sank in death, he nodded ascent to my inquiry, "whether his trust was alone in Jesus?" Having made arrangements for his funeral, I started for Mt. Vaughan to bury Mr. Mason. A large and very respectable company had assembled, and he was buried in our burying-ground. Having engaged a person to live in the house occupied by Mr. Mason, and take care of the Mission property, I left at dark for the Cape.

Friday, 9th.—Buried James Lander this morning, and our little hospital-room is again vacant, and ready for some other poor child of suffering and sickness.

Saturday, 10th.—This morning arrived the Rev. Mr. Crummell, and four children, Mr. and Mrs. Williams, and nephew, from Monrovia; Mr. McMorine, from Bassa, and Dr. S. D'Lyon, from the United States. (A Missionary's house is somewhat elastic). Rev. Mr. C. we rejoice to welcome as a fellow-laborer among us. He expects to leave in a few days for Mt. Vaughan, and Mr. and Mrs. Williams are expected to go to Fishtown. Dr. D'Lyon remains with us, as Missionary physician, and we trust will also be a useful co-worker in our Missionary work. The "Stevens" brought us many welcome letters from the U. S.; to reply to them must be deferred.

Sunday, 11th.—The Rev. Mr. Crummell preached for us to-day, at St. Mark's, from the text "To you who believe He is precious." A large and attentive congregation. Old Mlede (referred to on the 20th June), died yesterday, and was buried this morning.

Tuesday, 13th.—Mr. Crummell and family left us to-day for the Mount I was with him at service there, in the evening. On my return, about

half past nine o'clock, messengers met me, in haste, from the Station, telling me of old *Mlede's death*. She had been unwell for some weeks. Her end was peace. I gave directions for her funeral, and continued my journey home.

14th.—After breakfast, went over to the station, to bury old *Mlede*. Mrs. Hoffman and Miss Ball, with my visitors, accompanied me. Our school children, in their Sunday shirts and clothes, with a few of the natives from town, were assembled in St. James' Church; this was the first funeral service held there. The coffin, neatly covered with deep blue cotton, rested before the chancel platform. After using a portion of our service, I made a short address, and was followed by the Rev. Mr. Williams. We walked in procession to the grave, dug in the rear of the church, where was said the remaining service; and a hymn, in Grebo, was sung, "There is a Happy Land," followed by the *Gloria in Excelsis*. It was a deeply impressive scene, as we committed to the grave the body of this once "demon woman," but now a saint on high! I wonder if some of those who know her history, as written by Mrs. H. R. Scott, will not send us a plain stone to mark her resting-place?

15th.—The "Stevens" sailed to-day; I got off upward of thirty letters. Felt completely fagged out, with business, letter-writing, and spiritual duties.

16th.—Put up one of the stoves to-day which the Committee were kind enough to send us. I have no doubt they will conduce to our health.

18th, Sunday.—Preached at St. Mark's in the morning, and at Harris's in the afternoon. Three or four adults desire baptism; conversed with them. Attended the Sunday-school, and heard two of the classes.

19th.—Visited, with Mrs. H., our parish school. Held a teachers' meeting in the afternoon; seventeen present.

20th.—Held a vestry meeting this afternoon.

21st.—Much wearied. Preached at night at St. Mark's, "Oh! to grace how great a debtor." Busy with accounts much of the day.

22d.—Passed the most of the morning at the native station; made an address to the school-boys, with prayer, as it was the first time I had met them since vacation. Visited the native town, to see a man who desires baptism; had a long and blessed talk with him. His wife is a Christian. They have three little girls, whom they wish baptized also; thus a whole family will join the Lord.

Continued my journey to Mount Vaughan, to see Mr. Crummell and visit the school there. Things look very promising. Returned to the Asylum, to a late dinner.

25th, Sunday.—Another blessed day! Preached to the natives in the town, on the beach, before going to St. Mark's. Baptized, on my return to St. Mark's, three native women, the wives of native Christians, and one little boy about five years old. Attended, in the afternoon, the monthly

Sunday-school examination and Missionary meeting. Collection from the children, for the month, was \$5 40.

