

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

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

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NEW YORK

LEWIS & CLARK

1870

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1859.

Lent and Easter Appeal.

OUR past experience proves that while Advent is a favorable season for many of our Parishes, especially in the larger cities, we can at that time have no uniform and general, much less a universal contribution to our cause. The state of things this year, while in the main encouraging, shows so large a number of Parishes which have not yet contributed, as to call for a renewed appeal to those from whom we have not heard. We commend to your attention the annexed table, corrected to the 1st of March, which will show how many Parishes in each Diocese have contributed, and how many yet remain in every Diocese to hear from.

From this table it appears that up to this time only 468 Parishes have contributed, while 1,639 yet remain for us to hear from. Last year, by the 1st of March, 589 Parishes had contributed, making 121 less this year, of contributing Parishes, up to the same time.

Now, of the \$32,208 09 received to March 1st, we have had from legacies, \$6,419 57, and *from and for* the Episco-

pal Missionary Association (*i. e.* from their Treasurer, \$3,135, and for them, \$1,934 38,) in all, \$5,069 38, which, added to \$6,419 57, from legacies, and deducted from the whole amount received; that is, \$11,488 95 from \$32,208 09, it leaves only \$20,719 14 as the sum total yet received from the Parishes, and from individuals for the current year. This leads us to hope that very much remains to be contributed during the remainder of our financial year, which ends with October 1st.

DIOCESES.	No. of Parishes which have contributed this year.	No. of Parishes not yet heard from.	Amounts Contributed.	DIOCESES.	No. of Parishes which have contributed this year.	No. of Parishes not yet heard from.	Amounts Contributed.
Maine.....	4	12	\$85 24	Kentucky.....	11	17	\$461 02
New-Hampshire....	6	7	125 57	Alabama.....	10	27	386 53
Massachusetts.....	18	51	945 61	Tennessee.....	4	18	84 65
Rhode Island.....	12	19	561 99	Michigan.....	8	33	168 19
Vermont.....	12	21	135 07	Louisiana.....	6	31	25 10
Connecticut.....	31	88	899 51	Indiana.....	4	26	33 50
New-York.....	73	197	8,532 85	Missouri.....	10	17	269 68
Western New-York.	40	111	535 96	Illinois.....	14	58	61 32
New-Jersey.....	13	67	241 10	Wisconsin.....	13	27	142 79
Pennsylvania.....	21	167	1,344 42	Iowa.....	5	24	23 25
Delaware.....	5	21	82 34	Minnesota.....	11	13	88 05
Maryland.....	37	124	1,749 18	Arkansas.....	1	8	31 00
Virginia.....	28	156	1,032 89	Texas.....	2	25	57 00
North Carolina.....	15	48	515 58	California.....	1	12	75 00
South Carolina.....	24	52	825 63	Oregon.....	3	2	121 25
Georgia.....	9	14	482 42	Washington.....	0	3	
Florida.....	4	13	75 72				
Ohio.....	11	83	147 56		468	1639	
Mississippi.....	2	37	39 46				*

Among the Parishes not yet heard from, are some which regularly remember our wants, and very many which are well

* The above table is framed upon the basis of the actual receipts made directly to and through our Treasurer, for our current wants. Some parishes have undoubtedly contributed, whose offerings have not been forwarded. Some parishes have sent their offerings directly to the Treasurer of the Episcopal Missionary Association, and for these allowance should be made. The number of parishes is taken from the annual tabular statement in the *Spirit of Missions*, which, though not absolutely accurate, is enough so for the purposes of this calculation and appeal.

able to do largely and liberally for our cause. We never yet have had any fair test of what the Church can and will do, in any one year, for our Domestic Missionary work.

In many Parishes, the subject is not named at all, and spontaneous offerings find their way to us, their ready donors regretting that they have had no opportunity to give in the churches where they worship. In many others, the notice is vague, and with no exhortation and instruction, so that the people give without any definite knowledge, much less any intelligent and lively interest.

In our Missionary contributions we have never reached the masses and the many. Our contributions are for the most part from *a few*, and they the more able and liberal of our congregations, who give freely to every good cause. It is not so with the English Missionary Societies, where \$600,000 and \$700,000 are raised in every year, and very much of it in small sums gathered from the many.

It is thus that other Christian bodies in our own land procure their large and noble contributions, in many sums, from many warm hearts and open hands.

We must do something to enlarge our present measure, or we shall fall lamentably short of duty, privilege, and opportunity, in our ever growing work.

New States are continually added to our borders; new and vast territories are with every year opening wide their fields, and adding to the mountain weight of claims now resting on us, and calling loudly for our aid.

The States and Dioceses already occupied as Missionary fields, need more and more of help, with every year. What then can we do for the six new territories contemplated, for which our Senior Missionary Bishop calls on us to provide?

We have a continent to Christianize, and that not only for the salvation of our country, but also for the conversion

of the world; and we shall soon have hundreds of millions of undying souls to seek for, and to save from death. We have never had louder calls, better opportunities, nor more awakening motives than now. These make their strong and warm appeal to the sympathies and sensibilities of every Christian heart.

We call, then, on every minister and member of the Church to help us bear our burden of duty and anxiety in our great and blessed work. We ask for the prayers of the faithful, and the sympathy of the benevolent. We call on every lover of his country, every good citizen, every friend of religion and virtue, every follower of Jesus and his Cross, to come to our aid, "to the help of the Lord against the mighty." It is a common cause, a work for all—for all to pray, for all to feel, for all to give, for all to conquer in the coming time; by the faith which can remove mountains, and the love which never fails. May He who made the mountains, and whose name is Love, give us a firm, unwavering faith, and crown our work with glad success.

By order and in behalf of the Domestic Committee.

ROBERT B. VAN KLEECK,

Secretary and General Agent.

DOMESTIC MISSION ROOMS, NEW-YORK, March 7, 1859.

Death of the Rev. John Bramwell.

THIS faithful laborer has fallen, at his distant post. We have not heard of the circumstances of his illness and death. But we have good tidings from a prominent and useful layman of the diocese, of which he was a worthy presbyter, that he was highly esteemed and respected, and most active and useful in his labors. The Churches at Eagle River and Copper Harbor, which, with their sister Churches of Ontonagon and Marquette, stud as gems the upper waters of Lake Superior,

will long attest his zeal and devotion. His report, on page 126 of our March number, has proved his dying testimony. It closes in these fitting lines: "All are happily united in forwarding the interests of Christ and His Church, and we have ground for the cheerful conviction that the Lord, through His appointed means, is making this moral wilderness to blossom as the rose."

"He rests from his labors, and his works do follow him." May the Lord of the harvest raise up, and send forth other laborers into His harvest, where, one by one, His faithful servants are fainting and falling, in their weary way.

For the "SPIRIT OF MISSIONS."

Missionary Meetings.

In the Feb. No. of the *Spirit of Missions*, I notice a plan of monthly Missionary meetings, held in a certain parish, with very satisfactory results. The plan overcomes *two* very great obstacles known to exist in our church. In the *first* place, our people are not generally informed in relation to our operations and wants in the Missionary department, and, in the *second* place, we lack a more uniform, systematic method of collecting our Missionary funds. In many places yearly collections may do very well, and still it is believed that those very parishes would do more, and feel themselves less burdened, if a plan of monthly contributions was adopted. In this way the stream of benevolence would be constantly flowing, and the doings and wants of the church would be continually before our people. If some plan could be devised to bring out the available resources of the church, our Domestic Board would not only be able to sustain the feeble parishes already under its fostering care, and greatly multiply their number, but Japan, and China, and Africa, would be filled with "thanksgiving and the voice of melody."

Without claiming any superior advantages over the one adopted in the parish referred to, I beg leave to submit for the consideration of the friends of Missions, the plan pursued

at St. Paul's, Columbus, Ohio. It was inaugurated at the organization of the parish, and for simplicity and efficiency has worked most satisfactorily.

We hold a Missionary meeting on the evening of the second Sunday in each month. The *second* Sunday is selected that we may have without fail the *Spirit of Missions* for the current month. A book is provided, in which the names of all are entered who are willing to contribute any amount monthly to the cause of Missions. The design is to enroll the entire congregation, young and old. The amounts subscribed range from one penny to larger sums, so that the youngest and the poorest can participate.

The meeting is opened with singing and prayer, using the "general confession," and suitable collects. Articles are then read from the *Spirit of Missions*, relating to our Domestic and Foreign work. At the close of the meeting the Secretary opens the record, and receives and credits each subscriber with the amount paid. For a number of years after its organization, this parish, small in its beginning, and always feeble, contributed from about \$70 to \$100 yearly, at these monthly meetings. I notice by the Journal, that last year the collections amounted to \$56 77. I am confident that if they had relied upon one yearly collection for Missionary purposes, it would not have exceeded the sum of \$10. More than five times that amount was realized, because it was paid in so gradually, and in such small sums, that no one felt it. After years of trial it is found always to work well. It is looked upon as a permanent institution of the congregation.

Its advantages in part may be summed up as follows :

1. It keeps our people advised of our Missionary operations.
2. It secures regular systematic contributions.
3. It is intended to embrace all the members of our congregation.
4. It trains the children to the habit of giving, and makes them feel that they have a personal interest in our Missionary operations.

5. It greatly increases the amount that would otherwise be contributed, and in a manner that is not burdensome to any.

ST. PAUL'S CHURCH,
Columbus, Ohio.

Illness of Bishop Kip.

Under date of February 17th, the Bishop writes :

I AM confined just now to the house, and have been for ten days. Some three weeks ago I went to Marysville. I was twenty-four hours (from midnight to midnight) on board of one of those little one-wheel steamers, on the river above Sacramento, and caught a severe cold, which confined me a week to the house. Then I went to Stockton (when I should not have done so), and on my return was attacked on the steamer at night with neuralgia, in the side and stomach—the spot where I was hurt in my horseback overturn. I got home, and the next twenty-four hours had two attacks, one of four, and the other of five hours, of the most intense agony that I ever suffered. Since then I have had but one slight return, and hope to be out in a couple of days. My friends say I must hold up somewhat, and take my travelling more easily, or I shall kill myself. I believe it is so.

Letter from Bishop Scott.

PORTLAND, OREGON,
7th February, 1859.

MY DEAR DR. :—Both your last favors are received, the former coming while I was up the valley.

On the third Sunday after Epiphany, January 23d, I consecrated *St. Mary's Church*, Eugene City. It is a very neat and appropriate building, capable of seating 125 to 150 persons. The instrument of donation and request to consecrate was read by S. Ellsworth, Esq., one of the Building Committee, and the Sentence of Consecration by Rev. Johnston McCormac, who, assisted by Rev. J. R. W. Sellwood, also read Morning Prayer. The sermon was by myself. The house was crowded both morning and evening, many going away for want of room. With the aid of a melodeon, we were enabled to have the full musical part of the service. Of course it was all new to most present, although we trust a good impression was made.

Rev. Mr. McCormac has been placed in charge of this new and interesting field, and we trust he will be able, by God's blessing, gradually to

build up a permanent congregation. Rev. Mr. Sellwood and myself remained during the week, holding several services, and administering the communion on the following Sunday to seven persons, four of whom are communicants of our Church. Confirmation was to have been administered, but indisposition prevented. I trust there will shortly be several "ready and desirous to be confirmed."

Our papers all give indications of a large emigration to this country during the ensuing summer, especially to Puget Sound, and the region east of the Cascade Mountains. This renders it all the more urgently desirable that we have ministers at Olympia, W. T., and at the Dalles.

I cannot yet decide about going to General Convention. Doubtless such a visit is very desirable for the sake of our Mission here, but I dread the voyage. I still hope, if I go, I may be able to go overland by way of Salt Lake.

Won't you send me, by mail, Dr. Lewis's new book about *Unity*.

And now, with kindest regards and best wishes in all your labors, believe me,

Yours, faithfully,

THOMAS F. SCOTT.

Bishop Otey's Visitation of Arkansas.

(Concluded.)

I BELIEVE I left off in my last with an account of my visit to Old-river Lake. Proceeding thence to Columbia, on the Mississippi River, I embarked on a steamer, ascending the river about mid-day on Monday, the 29th November, and next day arrived at Napoleon, the mouth of the Arkansas. This place was entirely submerged by last summer's inundation, to the depth of ten feet. I inquired for members and friends of the Church, during my stay there of a day, but could hear of none. The Methodists and Papists have houses for worship. Iniquity is said to abound there, by day and by night. I was glad to leave the place on the first boat that came for the Arkansas River. The weather was cold, and the boat uncomfortable, and withal the water so low in the river as to uncover many sand-bars, and reveal countless snags, that seemed to threaten destruction to any ascending steamer. Still, under God's blessing, we escaped all "perils by water" that threatened us, and arrived safely at Little Rock, on Thursday night, the 2d of December, and were hospitably received and lodged, in the house of the Rev. A. F. Freeman, Rector of the parish. Friday and Saturday were gloomy and rainy days—especially on Saturday, the windows of heaven seemed to open, and pour down torrents of water. We could make calls neither of civility nor duty, but remained within doors, making such preparations for the consecration of the enlarged and almost re-edified Church, on the morrow, as circumstances

might require. As you have probably seen a notice of this act in the papers, I need not dwell on it here further than to remark that, Sunday morning, the 5th December, proving to be clear and pleasant weather, a large congregation assembled to witness the ceremonies of the occasion. The Bishop, and only other clergyman present, Rev. A. F. Freeman, were received at the door of the Church by the vestry. The letter of request from the vestry to consecrate, was read by Mr. Barber, warden; the instrument or letter of consecration by the Rector. The service then was celebrated in the usual manner, by prayers, sermon, and administration of the Holy Communion. In the afternoon, after prayers by the Rector, I preached again, and confirmed Mr. Langstroth, a candidate for orders. At night the Church was filled for the third time by a good congregation; prayers were read by Mr. F., a sermon preached by myself, and one person confirmed.

