

**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.

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

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VOL. XXIV., FOR MDCCCLIX.

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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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THE BOARD OF MISSIONS



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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

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SEPTEMBER, 1859.

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An Interesting Incident.

SPONTANEOUS AND LIBERAL GIVING.

AFTER preaching, one Sunday evening, in a country parish, which has a new and beautiful Gothic church, and an intelligent and able congregation, the following incidents occurred :

It was announced by the Rector that a collection for our Domestic Missions would be made on the following Sunday, after the appeal, which we made on that evening. After the service, a person came to the door of the vestry-room, and quietly handed the Rector a donation, saying that he was to be necessarily absent on the next Sunday, and wished not to lose his opportunity of having a part in the contribution. The sum he handed in was a *five-dollar bill*, and the donor a laboring man in one of the factories adjoining the place. It was the earnest, as we hoped, of a liberal contribution, and gave rise to some reflections, which we will submit to our readers.

1. Here was a spontaneous and "cheerful giver;" and we know that "God loveth" *such*. He was affected by the objects, and readily yielded to his generous impulses. He not only gladly welcomed the opportunity, but was unwilling to lose it, and "came *aforehand*," with his warm love and free-will offering. What a contrast to this noble instance have we



often, in some who are unwilling to have the claims of Missions presented, or who willingly *absent themselves* when such offerings are made. There are many, very many, in the Church, who are just like our unknown friend, if we could only have their ear, and an opportunity to reach their judgment and their hearts. Indeed, many of our contributions are from just such generous impulses and cheerful givers. May they increase more and more, in all the borders of the Church.

2. It was a very large and liberal contribution, if we consider the ability of the giver. How many of our wealthy churchmen, when a collection for our general Domestic Missions is made, feel it to be their duty and privilege to contribute a sum so large as this? In many cases no five-dollar bill is found, while the *dollar gold pieces*, in some localities, and the *one-dollar bills* in other places, with the smaller sums, even to three-cent pieces, show that very many are willing to get off with just as little as may save appearances. Not so with our liberal friend, and those who, like him, "devise liberal things." "Every man, as he is able," is the divinely-appointed rule. There is no annulling this, without positive loss and injury to the giver. If he lose not in God's blessing on his substance, he will surely lose in the withdrawing of God's blessing from his soul. He "who knew what was in man," pronounced a blessing for all time, on "the two mites of the poor widow," when He said, "Verily, I say unto you, this poor widow has cast in more than they all; for these rich have of their abundance cast into the offerings of God, but she of her penury hath cast in all the living that she had." May we not suppose that now the Master, from His throne, looks with a like eye of favor and approval on such liberal offerings as this of our humble friend and benefactor? It was, no doubt, an act of self-denial; it was, we doubt not, followed and speeded by prayer; it involved a grateful sense of his own blessings, spiritual and temporal; it will sanctify his daily toils and sweeten his worldly portion, and bring him from above, the ministry of angels, the comforts of the spirit, the peace of God, and the hope of heaven.

O ! that a like spirit, with the same proportion of faith and love, might pervade all the ministers and members of the Church. How rich would be its blessed fruits ! how free and large its sacrifices, for Christ's sake ! How enlightened and warm-hearted its interest in the cause of Missions ; how spontaneous and multiplied its glad welcoming of opportunities, and " up to its power, yea, and beyond its power," its large-hearted, free-will offerings of gratitude and love ! The good Lord increase the number of *such givers*, and multiply their blessed works and fruits.

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#### Bishop Scott's Convocation Addresses.

THE Bishop and Mrs. Scott arrived in New-York, by the Moses Taylor, on Tuesday, July 26th, in excellent health. He has gone South for the present to recruit, after his long voyage and arduous labors, and will remain long enough at the East to attend the General Convention, and make known the condition and wants of his distant and important field. Our readers will be glad to have these addresses of the Bishop as an interesting chapter in the early Missionary History of the Pacific coast, as well as for the valuable and timely suggestions and instructions of the Missionary Bishop. We commend them to a careful perusal.

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#### Sixth and Seventh Annual Convocations of Oregon and Washington.

BISHOP SCOTT'S ADDRESS TO THE SIXTH CONVOCATION, IN TRINITY CHURCH, PORTLAND, JUNE 30, 1858.

MY BRETHREN IN THE LORD :--It is cause of thanksgiving to the Father of mercies that we are all permitted to meet again, our number undiminished by removal or death. And this thought will press itself upon us the more distinctly when we remember that quite a number of our brethren of other Dioceses have been called to their account, and we trust also to their rest ; not only the venerable fathers, who have long and



faithfully served the Church, but some in the prime of their life and usefulness. Among the former was the Bishop of the Southwest, the Rt. Rev. George W. Freeman, D. D., who calmly closed his earthly labors at the residence of his son, at Little Rock, Arkansas, on the 29th day of April last. "Blessed are the dead who die in the Lord, for they rest from their labors;" and few know better what that word *labors* means, than the Missionary Bishop to whom is assigned such a field as was that of Bishop Freeman.

But, while spared life is matter of devout thanks, it likewise affords matter of solemn reflection. The time is short, and we shall be called to give account of our stewardship. Why have we been spared? It is that we may work in our Master's vineyard. Have we so labored that we are prepared to give our account with joy? We should strive to comprehend this question now, as we shall when we lie upon our last bed, looking back as well to what we have done, as what we have left undone, for Christ, for the Church, for the salvation of men, and looking forward to a speedy meeting with our final Judge. This thought should ever be present to us in all our labors, to stimulate our minds, while the love of Christ constrains our hearts.

In many respects, the past year has been an eventful one to the Church and to the world. In some quarters, insurrection and bloodshed have desolated the nations, while pecuniary pressure and bankruptcy threatened to blast the commercial world. But already the hand of God is seen in all this. While infidelity secretly laughed, and faithlessness trembled at what seemed to forbode darkness and disappointment to the Church, it was but the cloud of dust which announced the chariot of the Lord. Never was the heart of the Church more thoroughly evoked in behalf of her grand mission to the sons of men; never was the door more effectually thrown open for its fulfilment. And may we not hope that the great and general religious awakening which has visited both England and the United States, is the beginning, the marshalling of the Lord's hosts for that mighty conflict which will overturn until Messiah's universal reign? Among the unprecedentedly large classes who are coming forward to confess Christ before men, and to renew and confirm their baptismal vows, there is an unusually large proportion of young men. Thus we may hope to see, not only many more laborers sent into the Lord's harvest as clergymen, but a host of consecrated and active laymen raised up, with hearts and hands ready for every good word and work.

And surely, my brethren, the question is pertinent to us, Why have we not shared more largely in "the fruits of the Spirit?" Why is our field of labor yet so barren? Surely, the Lord's arm is not short, nor is His ear heavy. Perhaps we have not sufficiently realized that God alone can give the increase, and have not, therefore, sought that blessing with ceaseless importunity, for He has promised to give the Holy Spirit to

those who ask him. Perhaps we are content with too little, and therefore have not zealously striven to gain more. It is in answer to such prayer, and as the increase of such labor, that the Lord will add to the Church daily such as shall be saved.

Since our last meeting, I have, as you know, repeatedly visited the several places of our missionary labor. On most of those occasions, the attendance has been larger, and the interest apparently much deeper, than in times past. I have also visited several points for the first time—the Cascades and the Dalles, on the Columbia River, and the West Tualatin Plains. Recently, also, on my return from California, I visited the Rogue River and Umpqua Valleys, holding services at Jacksonville and Roseburg. At all the places visited, promising missions could be established had we Missionaries, and at some of them there are members of our Church desirous of this privilege, and ready to aid in securing it. It is, indeed, sad to review this ground, and recall the many desires expressed, and then to be constrained to leave them as they are. I have repeatedly urged our claims upon our brethren in the States, but as yet without success. I trust, however, the time may be near when our prayer may be heard.

Just now, also, a new demand is urged upon us. The discoveries of gold mines in Washington Territory, and in the adjacent parts of the British possessions, are accumulating thousands of people in that district. And although much of this population will be migratory and transitory, yet it will add largely to our permanent settlements, and build up towns at several points. And yet for all these we have no laborers. I propose, very shortly, to make my annual visit to that region, and have already urged its claims on the Missionary Board. It is true, the general excitement consequent upon such discoveries is, for the time at least, a terrible inroad on all our plans and labors; but the more these trials of faith thicken around us, the more must we be “strong in the Lord, and in the power of His might”—“instant in season, out of season” in calling men to repentance. These discoveries of gold, and all the events following after them, are but parts of God’s wondrous plan of peopling the earth and subduing it to the obedience of Christ, whose inheritance and possession it is; and therefore we should order all our plans and direct our labors, in accordance with these developments of Providence.

The report of the Standing Committee with reference to the Diocesan School will exhibit the condition and prospects of that institution. Our experience increasingly shows the necessity of endeavoring to provide for our own spiritual wants upon the ground. How far Trinity School will contribute to that end must depend upon the energy with which it is sustained by the Church, and upon the measure of divine grace which may be vouchsafed in turning the hearts of our youth to the work of the



ministry. For that grace we should constantly pray; for it is true of this as of every effort for the extension of the Gospel, that "God giveth the increase." Yet, while bearing this in mind, it is proper for us to direct the attention of pious youths to the subject, desiring them to ponder, and to seek an answer to the question, "Lord, what wilt thou have me to do?"

In the absence of Parochial Reports, I have no means of giving the statistical condition of our work. The different stations have been maintained with the usual services, except Oregon City, for which occasional services have been substituted by Rev. Mr. McCormac, at Canemah and Linn City. I trust, however, the former services will soon be resumed, as I think the prospects decidedly favorable. Rev. J. R. W. Sellwood has held occasional services at Sublimity, in Marion Co., and Rev. Mr. Daly held stated services on the West Tualatin Plains, until the beginning of winter, and I regret he has been unable to resume them, as there is a fair prospect of building up a permanent congregation. Dr. McCarty has, as usual, extended occasional services to Cathlamet and the Dalles, beside a visit to Puget Sound. The Rev. John Sellwood has been able to hold a second service on Sunday at Portland. When in this city on Sunday, I have usually officiated once at the Penitentiary. Each of the cells was furnished with a Bible and Prayer-book, and the readiness with which the inmates unite in the service, and look over the lesson, shows that these books have been extensively read.

Thus it will be seen that we have somewhat extended the compass of our labors; but "there remaineth yet very much land to be possessed." Let us, to the extent of our ability, "sow beside all waters," and whether we live to reap, or others enter into our labors, we shall be blessed in the increase.

I had the pleasure of being present at the annual meeting of the Convention of California. The Diocese is now fully organized, the Rt. Rev. W. I. Kip, D. D., having accepted the Episcopate, and the prospects of the Church are encouraging. The Bishop and clergy, as well as many of the laity, entertain a kindly and fraternal interest in our progress, as co-laborers on this coast.

I beg leave to renew the suggestion made a year ago, that you should, as early as practicable, organize fully your respective parishes, so as to furnish an accurate statistical account of our real condition. And this is the more desirable before our next annual meeting, as that will precede the meeting of General Convention, and the triennial meeting of the Board of Missions.

I trust the arrangements are so far completed as to insure the building of a church at Eugene City, where there are several members of our Church desirous of permanent services. I had hoped that one or two other churches would have been in progress before now, but as yet that

hope is disappointed. It is grievous to find so much reluctance in doing even a little for the kingdom of God, when men are ready both to give and do so liberally for every worldly and perishable interest. It is but an illustration of that saying—"where your treasure is, there will your heart be also." That men may give liberally of their worldly substance to advance the kingdom and glory of the Redeemer, they must first give their own selves to the Lord.

May the guidance of the Holy Spirit be with you in your deliberations, and may His power attend all your ministrations.

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BISHOP SCOTT'S ADDRESS TO THE SEVENTH CONVOCATION, IN TRINITY  
CHURCH, PORTLAND, JUNE 11, 1859.

MY BRETHREN IN THE LORD :

Another year of privilege and of duty has been passed to our final account ; nor can we avoid the reflection, that the remaining number of our allotted space is rapidly decreasing, and must soon be filled up. As yet our own number is undiminished by death, removal, or suspension. This should be both the cause of devout thanksgiving, and a lesson of solemn admonition. Why are we spared ? Is it that we may, through grace, more richly win that welcome, " Well done, good and faithful servant ; thou hast been faithful over a few things ; I will make thee ruler over many things ; enter thou into the joy of thy Lord ?" Or is it that we may more fully accomplish our own condemnation as " wicked and slothful servants," fit only to be " cast into outer darkness ?" Of all the fearful accounts to be rendered up at the last day, none will be so fearful as that of the faithless clergyman. But I will not anticipate for any of my brethren so sad an end of his commission and responsibility ; while, with devout thankfulness for so good a degree of faithfulness heretofore, I add my sincere prayer that we may all be enabled to " finish our course with joy, and the ministry which we have received of the Lord Jesus."