26th, Monday.—The *Independence Day of Liberia!* The Asylum children were escorted by a band of music to the Methodist Church, where after opening religious services by the minister, addresses were delivered by Mr. Phillips, Dr. Fletcher, and the Rev. Mr. Crummell. I invited the high school boys to take dinner with the girls, and the day was pleasantly and profitably spent. Our children were quite honored by the attentions of the authorities—a place being assigned them in the church and procession, and a band of music and soldiers escorted them home!

30th.—Went this morning to visit the native school at Spring Hill, Half Graway; found teacher and boys all doing well. Returned to the Cape in time for our usual Friday afternoon prayer meeting.

31st.—Visiting the parishioners part of the morning; business till 3 P. M. In the evening had *thirty-five native Christians* to supper (our Christian supper, previous to communion). They met at half-past 6, in the school-room, where we had religious conversation and prayer, and singing, and reading the Scripture. Meanwhile the supper was prepared in the dining-room; and oh! blessed sight, to behold these—once the children of wrath—sitting down together, in love and peace, at the social board, the children of grace! After they had finished, Mr. Harris addressed them, in a very happy and appropriate manner. We then returned to the school-room, where the musical box amused them; and they left, happy and profited, at half-past 8 o'clock.

August 1st, Sunday.—Administered the Communion to-day to sixty-four persons, thirty-one of whom were natives. Held our Missionary meeting at night; made an address, as did also the Rev. Mr. Crummell; and the Rev. Mr. Gibson closed.

2d.—Started for Rocktown and Fishtown; reached the former place about noon. Administered the Holy Communion at sundown to eighteen, most of whom were natives; among them was the sick woman "Virginia," whom I baptized about two years ago. She still continues faithful.

3d.—At 10 this morning, went to Fishtown. Met the Christians at the Mission House, for religious exercises. There are two persons here who desire baptism; their cases are peculiar and somewhat perplexing, on account of their having each two wives. One man I have known for his good character ever since my arrival in Africa, ten years ago. Since then he has been more or less under religious instruction; he keeps the Sabbath, prays privately, and attends morning and evening prayers at the teachers' house. He gives evidence of repentance and faith. I should at once baptize him, but for his wives, by both of whom he has children, and of whom he says: "*They both love me;*" "How I go do?" "It be too hard put one away."

The other man is also a constant attendant at prayers, and, for a year or

eighteen months, has professed to repent and believe. Of his wives, he said: "How can I put them away? they have done nothing amiss."

Both these cases are under consideration, and give me some anxiety, lest by withholding baptism I may make the door to the kingdom narrower than the Scripture. I never have, and know not that I ever shall, admit a polygamist to the Church of God; still, you cannot fail to perceive the difficulty in these cases, both in regard to the wives as well as to the husbands.

After the religious exercises referred to, I went to the new site, selected four years ago, for a mission house—the present position being unhealthy. I found that some of the pillars had been broken down, and stones used for anchors by the fishermen. Returning to the town, I represented the case to the king and people. They acknowledged their wrong, and pledged themselves to pay the fine I imposed, of 1 goat, 24 gallons of oil, and 1½ bushels of rice, besides furnishing materials for rebuilding them. Returned at 6 p. m. to the Cape.

6th.—Prayer meeting held this afternoon. Capt. Walker, of the yacht "Enchantress," having arrived yesterday, and not being well, I invited him to stay with us. Had a number of gentlemen to tea, whom I had invited, in order to consult with them in reference to the establishment of an hospital. They entered very heartily into the project. The meeting was organized; officers, and a building and finance committee, appointed; and \$270 at once subscribed by those present. The hospital is to be called "St. Mark's Hospital"—the Bishop *ex officio* its president. It is to be built of stone, opposite the Asylum. The plan agreed upon was, to put up one wing immediately, which will be 30 by 20 feet. This will be large enough for the present; and hereafter, through God's blessing, we hope to enlarge it.

The following pleasing testimonial, with reference to the Mission in Africa, has recently been received from the Rev. Albert Bushnell, a Missionary of the American Board to Western Africa.