Monday and Tuesday I waited for a boat to go up the river. Three days were spent in calling upon families belonging to the congregation and friends—few in number compared with the number I had known fifteen years previously, in my visits to this place. Time had deeply impressed marks of his flight on the features of some, while death had gathered others to those viewless abodes, whence man returns no more to converse with his fellows.

Thursday, December 9. A boat came early this morning to the landing, on which I took passage for Van Buren. Owing to the low stage of water in the river we had to proceed cautiously, and our progress was necessarily slow. We lost much time, first by getting fast on a log, and then by running aground on a bar. We happily, without accident, landed at Van Buren on Saturday morning at daybreak. The scenery on the banks of the Arkansas, from Little Rock to Van Buren, is in many places very striking, and sometimes grand, by the wild and savage appearance of the mountains and hills, which approach near to the river. Some of the finest cotton lands in the world are found on the Arkansas. New settlers are coming in, with unexampled rapidity, and opening plantations in the unsubdued forest, giving promise of a vast increase of wealth and population. I sent for the Rev. Mr. Binet, our Missionary at Van Buren, shortly after my arrival; and upon his arrival after breakfast, went with him to the house of one of his parishioners, by whom I was very kindly and comfortably entertained during my stay. I was much grieved to learn that two days before my coming, Mrs. Drennen, an old and valued friend, and a zealous and liberal member of our communion at Van Buren, had died from a sudden attack of pneumonia. She left a family of small children, to whom her loss will be irreparable, and a large circle of warmly attached friends, who will long cherish her memory with fond affection. The hopes of the little flock of Church people at Van Buren, in their temporal ar-

rangements and plans, rested mainly upon this excellent woman. She was liberal in the use of her means, by her zeal inspired others with the determination to labor in the cause of the Church, and animated all by her own noble and persevering example. She was eminently the friend and benefactress of the poor, and it may be truly said of her, as of one in the primitive Church, "This woman was full of good works and alms-deeds, which she did." To human apprehension her decease is a serious calamity to the Church at Van Buren. Yet often was the remark made to me by different members of the sorrowing little flock, that God would overrule her loss to them by conferring on them spiritual blessings. Her death was so calm, so peaceful, so marked by humble resignation to God's will, and trust in His mercy, through Christ, that all who witnessed her departure were constrained to say, "Let me die the death of the righteous, and let my last end be like hers."

On Sunday morning I walked to the small frame house, in which Mr. Binet's congregation meets for worship. It is on the lot, upon which, fifteen years ago, I laid the corner-stone of a church, to be erected for the service and worship of God. In consequence of the death of the only male communicant of the Church there, and the want of regular clerical services, combined with neglect and mismanagement, the work never proceeded further, and I have never been able to learn what became of the funds or subscriptions pledged for its completion.

On entering the small building, which was substituted for the intended church, I found the Sunday School assembled, and after the exercises were finished I addressed the scholars and teachers. At eleven A. M., the house was crowded to its utmost capacity, chiefly by females; while quite as many persons went away as those who could find sittings, or remained standing about the door and windows. Mr. Binet read prayers and I preached. The same services were performed at night for a congregation equally large with that in the morning.

And here I am impelled to mention an incident which may serve to show the wisdom of "sowing by all waters," and how trifling circumstances may often be productive of happy and important results. In my last visit to Van Buren, in 1844, I met with a young lady, then just ripening into womanhood, and full of the animation of youth and of the hopes which that joyful season so naturally inspires. Religion was the topic of conversation with her and some others of the same age and condition in life. Her intelligence and dimpressibility struck me as remarkable, so that, on my departure, and during the unoccupied hours of a steamboat voyage, I availed myself of the opportunity to address to her a letter, urging upon her attention the claims of religion—reminding her of the fallacious hopes which the world, in its pleasures, wealth, and honors, presents to youthful fancy, and warning her that the only sure foundation for a happy and useful life must be laid in love and obedience to God through the mediation

of Christ. In my recent visit to Van Buren I met with this same person, now a wife, mother, and member of the Church. She introduced herself to me by handing me the letter which I had written to her fifteen years since, which I had totally forgotten, and the re-perusal of which alone revived its remembrance. She told me that she had never forgotten the warning and advice of that letter, thanked me for it, and said that she believed, under God's blessing, it had been the means of leading her to the only source of happiness in life, and of comfort under its trials and disappointments. What a rich reward to me for the work of an unoccupied hour! and how very often have I witnessed similar results from the use of the same means.

On the next day, Monday, the 13th, I went in a carriage with Rev. Mr. Binet to Fort Smith, and was kindly received by Mr. Mayers, in whose family we found two members of the Church. Mr. Brooks, a warm and intelligent friend of our communion, very soon made arrangements for service, and at 11 A. M., after prayers by Rev. Mr. Binet in the Presbyterian church, I preached. The congregation was quite as large as we could expect. At night the same services were performed in the same place, a large congregation being present. At the close of our worship, the members and friends of our Church were requested to remain for conference upon the measures necessary to procure the services of a resident minister, and the means for his support. The best spirit seemed to prevail in harmony with a determination to labor earnestly for the establishment of the Church in this rapidly growing city. The sum of \$400 was pledged for the maintenance of a minister, in addition to the Missionary allowance, and pledges made to proceed with the work of the Church, and, if possible, complete it by the first week in May. The next morning we returned to Van Buren, and at night, after prayers by Mr. B., I at his request baptized one adult and two children, preached, and confirmed one person. It was my wish to proceed from this point to Fayetteville, about sixty miles distant, in a northern direction. The inclemency of the weather and the state of the roads, combined with the wretched means of conveyance, deterred me from making the attempt. Finding myself disappointed in getting a boat, through the neglect of a clerk on one of the steamers proceeding down the river, I returned, Thursday, the 16th, to Fort Smith with Mr. Binet, and at night, after prayers, I preached and confirmed one person—a young man who was too unwell to attend worship on the occasion of my previous visit.

Fort Smith, as I remarked before, is important from its proximity to the Indian country, a large portion of the Indian trade concentrating at this point. Van Buren, five miles down the river, enjoys the like advantage. I was informed by respectable persons that at both of these towns there were houses whose transactions in the sale of goods largely exceeded \$100,000 per annum.

I left Van Buren on the 17th December, and arrived the next day by boat at Little Rock, late in the evening.

Sunday 19. The rain fell in torrents, and only a small congregation, of gentlemen chiefly, could get to Church. The Morning Prayer was read by Rev. Messrs. Freeman and Stout, and I preached. The weather was too inclement to think of further services during the day.

Monday 20. The rain continued till near 11 A. M., when a small number came to Church. Prayers were read by the Rev. Mr. Stout, after which I preached, and confirmed two persons.

I left Little Rock on the night of the 21st, on my return homeward, and reached the residence of my children, in Phillips County, near Helena, on the 24th. Here I spent a few days, and arrived at home on the evening of the 30th, after an absence of just six weeks, with, I trust, a grateful sense of the Divine favor and protection.

Faithfully and affectionately yours, in Christ,

JAMES H. OTEY.

Oregon.

Portland—Rev. John Sellwood.

DURING the past six months I have enjoyed, through the good providence of God, on the whole, a tolerable degree of health and strength, and although I am not mentally what I once was, yet there has been a steady improvement. It affords me great pleasure to state, that our church has been regularly opened for divine worship, and that the regular congregation has increased considerably since making my last report; on some occasions the congregation was quite a large one. Our prospects are, on the whole, pretty good; I expect to see our church filled this coming summer.

In making my report some eighteen months ago, I remarked, that in order for the Episcopal Church to go ahead in Portland, with any degree of rapidity and success, under the blessing of God, it was necessary to have another church edifice located in the upper and more thickly inhabited part of the city than the present one; thus far no steps have been taken for that purpose. Our prospects are now so good for having the present church filled this coming summer, that we ought, as early as possible this spring to have one in the upper part of the city, and next year another in the lower part; the present church would then be the central one. There is nothing like taking time by the forelock in such matters; the city is extending along the river's bank, both up and down, for a considerable distance.

It has been truly refreshing to my soul to see so many persons coming to the house of the Lord as I have witnessed of late; because on my

coming here two years ago, I found scarcely any congregation, and for many months afterward, to get a congregation of fifteen persons, was doing a great piece of business ; now how changed. In much weakness, not only bodily but mentally, and with fear and trembling, during the period of my residence here, I have endeavored to preach the gospel of Christ. I have not sought out the words of man's wisdom to tickle the ears of the congregation, or to lull any to sleep in false peace and security ; I have endeavored to alarm the sinner, to direct the penitent to Christ, and to remind believers that they should be careful to maintain good works and adorn the doctrine of God our Saviour in all things. Christ and Him crucified, as the only foundation of the sinner's hope toward God, has been the grand theme of my preaching ; and while, with the great apostle to the Gentiles, I have determined to know nothing among men save Jesus Christ and Him crucified, I have also, in the most plain manner, set before the congregation their duty of obedience to all the commands of Christ. The duties and the privileges of baptism and the Lord's Supper have been held up to view, and I have had the pleasure of seeing some fruit of my labors, not only in a considerable increase in the regular congregation, but also in some of the congregation joining themselves to the Lord, in, I hope, a perpetual covenant never to be forgotten.

During the past six months I have not only baptized quite a number of children, several of whom were far beyond the period of infancy, but I have also baptized two adults. I have likewise had confirmation administered on two different occasions. Seven persons were confirmed, all of whom, I hope, have passed from death unto life, and are determined from henceforward to live unto Him who loved them and gave Himself for them. All of them are heads of families, and but one of them had been brought up in our Church. They have all become communicants, others also have been added to the list of communicants ; on the other hand, some of our communicants have removed from Portland. Our congregations, both on Christmas eve and Christmas day, were good, very different from what they were the preceding year. There were also at the communion on Christmas day twenty persons.

When I made my last report the community was in a state of intense excitement, in consequence of the reported gold discoveries in British Columbia ; that excitement has passed away. How long it will be before another excitement will take place in this land of excitement, on things which are seen and temporal, is unknown. These excitements, however, are extremely prejudicial to both the temporal and spiritual interests of the community. The gospel of Christ has very much to contend against wherever it is preached, man being indeed very far gone from original righteousness ; but especially is it the case on this Pacific coast ; there is such an intense thirsting after riches, a making haste to be rich, that

everything seems swallowed up and lost in the one all-absorbing thought, how may a fortune be acquired at the earliest possible moment. The minister of Christ would feel completely discouraged, but for the thought that God has promised to accompany his ministrations with the Holy Spirit, and that the Spirit of God can overcome all obstacles in the way of the new creation of the soul, so that the man who is a perfect slave to money-getting, if touched by the Spirit of God, will feel his chains drop off, and he will become a free man in Christ Jesus.

We greatly need some more clergymen, not a single one has come to Oregon since my arrival; but if they come, they would have to bring almost their entire support with them, for although there is no pressure of hard times felt here, but the very reverse, yet most persons feel so little interest in religious matters, that they are unwilling to pay anything, or the merest trifle they possibly can, for the support of those who minister in holy things.

A young married gentleman, whom I admitted to the communion twelve months ago, for some time past has had his thoughts directed to the work of the ministry, and will probably soon commence his studies for that purpose.

During the past three months I have collected in Trinity Church, Portland, for Domestic Missions, one hundred dollars, and for Foreign Missions (the African), including my own contribution and four dollars and twenty-five cents given by the children of the Sunday-school, sixty-eight dollars.

Florida.

St. Augustine—Rev. O. P. Thackara.

THE situation of this ancient city is peculiar. It stands on the shores of the ocean, and a pine forest of some twenty miles in width separates it from the river St. John's, along which most of the settlements and towns in Eastern Florida are located. It is also a Roman Catholic city, three-fourths of the population being members of that church; and yet as a missionary field it is important.

There is the little body of churchmen living here, to be watched over, and nourished with the Bread of Life. There is a large number of servants to bring under the teaching of the Church and the Gospel. And last, though not least, in the scale of importance, there is a goodly number of children to be instructed in the school which our church has erected, and taken under its direction.

In addition to these several classes of persons to be cared for, there is also a number of invalids who seek this place every winter, many of whom are members of our church, and need the ministrations of its clergy.

The parish school opened in October, after the long vacation, with an increased number of pupils. There are now over fifty names on the roll-book. Three teachers are supported by the revenue of the school. I myself teach a few classes, and am always present at the opening of the school, when the Psalter for the day is read, one or more of the chants sung, the Creed repeated, and a selection of the Collects said.

It is hoped that the revenues of the school will, before long, support one or more candidates for holy orders.

I hold three services every Sunday. The one in the afternoon is for the colored population, who, as they are trained, are becoming much interested in the services. After the sermon, most of them remain to attend the Sunday school.

Two weekly services are held, on Wednesday and Friday afternoon. On Wednesday there is a Bible class, after service, and on Friday a lecture.

Part of the month of November, and most of that of December, was spent in doing missionary work in middle Florida, where I found a noble and important field, and where a great harvest awaits our Church, if only laborers are sent. Upon the report made of the extent and importance of the field, the Bishop has determined to send, as soon as possible, two itinerants to labor in it.

I am expecting to be shortly sent off on another missionary tour, the Bishop remaining at St. Augustine during my absence.

The Rev. Mr. Miller, I am happy to say, has very much improved in health and strength, and is now rendering valuable service in the work of the church.