While we have been thus highly favored, death has been busy in the ranks of our brethren elsewhere. Among those who have fallen, we may particularly refer to two. The first, the Rev. William Richmond, of New-York, who was the first missionary sent by the Domestic Committee to Oregon, and the second clergyman who came hither in our service. He returned from this coast smitten by disease contracted in the faithful discharge of duty, from which he never recovered, although he continued to the last a devoted laborer in the Lord's vineyard.

The other, the Rt. Rev. George W. Doane, D. D., LL. D., of New-Jersey. He had presided over that Diocese for more than a quarter of a century, with a zeal and energy rarely surpassed, and closed his career in the



full confidence of the Christian faith and hope. Thus, since our last General Convention, two of the Bishops have been called to their rest, while several others have been constrained to seek for restoration of exhausted health in temporary relaxation and travel.

And yet the past has been a year of signal grace and mercy to the Church. Very large numbers have been added to its communion, while a spirit of greater earnestness and zeal has been generally manifested; the sphere of labor has been enlarged by the occupation of new ground and the organizing of many new missions and parishes, and the number of candidates for the ministry is much larger than in past years. And these evidences of the Divine favor are not confined to our own country. Upon our Missions in Africa and in China the dew of God's blessing has been poured, and two of our brethren have already entered upon their work in Japan.

Within our own borders we have had also many cheering tokens of spiritual progress. Since our last meeting, I have several times visited all the points at which we have stated services, in most instances devoting some days to visiting and public services. Upon these visits I look back with a grateful heart, as seasons of refreshing to my own soul, as well as to the brethren and their congregations.

The first visitation was held at *St. Paul's Church, Salem*, commencing on Thursday, July 14, and ending on Sunday following. During this time, in addition to daily services and sermon, three adults were baptized, and seven were confirmed. This was an encouraging work for this infant parish. I have spent two other Sundays with this congregation, and confirmed one additional candidate. Although somewhat diminished at times by removal, this is still a field of much promise to the brethren who cultivate it.

The next Confirmation was held in *Trinity Church, Portland*, Aug. 1, when five candidates received "the laying on of hands." On Christmas Eve, and again on March 2, the same rite was administered to two on each occasion, making nine during the year. This church has steadily increased, and is now sufficiently strong to sustain itself.

The month of August was spent principally on Puget's Sound. Two Sundays were devoted to Olympia, and one to Victoria, Vancouver's Island. I also visited Steilacoom, and several other points on the Sound. It is matter of deep regret that we have not at least one clergyman to labor in the field; especially at Olympia, where there are several members of the Church, and every encouragement for a permanent congregation. I also spent several days at this place recently, including Sunday, May 7, when I also administered the Communion.

The next service of special interest was the consecration of *St. Mary's Church, Eugene City*, on Sunday, 23d January. In this service I was assisted by Rev. Johnston McCormac, the missionary in charge, and by the

Rev. J. R. W. Sellwood. The church is a neat and appropriate building, erected mainly by the citizens. Services were continued for a week, and were well attended, especially on the Sundays, when many were unable to gain admittance.

Three weeks ago I visited this charge again, spending five days in various exercises; and on Sunday, May 20, *four* were confirmed. Two others were to have been presented, but were unexpectedly hindered. I was much gratified with the evidences of success attending the labors of the missionary. Eugene is a growing village, beautifully situated in the heart of a populous and thriving portion of the State, and is consequently a point of much importance to the Church.

Sunday last, and several days preceding, were spent in Champoeg and Butteville, when *two* persons were confirmed at the former place. The increasing congregation at Champoeg urgently demands a more commodious house of worship, which I sincerely trust may be erected during the present season. I was gratified to find also, that brother Fackler had established regular services at Butteville, with good attendance, and that a contract is made for building a church.

I have spent several Sundays at Vancouver, mostly exchanging with Dr. McCarty, or supplying his place when absent on missionary tours. I was gratified to find that the evening services in the village were numerously attended, and that there is hope of building a church and establishing a permanent congregation.

I have once visited the Tualatin Plains, where Mr. Daly has officiated a portion of the year. I still think, that with regular services and systematic culture, a fair congregation would be established here.

When not absent on visitations, most of my Sundays have been spent at Oregon City, Oswego, and Milwaukie; and when in Portland, the afternoon has always been devoted to the Penitentiary, where the officers have kindly done everything to forward the design. The sum of my personal services have been:

*Sermons, etc.*: at Portland thirty-one, including ten at the Penitentiary; at Salem, *ten*; at Eugene City, *twelve*; at Champoeg, *five*; at Butteville, *three*; at Oregon City, *nineteen*; at Oswego, *five*; at Milwaukie, *four*; Corvallis, *one*; West Tualatin, *one*; Hillsboro', *one*; Vancouver, *six*; Cathlamet, *two*; St. Helen's, *one*; Olympia, *seven*; Steilacoom, *one*; Monticello, *one*; Victoria, Vancouver's Island, *two*.

*Baptisms*: at Salem, *three* adults; Olympia, *four* infants; Oregon City, *two* infants; Cathlamet, *one*.

*Confirmations*: at Portland, *nine*; at Salem, *eight*; at Eugene, *four*; Champoeg, *two*.

*Communion*s: at Portland, *seven*; at Salem, *two*; at Eugene City, *two*; at Champoeg, *two*; Milwaukie, *one*; Cathlamet, *one*; Olympia, *one*.



*Marriages* : at Portland, *three* ; Milwaukie, *one*.

*Funerals* : at Portland, *two* ; Olympia, *one*.

I have also consecrated one church, received one candidate for Priest's Orders, namely, James R. W. Sellwood, Deacon, and given consent to the consecration of Rev. Samuel Bowman, D. D., as Assistant Bishop of Pennsylvania. When you remember the localities of these various services, the number of times the distances from one to another have been travelled once, and numerous journeys not mentioned in connection with them, you can form some ideas of my travels, in every description of conveyance, and in all sorts of weather. I will not dissemble but that it is a great weariness to the flesh ; and I am convinced it would be an economy of both time and means, and add greatly to the successful prosecution of the work, if one half the ground were confided to the Episcopal oversight of another. I sincerely trust this may be done at no distant day.

It is matter of hearty gratulation to us, that our mother Church of England has promptly furnished a Bishop, and several additional clergymen, for British Columbia, who will be co-workers with us in spreading the truth as it is in Jesus, on this coast. And I trust that, conjointly, we may not only establish the true faith here, but be active fellow-helpers with our brethren elsewhere, in conveying "the glad tidings of great joy" to China and Japan and the Pacific Islands, with whom we are henceforth to be actively engaged in commerce.

It gives me sincere pleasure to report to Convocation, that the Sunday-school children of Massachusetts have presented to us a complete Printing-Press, with its necessary fixtures, to be called the GRISWOLD PRESS. It is at once a grateful tribute to the memory of their former venerable and laborious Bishop, and a pledge of their affectionate interest in the prosperity of our Mission. I trust it may be not only thankfully received, but so used as to spread the light of truth, and the spirit of peace and good-will, through our borders, as a faithful witness and herald for Christ and the Church. For this interesting gift, we are indebted to the voluntary suggestion and the persevering efforts of the Rev. George M. Randall, D. D., Rector of the Church of the Messiah, Boston, who has thus laid us under lasting obligations of gratitude.

There are no changes to be reported in our Diocesan School. Its condition has not materially differed from past years, and the Committees appointed last year, have reported no progress in the improvement then contemplated. I suggest to the Convocation whether some additional steps cannot be taken toward making it more distinctly a training school for the ministry ; not by discontinuing the academic character it has heretofore sustained, but by adding to this some facilities for receiving and training theological students. Every year's experience must convince us more deeply, that we are not to look for our increase of laborers to the eastern

side of the Rocky Mountains, and that we must pray and labor for their being raised up in our midst.

Another inquiry of great importance to our progress is, whether we may not efficiently extend our sphere of labors. I would not lightly divert the labor which is necessary to train up congregations at the particular points we now stately occupy. On the contrary, an increased degree of pastoral fidelity is demanded for doing the Lord's work effectually. But may we not add to this, in the present size of our parishes, such itinerant labors as will enable us to supply, in part, the many points where our labors are needed, and thus prepare the way for the ultimate establishment of other missionary stations and churches? It is true this will add to our labor, but as good soldiers of Christ, we will not surely be backward to endure hardness. Then, too, we shall be fulfilling our ordination promise, "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever."

Allow me also to renew a suggestion formerly made, that our people be trained from the outset to do according to their ability for the support of the ministrations which they enjoy. It is not best, neither is it fair, that others, in many instances poorer than we, be taxed, to provide for us what we are able to provide for ourselves. Systematic contributions should be made in every congregation for this purpose, either privately or by public collections in the church or both. I feel assured that, if properly presented and urged by the clergy, a favorable response will be made by the laity.

And now, in conclusion, let me urge you all, both clergy and laity, to consider well the great work to which we are called, and the position which we occupy. We are professedly the servants of Christ, engaged in the great work of not only saving ourselves from this untoward generation, but also of spreading abroad the healthful spirit of truth and peace among our fellow-men, that they, too, may be saved through the knowledge of the Gospel. It is to this we are called, and to this we should devote ourselves in prayers and labors, according to our several vocations. It should be the great business of our life, to end only when we are called to our heavenly rest and reward. And the more we have fallen upon times of great bitterness and strife, so much the more should we labor to spread around us the healing spirit of truth and peace. This suggestion is the more appropriate just now, as Oregon has recently been admitted as a State into the Federal Union. This fact of course brings with it increased temptation to political intrigue, and personal ambition, and partisan strife. And surely it is not too much to ask that Christian men should be here, as they are, or at least should be, everywhere, PEACEMAKERS. While it is not only their privilege, but their duty, to take an interest in everything pertaining to the welfare of our



political and social institutions as a Christian people, and to guard them against the infection of corruption and ungodliness, I see not how they can mingle and participate in the personal animosities, the grovelling intrigues, and bitter contentions, which have gone so far to demoralize the country, and to blot out all reverence for its authorities. As we are now laying the foundations of a great commonwealth, we should contribute our full Christian influence to infuse into it a genuine spirit of truth and righteousness, of candor and forbearance, of integrity and honor, of harmony and co-operation. The Church, of which we are a part, has never interfered, as a body, in any questions of political strife, while its whole framework and spirit of doctrine, government, and worship, are highly catholic and conservative. Would to God its individual members may carry the same healing and conservative spirit into all their relations.

Then again, in the work for which we are more immediately combined, we have fallen upon times of sad strife and division, which bewilder and unsettle the simple-minded, encourage and harden unbelievers, and cripple the influence of Christianity itself. There are at least *fourteen* separate and distinct denominations of professed Christians in Oregon, and others still are in process of organization. Now what is our relation to this whole subject? Why are we here at all? Why are we endeavoring to organize congregations where so many already exist? Is it simply to provide for those whose tastes and previous habits lead them, or whom we can persuade, to prefer our mode of worship and administration? Or is it simply because, in our opinion, this is a *better mode* of promoting the ends of Christianity than the various other modes now in existence around us? I cannot speak positively for others; but for myself I can truly say, that no considerations of mere taste or expediency could justify me to my own conscience in pursuing the work in which I am now engaged. What! that for the sake of gratifying individual tastes, or of carrying the measures of expediency founded on merely individual opinion, I should add to the list of already numerous sects, and thus spread more widely the existing and unavoidable evils of strife and division? *Never!* Were there no principle at stake deeply affecting the truth of the Gospel, and the order and integrity of the Church, I would unite, if here at all, with what I supposed the best of existing organizations, and aid them in their work; I would no more introduce a separate or rival organization, where the pure word of God was already preached, and the sacraments duly ministered, than I would draw away disciples after me to organize a new denomination in the world.