ON BOARD "OCEAN EAGLE," }
GULF OF GUINEA, August 27, 1858. }

MY DEAR BROTHER: Permit me to express to you the pleasure I have received from a recent visit to the Protestant Episcopal Mission at Cape Palmas and places adjacent. A little more than fourteen years since, I passed several weeks at Mt. Vaughan, and there buried my colleague, Rev. Mr. Campbell. While there I made the acquaintance of your excellent Bishop

Payne and his associates, and became deeply interested in their work. It was then, with them, the day of small things; but they were patiently sowing the gospel seed in tears, confidently believing that in due time they should reap. Now, after the lapse of so many years, I have been permitted to revisit the mission, and to have my heart cheered and my faith strengthened, by beholding the ripening harvest which is being gathered in. From what I saw and heard, I think the progress of the gospel, in connection with the labors of your devoted and faithful missionaries, has been truly encouraging; and the present indications promise a still more rapid and glorious work.

Fraternally yours.

PLAN OF MISSIONARY MEETINGS.

We commend the following plan to the consideration of parish ministers:

REV. AND DEAR SIR:

I write to communicate to you briefly the plan of Missionary meetings lately established in this parish, thinking you may render it of some avail, perhaps, through the SPIRIT OF MISSIONS (of course excluding reference to person and place).

Finding that the Missionary and benevolent operations of the Church were little understood among the parishioners, though quite a number of Church papers are taken, I proposed to devote the Sunday afternoon before the monthly collection Sunday as a Missionary meeting. The exercises are these: the Evening Prayer, with such adaptation as the Rubrics allow; a brief abstract of the Domestic and Foreign departments of the SPIRIT OF MISSIONS for the past month; a history or part history of one of our Missions, or a sketch of some benevolent operation; a brief Missionary or Church biography; remarks by the rector; an appropriate hymn and Collects.

The Missionary sketches are prepared and read by members of the congregation—a gentleman reading where the writer is a lady.

Some advantages of this are the employment of the laity, a want felt in our communion—that familiarity which results

from examining and writing on a subject—greater interest in the articles—the relief of the clergyman, and variety in the services.

If such a plan can be carried out at all in a small rural parish, with how much greater efficiency in our larger congregations. My only advantage has been a willing mind to compile and compose. No one of those who have aided me has been addicted to the use of the pen.

In five meetings we have had, besides the abstracts of the *SPIRIT OF MISSIONS*, articles on the Greek and African Missions, St. Luke's Hospital, a Church College, and a letter from Rev. J. L. Breck; also biographies of Henry Martyn, Messenger, Leacock, Rev. John A. Clark, and Bishop Wilson. You will readily perceive how large an amount of Missionary matter in all branches may be brought forward in a year or two. We secure the grand object of Missionary prayer in the use of the Missionary Collects from the Prayer Book. For one, I have felt keenly our want of special Missionary supplication.

I am aware that this place is nothing very remarkable, but the need of Missionary information seems to be admitted, and a plan that has been tested may be useful to some.

Would not a Missionary meeting in every parish, monthly or quarterly, greatly improve your funds and diminish your anxieties? It is well enough to cry give, but the people will ask, for what and why should we give?

I remain yours, very truly.

INTELLIGENCE.

THE following extracts are from a letter of Rev. E. W. Syle, dated Shanghai, October 22d, 1858. The obligations of the friends of Missions are certainly due to those who have thus extended their kind offices to the missionary, and the Foreign

Committee have great pleasure in acknowledging their own indebtedness for the same.

“My obligations to Capt. Dupont of the ‘Minnesota’ are very great indeed, and it is a gratification for me to know that they are not altogether due to our previous personal acquaintance, but his interest in our Missionary work blended with the impulses of his own courtesy and friendliness.

“I am also much indebted to Commodore Tatnall for many marks of attention, and especially for an invitation to remain longer at Nagasaki, if I wished to do so, the flag-ship staying there after the ‘Minnesota’ sailed.

“I must not omit Mr. Reed’s kind offices. But for him I should not have had the good opportunity I enjoyed of seeing the Governor of Nagasaki, and others.”

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, No. 19 Bible House, from December 15th, 1858, to January 15th, 1859.