The collection for General Domestic Missions, made a few Sundays ago, amounted to forty-six dollars and fifty-three cents, more than double that of last year.

Maine.

Calais—Rev. G. W. Durell.

I AM very happy in being able still to report this Mission as in a prosperous condition. The growth of the parish is not indeed rapid, but we can clearly see that it is steadily advancing in numbers and real strength. The interest in the public services of the Church, of which I have previously spoken with satisfaction, continues unabated. When the people are visited with calamity or sickness, they seek, more generally, I believe, than is usual, the blessed consolation of religion as presented by our Book of Common Prayer.

Our close proximity here to the Church of England is not without its peculiar pleasures and advantages. From both clergy and people we re-

ceive the most full co-operation, sympathy, and fraternal regard. And I would here, as I have elsewhere done, gratefully record my sense of the kindness uniformly manifested towards us by his lordship the Bishop of Frederickton. Among the many tokens of his good will, I may be permitted to mention one. Near the beginning of the year he presented us with eight extremely beautiful inscriptions, in the old English illuminated letter, for the walls of our chancel. We shall not fail to pray, that this sacred gift, from the excellent prelate of the mother Church to us, may be for the "Glory of God in the highest," as it certainly is for the beautifying of our sanctuary.

I beg also thankfully to acknowledge the liberality of sundry friends abroad, by the aid of whose benefactions we have been enabled lately to purchase and set up in the church a new, fine-toned organ, built by the Messrs. Hook, and containing twelve stops.

Mississippi.

Biloxi and Mississippi City—Rev. C. H. Williamson.

I THANK you for having taken under your patronage this Missionary field (Biloxi and Mississippi City), which is a very important one, since there is good to be done, not only to the permanent residents, but also to the many visitors from New-Orleans and elsewhere, who spend here the summer months, and who, without the regular ministrations of the Word and the pastoral care of a Missionary, would fall into the awful habit of neglecting their Christian duties. Both in Biloxi and Mississippi City (which are ten miles apart on the Gulf of Mexico), the members and friends of the Church are delighted at the prospect of enjoying regularly the means of grace, so that they will not miss so much what they leave behind them, at their respective places of residence.

In Mississippi City, where a Church, under the name of St. Mark's, has already been duly organized, a suitable building is to be erected by next spring. Before my settling on this coast, the Rev. Dr. Savage, of Pass-Christians, officiated in that place; and his services will long be remembered with pleasure and gratitude. The lot on which the building is to be erected is a gift from Dr. Tegarden, and is most eligibly situated, being near enough to Handsboro' for the people of that place to attend the services of the Church. Hitherto we have met in the court-house of Mississippi City and in the Masonic Hall of Handsboro' (a mile and a half from Mississippi City).

As for Biloxi, where the residents are full of good will, but not wealthy, there is not, for the present, any prospect of a building, although, with the aid of strangers, there is no telling how soon we may possess one. We worship in the Masonic Hall, part of which is rented to us. This

place is a French settlement, as old as New-Orleans, with a harbor superior to any other on this coast, and destined to grow and thrive rapidly, as soon as the Ship Island Railroad shall be constructed. A parish was organized here by Bishop Green, in the year 1854, under the name of the Church of the Redeemer. The clergyman who first held regular services in this town was Rev. F. W. Damus, whom the people have not forgotten, and of whom they often speak with the greatest pleasure; he kindly held services here in the summer of 1854, there being no rector in charge. In the meanwhile, the Bishop of the Diocese appointed the Rev. J. L. Johnson Missionary in Biloxi, who, in his Christian desire to enter at once on the discharge of his duties, left New-Orleans in the same year of 1854, at the time the yellow fever was raging, much against the advice of some friends, who saw in his eye and whole countenance the symptoms of the dreadful disease; he would not tarry, not believing himself in any danger, although not feeling well. On his arrival here, his first thoughts were for others, not for himself; he visited the sick, and poured consolation wherever he could; but soon the suspicions of his New-Orleans friends proved but too true; he was, a day or two after his arrival, constrained to seek his bed, whence he was taken, a week after, a corpse. He had sacrificed himself to the spiritual welfare of his fellow-mortals.

On the 29th of August, 1855, Rev. Mr. Whitall preached his first sermon, and, for three consecutive years, officiated here with wonderful success, considering the many obstacles he had to remove, and the comparative absence of religious and church habits in Biloxi. Brother Whitall may be called the pioneer of the Church in this part of the country. He became, in a short time, a favorite with the people, owing to the great ease, affability and kindness peculiar to him, with which he moved among all classes. He heroically devoted himself and the little substance he had to the prosperity and popularity of the Church in Biloxi, and his efforts proved in a great measure successful. He had the place of worship we now rent properly and tastefully furnished, and made himself responsible for the rent for two or three years; but he had the satisfaction of seeing a good Sunday-school and a good congregation as the fruit of his untiring labors. But he, who, when in New-Orleans, advised the most the late Rev. J. L. Johnson not to venture out with the germ of yellow fever in his system, knew also too well how to forget himself when the good of the Church and of souls was before him. Early in the year 1855, in New-Orleans, he had suffered severely from inflammatory rheumatism, and this complaint remained latent in him. As he had not the charge of Mississippi City, he did all he could for Ocean Springs and East Pascagoula, which places can be reached only by water. On one occasion, as he wished to fill an appointment he had made in the latter, he started in his sail-boat, against the advice of his friends, the weather being very boisterous; he would do it; the consequence was, that he was three

days in his boat, wet through ; came home, soon felt the ill effects of his excessive zeal in the return of his former disease, which seated itself round the heart, engendered dropsy, and carried him off, a few months after, amidst the most excruciating pains. But what proves that his zeal was a godly one, is that, for the several months he suffered, patience and love characterized him to the last, until, on the 18th of October last, it pleased God to remove him. The crowd that attended the funeral of our late brother was a striking proof of the esteem in which he was held in this community. He and Rev. J. L. Johnson are now lying side by side in our cemetery ; and the congregation cheerfully contributed the sum of \$40 to have the two graves fenced in.

Kentucky.

Hopkinsville—Rev. J. M. Curtis.

WHAT A FEW CAN DO.

IN justice to the little flock I am about leaving, being driven by failing health to seek a change of climate, I wish the privilege of stating briefly what a few earnest Christian church-loving women can do under discouraging circumstances.

In November, 1856, the writer of this notice took charge of the parish in this place. He found here a beautiful little church edifice (erected by the noble and self-sacrificing labors of his predecessor, Rev. George Beckett), free from debt, and a communion list (always under thirty) reduced by removals and deaths to twenty-one. Of this number, three only were males, two of these old men, and the other at no time active ; and also seven or eight of the females, from age, sickness, distance from the parish Church, and other causes, able to do little, if anything, in aid of parish enterprises—reducing the efficient strength of the parish to ten persons, all ladies, and not one of them in anything like affluent circumstances.

Surely if there were ever any excuse for giving up in despair it existed here. But still these noble-hearted women never faltered. They devoted the first part of the year 1857 to providing means for hanging temporarily (as the Church had no belfry) a fine-toned bell they had previously purchased, and then to purchasing a beautiful little font. This last purchase completing the provision necessary for a due celebration of the Services and Sacraments of the Church, they began about the middle of that year to ask among themselves, what they could do toward providing a little parsonage, that their minister might have a roof to shelter him independent of any man's caprice. Of course for ten women to talk of buying a house and paying for it by their own efforts was the theme of

no little ridicule. And yet it was done. By almost incredible labor, at two succeeding Agricultural Fairs, providing meals for the throng of strangers that gathered on the fair grounds, these ladies earned—literally earned—nearly \$1400 (their necessary expenses being about \$200), and purchased and paid for a neat, comfortable little dwelling, with an acre lot, costing (with the interest of the last payment) \$1,236. In this work, all the assistance they received from abroad was \$25 sent them by Rev. A. C. Coxe, D. D., of Grace Church, Baltimore; \$30 from Rev. J. H. Morrison, D. D., of Christ Church, Lexington, and two or three small donations from private hands, amounting in all to less than \$20. Is not here such a proof of what faith and earnest effort may accomplish under the most discouraging circumstances, as the feeble parishes in the Church ought to know? Having secured this object, these ladies have already procured a plan from the Bishop of the Diocese for a suitable tower for the Church, to complete all that is any way lacking in the perfectness of their arrangements. The estimated cost of their proposed improvement is \$450, and there is little doubt they will soon, by God's help, accomplish this also.

May He "without whom nothing is strong, nothing is holy," bless their efforts, and send among them an earnest and faithful clergyman, for whose comfort and support (more than two years' experience enables the writer to speak with confidence) they will be found ready to do all within the compass of their best ability.

Danville—Rev. M. F. Maury.

Having so often given a detailed account of the condition of this parish, and dwelt on the peculiar difficulties which beset the Church in this quarter, I shall content myself on the present occasion with a brief statement of my acts and doings for the past year. Communicants reported January, 1858, forty-two; added six, lost four—present number forty-four. Of these, twelve are at Harrodsburg, where I continued to hold regular monthly services until November, when the Rev. John West assumed the duties of pastor, giving them two Sundays in each month. The year that has passed has been, like its predecessors, one of toil, trial, hardship and self-sacrifice in many ways; still I bless God that I have been brought safely through it, and that I was enabled to preach the Word, minister the Sacraments, visit the sick and afflicted with almost uninterrupted health, and that there are signs which cheer and promise that all has not been in vain.

Our Sunday-school now numbers near one hundred children, and seems to be for the first time the object of great solicitude to the parents and patrons of the flock. I attribute it all, under God, to the zeal, efficiency,

and devotedness of the superintendent, and feel that if we had a few more young men of like mind and spirit, that the Church would "arise and shine," even in Danville. May the good Lord raise them up from the little flock (as I have seen him grow up from infancy).

We should be thankful for Prayer-Books, and such as are suitable for a parish or Sunday-school library.

Illinois.

Warsaw—Rev. E. McClure.

I RECEIVED a call to the rectorship of this parish in the month of July. After a delay of some five or six weeks—necessary for the removal of my family—I came here, and immediately entered upon the discharge of my duties.

Two services are held on Sunday; in the afternoon, the children of the parish are instructed and catechized. On the day of the Nativity, after Morning Prayer and sermon, the children of the Sunday-school were invited to my residence, where refreshments, and a beautiful Christmas tree, with presents and rewards, had been prepared for them. About fifty of the little ones were assembled around their evergreen, whose branches drooped with good things, and whose leaves were intermingled with fruits and flowers, and prints of sacred scenery, and books, at once useful and ornamental. These were distributed among the children, who seemed to enjoy themselves, and to spend the afternoon most delightfully. It was the first occasion of the kind, and the object was, not merely to "feed the lambs of the flock," but in their tender minds to connect the anniversary of the Saviour's birth with pleasant memories and grateful thoughts.

Although for a large portion of the time since my arrival, not only the weather, but the condition of the streets has been unfavorable; nevertheless, the attendance at church has been remarkably good. So much is this the case, indeed, that we are straitened for room. We feel, sensibly, the want of a larger and better church edifice. Our people wish to make an addition—perhaps in the form of a transept—but their own means are so limited, and the depression of the times is so great, that they cannot prudently attempt anything of the kind at present.

It is expected that when our branches of the Warsaw and Rockford, and Mississippi and Wabash Railroads are completed (probably about next summer), a new impetus will be given to the trade and commerce of our city. Then we may reasonably hope for more Church accommodation, and also for a rectory. Indeed, so far as the latter is concerned, our young ladies have already commenced the enterprise. Of course it will be successful.

There is, evidently, in this community, a growing interest in the services of the Episcopal Church. It is believed that with many there is a more correct and genial appreciation of our principles. On the whole, we trust there are many indications of future growth and prosperity.

*Michigan.**Marquette—Rev. Henry Safford.*

DURING the first part of the present Missionary year the services of the Church have been well sustained at this station. The attendance has been unusually good, and the prospects of the parish are very encouraging.

The indebtedness upon our church edifice has at length been entirely removed. It was, however, with very great difficulty accomplished; partly by much self-denial on our own part, and partly by the donations of our friends, who have liberally aided us, and to whom we are under many weighty obligations. We now trust that the chief obstacle in the way of our future progress has, through the blessing of God, been overcome, and that we are beginning to see much brighter and more prosperous times. When we review the past, and think of what has been done, and recount the difficulties we have overcome, and remember the numerous prejudices we have surmounted, we have good reason to rejoice, and to take good courage, for hath not the hand of our God been in all this? And hath not our Lord and Master prospered our handywork and brought it to a good issue?

In addition to our services here, every other week, unless prevented by rain or storm, we have held a third service in the thriving and prosperous village of Wegannee, distant some fifteen miles, where we have usually been favored with an attentive and interested audience. At this point there are no Episcopalians, but from the interest taken in our services, we are encouraged to continue our visits, hoping that good results may follow, and that precious souls may be everlastingly benefited.

Wisconsin.

Mineral Point—Rev. J. Phelps.