To justify us in our present course, it seems to me there must be some principles which we cannot conscientiously forego as individuals, and which we conscientiously regard as necessary to the integrity and preservation of the Gospel truth, and to the peace and unity of the Church. I may have mistaken; and I will not undertake to represent the individual

opinions of my brethren throughout the Church ; but it seems to me that she has ever acted, as a body, upon such premises ; as, for example, that the Gospel truth is one and unchangeable, and that the Church is one body, the elect of God, "knit together in one communion and fellowship," however dispersed by time and space. And carrying out these principles, the Church in which we serve is only applying to the universal Church what each denomination desires and strives to apply to itself as a denomination ; for they severally desire and strive, each to perpetuate and preserve itself as one in faith and doctrine, one in discipline and fellowship. No one sanctions, when applied to itself, the principle upon which, nevertheless, all or nearly all of them are constructed, that any number of Christians who come to differ from their brethren about doctrinal points, or matters of administration, have the right to separate from the Church to which they belong, although orthodox, and to organize in its bosom a separate communion, and ordain for it a separate order of administration. This idea, if reduced to practice, is the source of endless strife and division, and few will defend it when truly understood.

Professing, then, this great principle of unity in the faith, the sacraments, and the ministry of the Gospel, it is but consistent and dutiful that we endeavor to carry it out in the actual dispensation of the Church. The body in which we serve was constituted upon this principle. It was propagated as a direct offshoot and an integral part of an orderly and orthodox branch of the Universal Church ; and when prepared to assume its position as a national branch of that Church, it was invested by the parent branch with complete ministerial authority, not only to extend and perpetuate itself, but to order all its own internal affairs, as times and circumstances might require. Consequently we have never been in a state which any Protestant can pronounce separation, or schism. Nor can a Romanist so pronounce, except by first *assuming* (what never has been, nor ever can be *proven*) that the Bishop of Rome is invested, by Christ's law, with supreme authority over the Universal Church in its entire teaching and administration, and that, consequently, all the members and parts of that Church owe him subordination and allegiance accordingly.

I do not intend to enter upon a discussion of this subject, but have barely indicated these principles for your consideration. In offering these as permanent principles of truth and unity amidst the jarring elements of the Christian world, I am aware we are often subjected to the charge of exclusiveness and uncharitableness. But this we must bear as part of the inheritance bequeathed to us by Him who " bore the cross, despising the shame." It is perhaps unavoidable, in the present attitude of Christians towards each other, and in the present state of general information on this subject. I rejoice to believe that many who follow not with us do receive and preach the great saving truths of the Gospel, and are truly partakers of spiritual life in Christ Jesus. And I rejoice, moreover, to



believe that the efficacy of God's word is not confined to any one human channel of communication. That pertains to it as God's truth as "the sword of the Spirit." And hence we often find the evident fruit of its power in individual bodies holding many most erroneous opinions, or even gross superstitions. And I therefore rejoice with St. Paul, that by many means "Christ is preached." Nor do I doubt the purity of motive actuating the great body of evangelical Christians in their position or practice. Yet it were a palpable fallacy to say that any or all of these admissions justify the organizations or associations in which they exist, although often pleaded for that purpose. But they disarm us of all pretext on the other hand for harsh judgment, or personal unkindness, or denunciation. We ask credit for our own sincerity, and claim the right to pursue, unmolested, our own convictions of truth and right, in our own way. And surely we cannot deny the same to all others who exhibit the fruits of a sincere piety, whatever we may think of their historical position, or logical consistency.

In executing our mission, therefore, let us first of all understand clearly our own position, and then follow it out in the true spirit of the Gospel of peace and love. We use our Liturgy to little purpose if either we or our people cherish any other spirit. Our business is not merely to bring men into a certain ecclesiastical connection, but to lead them to Christ as their Lord and Saviour, and then to train them up in all that is loving, and dutiful, and earnest, as his disciples, always "endeavoring to keep the unity of the spirit in the bond of peace." This is the true meaning of our Christian profession, and of the "communion of saints." If such be our constant aim and effort, our labors will be not only a savor of life to many who hear us, but also a heritage of peace and health to the community among whom we labor.

"The Lord bless you, and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace" now and forever more. Amen.

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*Mississippi.*

*Aberdeen—Rev. J. N. Watson.*

WHEN the present missionary entered upon his duties at this post everything wore a most discouraging aspect. The congregation had dwindled down to a mere handful. The Sunday school had become entirely extinct. A heavy debt was hanging over the Church. Since the present incumbent has been in charge, the debt has been entirely extinguished, and the Church awaits the visit of the Bishop for consecration. The congregations are always good—oftentimes very large. The Sunday School has

been revived and is constantly on the increase. Several children will shortly be baptized, and it is confidently hoped that quite a number will present themselves for confirmation at the expected visitation of the Bishop in the fall.

The prejudices of the community are fast wearing away. Aberdeen is already an important place, and upon the completion of the railroad, now in progress from New-Orleans to it, will rapidly increase in importance. It is hoped and believed by your Missionary that the Church will soon become self-supporting. Services are regularly performed twice on Sundays, and once during the week.

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*Holmes Co.—Rev. B. Halsted.*

During the last six months Divine Service has been regularly celebrated in the church here, except on a few occasions when, from the inclemency of the weather, the congregation could not assemble; and except also on the second Sunday of each month, when I officiate at Blackhawk. There has been no important change in the parish during the year. We have lost, by removal, two communicants, reducing our number to eighteen.

At Blackhawk, Carrol Co., where, with the sanction of the Bishop, I have during the present year officiated monthly, our congregations have been encouraging as to numbers, and seem to manifest an increasing interest in the services of the Church, to which most of them were entire strangers. I expect at my next appointment to baptize several children, and a few adults are awaiting the next visitation of the Bishop for the rite of confirmation.

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*Biloxi—Rev. C. H. Williamson.*

Our services in Mississippi city are, I am glad to say, very well attended. It is true that it is only during the summer months that we can expect anything like a congregation, but, at the same time, our own people can enjoy the usual services of the church. Persons of other denominations come also and become familiar with our mode of worship. All are most thankful for having the services regularly every Lord's Day. A watering place is certainly a most important missionary station. We have had, in Mississippi City, a collection for Domestic Missions, which has been sent on. I feel encouraged; and you may consider the church as well established there; in two years hence, I believe it will be self-supporting, perhaps sooner, because I expect every property owner will take an interest in it.

As for Biloxi (where I reside), it is of a very different character; the



permanent population is made up of Romanists (French Creoles and Irish and Germans), Methodists, and Jews : the latter are very numerous ; but this does not keep us from having our share of Episcopalians and a good and steady congregation, not wealthy, but willing to defray all expenses and to contribute to the support of their pastor. Besides officiating regularly every Lord's Day, I have a weekly service, not numerous but steadily attended by the zealous portion of the congregation. I have, since the latter part of May, given lectures on Church history, for the purpose of making known how Christianity was first established all over the world, and to point out the characteristic features of our own Church. I believe these lectures have given, generally, ample satisfaction and a good deal of indispensable information.

Biloxi, in summer especially, is a place of amusement, not a quiet and retired place like Mississippi city, consequently the Sabbath is not observed as it ought to be. This place is a village, badly laid out and too compact. On the whole, we have every reason to be encouraged. I wish some generous soul would send us some three or four dozen prayer-books, for we want them very much for the congregation and the Sunday School. We have no Church edifice, but I do not despair of building one with the assistance of New-Orleans brethren.

I believe still that the church will be built this year in Mississippi City.

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### Georgia.

*Rome—Rev. W. H. Clarke.*

THE Bishop of Georgia remarked, in his last annual address, "The Church is advancing steadily within the diocese. The position which we occupy among the States, and the policy which we have pursued in our progress, prevent any rapid growth of either parishes or congregations. Our diocese is one of those which gains nothing by immigration, and we have always followed the independent course of building up our Church by our own means. Every inch of ground which has been gained has been valiantly fought for." What he then spoke of the whole diocese, applies with especial force to its more newly settled portions, such as constitute my own field of operations.

In Rome we have a small organized parish, with much the same surroundings as belong to the Church in older communities, in which she cannot claim more than one in twenty of the entire population. At the same time most of our citizens are identified, more or less closely, with some recognised religious body, and satisfied with such instruction and means of grace, as their respective teachers and systems can furnish.

In the whole surrounding country, with the exception of two or three

neighborhoods, where a few isolated church families reside, our principles are wholly misunderstood, and in some instances, our very name is almost unknown ; and charges are occasionally made against us, too absurd and ridiculous to deserve a serious answer, were they not honestly circulated by multitudes, as the sober truth.

For example, not long ago, a woman of ordinary intelligence, living not many miles from here, upon hearing a rather favorable account of the manners and morals of one of our Church families, replied : " There must surely be some mistake in what you tell me, for *those Episcopalists do worship idols.*"

But while there is little immediate prospect of building up parishes out of our towns, much good might be done by combining the parochial and the itinerant systems in some such method as the following : Associate with the rector of each settled parish a second clergyman, with the understanding that one of them shall supply the church at home, while the other moves about through the adjacent country, holding public services, preaching the Gospel, administering the sacraments, so far as practicable, and teaching in their houses and by the wayside, all who are willing to listen to the truth. Two clergymen thus working in concert, could encourage and sustain each other, and from their regular exchange of employments, have suitable periods for retirement and study, without being forced to leave the highways and hedges wholly uncared for.

The condition of St. Peter's parish is decidedly better than ever before, all things considered. I am physically stronger than when I came to Georgia, and able to undertake more labor without inconvenience.

In addition to my ordinary services in Rome, I have recently undertaken to officiate one Sunday evening each month at Case Spring. I also hold service two or three times in a year in Cass Co., and am in correspondence with a gentleman who is favorably disposed toward the church, in reference to an occasional service at Floyd Springs, some twelve miles north of Rome.

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### Alabama.

#### *Talladega—Rev. W. D. Christian.*

I entered upon my duties in this place toward the middle of November of last year, although I received my missionary appointment at a later period. Services were held regularly twice every Sunday, with the omission of two Sundays, from that time up to about the middle of January, when at the invitation of the Vestry, and with the consent of the Bishop, I took charge of the parish in Jacksonville in conjunction with my mis-



sionary labors here. I have been officiating since then for the most part of the time two Sundays in succession in each place.

Talladega is a thriving and healthy town, containing about fifteen hundred inhabitants. It has rather a picturesque situation, in a fine valley, with mountainous scenery in view. It is surrounded by a fair agricultural country and one of some mineral wealth. Marble, copper, iron, coal, and even gold, are all, I believe, found in the limits of the county. It is anticipated that the business and growth of the town will be a good deal increased when the "Alabama and Tennessee Rivers" railroad arrives here. This railroad is already completed within ten miles, and will, probably, be brought to town by fall.

Although a place of some importance for an inland town of Alabama, no regular services of the Church had been held here for several years previous to our arrival. We found some seven or eight communicants in all, including one living some miles out in the country. There is no church building in the place, but we were so fortunate as to obtain from the start the "Odd Fellows' Hall," as a place for holding services. This is a commodious and quite accessible room. Our congregations at times have been perhaps as good as could have been expected under the circumstances; though at other times they have been small. We have made efforts to establish a Sunday school, but have not as yet succeeded in obtaining many scholars. Besides our services for the whites, we have also occasionally held services for the colored people. It seems to be rather a difficult field. We hope and trust a brighter day is coming.

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*Florence—Rev. W. D. Harlow.*

A Methodist Male University and a Presbyterian Female College are located in this town, and our afternoon congregations are chiefly composed of students from these schools. We trust that some seed of the Church's sowing may find a lodgment in the minds of these youths, and that it may bring forth some fruit hereafter, though in other places.

It is the wish of Bishop Cobbs to unite this parish, and that at Tusculum, under one missionary. Should such a union be effected, the two parishes will soon be able to sustain a minister without help from the Board. A bridge across the river will soon be completed, and then the distance between the two towns will be only four miles by railroad.

The congregations in Florence are better than last year. Some new families have been added to it. As at nearly all the missionary stations, there are here some discouragements, as well as encouragements. In all our labors, however, we look to God for the blessing and the increase, otherwise we should become weary and faint.

## Michigan.

## Saginaw—Rev. E. Magee.

UPON coming here I found this parish in a depressed condition, owing, in a great measure, to the fact that, for a year past it had been without a clergyman.

It has a very chaste and commodious church edifice, as yet, however, unconsecrated, against which there was a debt of some \$600 incurred in the purchase of the lots on which the building stands, and also for painting. Of this sum, \$200 has been paid, and the balance has been assumed by responsible parties, most of whom are identified with the congregation. The wooden fixtures, as chandeliers, which were put up during Lent to enable us to hold evening service, have so bedaubed the pews and carpets with grease, that rather than have it thus, the ladies of the parish have ordered a set of lamps from Detroit, toward the payment of which they have applied the proceeds of their mite Society, amounting to \$60. This same mite Society is a great institution. Its efforts are unwearied in raising money to pay off the old debts as well as to assist in meeting the new, created by present necessities.