FROM	FOR	ARTICLE.	No.	FORWARDED BY
<i>Phila.</i> —D. M. Hogan, Esq.,	Mrs. Hoffman, Af.,	One Parcel,	22	Brig, “Ocean Eagle.”
<i>Mass.</i> —Mrs. A. R. Perkins,	Hoffman Sta.,	“ Box, ..	23	“ “
<i>Va.</i> —Rev. J. T. Points, ..	Rev. R. Nelson, Chi.,	“ Box, ..	22	Ship, “Jacob Bell,”
“ Mrs. G. H. Fry,	Miss E. G. Jones, ..	“ Parcel,	23	“ “
“ F. L. Jones,*	Miss C. E. Jones, ..	“ Box, ..	24	“ “Van Couver.”

* Omitted in the January Acknowledgments.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Dec. 15, 1858, to Jan. 15, 1859:

Vermont.

Norwich—A Christmas Offering, through C. A. R. \$4 00

Massachusetts.

Andover—Christ Ch., S. S., for Af., \$1 66; from a small sewing class, for Af., \$7; Mrs. B. A. Punchard, for ditto, \$20. \$28 66
Great Barrington—St. James’. 21 38
Lowell—St. Anne’s, \$48; S. S., for Af., \$2. 50 00

Newton Corner—Grace, S. S., for Orphan Asylum, Af. \$15 00
North Adams—St. Paul’s, S. S., a few children, for Af. 3 00
Pittsfield—Edward A. Newton, Esq. 50 00 168 04

Rhode-Island.

Bristol—St. Michael’s, Ladies’ Benevolent Society, for Af. 10 00
Lonsdale—Christ Ch., S. S., Infant Dep., for Af. 3 00
Newport—Emmanuel. 10 00
Zion, S. S., for ed. Martha Littlefield and W. Cozzens, Af. 10 00
 From J. H. Cozzens, Esq. 5 00
Providence—St. John’s, colored, S. S., for Af. 38 46
Warren—St. Mark’s. 30 25 106 71*

Connecticut.

Bethel—St. Thomas, S. S., for Bassa Chapel.....	20 00
Guilford—Christ Ch.....	
Hartford—Christ Ch., for ed. of a child, in China, \$25; for ed. of a child in Af., \$20.....	45 00
Trinity College Chapel, t.....	10 00
Milford—St. Peter's.....	4 33
New Britain—St. Mark's.....	53 35
New-Haven—S. A. Thomas, Esq.....	10 00
Norwalk—St. Paul's.....	31 40
Portland—Trinity.....	25 00
Sharon—Christ Ch.....	6 00
Southport—Trinity, S. S., for ed. Walter Bulkley, Af.....	10 00
Warehouse Point—St. John's Par., for Af.....	122 56
Waterbury—St. John's.....	22 24
Watertown—Christ Ch., t.....	15 00
Westville—St. James'.....	6 42

\$81 80

New-York.

Albany—Holy Innocents'.....	25 00
Brooklyn—Christ Church, from "T. H.".....	5 00
Cooperstown—Christ Church, Women's Saving Fund, gen'l. \$12 79; Af. \$1.....	13 79
Delhi—St. John's, \$9 87; S. S. for Chi., \$15 88.....	25 75
Greenburg—Zion.....	6 34
Greenbush—Messiah.....	4 09
Johnstown—St. John's.....	3 00
Marlboro—Christ Ch.....	2 65
New-York—All Angels'.....	2 00
Holy Communion, for Af.....	500 00
Incarnat'n, \$491 41; Young Ladies' Bible Class Miss'y Association, for ed. girl in Chi., \$25, for ed. girl in Af., \$25; S. S., ed. Edward Harwood, Af., \$25; ed. H. E. Montgomery, Chi., \$25; for Orphan Asylum, \$25.....	616 41
St. Mark's, Monthly Off'g, \$5; for Af., \$80; from a friend, \$100.....	185 00
Trinity Chapel, for Af.....	225 66
Messrs. A. A. L. & Bros. acc't, Miss E. G. Jones.....	20 00
"Little Elsie," for St. James' Church, Hoffman Station.....	1 00
From "F.".....	25 00
Peekskill—St. Peter's.....	7 00
Pelham—Christ Ch., S. S., for Af.....	20 00
Stapleton, S. I.—From Mary and Lizzie Fair, \$1; Wm. and Richard Fair, \$1.....	2 00
West Troy—Rev. Geo. W. Hathaway.....	10 52

1700 22

Western New-York.