With much pleasure I am now able to state that we shall not need the assistance of the Domestic Board any longer, and I now resign your commission. The time has been much longer delayed than I had hoped; but from the many removals and changes, it has been unavoidable. But the parish has constantly been gaining strength, and we are now able to become self-supporting, notwithstanding the many impediments. The field, like most in our western country, has been a hard one to cultivate, which has required long and constant labors to bring it even to the condition which it is in now. A more mixed population could not well be found in the western country. Cornish, Welsh, Irish, German, are mingled together, with a small minority of native-born citizens. Those of foreign birth are almost invariably either Romanists or Methodists; while the Americans, as usual in a new country, so far as the knowledge or love of Church principles are concerned, are at the best genuine know-nothings. From such materials we have had to build up a parish, and the work, with the assistance of the Domestic Board of Missions and the blessing of God, has so far been accomplished. And considering the position which it occupies, it cannot be an unimportant post in the future work of Church extension. It is in fact the only parish in the entire southwestern portion of Wisconsin where the services of the Church are regularly celebrated. There are many places of promise surrounding us where the Church now might soon be built up, if we had a Missionary Society which could furnish the necessary funds, but as that is not the case, the opportunities are lost to us, and seized upon by the various denominations, who certainly deserve praise for their zeal and liberality in doing what they recognize as a duty.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Feb. 15th to March 15th, 1859:

Vermont.

Arlington—St. James'.....	\$20 00	
Enosburgh—Christ, $\frac{1}{2}$	1 50	
Franklin—Christ, $\frac{1}{4}$	0 93	
Fairfax—Christ, $\frac{1}{2}$	6 00	
Norwich—St. Andrew's.....	2 00	\$830 43

Massachusetts.

Dorchester—St. Mary's, Sunday-school.....	5 00	
" From David Clapp.....	1 00	
Vanduseenville—Thank-offering.....	2 00	8 00

Connecticut.

New-Haven—Trinity.....	\$89 16
Plymouth—St. Peter's.....	8 00
Weston—Emmanuel.....	5 00
" "H. H. N.".....	5 00
	\$107 16

New-York.

Beechwood—St. Mary's.....	11 83
Brooklyn—Church of the Redeemer.....	20 00
" Christ.....	5 00
" St. Mary's.....	6 84
Little Neck—Zion Church, for Iowa.....	20 32
Otsego Co, Morris—Zion Ch.....	29 34
South Yonkers—Mediator.....	6 00

Acknowledgments.

Tarrytown—Christ.....\$52 22
 Williamsburgh—St. Mark's, add. 1 25
 New-York—Holy Innocents..... 14 00
 " St. Clements', add..... 2 50 \$169 30
 " St. Mark's, a Parishioner,
 thro' Rev. Dr. Anthon, for
 Relief Fund, \$50 00

Western New-York.

Angelica—St. Paul's..... 6 00
 Avon—Zion..... 5 00
 Auburn—St. Peter's..... 10 80
 Aurora—St. Paul's..... 1 59
 Buffalo—St. John's..... 66 69
 " "Mordecai,"..... 1 00
 " Trinity..... 52 00
 Bradford—St. Andrew's..... 5 00
 Bainbridge—St. Peter's..... 7 75
 Brownville—St. Paul's..... 5 00
 Corning—Christ..... 17 69
 Candor—St. Mark's..... 4 00
 Canandaigua—St. John's..... 11 84
 Dunkirk—St. John's..... 3 00
 Danville—St. Peter's..... 5 65
 Fayetteville—Trinity..... 3 00
 Fulton—Zion..... 5 00
 Geneva—Trinity..... 114 65
 Holland Patent—St. Paul's..... 6 00
 Monrovia—St. Matthew's..... 2 25
 Mantlius—Christ..... 7 00
 New-Berlin—St. Andrew's..... 7 60
 " " S. school. 16 72
 New-Hartford—St. Stephen's.. 2 73
 Oxford—St. Paul's..... 21 00
 Painesford—Christ..... 5 00
 Paris Hill—St. Paul's..... 5 00
 Palmyra—Zion..... 17 00
 Rochester—Trinity..... 25 00
 Richmond—St. Paul's..... 3 00
 Syracuse—St. James'..... 5 33
 Skaneateles—St. James'..... 7 38
 Utica—Grace..... 35 00
 " Trinity..... 32 35
 Waterloo—St. Paul's..... 8 00
 Watertown—Trinity..... 17 73
 " Samuel L. Fuller..... 1 00 549 55

New-Jersey.

Mount Holley—St. Andrew's... 40 00
 Newark—Christ..... 2 10 42 10

Pennsylvania.

Lancaster Co.—Hope Church.. 1 63
 Lebanon—" Frank's Seventh
 Birth Day,"..... 5 00
 Newtown—St. Luke's..... 3 20
 Yartleyville—St. Andrew's..... 1 05 10 88

Delaware.

Wilmington—St. Mary's..... 20 00
 Newark—St. Thomas, from S.
 M. Curtis, Esq..... 10 00 30 00

Maryland.

Baltimore—Christ..... 70 05
 " St. Barnabas'..... 3 63
 " St. Mary's..... 5 23
 Cecil Co., North Elk Par..... 2 50
 Washington, D. C.—Ascension. 83 25

Montgomery Co.—St. Bartholo-
 mew's..... \$5 00
 " St. John's..... 5 00
 St. James' Par.—Zion Chapel.. 7 40
 Washington—Grace, thank-of-
 fering..... 10 00 \$192 06

Virginia.*

Brentsville—St. James', Mrs. C.
 B. Weir..... 5 00
 City Point—St. John's..... 10 00
 Hanover Co.—Emmanuel..... 5 00
 Prince George Co.—Merchants,
 Hope Church..... 10 00
 Powhatan—St. Luke's..... 41 00
 Portsmouth—Miss E. Redman, 1/2 3 00
 Richmond—St. Paul's, for Rev.
 C. M. Callaway..... 500 00
 Southwark Par.—Upper Chapel. 30 00
 Westmoreland Co., Washington
 Par.—St. Peter's..... 9 00 613 00

North Carolina.

Dr. Turner Wilson, 1/2..... 1 00

South Carolina.

Beaufort—St. Helena, for Cali-
 fornia..... 12 20
 Columbia—Trinity..... 34 92
 Charleston—St. Luke's..... 35 00
 " St. Paul's..... 18 45
 " St. Philip's..... 14 10
 Peedee, Prince Frederick's Par..100 00 214 67

Georgia.

Savannah—Christ Ch., Sunday-
 school, for Bishop Scott. 20 00

Ohio.

Clifton—Calvary..... 23 00
 Columbus—St. Paul's..... 6 00
 Mount Vernon—St. Paul's..... 12 71 41 71

Kentucky.

Covington—Trinity, Sunday-
 school, Miss. collection. 42 12
 Louisville—St. John's..... 20 00 62 12

Alabama.

Marengo Co.—St. Michael's.... 13 50

Tennessee.

McMinnville—Mrs. S. C. Reid,
 1/2..... 5 00
 Jackson—James J. Vaule..... 3 62 8 62

Michigan.

Pontiac—Zion Church..... 5 00

Indiana.

Madison—Christ..... 1 00

* CORRECTION.—The acknowledgments in the March number from Abingdon and Ware Parishes, Gloucester Co., Va., should read thus: "Abingdon Parish, \$20 00; Ware Parish, rector's family, 3 50; Mrs. T. B. F. 1 00; 1/2 of the whole for the Ep. Miss. Association."

<i>Missouri.</i>		<i>Oregon.</i>	
<i>St. Louis</i> —St. Paul's.....	\$12 00	<i>Oregon City</i> —Through Rev. J. McCormack, for Episcopal Miss. Association....	\$10 00
<i>Illinois.</i>		<i>Portland</i> —Trinity.....	100 00
<i>Princeton</i> —Redeemer.....	\$1 75	<i>Salem</i> —St. Paul's.....	18 00 \$128 00
<i>Providence</i> —Zion.....	0 54	<i>Washington Territory.</i>	
<i>Quincy</i> —St. John's.....	28 35	<i>Ft. Vancouver</i> —By Rev. Dr. McCarty.....	25 75
<i>Robin's Nest</i> —Christ.....	7 40	<i>Legacies.</i>	
<i>Rockford</i> —Emmanuel Ch., Mrs. E. A. Robertson.....	5 00	Legacy from Wm. G. Poss, &c....	100 00
<i>Tiskilwa</i> —St. Jude's.....	2 38	<i>Miscellaneous.</i>	
<i>Utica</i> —St. George's.....	2 00 47 42	Treasurer of Episcopal Missionary Association.....	600 00
<i>Arkansas.</i>		"Anonymous,".....	10 00
A Lady, for Domestic Missions.	5 00	Interest on deposits.....	64 44 674 44
<i>Kansas.</i>		Total from Feb. 15th, to March 15th, 1859..	\$3,152 81
<i>Ft. Riley</i> —By Rev. D. Clarkson.	16 10	Amount previously acknowledged.....	30,078 66
<i>Texas.</i>		Total from Oct. 1st, 1858..	\$33,231 47
<i>Matagorda</i> —Christ.....	7 00		

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the several Churches and individuals named, from the 1st to the 28th Feb., 1859:

<i>Massachusetts</i> —Boston, Christ Church.....	\$15 00	<i>Virginia</i> —Fauquier Co., Dr. Ambler, by Rev. D. S. Sprigg.....	\$6 00
"Hanover, St. Andrew's Ch.	25 00	"Shepherdstown, Trinity Ch., by Rev. Dr. Andrews.	10 00
"Roxbury, St. James' Ch....	4 00	"Richmond, St. Paul's Ch., by Domestic Committee.	50 00
"Waltham, Christ Ch.....	8 00 \$52 00	"Fairfax Co., Christ Ch....	52 50
<i>New-York</i> —Long Island, Raven-wood, St. Thomas' Ch., by Rev. S. W. Sayres, Rector, for Rev. Charles Reynolds, to aid in the erection of his church at Lawrence, Kansas....	25 00	"Lexington, Christ Ch. Par., D. C.....	25 00
"City, contribution by a friend to Missions, thro' D. C., \$32; Ascension Ch., \$705; same, for Iowa, \$50; same, J. M. Association, \$50; same, California, \$50; same J. M. A., for Iowa, \$25—Total, \$880..	\$12 00 937 00	"Mrs. F. B. F., through Domestic Committee.....	12 25 \$155 75
<i>Pennsylvania</i> —Philadelphia, Female Missionary Association, Grace Ch., \$5 00		<i>Alabama</i> —Mobile, Christ Ch., same.....	100 00
"Church of the Covenant S. School	12 00	<i>Kansas</i> —Manhattan, St. Paul's Ch., first offering.....	5 00
"Wm. Duane, on account of life subscription.....	5 00 22 00	<i>Oregon</i> —Through Rev. J. McCormack.....	10 00
"Doyle-town, St. Paul's Ch., by Rev. D. S. Miller.....	10 00	Total receipts in the month of February..	\$1,329 75
"Frankford, St. Mark's Ch., by same.....	12 00	To which add balance on hand February 1st, 1859..	1,930 11
"Downingtown, St. James, Ann Hunter.....	5 00		\$3,259 86
"Bloomsburg, St. Paul's Parish, by Mrs. Hamilton....	6 00 55 00	Of the above aggregate, the Treasurer of the Domestic Committee has received, within the same period... \$2,524 50	
<i>Maryland</i> —Baltimore, St. Tho's, Mrs. Wm. F. Johnson....	5 00	And there has been paid by order of the said Association, to Rev. D. S. Miller, Secretary, for travelling of Missionaries and other incidental expenses of office.	121 75 2,646 25
"Washington City, Mrs. V. M. Wittberger.....	10 00 15 00	Leaving to be received by the said Treasurer, when appropriated by the said Association, the further sum of.....	\$613 61

FOREIGN MISSIONS
OF THE
Protestant Episcopal Church.

APRIL, 1859.

J A P A N.

THE Foreign Committee have issued another occasional paper, filled, chiefly, with matter relating to Japan. It will be furnished without charge, in such number of copies as may be desired, to those who wish to have it for distribution. Orders may be sent to the Secretary and General Agent, 19 Bible House, New-York.

The Committee earnestly hope that this paper will prove to be interesting and useful, and that the issuing so frequently of these special papers will serve as a token to others of the anxiety felt by the Committee, to urge the pressing claims of Foreign Missions by every proper means. They call upon their brethren of the clergy and of the laity, to give their hearty and generous co-operation.

We are glad to avail ourselves of the following interesting sketch in relation to the Empire of Japan, given in recent numbers of the "Protestant Churchman ;" being part of an address made by the Rev. Dr. Tyng, at a missionary meeting held in St. Luke's Church, Philadelphia, on the 21st of February last.

THE EMPIRE OF JAPAN consists of three large islands lying on the eastern coast of Asia, between the degrees 31 and 46 north latitude, and stretching nearly diagonally from southwest to northeast. These three large islands are surrounded by a vast number of small ones included under the same nation and government, and, it is said, containing more than three thousand in their list. The whole territory, thus included, we find estimated by different authorities from 160,000 to 240,000 square miles. The islands are of such different size and shape, and their whole coasts are so indented with deep bays and harbors, that the difficulty of an accurate estimate of superficial territory must be very great; and actual surveys cannot determine the question till a far higher civilization is made to rule over it. The population of this empire, thus extended and divided, is more than thirty millions, or nearly the same as the present population of the United States.

Japan was first discovered to Europe in the thirteenth century, by the famous Marco Polo, a native of Venice. After seventeen years absence in travelling in Asia, he returned, in 1295, to his home, and made known some of the wonderful things which he had seen. Among the rest, was this discovery of the great island of Zipango, which, he said, was east of the coast of Cathay, as he called China. He suffered the habitual fate, however, of human minds, who are far in advance of the knowledge and customary thought of their age. His stories were treated as utterly incredible by his contemporaries, and rejected, as either romantic inventions or exaggerations of his imagination, or as designed attempts to delude the minds of others. But some years after, Marco Polo's maps fell into the hands of another Italian, the Genoese Columbus, and awakened in his mind the kindred passion of maritime discovery. In the full persuasion of the rotundity of the globe, Columbus believed he could reach this great island of Zipango by sailing west, and, in this assurance, set out upon his renowned voyage. When he landed on the shores of Cuba, he supposed he had actually verified Polo's statement, and had reached the rich island which he sought. Little as his hope was then verified, he really opened this vast empire on the American continent, from which his successors in enterprise discover no other land between their western limit and the long-sought Zipango. Thus Japan seems to have been prospectively placed in peculiar connection with America, in that America was actually discovered in looking for Japan.