I have thus far lost only two Sundays, during which I was prostrated by lung fever. In addition to my Wednesday evening and two Sunday services, I contrive to hold a third service every Sunday afternoon at East Saginaw, with encouraging success. I fear I shall be obliged to suspend operations at this point for awhile. The heat is so oppressive (now 102° in the shade), that with walking two miles in the sun, and preaching as I am wont, the workman grows faint and weary. They are anxious to have a clergyman of their own to live and labor among them. They have lately bought them two church lots, and raised by subscription upward of \$500 to support a pastor. Believe me this is a field well worthy the consideration of the Board. It is now being put into immediate communication with Flint, by railroad. It does a large business in the shipment of lumber and is already actively engaged in the development of its mineral resources. Nor is the future less hopeful as it regards Saginaw City. A railroad is projected to connect us with Owasso, a point on the Detroit and Milwaukee lines, and the necessary steps have been taken by our citizens to secure its construction. We have a healthy climate, cheap and excellent lands, salt, coal, iron ore, plaster, lumber, navigable rivers, etc., fair inducements to the emigrant and the capitalist.

We look for the promised visit of our Bishop to consecrate our Church and administer the rite of confirmation. There are many persons here to be confirmed, as it is now upward of four years since the opportunity was last given them of renewing the vows of baptism. With Almighty God's blessing, upon the faithful ministry of his word, we live and labor in hope.



## Minnesota.

*Lake of the Woods and Waterville—Rev. J. A. Fitch.*

I COMMENCED my Missionary labors at the Lake of the Woods, on the 10th of October, 1858, and received the appointment of Missionary from the Domestic Department, to commence on the first of January, 1859. I hold divine service on every alternate Sunday. I can have the use of the house in which we meet but one-half of the time. Our services are very well attended, and we have good responses. Yesterday the number of persons attending amounted to between sixty and seventy. The congregation is composed of persons connected with various denominations—the Methodists quietly preponderating. You might suppose, were you present at our services, that you were in a regularly organized Episcopal congregation. All, or nearly all, seem much pleased with using our liturgy. A Sunday School was organized some two years previous to my receiving my appointment as Missionary, and is conducted by the Methodists. I have recently been invited to take a part in the exercises of the School, which invitation I intend to accept. I have had no baptisms here as yet, but expect to baptize eight or ten children two weeks from yesterday, about two miles distant from our place of worship.

I commenced holding divine service at Waterville on the 23d of January. This station is situated about four or five miles from the Lake of the Woods, and the country that surrounds it is in a state of great religious destitution. At present there are no services but ours. We have organized a Sunday School of about twenty children and youth. I have called upon families here that have not attended the public worship of God for years. One lady upon whom I called informed me that she and her husband had resided in their present location four years without once enjoying the privilege of attending the public worship of God, and that I was the first Missionary that had called upon them. She was an intelligent person and appeared to be religious. I have called upon nearly one hundred different families, and many of them several times, and distributed religious tracts and prayer books. Always had religious conversation, and in many cases prayers. My visits, so far as I can judge, have been well received. Through the kindness of Rev. D. B. Knickerbacker and others, both congregations have been comfortably supplied with prayer books. At our first service at Waterville I apprehended that I should be obliged to conduct the service without responses, but to my great gratification I found the congregation willing to respond, and with suitable instruction we had very fair responses, and still continue to have. I hope that at some future period we shall be able to organize a parish here. We have some pretty formidable difficulties to contend with in this part of our Mission. We have no permanent place to meet in, and the people are much scattered over a country which has very indifferent roads.

I have at times had fears that I might be obliged to leave here (though greatly against my wishes) for the want of the necessaries of life, but by the kind interventions of Divine Providence and the observance of rigid economy we are still allowed to remain. The people have not been able to render me much aid.

**Iowa.**

*Cedar Falls, Waterloo, &c.—Rev. B. R. Gifford.*

Since the time of writing the last report, I have officiated regularly at Cedar Falls, Waterloo, and Independence, and occasionally in other places. The congregation still continues large, and a good degree of interest is manifested. Indeed, at no time since I have been laboring in this field have I witnessed greater solemnity and evidence of deeper feeling among the people that attend upon our services, than for a few weeks past, and I cannot but cherish the hope that some permanent good will result—that the Church will be built up in its most holy faith.

We have two Sunday schools in operation, one at Independence and the other at Waterloo. They are both in a prosperous condition, and give augury of much usefulness.

Since the last report, I have baptized two adults and eleven infants; have performed the marriage service once, and the burial service once.

My labors have been more arduous than during any previous six months; have travelled more, and preached more frequently, but desirous that the claims of the Church should be presented to the people of the other towns of this beautiful valley, as well as to the people of these three villages in which we have organized parishes, I cheerfully sacrifice personal ease and comfort.

The longer I remain here, and the more I examine the field, the more important does it appear that we should early occupy this ground.

But one Missionary for an extent of country, embracing two or three thousand square miles, and peopled by tens of thousands of inhabitants, can do but little compared with what should be done.

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**Relief Fund for Domestic Missions.**

THE contributions to this fund are acknowledged in our present issue, so far as they have been received. The amount subscribed is \$9,344 45, of which \$8,694 45 have been received, and are now gratefully acknowledged. To all who have aided in this good work, of relieving the Domestic Committee from its past burdens, we tender our hearty thanks. We have been cordially met and aided in the effort by many friends of the cause, both clerical and lay. It will be seen that Connecticut has fully redeemed a pledge made in her behalf, of \$1,000, by a prominent layman, who had before done good service, in raising means for our Domestic Mission field. To those who, with spontaneous liberality, set the plan on foot, and all who have helped it on, it will be matter of great satisfaction when we are able to announce its entire accomplishment. We need but \$655 55 to secure this happy end. Who will give it? With this heavy drag removed, a new impulse will be given to our cause, and its chariot wheels move on, "conquering and to conquer," in all our spreading field, over all our goodly heritage.





Acknowledgments.

415

<i>Hyde Park</i> —St. James', Relief Fund.....	\$50 00
<i>Manhasset</i> —Christ.....	53 33
<i>New Rochelle</i> —Trinity.....	38 13
<i>Poughkeepsie</i> —Christ, Wm. A. Davies, Esq., Relief Fund.....	50 00
<i>South Oyster Bay</i> —Grace.....	8 76
<i>Troy</i> —Holy Cross, Relief Fund.....	25 00
“ “ N. B. Warren, Esq., ditto.....	25 00
“ St. Paul's, for ditto.....	100 00
<i>Tarrytown</i> —Christ, George D. Morgan, Esq., Relief Fund.....	50 00
<i>Waterford</i> —J. Knickerbacker, Esq., through Bp. Potter, for Relief Fund.....	300 00
<i>Williamsburgh</i> —Grace, Relief Fund, \$2 50.....	6 50
<i>Walden</i> —St. Andrew's Par.....	3 00
<i>Westchester</i> —St. Peter's, E. Haight, Esq., for Relief Fund.....	50 00
“ Do., G. M. Wilkins, Esq., for ditto.....	50 00
<i>Yonkers</i> —St. John's, for ditto.....	55 00
<i>New-York</i> —Ascension, W. H. Aspinwall, Esq., for Relief Fund.....	500 00
“ Do., Henry Chauncey, Jr., Esq., for ditto.....	250 00
“ Annunciation, D. A. Cushman, Esq., for ditto.....	100 00
“ Calvary, Geo. Merritt, Esq., for ditto.....	100 00
“ Do., Wm. Niblo, Esq., for ditto.....	100 00
“ Do., W. W. Wright, Esq., for ditto.....	50 00
“ Do., through Rev. Dr. Hawks, for ditto.....	50 00
“ Grace, Jno. D. Wolfe, Esq., for ditto.....	500 00
“ Holy Communion, Rev. Dr. Muhlenberg, for ditto.....	200 00
“ Trinity, Mrs. Henry Laight, for ditto.....	100 00
“ Trinity Chapel, Jno. Caswell, Esq., for ditto.....	250 00
“ St. Bartholomew's, W. B. Astor, Esq., for ditto.....	100 00
“ Do., a member, through Dr. Cooke, for ditto.....	100 00
“ St. George's, Mrs. W. A. Spencer, for ditto.....	500 00
“ St. James', for ditto.....	55 00
“ St. Mark's, a friend, through Rev. Dr. Anthon, for do.....	50 00
“ St. Peter's, Miss E. Turner, for ditto.....	20 00
“ Do., J. N. Wells, Esq., for ditto.....	25 00
“ “ C. A. R.” for ditto.....	2 00
“ “ T. R. J.” for ditto.....	2 00
“ Anonymous, for ditto.....	50 00
“ A Friend, for ditto.....	10 00
	\$4283 35

Western New-York.

A layman, for the Relief Fund.....	50 00
<i>Buffalo</i> —St. Paul's, for ditto.....	44 00
<i>Geneseo</i> —Allen Ayrault, Esq., for ditto.....	50 00
<i>Geneva</i> —Wm. B. Douglas, Esq., for ditto.....	50 00

<i>Olean</i> —St. Stephen's.....	\$1 30
<i>Palmyra</i> —Zion, one Sunday Sch. class.....	6 25
<i>Syracuse</i> —St. Paul's, \$50, for Relief Fund.....	55 00
	\$256 55

New-Jersey.

<i>Elizabeth</i> —Christ.....	15 00
<i>Newark</i> —Trinity, S. S., through Dr. Neville, for Relief Fund.....	50 00
<i>South Amboy</i> —St. Stephen's, for ditto.....	50 00
	115 00

Pennsylvania.

<i>Germantown</i> —St. Luke's, a Member, for Relief Fund.....	50 00
“ Do., for ditto.....	50 00
“ Do., Mrs. H. P. McKean, for ditto.....	25 00
“ Honesdale—“M.” for ditto.....	5 00
<i>Kingsessing</i> —St. James'.....	22 44
<i>Lebanon</i> —Christ, add'l.....	0 50
<i>Minersville</i> —St. Paul's.....	5 00
<i>Philadelphia</i> —Ascension, a Worshipper, for Relief Fund.....	100 00
“ St. Mark's, a Member, for ditto.....	100 00
“ St. Peter's, Members, for ditto.....	28 00
“ St. Peter's and St. Luke's, Messrs. Jno. and William Welch, for ditto.....	100 00
“ St. Stephen's, Mrs. Eliza H. Burd, for ditto.....	100 00
“ Do., T. Wagner, Esq. for do.....	50 00
	635 94

Maryland.

<i>Baltimore</i> —Grace, Rev. Dr. Coxe, for Relief Fund.....	50 00
<i>Georgetown</i> —Christ, for ditto.....	50 00
<i>Huntington</i> —St. John's.....	5 00
<i>Kent Co.</i> —Chester Par.....	45 00
<i>Washington, D. C.</i> —Rev. Smith Pyne, D. D., and others, for Relief Fund.....	30 00
	180 00

Virginia.

<i>Fauquier Co.</i> —Mrs. Skinner.....	5 00
<i>Kanawha Co.</i> —Charleston, St. John's, for Bp. Scott.....	10 00
<i>Lynchburg</i> —St. Paul's, Relief Fund.....	100 00
<i>Norfolk</i> —Christ, by T. Taylor, Esq., for ditto.....	50 00
<i>Petersburg</i> —St. Paul's, for do.....	91 45
<i>Richmond</i> —Monumental Ch., for ditto.....	50 00
“ St. James', for ditto.....	150 00
“ St. Paul's, for ditto.....	100 00
	556 45

North Carolina.

<i>Chatham Co.</i> —St. Mark's, a Member.....	5 00
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South Carolina.