Geneva—Trinity, S. S.....	2 00
Livingston Co.—Mt. Morris, for Chi. and Af.....	75 00

77 00

New-Jersey.

Belvidere—Zion Ch.....	4 15
Elizabeth—St. John's, \$41 50; S. S., \$15 75.....	57 25
Hoboken—Trinity, \$80; S. S., for Grace Wright, scholarship, Af., \$20.....	100 00
Knowlton—St. James'.....	3 08
Madison—Grace.....	20 00
Milburn—St. Philip's.....	7 00
Morristown—Redeemer, S. S., for Jas. H. Tyng, scholarship, Af.....	20 00
Newark—St. Philip's, colored congregation, for Af.....	5 00
Orange—Grace Ch., from "A Friend," for China.....	10 00
Miscellaneous—Eddie and Mary, "From under the wing of the Carrier Dove," for Af.....	2 00

228 48

Pennsylvania.

Allentown—Rev. S. K. Brobst, for Af.....	3 00
Bloomsburg—St. Paul's, for Chi. and Af.....	38 00
Brownsville—From "A Friend of Missions," toward the outfit of Miss Melvill, Miss Spaulding, and Miss Relf, \$5 each.....	15 00
Honesdale—Grace, S. S., for Nitie Lu, Af.....	25 00
Lebanon—Christ Ch.....	4 28
Montrose—St. Paul's.....	12 00
Philadelphia—Calvary.....	5 00
Emmanuel, from "A Friend to Missions," for Af.....	1 50
Gloria Dei, Female S. S., for Af.....	16 00
Pittsburg—St. Andrew's, Ladies Miss'y Society, \$25; S. S. Class of little girls, for Soo Kiung, scholarship, Chi., \$12 50.....	37 50
Pottsville—Trinity.....	16 35
Tamaqua—Calvary, S. S., for Af., \$4 34; Infant S. S., for Af. \$3.....	7 34
Tuscarora—Zion.....	7 18
West Whiteland—St. Paul's, for Af.....	20 00
Williamsport—Christ Ch., S. S.....	35 91

244 06

Maryland.

Baltimore—Emmanuel, S. S. Miss'y Society, for Chi., \$100; Af., \$106 50; for support of three scholarships in Af., named last year, \$75.....	281 50
Henry Barroll.....	5 00
Cumberland—Emmanuel.....	20 40
Huntingdon—St. John's.....	7 00
Washington, D. C.—Christ Ch., S. S., for ed. two native children, Af., \$40; annual sub. of J. P. Ingles, Esq., for Af., \$10.....	50 00
Epiphany.....	51 69
Trinity, towards outfit of Miss M. Melvill.....	57 00

472 59

* \$23, for the African Mission, were sent from this Parish, in October last, but failed to reach us.