From Marco Polo's time, we hear nothing of Japan till Ferdinand Pinto, one of the numerous Portuguese adventurers who crowded the East in the sixteenth century, landed there in 1543. His return led to the Portuguese settlement there, which remained an establishment for a century. In 1549, they fully fixed themselves as residents in Japan. But mingling with the wars and dissensions of the people, and seeking, perhaps, to overturn, for their own control, the native government of the land, in 1637, a decree was issued for their complete banishment. Not a Portuguese, male

or female, was allowed to remain. And after a terrific persecution, they were completely rooted from the soil, and destroyed or driven away in 1649.

In 1609, the Dutch arrived as traders, and effected a settlement also. When the contests arose with the Portuguese, they gratified both their spirit of rivalry and their religious hostility, by taking part with the natives against the Portuguese, and were themselves the main instruments of their destruction in 1649.

In 1641, the Dutch were confined for their trade to the single harbor of Nagasaki, on the western coast of the island of Kiu Siu, and, even there were shut up on a little island in the harbor, 600 feet long by 240 feet wide, called Desima, surrounded with a high fence, forbidden to build any other than low bamboo houses, and connected with the main land by a single bridge, the gate of which was guarded by the Japanese, day and night.

The English have made repeated attempts to gain a foothold in Japan, in vain. The people of Japan appear to have been peculiarly a frank and ingenious people, before their bitter experience with the Portuguese. They welcomed the Dutch and the English to their trade. From 1611 to 1623, the English maintained a commercial settlement there. But since then, they have never succeeded in forming another. In 1673, the effort was met by the question from the Japanese, "Did not your king marry a Portuguese princess?" And as that could not be denied, their entrance was prohibited, and their trade refused. They have repeated the attempt several times since, with no better success. And down to the time of the successful expedition from the Government of the United States, under Commodore Perry, the whole trade of Japan was in the hands of the Dutch, and confined to a very narrow and restricted system of exchange.

The first connection of America with the Japanese, was the restoration of a crew of shipwrecked Japanese, in 1831, to China, that they might be returned to their own land. These men were sent from Macao to Nagasaki, in the ship *Morrison*, in 1837. But they were not suffered to land, and the ship was driven from the harbor. In 1846, an unsuccessful expedition was conducted from the United States, by Commodore Biddle. Without accomplishing anything in the opening of Japan for American trade, this fleet returned. In 1849, Capt. Glynn, in the U. S. Ship *Preble*, rescued some shipwrecked American seamen from Japan; but was forbidden to remain, or to communicate with the people. And thus the relations of the two nations remained, until Com. Perry's remarkable Expedition in 1852.

Our short review of the commercial relations of Japan to the Governments of other nations, would naturally lead to a similar notice of the past history of Christian effort and influence there. The first actual relation of Japan to the Western nations was with the Portuguese. The adventurous spirit of that people, in the sixteenth century, led to many successive expeditions around the Cape of Good Hope, to the southern and eastern shores.

of Asia. Their main establishments were on the western coast of India ; and, pressing onward to China and the Indian Archipelago, one of these men, named Pinto, in 1542, made the new discovery of Japan. The Portuguese were welcomed as traders, and as Christians. The people were, as they are now again described in our day, open, friendly, and sincere, and made no objections, and displayed no hostility, to the introduction of the Christian teaching and worship of the Portuguese among them. The story of this new effort we may shortly trace.

Francis Xavier was the second convert of the famous Loyola. He was of a noble Austrian family, and not more distinguished for his high connection in life, than for his own personal accomplishments and virtues. His name and character have been adequate to impart a high glory to the scheme of religious submission which he adopted ; and his true devotion to the Saviour's cause, for which he cheerfully gave himself entirely, can never be doubted. The King of Portugal, desiring to spread the dominion of Christianity, and the Papal Church, over his new possessions in the East, applied for adequate agents and messengers, to the Pope, as the head of the Church. A pontifical order was issued to Loyola to dispatch six missionaries from his new-found company for this service. But two, however, could be spared, and one of these selected two was Francis Xavier. Xavier leaped for joy when the summons was announced to him, and hesitated not a moment to set out for Portugal on this new and wonderful mission, the conversion of India to the Christian faith. His earthly ties and relations had been completely relinquished, and he was ready for the Lord's work in any sphere. A few hours answered for his preparation. By the next noon he was ready. He had mended his tattered garments with his own hands, and packed his little bundle, to bid adieu to his friends forever, and set out on his journey to Lisbon—more animated and joyous in the hope of his triumphs for Christ, than any of the multitudes who had crowded to the East for gain and gold.

From Goa, Xavier proceeded to China, and attempted in vain an entrance there. Driven from the land, he sailed along in an open boat, crying, in the anguish of his heart, " O Rock, Rock, when wilt thou open ?" Rejected from China, he found, at Goa, a young Japanese of high family, who had there embraced the Christian faith, and who urged him to go with him to his own untried land. Xavier embraced the offer with delight, and in 1549, arrived with his companions, in Japan. Here he was welcomed, and the laborers and the converts multiplied around him with incredible rapidity. The stories of success are almost fabulous. And yet the tenacity and faithfulness with which these native Christians clung to their new faith, when at last an awful death was the penalty of maintaining it, shows that whatever were the corruptions of Popery, there was with them a real devotion to Christ. Xavier labored but two years in Japan, and, in 1551, returned to Goa to undertake his long-desired mission to China. In the

next year his earnest and romantic life was ended, and he found his grave on the coast of China, near Macao.

Persecutions against the Portuguese missionaries and the native Christians soon commenced. Before the sixteenth century was ended, we have repeated stories of wholesale martyrdom of both priests and people. Yet in 1629, there were still numbered 400,000 Christians in Japan. But in 1649, one hundred years after the first arrival of Xavier, not a single acknowledged Christian remained there. The multitude of them defending themselves at Simabara, said to be 200,000 or more, were, finally, with the help of the Dutch, utterly destroyed. And over the common pit into which their bodies were thrown, the Emperor ordered the horrible inscription to be written in stone, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. And let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."

The Dutch made no demonstration of Christianity. They were willing to renounce all its forms for the value of their trade. The requisition to tread upon the crucifix, which the Japanese called "the Devil of Japan," they willingly fulfilled. And upon these shocking terms they have maintained their position and their commerce during the two centuries since the very form of Christianity was thus banished from the land. The only attempt at the introduction of Christianity after this massacre, of which we have any knowledge, was in 1769, when a little band accompanied the Abbe Sidotti from the Philippine Islands, and were landed on the shores of Japan, but were never heard of more. The English made several unsuccessful attempts to establish commercial intercourse. But no Protestant expedition among modern missionary efforts has ever been sent to preach the Gospel in Japan. Every opportunity of acquaintance with the feelings of the Government and the people, upon this subject, has displayed the same intense hostility to Christianity abiding. In 1849, some shipwrecked Americans were required to renounce their Christian profession in the same appointed way, by trampling on the crucifix, and when they refused, were dragged with violence over it.

Such was the state of feeling when Com. Perry made his entrance, and such, also, when Mr. Harris commenced his peaceful negotiations. The Japanese Commissioners attempted to number Christianity and Christian teaching among the forbidden articles of importation. And we owe it to the honorable firmness and principle of the American Representatives, that all such propositions were absolutely refused and repelled, and were consequently withdrawn. Mr. Harris has expressly secured from Japan the right of Christian teaching, and of building Christian churches in Japan, which shall be unmolested and protected; and by his eminently wise and successful services as a negotiator, American Protestant Christianity is to enjoy unlimited freedom of establishment and propagation in this new and

wonderful field. The interesting details of Mr. Harris's mission in this respect, are worthy of extended notice. And the English, who have gone in after him, and taken full advantage of his admirable negotiations, have generously and justly acknowledged his wisdom, fidelity, and success.

GREECE.

EXTRACTS FROM RECENT LETTERS FROM REV. DR. HILL.

We have just been celebrating our 29th Christmas festival in this country.

These celebrations have ever served to mark our progress, and to bring out in fuller relief, the objects and aims of our labors through the past years.

From the results of these we endeavor to gain fresh strength to go on in the work we have been appointed to do. Now, in looking back upon the lapse of years, since our first Christmas festival was celebrated in Athens, we cannot but acknowledge how evidently the Lord's hand has been with us throughout that long period. Some of these annual exhibitions have been more marked than others, but they all serve as epochs to remind us of times and circumstances. Our first Christmas school-celebration took place in Athens, in 1832, in an under-ground apartment, when clothing was distributed to the poor, for at that period all the inhabitants, without exception, belonged to that class. Some few copies only of the modern Greek Testament accompanied those gifts, for, with few exceptions, ignorance as well as poverty reigned around us. But brighter days were before us. In 1833 our Christmas celebration took place in the large and commodious building which the liberality of our Christian friends had enabled us to erect for the accommodation of our Missionary Schools. Our pupils began now to be numbered by hundreds. The largest department was decorated with myrtles and other evergreens, texts of Scripture adorned our walls, and we enjoyed in thought the delight our dear friends at home would feel, could they witness the cheering scene. Every succeeding year marked our progress, and the spectacle became more and more interesting. Hundreds of Scripture-readers were found where not one existed when we took up our abode here. The gift most sought for and the most venerated, was a copy of the Sacred Scriptures. All classes of the community took a deep interest in our schools, and to be invited to be present at our annual Christmas festival, was esteemed a privilege, even by the representatives of the crowned heads residing in this capital. Christian brethren, too, of various denominations, expressed their heart-felt gratification on such occasions, and in truth and sincerity, wished us God speed.

The Christmas celebration of 1841, the year I returned from my only visit to the United States, we regarded as the climax of our progress—as the triumph of the Evangelical principles, for which we had always fearlessly contended, and which we had never for a moment kept back or compromised. We had then 1000 pupils under daily instruction. They were on that occasion all collected together, high and low, rich and poor, met together to celebrate, under a Protestant roof, the advent of our common Redeemer, and to sing Hallelujahs to the Prince of Peace. The exercises were appropriate to the season. Christmas Hymns, the scripture history of the birth of Christ, selections from the prophecies referring to the Messiah's advent, with their fulfilment. All these were recited by the pupils in order, and they were listened to with deep attention.

Seventeen years have elapsed since our grand Christmas Festival of 1841, and, with the exception of the one year of persecution, 1842, Bibles and Testaments, and Scriptural tracts, and other religious books, have been annually distributed to those whom we ourselves have taught to read them. During that period, the affecting solicitations of persons in the higher walks of life, that we would receive their children, and extend to them also the advantages of that high evangelical education which others enjoyed, prevailed. We opened our schools for that class, not for emolument (for the payments are graduated so as to meet the outlay exactly), but for the purpose of administering to as many as we can, the blessings of a sound Scriptural education—a thorough religious training.

I will now give you an account of the Christmas celebration of 1858. On Greek Christmas day, we assembled all our pupils; there were present upward of 400. A few friends, whom we thought the scene would interest, and some travellers, among whom was the Rev. Prof. Hackett, of Massachusetts, were invited. We all united in singing the Christmas hymn in Greek, that has been in use in our schools for upward of a quarter of a century.

1. The pupils of the infant schools first repeated the history of the birth of our Lord Jesus Christ from the gospels. The presents were then distributed to 200 children, of from four to nine years of age; each one received something adapted to its capacity, age, and circumstances. But the most interesting fact was, that seventeen received copies of the New Testament and sixteen of the Peep of Day (in Greek, of course), who had learned to read in the infant school, and were now promoted to the upper forms. When this department of our school was dismissed, the more advanced pupils took their places. The first class was divided into two sections, and seated opposite each other. They each in turn repeated a prophecy, taken from the Old Testament. The pupil opposite repeated a text from the New Testament, showing the fulfilment of the same. The prophecies and their fulfilment were those respecting the coming of the Messiah.

I subjoin a list* of these prophecies, with the corresponding passages from the New Testament on the opposite page; and I hope you will be able to find room for all in the columns of "The Spirit of Missions." The list I send you has been handsomely copied by one of our pupils from Constantinople, who has learned our language with us. It will gratify our dear pupils very much to see this beautiful exercise in print in a publication from the United States.

2. To this large section of our schools, besides copies of the Holy Scriptures, a number of religious books and tracts were distributed. To the more advanced pupils, twenty-one copies of the entire Bible, in Greek, of the splendid new edition published by the British and Foreign Bible Society. This is considered as a gift of the highest value. I do not believe that the most sumptuous Christmas gifts, displayed in the splendid circles of high society in New-York on Christmas day, were more appreciated by the recipients than these precious books. To comprehend this, even in an inferior sense, you must recollect that, until quite recently, the Word of God,

* Prophecies respecting the coming of Christ and their Fulfillments.