<i>Black Oak</i> —Trinity.....	39 00
<i>Charleston</i> —St. Michael's.....	11 95
“ St. Peter's.....	11 10



<i>Charleston</i> —St. Paul's.....	\$13 00		
“ St. Philip's, Relief Fund..	60 00		
<i>Christ Church Par.</i> .....	6 00		
<i>Columbia</i> —Trinity, Gen'l Fund.	10 70		
“ Do., for Texas.....	11 50		
“ Do., for the Jews.....	4 00		
<i>Pondleton</i> —St. Paul's.....	17 60		
United Parishes of St. Stephen's and St. John, Mrs. “ S. E. H.” for Relief Fund.....	25 00		
<i>Walterboro</i> —St. Jude's.....	30 00		
<i>Waccamaw</i> —A Layman, J.....	0 07	\$230 52	
<b>Ohio.</b>			
<i>Clifton</i> —Calvary, Relief Fund.	50 00		
<i>Oberlin</i> —Christ.....	1 90		
“ Do., Rev. W. C. French, offertory at private com. in Ind.....	2 10	54 00	
<b>Kentucky.</b>			
<i>Louisville</i> —Christ, Relief Fund.	25 00		
<i>Neuport</i> —St. Paul's.....	50 00	75 00	
<b>Michigan.</b>			
<i>Dexter</i> —St. James'.....	2 00		
<i>Detroit</i> —St. Paul's, H. P. Bald- win, Esq., for Relief Fund.....	100 00		
<i>Jackson</i> —H. A. Hayden, Esq., for ditto.....	50 00	152 00	
<b>Tennessee.</b>			
<i>Brownsville</i> —Zion.....		8 00	
<b>Louisiana.</b>			
<i>Waterproof</i> —Grace, through O. Kibbe, Esq., for Relief Fund.....		60 00	
<b>Missouri.</b>			
<i>St. Louis</i> —Christ, for Relief Fund.....		25 00	
<b>Alabama.</b>			
<i>Montgomery</i> —St. John's, Re- lief Fund.....	\$50 00		
<i>Tuscaloosa</i> —Christ, ditto.....	10 00		
<i>Tuscumbia</i> —St. John's.....	5 00	\$65 00	
<b>Arkansas.</b>			
<i>Camden</i> —Rev. W. E. Eppes... 20 00			
<i>North Fork</i> —A Friend to Mis- sions.....	1 00		
“ For the Jews.....	0 27	21 27	
<b>Mississippi.</b>			
<i>Natchez</i> —Trinity, for Relief Fund.....		100 00	
<b>Illinois.</b>			
<i>Sycamore</i> —St. Peter's.....		6 00	
<b>Iowa.</b>			
<i>Davenport</i> —George B. Sargent, Esq., Relief Fund.....		25 00	
<b>Oregon.</b>			
<i>Portland</i> —Trinity.....		112 00	
<b>Legacies.</b>			
<i>N. Y., Troy</i> —Bequest of Mrs. Mary P. Lyman, applied to Relief Fund.....	100 00		
“ <i>Angelica</i> —From Mrs. Dr. Charles, the bequest of a departed mother, a communicant of St. Paul's Church.....	150 00		
<i>S. C.</i> —Bequest of Mrs. Eliza Kohne, through J. K. Sass, Esq., applied to Relief Fund, J.....	280 55	530 55	
Total from July 15th to Aug. 15th..	\$9,343 19		
Amount previously acknowledged..	46,391 84		
Total since October 1st, 1858.....	\$55,735 03		

The following sums, in aid of Domestic Missions have been contributed through the Episcopal Missionary Association for the West, by the following Churches and individuals, from the 2d July to 2d August, inclusive, 1859:

<i>Connecticut</i> —Newtown, Trin- ity Church.....	\$5 00		
<i>W. New-York</i> —Rochester, St. Luke's Church.....	75 00		
<i>Pennsylvania</i> —Philadelphia, from “one is sorry not to have more to give”..	\$2 00		
“ Lancaster, from “X. Y. Z.” by Rev. E. Apple- ton.....	10 00	12 00	
<i>Virginia</i> —Powhattan County, Emmanuel Ch., \$20; Miss Mary Nash, \$1....	21 00		
“ Cumberland County, St. James' Church.....	5 00		
<i>Virginia</i> —Wheeling, St. Mat- thew's Church.....	\$70 06	\$96 06	
<i>Iowa</i> —Iowa City, From Rev. W. H. Barris.....		9 00	
Total receipts.....	\$197 06		
To which add balance on hand July 2d, 1859.....		61 79	
Aggregate amount.....	\$258 85		
To be received by the Treasurer Domestic Committee when appropriated by said Association.			

FOREIGN MISSIONS  
OF THE  
*Protestant Episcopal Church.*

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SEPTEMBER, 1859.

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*JAPAN.*

ADVICES may soon be looked for from our missionaries appointed to this interesting field. Circumstances have led to an earlier entrance upon their work there than was anticipated by the Foreign Committee. Upon the departure of the Rev. Mr. Nelson from Shanghai, it was found necessary for the Rev. Mr. Williams to return to that city from Dzang Zok. His associate, the Rev. Mr. Liggins, was left to prosecute the work at Dzang Zok, having for his assistant the native Deacon Chai. In the course of his labors Mr. Liggins was thrown into the midst of an excited rabble, and severely beaten. His health had previously been quite poor, and this rough treatment was so serious in its effects as to lead to his return to Shanghai. Acting under medical advice, it was judged best for him to try what re-invigorating effect there might be in a visit to Nagasaki, in Japan, for which place he sailed on the 23d of April.

Under date of May 12, Mr. Syle writes:

“I have no news of moment to communicate, the startling intelligence having come this time from your end of the line. I refer to the appointment of Brothers Liggins and Williams as missionaries to Japan. I have just received a few lines from Mr. Liggins mentioning his arrival at Nagasaki, and his



being engaged in the teaching of a class of Japanese interpreters ; but he writes so briefly that I do not know what he has done about a residence, though my inference is that he has, or will have, a dwelling on shore."

It will be seen from the above that before advices of the appointment of Mr. Liggins and Mr. Williams to this new field reached Shanghai, one of them was actually at work in Japan, and in the place, too, which was selected by the Foreign Committee for their first missionary station in that Empire. A good Providence has thus made what seemed to be an untoward event at Dzang Zok, to result in the more speedy commencement of the work in Japan.

Owing to the fewness of the laborers to carry on the Mission in Shanghai, it is doubtful whether Mr. Williams will be able at once to join Mr. Liggins ; it may be necessary for him to wait the arrival out of Bishop Boone and his party.

We have been favored with a copy of the following letter from Townsend Harris, Esq., to a friend in Shanghai :

"I will answer your queries to the best of my ability, but you must always bear in mind that my opinions may prove to be erroneous. You must always remember the peculiar system of concealment of even the most trifling matters, which the Japanese have practised for more than two hundred years ; and add to that the fact that I can only converse with them through the tedious medium of a double interpretation.

"With these remarks I will proceed to give you my answers, which you can receive not only *cum grano salis*, but with a whole handful. You inquire—

"1. What has caused the change in the policy of the Japanese government toward foreign nation ?

"I cannot enter into any details on this point without making public matters which are now in the hands of the President, and can only be published by his authority.

"2. Is it probable the present friendly bearing will be continued ?

"The Japanese will scrupulously observe all their treaty obligations, and any breach of the present good understanding will arise from the aggressions of foreigners, and not from a want of good faith on the part of the government.

"3. May we anticipate the same favorable change in religious, as has been seen in political matters ?

"The Japanese have heretofore looked at Christianity as inseparably connected with the ideas of conquest and the subversion of the government. As a people they may be said not to have any sectarian feelings whatever, and the three systems of religion in the country appear to be supported alike by all the people. Indifference may also be said to be a leading characteristic in religious matters, and there is an utter absence of anything like veneration for the emblems of their worship. I labored most earnestly to convince the Japanese that they have nothing to fear at this time from Christianity; that it is not now propagated at the point of the sword, or made a cloak for ulterior designs.

"The future success of missions will greatly depend on the conduct of the early missionaries who are sent here. If these are prudent, patient men, and are ready to temper their zeal with discretion, I cannot doubt the happiest results will ultimately crown their labors.

"4. What will be the best mode of approaching the rulers and people with Christian instruction?

"This is the most difficult to answer of any of your questions. The Japanese as a people are remarkably amenable to reason, and as soon as the missionaries have acquired the language, they can readily approach them with oral arguments. How far the circulation of printed matter would be permitted at present is more than I can say. I should think the establishment of a school to teach English, and a medical man to practise gratuitously, would be highly beneficial to a mission.

"5. How far are Chinese books in use among the rulers and people?

"All the princes, nobles, literati, and military men, and most of the doctors, read Chinese.

"6. Is the press free?

"There is no newspaper in Japan, and I believe the government suppresses publications that it deems improper. Books are numerous and cheap. These are printed in Chinese, Hiragana, and Kasagana characters.

"7. How many of the population can read?

"From my observation I am of opinion that in no part of the world is the knowledge of reading and writing so universally diffused as in Japan.

"8. What is the population of the Empire?

"No correct census has ever been taken. They ascertain the numbers of certain classes at fixed periods, but the masses of the people are not counted. The estimates of the population, which I have obtained from intelligent Japanese, and those who had the best means of knowing, vary from thirty to fifty millions of souls."



## LETTERS FROM JAPAN.

WE gladly publish in this connection the following letters containing many particulars of much interest. We copy them from the *New-York Journal of Commerce* :

U. S. FLAG-SHIP POWHATTAN, }  
SEA OF CHINA, March 12th, 1859. }

When my school was thus fairly inaugurated in the fine chamber in the Russian Bazaar, I commenced my labors in earnest. Nine young men were in attendance, the governor's interpreters, one of whom was intrusted with important business, as at times he had been commissioned to go to Jeddo to transact matters with the Imperial Court. Another was either a native of the most northern island, Jesso, or had resided there; for he was familiar with Hakodadi, and gave me an interesting account of the climate, relating, with shivering and contortions of face, the extreme cold, and saying that he had seen the snow *nine feet* deep. They were from eighteen to twenty-five years of age; all were of manly form, but not tall, and, excepting two, rather slender.

Nothing could equal the uniform politeness of the young interpreters to their teacher and to one another. Upon entering the room, they uniformly made the most graceful as well as profound obeisance, and, coming forward, offered their hand, having learned that this is an American and European fashion, though not Japanese; and when one of their own number came in late, all would rise from their seats, and, advancing to meet him, make the same profound obeisance, almost bringing their heads to the floor. During the whole two months of the continuance of the school, not an angry or unpleasant word was uttered between themselves; not one angry feeling for a moment, so far as could be judged, entered one breast. Their faces almost uniformly sparkled with smiles; often they innocently joked with each other, always delicately, and sometimes quite facetiously; and whenever any one made a palpable mistake or blunder in his reading or composition, he was the first to break out into a loud laugh. One, however, seldom smiled; he was the deepest thinker, and fit to be made judge. Such a new world burst upon him—subjects so new, so strange, so profound, and interesting, that he always seemed serious, and lost in the reflections awakened. Some brought their *pipes* with them at times, the steel bowls of which were less in size than a lady's thimble, which they filled with the weak Japanese tobacco, cut as fine as thread, and which was consumed with three or four puffs. This, however, was done only by two or three, and by them rarely.

The ambition of the young men was excited; as they often remarked verbally and in their compositions, that their learning would hold their

“promotion,” meaning official. The officers of the government often came in to see the working of the school, and never departed without expressing their thanks and satisfaction; while the governor himself was often at the trouble of sending me kind and encouraging words. At the close of the school, I requested the young men to write their names on separate pieces of Japanese paper, both in Japanese and English, which, with some of their exercises in English composition, I made into a little book, to be preserved as one of the most agreeable *souvenirs* of my Eastern life, and, indeed, of my whole life. The Japanese *characters* are the same with the Chinese, though the languages are different, just as the *Roman* character only is used in all the different languages of Europe. Like the Chinese, the Japanese write with a hair pencil, and from the top to the bottom of the paper, beginning on the right hand. The rapidity and delicacy with which these characters are made, so complex and intricate that the inexperienced eye is unable to follow the strokes, and the hand to copy them, are astonishing. The names were written as follows: *Nalabyash Eisyamohn*; *Nisi Tomida*; *Namura Gavechiro*; *Yocogama Matonojan*; *Kitamra Mothohiro*; *Isi basi Skedsuro*; *Jwaysay Yasiro*; *Misima Sooatara*; *Isoda Keinosse*. As the young men had obtained a smattering of *Dutch* from the Dutch residents in Desima, they were not ignorant of the Roman alphabet, and the first labor was in teaching the *sounds* of the letters. And truly, “*Hic labor; hoc opus est*,” as I never knew or imagined before; nor can any one appreciate it without a similar experience. Hours were spent, from day to day, in this effort, either the ear of the students being unable to catch the slight difference of sound in certain cases, or else, as is more probable, the organs of speech being too rigid and fixed by use and time, and becoming unable to give the nice modulations which would have been easy at an earlier period. At length, however, the sounds of the letters were all mastered, vowels, consonants, and diphthongs, except the single letter *l*, which defied all efforts. For two long months this task was repeated, day after day, and at last abandoned, in utter despair, the young men often bursting out in a loud laugh at their own grimaces, and distorted countenances and unearthly sounds, as they attempted to pronounce this letter, but more frequently mortified, and ready to burst into tears. Some, however, at length came pretty near to the true sound, while others could do nothing with it. The Japanese have not the sound of that letter, and uniformly pronounce *l* like *r*.