<i>Virginia.</i>		<i>Louisiana.</i>	
<i>Albemarle Co.</i> —Frederick Par, St. Paul's, for China and Africa.....	21 00	<i>New-Orleans</i> —Miss Marcella Wilkinson.....	3 00
<i>Brunswick Co.</i> —Trinity, for China, \$3; Dr. R. E. Has- kins, for ditto, \$5.....	8 00	<i>Ohio.</i>	
<i>Fauquier Co.</i> —Leeds Ch., \$25 2lc; from two ladies, for China, \$10.....	35 21	<i>Berkshire</i> —Grace.....	12 00
<i>Goochland Co.</i> —Dover Mills... 9 86		Anonymous.....	8 00
<i>Leesburg</i> —Mrs. H. T. Harrison, for St. James', Hoffman Station.....	5 00	<i>Circleville</i> —St. Philip's, for Af. 8 00	
<i>Monroe Co.</i> —Union, Mrs. H. B. Caperton, J.....	2 50	<i>Cross Creek</i> —St. James'.....	6 00
<i>Old Point Comfort</i> —From Rev. M. L. Chevers, for Af., \$10; M. T. Chevers, \$1..	11 00	<i>Gambier</i> —J. S. Sams.....	10 00
<i>Petersburg</i> —St. Paul's, "A Christmas Offering" of two little boys.....	1 00	<i>Hamilton</i> —Mrs. M. S. Appleby, for Cape Palmas.....	5 00
<i>Richmond</i> —St. James', S. S., \$78; for China and Af., \$22.....	100 00	<i>Steubenville</i> —St. Paul's, S. S., for ed. of a child at the Miss'y Station of Rev. Mr. Messenger, Af.....	20 00
<i>Roanoke Co.</i> —Big Lick, St. John's, for Af., \$14 50; two little girls, 50 cents.	15 00	<i>Warren</i> —Christ Ch.....	6 00
<i>Staunton</i> —Trinity.....	68 05	<i>Worthington</i> —St. John's, for China and Africa.....	4 00 79 00
<i>Wheeling</i> —St. Matthew's Par., "little Ida," proceeds of sale of candle-lighters...	5 00 281 62	<i>Illinois.</i>	
<i>North Carolina.</i>		<i>Lacon</i> —Through Rev. D. W. C. Loop, for Chi. and Af....	3 00
<i>Huntsville</i> —Through Rev. Geo. B. Wetmore.....	1 50	<i>Kentucky.</i>	
<i>Raleigh</i> —Christ Ch., J.....	31 12	<i>Newport</i> —Rev. Chas. H. Page, (Ch. U. S. A.) for Af., ½..	5 00
<i>Scotland Neck</i> —Trinity.....	40 00	<i>Tennessee.</i>	
<i>Tarborough</i> —Calvary.....	38 00	<i>Clarksonville</i> —Trinity, S. S., J. J. Ridley, scholarship, Af.....	25 00
<i>Warrenton</i> —Emmanuel... 10 00		<i>Knoxville</i> —St. John's, \$20 43; from Children's Miss'y Association, for ed. of a child in Af., \$10; "From a Friend," \$16 25.....	46 68 71 68
<i>Wilmington</i> —Rev. A. Empie, for China and Africa....	20 00 140 62	<i>Indiana.</i>	
<i>South Carolina.</i>		<i>Worthington</i> —St. Matthew's...	2 80
<i>Beaufort</i> —St. Helena Ch., for Af.....	12 50	<i>Missouri.</i>	
<i>Charleston</i> —St. Paul's.....	16 00	<i>Prairieville</i> —St. John's, through Rev. William N. Irish, for China.....	7 60
<i>Charleston</i> —St. Philip's.....	7 80	<i>Wisconsin.</i>	
<i>Cheraw</i> —From "a Churchman" 5 00		<i>Madison</i> —Grace, for Af.....	5 00
<i>Richland</i>	25 00 66 30	<i>Racine</i> —St. Luke's.....	15 00 20 00
<i>Georgia.</i>		<i>Iowa.</i>	
<i>Gainesville</i> —From H. Hall, Esq.....	50 00	<i>Dubuque</i> —St. John's, S. S.....	6 21
<i>Madison</i> —Advent.....	10 00 60 00	<i>New-Brunswick.</i>	
<i>Florida.</i>		<i>Lancaster Mills</i> —St. John's, S. S., for Chi.....	3 00
<i>Waukenah</i> —St. Philip's.....	5 59	<i>Miscellaneous.</i>	
<i>Alabama.</i>		"G. T.".....	5 00
<i>Greensboro'</i> —J. Croom, Esq., for China and Africa....	10 00	\$4,213 72	
<i>Marion</i> —Lindsfame School, 7 boys of, for Af., \$7; Mr. E. L. Hickney, for Af., \$3.....	10 00 20 00	Amount previously acknowledged... 9,434 07	
<i>Mississippi.</i>		Total since October 1st, 1858.....	\$13,647 79
<i>Vicksburg</i> —Christ Ch.....	50 40		