PROPHECIES.	FULFILMENT.
<i>Genesis, iii. 15.</i> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.	<i>Gal. iv. 4.</i> But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.
<i>Gen. xxii. 18.</i> And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.	<i>Gal. iii. 16.</i> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, "And to thy seed" which is Christ.
<i>Gen. xlix. 10.</i> The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.	<i>Luke, ii. 1.</i> And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.
<i>Num. xxiv. 17.</i> I shall see Him, but not now: I shall behold Him, but not nigh: There shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.	<i>Rev. xxii. 16.</i> I Jesus have sent mine angel to testify unto you, these things in the churches. I am the root and the off-spring of David, and the bright and morning Star.
<i>Isai. vii. 14.</i> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel.	<i>Matt. i. 22.</i> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is "God with us." 24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25. And knew her not till she had brought forth her first born son: and He called his name Jesus.

in the modern tongue, has been printed in portions only, and that, with the exception of the Psalms, Job, Ecclesiastes (in one small volume), and the Pentateuch, the Old Testament was scarcely accessible to Greek readers. The present edition, too, is beautifully executed; and I have no doubt that each copy is worth at least two dollars. The pupils of our missionary schools, who received these Bibles, were those who had gone through all the grades of learning in those schools from the alphabet, and had previously received rewards of the New Testament, Peep of Day, Line upon Line, &c. They are now about to commence a system of proofs, to illustrate their duties as professing Christians, drawn from the Old and New Testaments.

3. Twenty copies of the New Testament were given to those who can read fluently, and commit to memory a weekly portion of Scripture, which forms the basis of the religious instructions they receive from us. Our schools are, strictly speaking, scriptural schools. Nowhere else in the Christian world, that I know of, is the Bible made so exclusively the book of instruction as in our missionary schools.

4. Twenty copies of Line upon Line were given to pupils who were sufficiently well acquainted with the four Gospels, and to whom this little summary of the important facts recorded in the Pentateuch (the commencement of their instruction in sacred history) was most acceptable and most useful.

5. To another class of thirty was given a compendium of sacred history of the Old Testament, compiled and prepared by the Rev. Frederick A. Hild-

PROPHECIES.

FULFILMENT.

<i>Isai. ix. 6.</i>	For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace.	<i>Luke, ii. 11.</i>	For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
<i>Isai. ix. 7.</i>	Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.	<i>Luke, i. 32.</i>	He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of His father David.
<i>Isai. xi. 1.</i>	And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.	<i>Acts, xiii. 22.</i>	And when He had removed him, He raised up unto them, David to be their King; to whom also He gave testimony and said I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.
		23.	Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus.

ner, of Syria, my valued brother in the Gospel and coadjutor, the faithful long-established missionary of the Church Missionary Society.

6. I thought to mention here, that the valuable series of the Peep of Day, Line upon Line, Precept upon Precept, so well calculated to give to the young distinct ideas of the contents of the Bible was translated by Elizabeth of Crete, and through our distribution is used in most of the schools throughout the kingdom.

C H I N A .

LETTER FROM REV. J. LIGGINS.

DZANG-ZOK, CHINA, Dec. 6th, 1858.

REV. AND DEAR BROTHER :—It is now about eight months since the Rev. Mr. Williams and myself succeeded in obtaining a residence and commencing regular missionary labors at this place. We have conducted services on every Sunday and Wednesday morning, in the large hall of the house in which we live. The attendance at first was very numerous, but now, that the novelty of the services has passed away, the number in attendance

PROPHECIES.	FULFILMENT.
<p><i>Micah. c. 2.</i> But thou, Bethlehem Ephraim, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.</p>	<p><i>Matt. ii. 1.</i> Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the east to Jerusalem.</p> <p>4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.</p> <p>5. And they said unto him: In Bethlehem of Judea: for thus it is written by the prophet:</p> <p>6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.</p>
<p><i>Isai. ix. 1.</i> Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulon and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.</p> <p>2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.</p>	<p><i>Matt. iv. 14.</i> That it might be fulfilled which was spoken by Esaias the prophet, saying,</p> <p>15. The land of Zebulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles.</p>
	<p>CONCLUSION.</p>
	<p><i>Rev. xix. 10.</i> "For the testimony of Jesus is the spirit of prophecy!"</p>

has become much less. The average number now is between forty and fifty; which, however, may be looked upon as a good number, when it is considered that the house is situated outside the city.

But the most of our preaching has been in the open air in the city, where we can always have as large audiences as we wish, and where we find the people no less ready to listen to the preaching than they were at the first. Our desire has been to preach daily in the city, and we did so at the beginning; but we found it to be too exhausting, and entirely too much for our health in this climate, and were compelled to preach less frequently. We each preach now every other day.

We also decided it to be best to hire a large room in the city in which to hold regular services, and to preach only occasionally in the open air, and that in parts of the city distant from our two preaching places. About two weeks ago we succeeded in getting a room in a house situated near the centre of the city, and capable of seating one hundred and fifty persons. Here we hope always to have larger and more intelligent audiences than can be expected at our place outside the city. Hitherto the room has been filled to its utmost capacity.

During the eight months of our residence here thousands in the city and surrounding country have heard the Gospel; and almost an equally large number have been furnished with tracts and portions of the Scriptures. A large amount of Christian truth is now known by very many of the people, and though we are yet without satisfactory evidence that any have been made savingly acquainted with that truth, yet we are not thereby discouraged; knowing that the time of sowing must precede that of reaping, and having the assurance of God, himself, that His word shall not return void.

We have been greatly assisted in our intercourse with, and missionary labors among, this people, by Wong-Yoong-Fe, who has been my teacher in Chinese during the last year. About seven months ago he became a candidate for Orders, and, until a month since, he pursued his preparatory studies in connection with teaching me in the language. But this arrangement had its disadvantages for us both. I could not ask of him the whole time which we usually get from our Chinese teachers, and the five hours daily which I did get were in that part of the day which, above all, he should devote to systematic study. I therefore, a month since, engaged another teacher, and with the approval of the other Presbyters of the Mission, arranged as follows concerning Mr. Wong. His mornings he is to devote to the systematic study of the Scriptures and other books assigned by Bishop Boone. In the afternoons he is to act as catechist or lay missionary. In the evening he is to recite to me, and get instruction in the studies of the day.

Mr. Wong visits each of ten villages which are within three miles of our

residence, once in every two weeks, reading and explaining the Scriptures to the people and distributing books. He has been particularly requested to enter into familiar conversation with the people on the subject of religion, answer with patience all their objections, and to let them see that he comes among them only as a friend seeking their temporal and eternal welfare.

He has already been of incalculable service in doing away with many of the misconceptions of this people concerning our designs and aims, and thus preparing the way for their reception of the truth. It would be tedious to mention these many misconceptions; but those who are familiar with the history of the first three or four years of our Mission in Shanghai will know what these misconceptions are. I trust that as Mr. Wong grows in knowledge and experience he will also continue to grow in grace and in usefulness; and that he may be the instrument in the hands of God of the salvation of many of his heathen countrymen. I would bespeak for him an interest in the prayers of all who are desirous of seeing a pious and efficient native ministry in China.

Believe me to be,

Very faithfully yours.

MISSIONARY INTELLIGENCE.

IN the March number of the Spirit of Missions, we gave facts and statistics relating to the work of the Church Missionary Society of England.

The contributions last year of the other great Missionary Society of the Church of England—"The Society for the Propagation of the Gospel in Foreign Parts"—amounted to \$444,000, and she employs in her work 406 clergymen; in addition to which, the Society maintains 700 of other classes of laborers.

The blessed gospel is making progress everywhere—even in the darkest portions of the world. When we consider the powerful weapons which are employed by Satan to hinder the salvation of men—working, as he does, through the depravity of the natural heart, bringing all the enginery of his infernal malice to bear down and sweep away all holy influences—when man, thus beset, is left to make his choice between good and evil—O, how powerful must the grace of God be to overcome the mighty obstacles. It is a wonder that any of us are saved; let us not wonder that the gospel seems to make slow progress.

In vast portions of the heathen world, Satan, through long centuries, has, like an armed man, kept his palace—he has bound the people of those lands in chains, whose links are welded with most consummate skill, and

seem to defy all power to break them. And now that fishers stand there and let down their nets—now that the invitations of mercy in Jesus Christ are proclaimed—Satan calls to his aid every ally whom he can press in to the service.

A DISCIPLE OF PAINE AND VOLTAIRE.

Oh, it does make one feel sick at heart when he reads accounts like the following. It is given in a recent journal of a Missionary in India—he says: “I met with an ex-student of the well-known Gour Mohun Addy School in Calcutta, a clever young man. We conferred for nearly three hours. When exhorted to inquire, he said he had rather been in the habit of reading Paine, Voltaire, and other authors against Christianity, and that hence the inclination of his mind was against religion, meaning by it revelation. Will Paine and Voltaire precede the Missionary of the Cross in the opening fields of China and Japan?”

PERSECUTIONS FOR CHRIST'S SAKE.

Persecutions are an another instrument which Satan employs—ay, to an awful extent.

One of the Missionaries writing from Madras, speaking of the people of his district, says: “That they have not yet in great numbers been brought to confess Christ, is not wonderful, if we consider the trials they must face on professing themselves Christians.” And then he goes on to say, that “when a man becomes a Christian, a party unite against him; they form a powerful combination and on pain of fearful chastisement, forbid the whole community giving the Christian convert fire and water, employment, or even to sell him food. Should he be a creditor, his debtors are forbidden to pay him. If wealthy, his cattle are carried away and killed; his field produce is stolen or fired; his house is entered forcibly by night, himself and family beaten, his property plundered. These things are common here. But persecutions go even beyond this. I have known a Christian to have had his ears cut off on the very morning he was to be married, because he refused to perform, at the bidding of the heathen, a service remotely connected with idolatry. If this engine of persecution, such as I have described it, were not at work here, I am bold to say that our converts would be reckoned by thousands.”

Oh, does not this furnish an object of Christian pity, and should we not bear *them*, and *all* those who are in similar circumstances, upon our hearts before the throne of grace. This heavy cross is laid upon Christians not in India alone—it is one of Satan's weapons in every heathen land. One of the converts in Yoruba, Western Africa, a woman bearing the honored name of Lydia, whose heart the Lord opened, received with joy the message of the Gospel, and was baptized by the Rev. Mr. Crowther, himself a native. The Missionary says of her: “She was one of those who, with

undaunted spirit, endured a severe trial and fiery domestic persecution both from her husband and relatives. Not only her money and her clothes, but her children were separated from her. Once I was deeply struck at her great submission and forgiving disposition, when she came to me with all her body lacerated by whips, in consequence of cruel castigation. I proposed to take her to Ake, as there was no redress from the civil chief of Oba, the town she belonged to ; but she meekly declined by saying, 'No, lest my going to Ake should rather irritate them ; but if I bear it, that may soften them.' They continued their persecutions, but Lydia was faithful unto death, and triumphed through Christ. But the example of this humble follower of Christ is only one out of many cases mentioned in recent accounts, where steadfast faith in Christ has stood the shock of the direst persecutions. Christ in the heart the hope of glory, is stronger than the strong man armed.

SENDING FORTH A NATIVE LABORER.

It is very delightful to see how God is raising up from among the heathen, a great number of faithful missionaries and teachers. These, having learned how gracious the Lord is, zealously endeavor to make their countrymen acquainted with him. Read the following account of the setting apart and sending forth of a native teacher. It occurred in the Yoruba Mission, West Africa :

A happy Yoruba Missionary meeting. According to notice we assembled at our church this evening ; most of our congregation, both old and young were present. After singing and prayer, I briefly addressed the meeting, explaining that the Lord's command, "Go ye into all the world and preach," &c., is not only for Ministers and Missionaries, but was given to fishermen, traders, farmers, and all followers of Christ : but because all "cannot go, some were chosen and sent—so," said I, the followers of Jesus, the church of Christ in our country, sent us to you ; you are now followers of Christ, and the command is for you also. Jesus tells you to go to many towns around you and preach the Gospel." Referring to my sermons of yesterday and the Sunday before, I reminded them of what Christ had done for us ; that to do good and communicate we are not to forget ; that Christ expects the fig-tree to bear fruit ; and that the Samaritan woman of Sychar shows what women and men can do in making known Jesus, and helping to save sinners.

WHAT "O" SAID.

Our senior Scripture reader, rose and spoke of our rights and privileges as Christians, and warmly recommended our proposal to choose one from

among their number, and send him in the name of the Lord to preach Jesus to the heathen of the towns around us, and to make a collection for his support. The many cheerful and smiling countenances showed that they approved of the subject, and to help them to give vent to their pent-up feelings, I said, "Who agrees with the proposal? Show it by lifting up the right hand." In a moment every right hand went up with cheering, seconded by not a few left hands. We now asked the meeting to choose one from among their number. One of the elders rose and said, "We do not know who is fit, but any one you will choose, if he is willing to do God's work, we will gladly send him."

I PROPOSE LAYE.

Hereupon, I said, "I propose Laye to you; if you agree to receive him show it by lifting up your right hand," which was done as before. I now called upon Laye, whom I had placed close to us, to say whether he was willing to receive the commission. He replied, "I know nothing and am unfit for the work, I am unable to do anything of myself; but I am willing to do the work of God with all my heart, trusting the Lord will help me." I rose, gave Laye the right hand of fellowship, and addressing the meeting, said with deep emotion, "In your name I receive Laye into the service of God, the Lord being his helper." Our schoolmaster added a few words on the solemn and important act we performed, and encouraged the people in showing themselves worthy of their calling.

THE COLLECTION TAKEN.

The meeting was now called upon to make a collection to raise a fund for the support of the newly-chosen Scripture reader; for this purpose the names of both communicants and candidates for baptism, male and female, were called, and each said how much he or she would give, which was noted down. Our school children were asked whether they wished to have a hand in this good work, when they entered upon the business in a spirit worthy of an adult, and one after the other promised a contribution almost beyond their means.

AN ANIMATED AND CHEERING SCENE.