Thus they proceeded from the alphabet to monosyllables, and from monosyllables to polysyllables, and at last to easy lessons in reading. Then came the most serious difficulty—a labor which at first was most exhausting—becoming a *living dictionary*, in imparting ideas to words which to the interpreters had no meaning.

The next labor was upon the English grammar, where no difficulty was



experienced, except in the *verb*, which in conjugation, in moods, tenses, inflections, and auxiliaries, is so unlike the Japanese verb, that it seemed to the students the absolute demonstration of "outer barbarianism."

The next study was arithmetic, which was no *study* at all; for they seemed to understand it by intuition. Like the Chinese, the Japanese use a calculating machine, with which they solve questions with astonishing rapidity and accuracy, leading me to suspect they would be prejudiced against the *Arabic* figures and system of computation; or if they were willing to adopt them, that they would work with them awkwardly and vexatiously. To my surprise and delight, they needed but little instruction, when they "walked through" the arithmetic like old experts. They had never seen slate or pencil; and when they were given to each of them, and they saw the economy, as well as the convenience, above the calculating machine, and hair-pencils, ink, and paper, they were as happy as though they had received a fortune. The Japanese have little of the poetical temperament; but they are well endowed with the bump of good common sense and practical judgment, and cannot fail to excel in mathematics and the mechanic arts.

Geography next came up, which was the more interesting to them, from having in my possession a good supply of the best maps, which were spread out before them as the study was pursued.

#### ANOTHER LETTER FROM THE SAME.

U. S. FLAG-SHIP POWHATTAN,  
SEA OF CHINA, *March 16th, 1859.* }

I HAVE heretofore remarked that my Japanese interpreters displayed an admirable order of mind for mathematics, in further test of which, I put them into *algebra*, in its fundamental principles, in which they seemed to be quite at their ease, making their study a diversion rather than a labor. Nothing proposed in the course of studying was distasteful, nothing intimidated, and nothing attempted was invincible. They had not the least knowledge of *astronomy* beyond what their eyes taught them; and when the *comet* appeared in such length and splendor above the western mountains, they contemplated the strange sight with admiration, but not with terror, though they had no science or theory to account for it. Their sensible inquiries led us for awhile from the geography of the earth to that of the heavens; and being furnished with good maps of the skies above us, as well as of the globe beneath us, it was easy to give them distinct and satisfactory ideas of astronomy, without going into the regular and thorough study; for which, time was wanting. Very naturally, and indeed almost inevitably, the comet became an associate teacher in my seminary, furnishing the opportunity I was seeking to discourse on the great themes of

God and his character, which I was wishing to introduce, and resolved to introduce, but not violently, or in a way to create offence and distrust, remembering the *place* where I stood, and its *history*. When questions were proposed about the comet, it was easy and natural to proceed from the *effect* to the *cause*, and to discourse on the existence and character of God, and the origin, the extent, and the laws of the material creation. The absurdity and folly of idols and idol worship were then argued, from the utter inability of all the numberless and huge blocks of stone and wood, however painted and gilded, in the temples which crowned all the hills that looked down upon us, to create, or move with such power, rapidity, and regularity, absolute and never failing, the immense machinery which the interpreters saw above them and around them, and of which the long, blazing, and beautiful comet in the heavens, was a part and exponent. Not only did they take no offence, but they listened with attention and respect, and seemed to give their assent. At this stage I did not venture to refer to *Christianity*; waiting for some inquiries from them to bring the subject up. But a triumph was already won; the Japanese mind is wonderfully logical; it listens to arguments patiently, even when they are against established prejudices and opinions, and when it is convinced, unlike the Chinese mind, it feels under obligation to follow the conviction. From what afterward appeared in the young men's faces and conversation, I had not a doubt they saw the foolery of idols, and held them in utter contempt. They seemed to be ashamed of them as a national reproach. I was sincerely thankful for the appearance of Donati's Comet in Japan, it so readily turned lecturer, and rendered me such important aid.

The interpreters were soon put to the task of writing exercises in English, as the best method of *mastering* the language, instead of merely a conversational smattering in it. Great labor was required in teaching the proper arrangement of words in the construction of a sentence so different in the Japanese collocation from our own, while much patient drilling was needed in *punctuation*, of which they seemed to have no knowledge. The students used a hair pencil, instead of a pen, in writing their exercises, and India ink instead of our own, while the paper was made from the bark of a tree, called the "paper-tree," a species of mulberry; but so soft and spongy was the paper, that a common pen could not be made to move over it without blotting, or tearing it in pieces. Still resting the hand on the wrist, and holding the pencil nearly perpendicular, they not only write with great rapidity, but in a round, manly, and even graceful hand, so perfect that one would think they had never written any but the Roman characters. There was not a poor hand in the whole number.

These exercises have so much interest, both as curiosities, being the *first compositions in the English language* ever attempted by the Japanese, and also as illustrations of Japanese talent in the rapid progress made



by the student, that a selection from them shall be sent to the *Journal of Commerce*, in every particular, however minute, just as they came from the hands of the young men.

As before intimated, the great object in taking upon myself so severe a labor, was to ascertain the state of the Japanese mind toward Christianity, and by these gratuitous services, make, if possible, an impression on the young men and the Japanese officials, favorable to the attempts certain to be made, and soon to be made, to re-introduce Christianity. It was not wise to introduce the subject of Christianity at once, and bluntly. The Japanese are remarkable for their courtesy and regard to others' feelings; and they would have been disgusted if not exasperated by anything bearing the appearance of rudeness. I waited, therefore, till I had secured the confidence of the governor, and the confidence and, I may add, the *affection* of the young men, nor even then did I make an onslaught, but, as I before remarked, waited for incidents or inquiries which should make the religious turn of the instruction natural and inevitable, and throw the responsibility, if anywhere, upon the Japanese themselves. Soon an opportunity was presented by the questions asked by one of the students, when the words *church*, *pulpit*, *organ*, and *choir*, occurred in one of the reading lessons. This led to the explanation of the form of church edifice, the Sabbath, public worship, the singing in the church, the construction of an organ, and the manner of playing it, the preacher and what he preached, and the happy effects of preaching upon those who heard and obeyed it. Thus Christianity in all its doctrines and duties was expounded *at their own request*, and to which they listened with undivided and untiring attention. Having stated what there *was* in the church, it was natural to remark what there *was not* in it. There were no *idols*, as in the Japanese temples so thick around us. God is a *spirit*. God is like the *mind* or the *soul*, in man, which has power, thinks, and feels, but which we cannot see, or touch, or hear. No statue or picture, therefore, can represent *God*. I asked them just to look at their idols; how ugly, how stupid, they are, which know nothing and do nothing, and instead of helping those who worship them, cannot even help themselves. For they can be kicked; they can be thrown into the streets, and be broken in pieces, and yet cannot prevent it or even resist it! How absurd, then, to make them, and more absurd to worship them! The students listened attentively, and evidently were convinced, for, as I have before said, they have excellent logical powers, at the same time they looked sad, as though all this was indisputably true, and yet they knew not what to do. Thus, as the *comet* had come to aid me in teaching *natural* theology, these few isolated words casually occurring in a reading lesson, and which the young men could not understand, opened the way, by a simple compliance with their request, to give the whole history and explain the whole system of Christianity in the

very spot where it had been extinguished in blood and flames two centuries and a half before!

On another occasion the conversation turned upon the *soul*, which was explained as spiritual, imperishable, immortal. What, then, they inquired, becomes of it when the body dies? God takes the good, it was said in reply, to heaven. "What is heaven?" they asked again. I explained, when they caught the idea, and exclaimed, "*Paradise! Paradise!*" The word had probably travelled down from the time of the Catholic missions. They next asked, "What becomes of bad men?" They go to a bad place, where they are punished for their wicked deeds. "Is *fire* there?" they anxiously inquired, showing that either such an idea was entertained in their own religion, or else had been handed down by the traditions of centuries. They were perplexed about the meaning of the word God, which I used. I explained, going from effects to a cause, from the world to Him who made it, when one exclaimed, in high excitement, "The *Creator!*" The *Creator!*" Yes: this God made us, and cares for us, and pitied us. They themselves saw and knew that men are ignorant and wicked, and therefore God had sent Christ, his own Son, into the world to teach mankind, and to save them. Interrupting me, one asked, excitedly, "*Jesus Christ?*" In some way he had heard and understood the *double* name, but hesitated when he heard the *single* term only. "Yes, *Jesus Christ,*" I replied. "He loved us; he pitied us; he came into the world to teach men to be good, and show them how they could be happy when they die. But men were so wicked whom he came to make happy, that they seized him, and put him to death on the cross. He was buried, but he rose again." All this amazed them, evidently awakening their sympathy, and at the same time their admiration. Still more were they interested when I opened my atlas, and showed them the very places where these things occurred.

One day the conversation turned upon the innumerable tombs and monuments which cover the hills just outside of the city—perfect wildernesses of the dead, trees overshadow them; gravelled walks wind among them; urns are before them; and fresh flowers are ever culled and placed in bamboos filled with water, and planted in the ground around them, while annually processions of the descendants go to visit them. It is a touching incident, and indicating the strength of the natural affections, that often you may see the bamboos and vases supplied with fresh flowers when the monument bears the marks of a past generation, and even more! I used to walk often among them, enjoying the charming scenery, studying Japanese ideas and habits, and at the same time thinking how populous is death, when over these wide and high hill slopes not a foot apparently can be found for a new-comer! I commended the affection and the good taste of the Japanese, as thus displayed, and naturally remarked that even these dead should live again, and rising from their graves meet again with their



friends. "*Resurrection! Resurrection!*" exclaimed one of the students, adding some remarks which indicated clearly that he had some obscure ideas of this great Christian doctrine. I was startled almost as if I *felt* the resurrection!

All these incidents go to show that certain Christian doctrines, and these the grand and essential, yet linger in the Japanese memory, dim they may be, and yet capable of a sudden resurrection, when Christian teachers and missionaries shall once explain those obscure memories which are mysteries even to those whose minds contain them.

Another incident I can never forget, or cease to feel the startling emotion it created. In their written exercises, the young interpreters were invited to propose any questions on which they wished for information. One day, the most thoughtful and philosophic of their number wrote the following inquiries: "How is it that Europeans have a white face and red hair, and people of China a yellow face and black hair, and people of Africa a black face and black hair?" }

He was evidently perplexed and troubled by a fact which was unaccountable. This led to an historic resumé of the origin and progress of the human race. Originally, there was only one pair; all races descended from them. They became too numerous and crowded to live in one place. As the earth could not yield food enough for their substance, they scattered, some going in one direction and some in another, and thus founded new nations. The climate was different in different places, and had much influence upon the complexion; while the food, the clothing, and the habits of the people, had more or less to do in producing the same effect. But, however different in features, in form, in language, and complexion, all were descended from common parents, and therefore were *brothers*—Americans, Japanese, Europeans, Chinese, and all. This was a new idea; it had never entered their minds; they had never dreamt of it; and having listened to my statements with the closest attention, and in profound silence, they could stand it no longer, but broke out into expressions of admiration and delight. One man sprang from his seat, and clenching and brandishing his hands, exclaimed, "YES, WE ARE BROTHERS! WE ARE BROTHERS!" What could be more sublime? What more touching?

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#### MISCELLANEOUS.

The Church Missionary Society have recently issued the following special Appeal for laborers:

The Committee of the Church Missionary Society, feeling deeply the remarkable facilities for new and enlarged efforts, to which the Lord in His providence is now calling them, appeal for the men to break up the fallow ground and sow broadcast the seed of eternal life. Not that their

want of men is so much absolute as relative. Many have been thrust forth into the harvest during the last sixty years of their association in this great cause, if the individual numbers are reckoned up; but how few, if the mental and spiritual strength of our country is taken into account; how few, if the openings throughout the world for Missionary labor are calmly surveyed. The Committee would be altogether unworthy of their trust did they not acknowledge with gratitude to the Giver of all good gifts the way in which He hath led them hitherto—His provision of means—His guidance to their many fields of Missionary effort—His supply of a noble army of honored laborers to bear the glad tidings of salvation to a wretched, ruined world. They have had abundant cause for praise and adoration to Him who has never suffered His work to fail for want of fit instruments to prosecute it. Many hundreds have gone forth into all parts of the world during the sixty years of the Society's history, one hundred and thirty English Clergymen in connection with it are at this present time holding forth the word of life in the dark places of the earth. If it be an honor to be associated with some distinguished college or university which has produced illustrious names in science and literature, or to be enlisted into a regiment whose flag bears on its folds the record of many a well-fought field, it is surely no little honor, though the world may not yet recognize it, to be associated on the same muster-roll with those who, by God's help, have changed the face of many a region of misery and sin—have spent their lives in doing good—have planted the seeds of all-conquering truth where superstition is rankest and most noxious, whose work will last and will most surely be recognized when "they that turn many to righteousness, shall shine as stars for ever and ever." If we have but one life to spend, how shall we spend it best? Many a Christian now advanced in life envies his younger brother the noble opportunity of a whole life before him to spend for God in the Mission field.

And the call for men is now louder than ever. Even if the Society's staff were only to be maintained at its present force, and if its Missions were merely to be stationary and not retrograde, it is obvious that, as God is pleased to work by frail mortal men, the ripest laborers must be gathered year by year from their warfare to their crown, and others as constantly needed to grasp the torch which falls from their hands. The natural rate too of expansion of their work, if the divine blessing be only granted, widens year by year the circle of each Mission, and so without any feature of special note, more men are every year needed to prosecute the very success for which we are hoping and praying. A healthy Mission will always be a growing Mission, and a growing Mission will always absorb more and more men. In 1845, two Europeans and one African sufficed for the wants of the Yoruba Mission. In 1859, twelve Europeans and six native clergy cannot overtake all the work there. "The work has far outgrown me," writes one of the Missionaries, "and my late



journey has shown, that I might make for myself and others a sphere of labor almost without limit, if only provision was made for it." And now the region of the half-fabulous river Niger presents a new and separate Mission-field of vast promise itself. We pray for the Lord's blessing on our work; let us bear in mind that the very answer to our prayers involves an ever-increasing outlay of men and means. It is so all over the world. Everywhere has Christ born witness to His preached Gospel, and is proving His living presence by bringing *many* sons unto glory.

But our day is a day of wonderful opportunity. The Society's first Missionaries were sent to West Africa, not solely because that country is included in the Lord's parting command, nor because the great struggle against the slave trade was turning all eyes to the wrongs of the negro, but because almost all other parts of the heathen world were then closed against the Christian Missionary. The jealous suspicion of foreigners kept China an unknown land. A vigorous contest both in and out of Parliament was needed in 1813 to secure permission for Christian teachers to settle on any part of the British territories in India. What a contrast is presented to us now! The whole of China, containing one third of the human race, is, by the recent treaty, thrown open to Christian Missionaries. A new Mission-field, equal in extent to all the Mission-fields now occupied put together, is presented to the Church of Christ. The number of Missionaries of all Missionary Societies ought to be at once doubled, if the work is only to keep pace, at the present feeble rate of effort, with the movements of Divine Providence. The thought is overwhelming. Yet it is a thought of truth and soberness. Eight years ago the Committee reserved the invested sum of £10,000 Consols for the time to which, as their Report for 1851 stated, they anxiously looked forward, when the Lord might open the way for the extension of Missions into the interior, and a sudden demand arise for an increase of expenditure. That time has come. China is open. The funds are provided. But where are the men? Twenty might go forth at once. Alas for the apathy with which the Church at home has received the tidings of one of the most remarkable signs of our eventful times! Not one of the junior clergy has as yet come forward to say, "The call from China is laid upon my heart: here am I; send me!"

And the call from India is, in some sort, louder still. We cannot have forgotten the confessions, the prayers, the vows, that were wrung from our chastened hearts eighteen months ago. We owned that we were verily guilty concerning our Hindu brethren. We saw the connection between the sin and the punishment. We learnt something of the moral and social results of Mohammedan fanaticism and Hindu idolatry. We owned that the Gospel, and the Gospel alone, was the true remedy. And yet over the whole of India the proportion of Missionaries to the population is still little more than one to half a million; and taking separately the district which was the theatre of the mutiny, the average is lower

than anywhere else, not one to a million and a half. Whatever be the duty of the government, there can be no difference of opinion as to the duty of the Church. It is almost impossible to exaggerate the importance of a large reinforcement, without any delay, of the Missionary body in the Northwest Provinces. Most encouraging are the symptoms which prompt to immediate action. The constancy of the native converts has raised their character in the eyes of even the Missionaries themselves. The neighborhood of Mirut, which witnessed the outbreak of the rebellion, now exhibits new adherents to Christianity, by scores and almost by hundreds, and this chiefly, as in earlier days, through the agency of native Christians scattered abroad by the recent persecutions (Acts xi. 19). Three Catechists from Agra and Benares are counted worthy for immediate admission to Holy Orders. At the Dacca Government College, at the Agra Government College, whence religious instruction is excluded, the Hindu pupils have themselves voluntarily solicited, and are now receiving from their teachers, instruction on the Lord's Day out of the Holy Scriptures. Our Missionaries preach in the streets of Lucknow, no man forbidding them. Who shall say how long these favorable symptoms will continue, if we do not improve them? "Opportunity," said the good and great Bishop Daniel Wilson, "is the golden spot of time." We appeal for the men to profit by it.

Our first appeal is to the Junior Clergy. They cannot have escaped many searchings of heart, as to their own personal duty at this crisis. "Am I justified in holding back when the voice is sounding so loud from the high and glorious throne, Whom shall I send, and who will go for us?" Who are to go, if they are not to go? In crowded England, many years must elapse before they can anticipate any wide sphere of independent action. The widest sphere is at once theirs in India. There, a man's capacity is the sole limit of his usefulness. "We feel," writes a Missionary, very recently, "tied to India more than ever; indeed, it has become quite my home, and I could never hope to occupy any position in England which promised so much usefulness. I am moving among a population of upward of 9,000 Christians, preaching the glorious Gospel, as if it were my native tongue, and exercising paramount influence." The Society has, it is true, a larger number of students under training than last year; but it will be three or four years before they can be sent forth into the field. Men are needed for immediate duty. The moral effect of a large body of Missionaries going forth without delay cannot well be over-rated. Will not our Senior Clergy urge upon their younger brethren individually the great field of usefulness thus opened to them?

We appeal, also, to the Universities and Colleges of Theology. The Missionary spirit which is awakened at Cambridge is a cause for devout thanksgiving. May its fruits be even far larger than we at present hope! But shall not Oxford, Dublin, and other Seminaries of religion and useful learning, provide their candidates also for the Missionary crown?



Once more, we appeal to the Church at large. There are many young men of piety and promise, who need only be called forth into the vineyard, and they would at once obey. An apparently casual word from a Christian friend has produced many a Missionary; how many more might we expect were all who love the cause of Missions to keep the great want habitually and determinately before them, and to seek out the fitting men for the work. And none can be regarded as fitted for the work without the possession of at least these qualifications. There must be evidence of clear and decided personal piety; and there must be enough mental power and resolution to master a difficult spoken language. Only those who have been themselves converted to God can understand how to seek the conversion of others; or, in the words of the Rule laid down by the Society for the selection of its Native Catechists, "*none but spiritual agents can do spiritual work.*" Young men promising but irresolute, of whom the best may be hoped, but nothing definite can be said, are not the men for Missionary Students. And no man will be able to bear up against the trials with which the Missionary life is encompassed, without a clear conviction that God is his reconciled Father in Christ Jesus, and that he may come in perfect assurance and cast his burden on Him. A man, moreover, whom the Lord is calling into the Mission-field, will have manifested the Missionary spirit at home, by earnest and self-denying labors of love for the souls of those around him. Let there be only a calm survey of the vast interests involved in the selection of Missionaries, and it will be at once seen how much care is requisite in the choice. The experience, however, of the Committee amply proves to them that the right men are to be found, and they affectionately urge on all who love the work the duty of seeking them out.

And, finally, we appeal to all for their prayers. From the closet, from the family, from the parochial schoolroom, let the voice of prayer ascend, and it will not go up in vain. The great day alone will declare the results of the Cambridge Prayer Union, and its younger sister at Oxford. In applying ourselves to this weapon of prayer, we are using the very means which the Lord has enjoined in our search for men. The command to make known the Gospel is as binding on every child of Adam as the command to believe it. The Saviour's command from Olivet is as authoritative as any of the mandates from Sinai, and we are as little at liberty to break the one as the other. Both come to us with the same sanction. And so, also, our blessed Lord has given us two, and only two, formularies of prayer, neither of which his professed followers can be justified in treating lightly. The injunction which commands us to pray for laborers is as plain as the injunction which directs us to pray for the hallowing of God's name, or the coming of His kingdom. "Pray ye," said our Saviour, "the Lord of the harvest, that he would send forth laborers, into His harvest." Can we be faithful servants if we refuse? May not the neglect of this duty be the cause of much that we have to mourn

over? And yet, in using this prayer in sincerity, Christians may be praying to be called to greater sacrifices than they are prepared for. The sacrifice may be personal. Christ had no sooner taught His disciples this prayer, than He called some to be themselves the answer to it. Are those that thus pray prepared to give themselves? The sacrifice may involve family surrenders. Are parents prepared to give their sons, sisters their brothers, when, in answer to their prayers, the injunction is laid on the conscience of some beloved relative? O that they would trust their Saviour as he merits! Then would they find that they are blessed who send forth as well as those that go; yea, that in this respect also the words of the Lord Jesus are indeed true, "It is more blessed to give than to receive."—(Is. xxxii. 20; Acts xx. 35.)

The Committee will only add, as practical suggestions:—

1. That a Special Meeting for Prayer for Missionary laborers should be held in each Association before the close of the month of March.
2. That those persons who unite in such prayer meetings should regard themselves as pledged to make known the need of Missionary laborers, in their own circles, and to speak with those who can help to supply that need.

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#### CHINESE LIFE.

CHINESE life will now become better understood by us than previously, and we shall be enabled better to comprehend the character of this singular people, in whom such strong contrasts are to be found. Various journeys into the interior, by routes previously unattempted by foreigners have been accomplished. One of these had its starting-point at Shanghai, and was commenced with the intention of visiting all the cities and towns along the banks of the grand canal, as far as the Yellow River.

The grand canal is 650 miles in length; it is of great importance to China, as by means of it, and the rivers which flow into it, an almost entire water communication is completed across the country from Pekin to Canton. Between the two great rivers, the Yang-tze and the Yellow River, which it connects, it is carried over an artificial mound of earth, kept together by stone walls, on the stability of which depends the safety of many cities and towns.

Along this canal are numbers of custom-houses, where suspicious persons are stopped, the most formidable of them being Hütz Gwan, about ten miles beyond Soochow. So certain were Europeans of being turned back at this point, that they were wont to take a circuitous route in order to avoid it. It was far otherwise on the occasion we speak of; for no sooner was it ascertained that four western barbarians were present, than the boat which lies across the river was swung open to give them entrance. The Europeans, as they advance into the country, must expect to be greet-





CHINESE PEDLAR EXHIBITING HIS WARES.

ed for a time with that peculiar epithet which the Chinese have not yet unlearned, but which, after a season, will, we doubt not, give way to a more courteous one, at least so far as to distinguish the well-doing Europeans from others of a different stamp. As soon as the Chinese discover a foreigner in a boat or sedan chair, they cry out "Quei tze"—"Devil." One will say to another, "Behold! there is a little devil!" "Yes," is the reply: "he is, a real devil:" that is a foreigner, and not a long-haired rebel. Sometimes the greeting is varied to "Pak Quei-tze," or "white devil."

On entering a city, the foreigner is surrounded by a crowd, and if they have the opportunity, they will form themselves in a ring about him, stooping, poking out their heads, and staring very hard, more particularly if the stranger's eyes are blue—a curiosity which they will feast their eyes upon for half an hour, every now and then looking at one another and laughing heartily. You must be careful to laugh with the crowd, else, if you lose your temper, you will probably be hooted and pelted. As the stranger moves along, the windows and doorways of the two-storied houses are crowded with faces, some full of contempt, others of wonder, others of fear. The fronts of Chinese shops are not closed like ours, and, as you pass along, you have an opportunity of seeing all that is within; and in the better class cities, as you advance from the suburbs into the interior, they are crowded with articles of great value and beauty. There are gorgeous and handsome silk fans. The fan is in common use among men and women of all ranks; in the southern parts almost all the year round; in other parts during summer. It may be seen in the belt of male and female, rich and poor, soldiers, scholars, and priests. In other shops, manufactured silks and crapes are plentiful, and of these materials are made the dresses of very many of both sexes. Besides may be seen, embroidered shoes, hats, caps, umbrellas, tobacco pipes made of bamboo and nicely painted, porcelain of all kinds, and, in short, every article which Chinese life requires. Tea-houses and eating-houses abound. Very large shops are set apart for this purpose. "On the floors of these rooms stand square wooden tables, with benches and chairs sufficient to accommodate four or six people; and at the further end there is the kitchen, with ovens and stoves duly arranged, and bearing huge kettles, massive teapots, monster caldrons, as large as yourself, all filled with hot water. Usually there is a good staff of waiters moving about, vigilant in their attentions, carrying small trays, with teacups of the warm decoction, and plates of cakes and dried fruits, &c. Less than a farthing will obtain a refreshing cup of comfort. At every town, morning and evening especially, the rooms are crowded."