And now an animated and cheering scene ensued; the mothers wishing their infants on their backs, and other absent children, to have a share in it, also called out, one after the other, "Put down a penny for my child," "two pence for my two children," "sixpence for my three children," &c., so that the share of the children and infants in this good work is considerable. All our people, I may say, gave cheerfully and liberally according to their means; and it was very encouraging to find that the amount

raised was not only sufficient for the support of the Scripture reader for one year, but sufficient for two years. D., our Scripture reader from Ishaga, rose and briefly addressed the meeting, relating how kindly we were received in all the towns we visited lately, and how gladly the people listened to God's work, and that there are many openings to preach the Gospel. Our schoolmaster closed the meeting with prayer, remembering especially, our newly-chosen Scripture reader, that he may have grace to do the work of a true Evangelist. In explanation, I should say that Laye is a pious man and a worthy member of our church. I had previously spoken to him on the subject, with a view of engaging him for the Society, and he was quite willing to do the work of God. He was also acquainted with the object of our meeting to-day, and prepared to be called upon to express his sentiments on the subject.

ITINERATION.

A., our Scripture reader, returned from his round of twelve towns lately visited by me. Our Scripture reader at Ibara, was out re-visiting ten towns in another direction, and proceeds to-day to take a turn in revisiting the round of the above-named twelve towns. I am anxious each town should be visited at least once a month. Our Scripture reader at Ilaro, is visiting a number of towns in that direction, so that we have at present three different districts, with about thirty towns to visit. It is my duty and pleasure to state that our Scripture readers prove effectual helps in disseminating the Gospel. I could only wish I had a good staff of them. I could find work for twice the number I have.

In conclusion, I would acknowledge the goodness and mercy of God toward us, bearing with us under all our infirmities, protecting us in the hour of danger, when the heathen raged and sought to devour us, helping us to do our work, and making our strength equal to our day in sickness and in health, and keeping us in his blessed communion, for which as for every known and unknown blessing to me and my family here and a home, our relatives and our church, I desire to be truly thankful.

STEADFASTNESS OF A NATIVE AFRICAN CHRISTIAN.

THE steadfastness of the woman mentioned below, may well be regarded as presenting an example which Christians in more favored lands would do well to imitate. The account is given by a Missionary in Yoruba, West Africa.

I was not a little comforted and encouraged in my spirit to-day at the firmness of Harriet Oshunremekun, one of my members, who has been suffering extreme pain from one of her eyes for three months past. As is

always the case, her heathen relatives ascribed this to nothing else than the just resentment of Oshun, her renounced goddess. In addition to the many teasing reproaches, encountered from them on account of the new religion she has embraced, all which she bore with utmost patience, a very ensnaring proposal, I was informed to-day, was lately presented to her. Her unconverted sister, earnestly but secretly begged that Harriet would consent to her making sacrifice on her behalf, without any interference whatever, so that it might not come to the knowledge of her Christian friends. To put a total stop to all proposals of the kind in future, Harriet would not have her objection so secretly made as was the proposal. She boldly told her sister, that whatever illicit steps she might undertake in that respect, the responsibility must be for herself; that should it seem best to the Lord to take both her eyes, she would gladly acquiesce in that rather than going back to the devil, whose service she had once renounced. According to the Saviour's saying, she would rather lose both her eyes in order to gain Christ and eternal life, than having both, be cast into the pit of destruction. "I have already sworn obedience to Jesus," said she, "and I will never deny Him." Previous to her baptism in January last, her fortitude and sincerity were similarly tested in the first instance. She was then sick. Her neighbors and relatives construed it to the displeasure of Oshun, whose service she had renounced. To this she used to reply, "I prefer dissolution to attain the kingdom of heaven, rather than being reconciled to the devil." Thus she remained unshaken in mind, till she got better from that sickness.

Lord's day, April 11, 1858.—Called away hastily, as I was preparing for the evening service, to see Harriet Oshunremekun, who, through excessive sufferings, had fainted. I at once dispatched a short note to Mr. Crowther, jun., earnestly requesting him to come without delay and see what could be done for her, after which I hastened to the place. She is indeed an object of pity to any who see her in her severe sufferings. I had many times, in my visits to her, to come away with tears, being at a loss what means to adopt to ease her pains. But she remained still undaunted and steadfast in her faith. The language of her mind is always the same like that of the patriarch Job—"Though he slay me, yet will I trust in Him." Twice she fainted in my presence, through excessive pain, but she never failed observing at every intervening time when she came to herself, "As I have once renounced Satan and confessed his deeds before Christ, I will never turn to confess Jesus again before the tempter, come what will." Having had prayers with her, together with those present after I had waited a while, as it was time for service, I left. Mr. S. Crowther came afterward and proposed a painful operation, which was successfully performed the next morning.

MEETING OF BROTHER AND SISTER.

There have been many scenes of touching interest in Africa, arising from the meeting of dear relatives, after a long and painful separation.

The following is an instance—the account is furnished by the Rev. Mr. King, a native missionary, who was a recaptured slave, taken to Sierra Leone, educated, and ordained. He is now laboring in Yoruba, which is, we believe, the part of country in which he was born.

On my return home from Ake, I had the inexpressible pleasure of seeing my dear sister from Porto Novo. Thirty-three years now have elapsed since our separation from each other. She refrained from exhibiting the emotions of her mind in a boisterous and turbulent manner, but sat down looking at me, and only sending out a heavy and deep sigh at intervals for the space of a quarter of an hour without saying a word; till at last, calling my name, she said, "Are you this?" * * * *

The narratives of each one's difficulties, trials, and disappointments, since our separation, and the merciful interposition of Providence at different times, came next, which I need not insert. When told of what favors I had experienced from God, through the instrumentality of the British Government, since I was sold away by a violent hand, and what kindness my friends, the Missionaries, who first came into this country, had shown to our late mother, all which I related in order to her, she scarcely knew what to say, but only thanked and prayed that God would abundantly reward them for all their kindness. That our mutual gratitude at the throne of grace, at our evening prayer was fervent, would be useless for me to remark. After prayers, when the family had retired, we sat up talking of past occurrences, till we were involuntary compelled by sleep to break off. May her visit be the means of her being brought to the knowledge of "the truth as it is in Jesus!"

REPORT OF NATIVE PASTOR, YORUBA.

The year that has now come to its close, is such an important period in my history, that I cannot, on reviewing it, pass it over without tracing and discovering the gracious hand that has been concerned in the bestowment of so many and unmerited mercies on me, as well as thankfully acknowledging them. At the commencement of the year, the late Bishop of Sierra Leone, was pleased to admit me and others to the sacred office of the Ministry. The ordination was held by the same venerable prelate before whom, some sixteen years ago, I stood passing my examination, with a view of being promoted to the first class of monitors in our village school, at Charlotte, in the colony of Sierra Leone, which parish was then under his superintendence. Could any human foresight, have dis-

cerned that the grave personage before whom I was then standing, was he future Bishop of the West-African Mission—how short, however, was to be the period of his exercise of this sacred office—and that I was to be one of those whom he was to set apart for the ministry? Oh no! This belongs only to the province of the omniscient God, who is the wise disposer of all events, and to whom is due all honor and glory.

Otta is not now such a large town as it formerly was, being greatly reduced by war and bloodshed; but there is more than enough of work in it for a preacher of the Gospel, as I believe it contains a population of 2,000 or 3,000 souls. Now from among these an infant church is gathered, though composed of but very few, the spiritual wants of whom must be attended to. Christ's lost sheep must be sought for; besides, the few school children that we have must be provided for; and for all these I have only a single assistant, with whom, nevertheless, I endeavor to do my utmost. I have therefore arranged that he should teach in the day-school, that our few children be not neglected; that he should assist me in the Sunday-school; and that he should visit our sick members, whenever I am so circumstanced as not to be able to go myself. In fact, I do not like to trouble him for anything that I can do myself.

My auditors on the Lord's-day are invariably the same, being all such as have separated themselves from the world, and who have either been baptized, or are under preparation for that ordinance. A few Abbeokuta Christians, who now and then pass this way, join us whenever they happen to spend the Sunday here. We have scarcely any spectators as before, and the people themselves have stated their reason for having ceased to become spectators and attendants of the scene in the house of God in the following words:—"There is nobody, how obstinate soever he may be, visiting the house of God for three successive Sundays, will not experience some impression made upon his mind. His heart will become softened, and his idols will become worthless and burdensome things. If he does not wish to become a Christian he must not go to the house of God: he will feel a kind of reluctance to prostrate before idols: and be at a loss what to say to them." Since then they will not come that they may have life, it is indispensably necessary to go after them wherever they are to be found: in their houses, in the streets, in the blacksmiths' shops, under the shady trees, to bring before them the Gospel message with which we are intrusted.

As to our few converts, I have very favorable and satisfactory accounts to report of them. Their regular attendance on the means of grace; the great desire they manifest to learn God's sacred book; their readiness to blame, and yet their sympathy in seeking to restore a faulty brother; their confidence in us in submitting to us their affairs for our approbation and sanction; their affection toward us, and general good conduct—all combine to prove that the love of God is shed abroad in their hearts.—

They are, moreover, doing all in their power to invite their countrymen to the gospel feast. Each one, as soon as he is converted, feels constrained by the love of God to diffuse around him the light which he has himself received. "The Lord gave the word, and great are the company of the preachers."

While meditating in what way sacred music can best be taught, so that men and women, and adults and children, can unite with heart and voice, the thought came into my mind that the Ottas are spoken of as superior to the other tribes of the Yoruba Mission in these things : and I thus argued that our converts, when heathen, certainly had hymns and songs of praise in honor of their gods, might they not also, now that they are Christians, compose songs and hymns in honor of the God of gods and Lord of lords? I immediately proposed it to them, and they readily and cordially responded to it. As not all men are gifted with spirit of poesy and music, those only among them who are thus talented applied themselves to the work, and each soon returned with what he had done. The women, too, were not backward in assisting in this matter. I examined them, and corrected any erroneous language or expressions I discovered, amplifying where they were too brief, and retrenching every superfluity. No attention is paid to rhyme and metre, and they have not been able to manage that verses should contain an equal number of syllables, consequently the same tune cannot be sung to two or three verses. Each verse is a complete hymn, and must have its own particular tune. The people soon got them up, and it is very pleasing to see with what delight and cordiality both the grayheaded and the young sing them.

YORUBA HYMNS.

The Almighty is sufficient to save,
Do you hold the pillar of Jesus,
You sons of Otta?
Do you prepare that we may serve the Lord?
We have missed the road : we are blind.
O Lord, have mercy on us,
We despised Ottas?
Take away the power of Satan over us.

HYMN II.

What love this is! what mercy?
God, the offended, takes His Son to sacrifice
For sinners such as we are.
Yes, God Almighty we will serve :
Let us render thanks.

We have served the creature more than the Creator ;
We served the blind, we served the lame ;
We served him who had no eyes : they could not save themselves,
Not to speak of saving us.
Come, and serve the Creator, all of us :
Come, and serve God the Saviour :
Come, and serve Him, who carries all our sins away.

ROMAN CATHOLIC MISSIONS—CHINA.

Statistics of the Catholic Mission in the Province of Kiangnan, made in July, 1858.

74,000 Christians, administered by 28 European missionaries and 5 Chinese, distributed in 382 stations, as follows :

	Missionaries.	Stations.	Christians.
Shanghai,	2	2	550
Poutong,	5	91	17,172
Tsissao,	5	52	11,151
Songkiang,	6	111	18,868
Souchow,	4	52	13,059
Tsomming,	3	38	7,267
Haimen,	2	36	6,019

Tong-Ka-Do is the headquarters of the mission, and the residence of the Apostolic Pro-vicar, and of his Vicar-General. There is also the seminary for native clergymen, where there are 26 young men as students, who occasionally are sent out for trial with some experienced missionary.

Next comes Zi-Ka-Wei College, having 82 scholars, with 10 Chinese teachers, under the direction of one European missionary. It was built and is now being enlarged chiefly by means of the kind offerings of visitors. Chinese literature is the principal study; a few also receive lessons in drawing, music, and French.

Zi-Ka-Wei is likewise a place for missionaries to resort to for study and rest, and here many seek retirement and solitude to end their days.

Besides the seminary and Zi-Ka-Wei College, there are 328 country schools, 362 teachers, and 4,797 scholars.

1,498 adults have been baptized in the course of the year, and 1,580 others are inscribed also to become Christians, after a proper trial of their earnestness.

7,870 children of pagan origin have also received the grace of regeneration, either when dying, or when abandoned by their parents. 4,000 have been brought up by Christian charity, with the help of about £5,000 of alms sent out from Europe for that particular purpose, which is far from half the expense.—*Reported in North China Herald.*

INTELLIGENCE.

THE Rev. J. B. Southgate has resigned his appointment as Missionary to China.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Feb. 15th to March 15th, 1859:

Maine.

Augusta—St. Mark's, "from friends for Japan," \$7; from E. J. H., for Chi, \$1.	\$8 00	
Brunswick—St. Paul's.....	4 21	
Portland—St. Luke's, \$19 04; from M. M. B., 50 cts.; from T. B., 50 cts.....	20 04	\$32 25

New-Hampshire:

Nashua—St. Luke's.....	7 00	
Portsmouth—St. John's.....	29 78	36 78

Vermont.

Arlington—St. James'.....	23 62	
Bethel—Christ Ch.....	10 00	
Enosburg—Christ Ch., †.....	1 50	
Fairfax—Christ Ch., †.....	6 00	
Franklin—Christ Ch., †.....	0 92	
Norwich—St. Andrew's. S. S., penny offering of children for school at Cape Palmas.....	1 00	
Royalton—St. Paul's.....	6 00	
Windsor—"From a Friend," for China.....	10 00	59 04

Massachusetts.

Lowell—St. Anne's.....	41 00	
Newton Corner—Grace, \$21; from "J. G.," \$50, for Africa.....	71 00	
Van Deusenville—Trinity, "a thank offering,".....	2 00	
Worcester—All Saints Par., \$8; S. S., for ed. Thomas Steele, Af., \$20.....	28 00	142 00

Rhode Island.

Newport—Zion, \$60; Ladies Miss. Society, for Af., \$30.....	90 00	
Providence—St. John's Ch., colored, S. S., Sunday collections to Dec. 19th, 1858, for Africa.....	62 72	
Wickford—St. Paul's.....	34 00	186 72

Connecticut.

Bethany—Christ, for Af.....	8 00	
Bethel—St. Thomas'.....	14 00	
East Plymouth—St. Matthew's.	4 44	
Greenwich—Christ Ch.....	10 00	
Hartford—St. John's.....	60 00	
Litchfield—St. Michael's, for Af.....	30 00	

Middletown—Holy Trinity, \$39; from a member, \$5, †.....	\$44 00	
Plymouth—St. Peter's.....	12 00	
South Glasterbury—St. Luke's.	15 00	
Stamford—St. John's.....	60 00	
Waterbury—St. John's.....	135 35	
Wolcott—All Saints.....	1 81	
Woodbury—St. Paul's.....	11 00	\$405 60

New-York.

Beechwood—St. Mary's, for Japan.....	11 07	
Bloomington—St. Michael's...	3 69	
Brooklyn—Christ Ch., add.....	11 00	
"Heights, Grace, from a member, for Chi., thro' Rev. C. Keith.....	3 25	
"Heights, from Rev. Dr. S., for Chi., through Rev. C. Keith.....	2 50	
"From W. W. S., for Chi. and Af.....	20 00	
Duanesburg—Christ Ch.....	6 60	
Greenville—Christ Ch. Par.....	4 00	
Hudson—Christ Ch.....	14 00	
Manhattanville—St. Mary's....	34 67	
Maspeth, L. I.—St. Saviour....	22 00	
Morris—Zion.....	43 00	
New-Brighton, S. L.—Christ Ch., from a member, for Japan.....	3 00	
New-York—Epiphany, S. S., for the purchase of a Bell for St. James', Hoffman Station, \$64 05; Africa, \$12 42.....	76 47	
"Holy Innocents, (free) for Af.....	11 00	
"St. George's, for Japan....	50 00	
"From C. R. Cornell, Esq.....	100 00	
Rhinebeck—Messiah, for Japan.	26 00	
Schuylerville—St. Stephen's, †.	1 00	
Tarrytown—Christ Ch., for Japan.....	150 00	
Yonkers—St. John's, \$33 50; S. S., for Beach Carter scholarship, Af., \$20.....	53 50	646 76

Western New-York.

Addison—Redeemer.....	1 94	
Angelica—St. Paul's.....	11 00	
Aurora—St. Paul's.....	2 65	
Avon—Zion, from the Hoffman Society, for Af.....	2 00	
Canandaigua—St. John's.....	9 31	
Cape Vincent—St. John's.....	4 50	
Fayetteville—Trinity, for Af.....	2 90	
Geneva—Trinity, S. S., add.....	7 00	
Hammondsport—St. James'....	3 00	
Ithaca—St. John's.....	126 88	
Mt. Morris—St. John's, \$14; for Chi., \$23.....	37 00	
New-Berlin—St. Andrew's, \$7 57; S. S., \$16 71.....	24 28	
Oswego—Christ Ch.....	25 00	

Owego—St. Paul's..... \$6 51
 Palmyra—Zion, from a parish-
 ioner, Af..... 5 00
 Paris Hill—St. Paul's..... 5 00
 Richmond—St. Paul's..... 1 00
 Rochester—Trinity..... 25 00 \$299 97

New-Jersey.

Camden—St. Paul's, for Chi.,
 \$5; Af, \$13; Gen., \$37.. 55 00
 " From "T. P. C.," for Af... 6 00
 Newark—Trinity, S. S., for Chi., 50 00
 Princeton—From Mrs. Wood
 Barker..... 1 00
 Trenton—St. Michael's, add.,
 for Chi. and Af..... 5 00 117 00

Pennsylvania.

Allentown—From Rev. S. K.
 Brobst, for Af..... 5 00
 Bristol—St. James', for Japan.. 25 00
 Brownsville—Christ Ch., for ed.
 James J. Page, James L.
 and W. L. Bowman,
 Af., \$30 ea.; Miss E. G.
 Jones, \$5; toward outfit
 of the three lady Mission-
 aries to Af., \$5..... 100 00
 Carbon Co., Summit Hill—St.
 Philip's, S. S., for Af..... 2 00
 Delaware Co., Media—Christ
 Ch., S. S., for Af..... 4 97
 Germantown—Christ Church,
 "Special," for Japan..... 151 00
 Lancaster Co., Mt. Hope—Hope
 Ch..... 1 75
 Luzerne Co., Pittston—St.
 James', for Japan..... 3 00
 Philadelphia—Grace, for Japan. 82 00
 " St. Jude's..... 80 00
 " St. Luke's, \$1321 45; for
 Japan, \$50..... 1371 45
 " St. Mark's..... 100 00
 " St. Paul's, \$80; from a
 member, for education of
 scholar on the John W.
 Thomas' scholarship, Af.,
 \$20..... 100 00
 " St. Philip's, for Japan..... 250 00
 " From the Episcopal Mis-
 sionary Association..... 4 00
 " From Mrs. Durall, for Af... 2 75
 " " "K." for Japan..... 10 00
 " " "A friend," for press
 in Chi..... 10 00
 " " From a Missionary,
 toward sustaining the
 Rev. J. Liggins in his
 Missionary labors in Chi.,
 and in the new sphere
 opening up before him in
 Japan..... 100 00
 " Mantua—St. Andrew's... 6 35
 " Port Richmond—Messiah. 4 25
 " Co., Holmesburg—Emman-
 uel, \$15 30; for Japan, 30 60
 Pitsburg—St. James', S. S., for
 education in Chi. and
 Af..... 18 25
 " Trinity..... 76 20
 Susquehanna Co., Dundaff—St.
 James', S. S., for Japan.. 16 81

Wayne Co., Honesdale—Grace,
 from "A friend to Chi.,"
 \$5; from "A friend to
 Af.," \$5..... \$10 00
 Westchester—Holy Trinity, for
 Japan, \$76 09; S. S. of
 do., for Japan, \$25; Chi.,
 \$25; Af., \$25..... 151 09
 Westmoreland Co., Greensburg—
 Christ Ch., \$10; S. S., for
 ed. of child in Af. \$20..... 30 00
 Wilkesbarre—St. Stephen's..... 82 00 \$2328 47

Delaware.

Christiana Hundred—Christ
 Ch., for Chi..... 45 86
 Claymont—Ascension..... 7 03
 Lewis—From "Z., New-York," 20 00
 Newark—St. Thomas', from S.
 M. Curtis, Esq..... 10 00
 Wilmington—St. Andrew's..... 50 00
 " From Rev. S. C. Brinckle,
 for Rev. Mr. Syle's school,
 Chi..... 12 65 145 54

Maryland.

Baltimore—Ascension, S. S., for
 ed. two children, Af..... 20 00
 " St. Mary's..... 5 30
 " St. Peter's, for Af., \$225;
 for the interior station
 Chi., \$525..... 750 00
 " Co.—St. James', Par. and
 Ch..... 4 60
 Cecil Co.—North Elk Par..... 2 50
 Frederick City—All Saints Par.,
 Miss Mary Beall, for Af. 5 00
 Georgetown, D. C.—Christ Ch.,
 S. S., for press in Chi..... 67 75
 Montgomery Co.—St. Bartholo-
 mew's Par., do. Ch., for
 Japan..... 7 00
 Pr. George Co., Croom—St.
 Thomas' Par., S. S., from a
 few children, for Hoff-
 man Station, Af..... 2 92
 Miscellaneous—R. M. College,
 from Willie, Sallie, and
 Katie Wills, for Chi., \$3;
 for Orphan Asylum, Cape
 Palmas, \$3..... 6 00 871 67

Virginia.

Beverly Co., Martinsburgh—
 from Mrs. Alice W. San-
 ders, for Japan..... 7 50
 Fauquier Co.—Leeds Ch., from a
 Lady..... 5 00
 Hanover Co.—St. Paul's Par.,
 Immanuel..... 5 00
 " St. Paul's Par., St. Paul's.. 5 00
 Jefferson and Berkeley Co.—
 Norborne Par., for Chi.,
 Af. and Japan..... 12 11
 Kanawha Co., Coals Mouth—
 from little Nettie's box,
 after her death..... 1 00
 Lancaster Co.—Christ Ch. Par. 14 00
 Powhattan Co.—Geneto Par... 20 00
 Richmond—Grace..... 53 10
 Shepherdstown—Trinity, for Af. 16 00
 " Anniversary Memorial of a
 dead child..... 1 00

<i>Westmoreland Co.</i> —Cople Par., Nomony Ch., Colored people for Jerry Lee, Af. \$3; for Jas. Nelson, Af. \$2 50.....		\$5 50
" do. Par., Yeocomico Ch.		19 70
" Washington Parish, St. Peter's, for Chi. and Af.		9 00
<i>Miscellaneous</i> —Va. Military In- stitute, from Col. Francis H. Smith, for Chi. and Af.		10 00 \$183 91

North Carolina.

<i>Williamsborough</i> —St. John's ..	5 00
<i>Wilmington</i> —St. James &	100 00
<i>Windsor</i> —St. Thomas, Dr. Turner Wilson	1 00 106 00

South Carolina.

<i>Beaufort</i> —St. Helena's Ch., for Chi. and Af.	31 96
<i>Charleston</i> —St. Andrew's	2 50
" St. Paul's	12 48
" St. Philip's, \$32 20; for educa- tion of Mary Bowman, Af., \$20	52 20
<i>Cheraw</i> —St. David's	7 00
<i>Columbia</i> —Trinity, \$20 08; for Af., \$9 28	29 36
<i>North Santee</i> —Messiah	35 00
<i>Pineville</i> —St. Stephen's & Upper St. John's, for Af.	2 50
<i>Miscellaneous</i> —from one who might have been a Heath- en, for Chi. and Af.	20 00 193 00

Georgia.

<i>Albany</i> —St. Paul's	7 00
<i>Savannah</i> —Christ Ch., S. S., for Scholarship in Chi.	25 00
" From Ladies African Soc. for Education in Af. \$110; for support of Native teacher, \$100. Af. Miss. \$40	310 00
" <i>Miss Isabel Habersham's</i> sub. to <i>Cavalla Messen- ger</i>	50 342 50

Florida.

<i>Apalachicola</i> —Trinity, \$36 75; Miss C. L.'s S. S. class, \$25; from Master Walter Burns Saunders, \$1; Master W. L. S., \$2; Master J. M. S., \$4	68 75
<i>St. Augustine</i> —Trinity Free Ch.	22 60 91 35

Alabama.

<i>Greene Co.</i> —St. Mark's (in the Fork)	7 00
<i>Mobile</i> —Christ Ch.	93 90 100 90

Mississippi.

<i>Okolona</i> —Grace	7 00
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Louisiana.

<i>Lake Providence</i> —Grace	20 00
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Texas.

<i>Brownville</i> —Advent, &	50 00
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Ohio.

<i>Akron</i> —St. Paul's	\$4
<i>Columbus</i> —Trinity Par., S. S., Chi. and Af.	46 00
<i>East Liverpool</i> —St. Stephen's ..	2 00
<i>Granville</i> —St. Luke's, for Chi. and Af.	20 00
<i>Ironton</i> —Christ Ch. S. S., for "Our Messenger in Af." ..	7 81
<i>Lancaster</i> —St. John's, for Japan ..	27 00
<i>Zanesville</i> —St. James, from "Female Bible Class for Africa"	5 00 \$111

Illinois.

<i>Decatur</i> —St. John's	3 00
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Kentucky.

<i>Covington</i> —Trinity S. S.	42 13
<i>Jefferson Co.</i> —St. Matthew's, for Af.	64 05
<i>Lexington</i> —Christ Ch.	76 00 182 18

Michigan.

<i>Clinton</i> —St. John's	3 00
<i>Detroit</i> —Mariner's Ch.	10 67
" St. Paul's	76 98
<i>Flint</i> —St. Paul's, \$30 64; S. S. for Chi. and Jap., \$18 86 ..	47 50
<i>Niles</i> —Trinity &	10 42 148 87

Iowa.

<i>Dubuque</i> —St. John's, \$25; from Rev. R. D. Brooke for Jap., \$5	30 00
<i>Janesville</i> —From Mrs. Parmelia Hunter	51 30 51

Wisconsin.

<i>Milwaukee</i> —St. Paul's	38 25
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Oregon Territory.

<i>Portland</i> —Trinity, for Af. \$63 75; S. S., for do., \$4 25 ..	68 00
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Miscellaneous.

From "Dr. F." through Rev. C. Keith	5 00
" "C. A. R." for Japan	1 00 6 00

Legacies.

<i>Maryland, Baltimore</i> —Bequest of Wm. E. Voss, through B. F. Voss, Esq., &	100 00
<i>Ohio, Cleveland</i> —From the es- tate of Mrs. Hannah Kirt- land, less Ex., &	199 00
" <i>Toledo</i> —From the estate of Mrs. Cornelia T. Brown, through M. B. Waite, Esq. Exr.	10 00 309 00
	7,763 17
Am't previously ack'd,	31 728 25
Total since Oct. 1st, 1853,	\$39,491 42