Another feature in Chinese cities in which they resemble European cities, is the extent to which printed bills and placards are used. They may be seen on the gateways, of different sizes and shapes, acquainting



the "gentry and citizens," or "ladies and gentlemen," of religious services theatrical shows, magisterial orders, and medical feats. As at home, they are not permitted to be affixed to private premises, and notices are put up to this effect—"Bills posted up will be daubed over;" "Placards will be torn down;" "You are not allowed to placard here;" and sometimes the polite request, "Pray do not paste your bills here."

But what does China worship? We shall not, on the present occasion, look into the temples, but into domestic life and family worship. It is new-year's eve. The members of the family are in their best attire. The principal room is tastefully lighted up, and looking unusually clean and tidy. In the centre stands a table, at other times used for ordinary purposes, on this occasion converted into a ceremonial one. At the top of it is set a high chair, over the back of which are thrown three distinct scrolls, with uncouth paintings to represent Shangte, the chief deity. Before these daubs are set three teacups and three cups of wines, offerings being usually placed before their idols in triplets. Further on are set twelve wine-cups, to signify the twelve months of the year. The rest of the table is spread with joints, vegetables, incense, candles, wine, sugar, new-year cakes, ornamental candles, and the *fulhe* offerings, *i. e.* offerings denoting happiness, and consisting of three sorts, fish, pork, and fowl. At the foot of the table, and on the floor, a red cushion is laid, upon which the worshippers are to kneel. The head of the family repeatedly kneeling, bows his head to the earth, continuing for some time in a kneeling posture, both his eyes cast to the ground, and his lips moving in prayer. Then come the sons, making like observances. Outside, at the firing of heavy crackers, painted scrolls, or a heap of silver paper are burnt; while on the roof of the house a cup of wine, mixed with *fulhe* offerings, is emptied out, in gratitude to the demi-god Shinnung, who taught, it is supposed, mankind to cook their food, instead of eating it raw. The god of the kitchen also receives due attention. Then follows the worship of ancestors of the male branch only, their respective portraits being served with a bowl of rice, a cup of wine, and a pair of chopsticks. The conclusion of the ceremonies is a hearty supper, in which the whole family engages.

The worship of the dead is the chief superstition of China, and is observed chiefly in the month of April, when family groups set out to visit the family tombs. Neglected ghosts, it is thought, will haunt the houses of forgetful relatives. They must therefore be cared for, and provided with such things as it is thought they need—food and other comforts; gold and silver paper shaped as copper money, dollars and sycee bars; these, set on fire, pass through the smoke into the invisible world, where they become real money. Besides these, clothes, sedans, furniture made of pasteboard, are transferred to cloud-land for the use of the dead. The living relatives, having fulfilled the pious duty, hope to live the longer, and enjoy the more richly the good things of this life. What need is there not

here of Gospel light to illuminate the thick darkness, and, instead of these dim and useless fables, give them the great realities of life and immortality as made known in Christ?

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TINNEVELLY—THE "SARAH TUCKER" FEMALE TRAINING INSTITUTION.

THE works of the late Miss Tucker on various Missions of the *Church Missionary Society*, are well known to a large circle of readers. Many are indebted to her "South Indian Sketches;" her "Abbeokuta, or Sunrise in the Tropics;" her "Rainbow in the North;" her "Southern Cross and Southern Crown;" her "Briar and Myrtle;" for a deeper and more vivid interest in Missions of the Society.

But she was also well known and more valued still by a smaller circle of friends, and especially by the Missionaries of Southern India, for her efforts through a long series of years on behalf of Female Education in that important Mission-field, on which the Divine blessing has so largely rested. Several of these friends, anxious that, not only her valued memory, but her work should be perpetuated, proposed to the Church Missionary Society, with the cordial concurrence and co-operation of its Committee, to found in Tinnevelly, on the basis of the Home and Colonial Institution in England, an institution which should bear her name, for training Native Christian Schoolmistresses, as the most fitting monument to her memory, and one most obvious means of raising the condition of women of India, and securing the permanence of Christian truth in the flourishing Church of Tinnevelly.

For this purpose suitable premises have been secured at Palamcottia; a married Missionary has been designated to the charge of the new Institution, whose wife is well fitted to undertake its superintendence; a lady, who, after receiving previous training in England, was sent out by the Society about two years since to engage in Native Female Education, has been attached to it; and a second lady, who has had much practical experience in the preparation of Pupil Teachers, and in the routine of Infant Schools, is on the point of proceeding to India, to take charge of the Infant Department.

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INTELLIGENCE.

SERMON BEFORE THE BOARD OF MISSIONS.—The sermon before the Board, at their meeting in Richmond, Va., on the 6th of October next, will be preached by the Rev. G. T. Bedell, D. D., Assistant Bishop elect of Ohio.



CLOSING OF ACCOUNTS FOR THE YEAR.—Notice is hereby given, that it will be necessary to close our accounts promptly on the 30th Sept. inst. Parish ministers and others having contributions to send, will please remit immediately to JAMES S. ASPINWALL, Esq., *Treasurer of the Foreign Committee, 86 William street, New-York.*

NEWS FROM BISHOP BOONE AND HIS PARTY.—The following note has just been received from Bishop Boone. It will be remembered that he and the other missionaries for China sailed in the ship "Golden Rule" on the 13th July.

ATLANTIC OCEAN, July 26, 1859. }  
LAT. 33° 20' N., LONG. 46° 51' W. }

*My Dear Brother:* There is a ship in sight that it is supposed we may send a letter by. I write to say we are all, by God's blessing, well.

We commenced with full class the study of Chinese this morning, and our prospects are fair in every respect. Ship well found; captain and officers as obliging as they can be. Ha Kway is kept as busy as a bee.

In haste, yours affectionately,  
W. J. BOONE.

LETTER FROM SHANGHAI.—The following extracts are from a recent letter of the Rev. Mr. Syle. Under date 14th April, he says: "The very best news I have to mention is the fact that eight of the girls and eighteen of the boys in our schools are applicants for baptism, and I think well of the greater part of them. My meetings with the boys on Friday afternoons are very interesting. They themselves look out proof texts of the several articles of the Creed, and, in many cases, with remarkable correctness."

The following note was addressed to Mr. Syle by one of his scholars:

REV. MR. SYLE:

*Dear Sir:* I am very sorry because I have not yet write to you before, and now I will pray our Lord Jesus Christ to send His Holy Ghost to dwell in my heart, and to change my heart to be a Christian. Now I clearly know the doctrine of our Lord Jesus Christ. The reason I have not yet write a note to you, because I don't know the doctrine clearly in

my heart; and now I think the Gospel is true, and I put away all my evil doing, and I believe our Lord and Saviour Jesus Christ, who died upon the cross for our sins. This is which I ought to do it. The Bible says, if any man have ears to hear, let him hear. I have heard the doctrine a long time, ever since I came here. I hear it from Bishop Boone and all my teachers. Now I wish to confess Jesus and be baptized, and come to you with the other boys and learn the way.

Yours affectionately,

Scholar, A. ZUNG.

JAPAN.—In another part of this number we have mentioned Mr. Liggins' entrance upon missionary work in Japan. A letter has just been received from his colleague, the Rev. C. M. Williams, from which we make the following extract :

SHANGHAI, May 26, 1859.

REV. AND DEAR BROTHER: I am unable to write you fully by this mail, as was my intention. Sickness in Mr. Syle's family has made it necessary for him to try the benefit of a short trip to the country, and his absence has prevented my leaving for Japan immediately after the receipt of your letter. Soon after his return, which will be in a week from this time, I expect to get off.

LETTERS FROM AFRICA.—By the English mail steamer we have advices from Cape Palmas to the 16th of July. Mr. Hoffinan writes:—"Our school examinations have passed off and the schools are in a prosperous state, particularly, I think, those at Mount Vaughan, under Mr. Crummell's care.

"With deep regret we have learned of the death of Bishop Bowen soon after his return to Sierra Leone. He is the third Bishop who has died there within a few years.

"The U. S. ship, Vincennes, left us Surgeon Thornley, who is suffering from a nervous affection, and felt obliged to leave the ship, even at the risk of having the African fever on shore while waiting for the steamer of the 16th July. He is a member of our Church, and his sojourn is pleasant to us, and his health has greatly improved."

Dr. D'Lyon, our missionary physician, writes, under date 4th July: "Thanks to kind Heaven, our march is onward. God has blessed every effort which has been put forth in this land; it may not appear so to the careless observer, but one who will view in a prayerful manner our operations will find improvement everywhere visible. It would astonish many



children in the United States to hear our little native children read the Bible. Our school examination came off last week; it was in the highest degree satisfactory. The light of life seems to be shining upon parents and children. A visit to our Christian villages is truly refreshing.

"We have now one hundred and fifty visitors from the interior; many of them have never seen the ocean before; they live several hundred miles in the interior, and are said to be cannibals. These poor creatures are inviting and imploring the missionary to notice them and send men to carry God's book to their country. This is very commonly the case. They are every week begging Mr. Hoffman to send them a teacher.

"The health of our missionaries just now is pretty good. Our new friends have had fever, of course; but are now doing finely."

NOTE FROM A CONTRIBUTOR.—The following note accompanied a contribution acknowledged in this number:

"A tenth of my receipts is hereby consecrated with earnest prayers for a native ministry of the Church in Japan. More will be sent as God gives me the means. Let the name of the minister elect be Frederick Leighton."

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

FROM	FOR	ARTICLE.	No.	FORWARDED BY
Newton Corner.—Ladies of Grace Church, .....	African Missions, .....	One Box, ..	41	
Philadelphia, .....	Miss E. G. Jones, China, ..	" " ..	52	
No Advice, .....	Miss C. E. Jones, " ..	" " ..	53	

## Acknowledgments.

### FOREIGN MISSIONS.

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

#### Vermont.

Burlington — St. Paul's, for  
China.....\$50 00  
Norwich—From "C. A. R." for  
China..... 1 00 \$51 00

### Connecticut.

Hartford — From B. G. W.,  
thank off'g on 4th anniversary  
of deliverance from great trouble, for  
Female Orphan Asylum,  
Cape Palmas..... \$2 00  
Marbledale—From N. S. Wheat-  
ton, Esq., for St. Mark's  
Hospital, Cape Palmas. . 10 00  
Milford—St. Peter's, S. S., for  
Af..... 10 15

Acknowledgments.

*New-Haven*—St. Thomas', S. S.  
 †.....\$45 26  
 " From S. D. Purdee, Esq.,  
 for Chi..... 25 00  
*New Milford*—St. John's, from  
 a member, \$10; China,  
 \$10..... 20 00  
*Norwich*—Trinity..... 19 00  
*Pomfret*—Christ Ch..... 7 00  
*Southport*—Trinity, \$21 10; S.  
 S., for Japan, \$4 02..... 25 12  
*Wolcottville*—Trinity, for Ja-  
 pan..... 3 00 \$166 53

New-York.

*Brooklyn Heights*—Grace, from  
 a member, for Chi., \$10;  
 Japan, \$10..... 20 00  
*Cooperstown*—Christ Ch..... 19 50  
*New-York*—Epiphany..... 13 00  
 " Intercession, from "L. C."..... 10 00  
 " From "W."..... 12 00  
*South Oyster Bay*—Grace..... 6 00  
*Tompkinsville, S. I.*—St. Paul's,  
 S. S., from Richard and  
 George Fair, for Af..... 1 00  
*Walden*—St. Andrew's..... 3 00 84 80

Western New-York.

*Angelica*—St. Paul's..... 6 30  
*Auburn*—St. Peter's..... 15 00  
*Avon*—Zion, \$10; from "Child-  
 ren's Hoffman Soc." for  
 Af, \$2..... 12 00  
*Bainbridge*—St. Peter's, for  
 Chi..... 7 00  
*Batavia*—St. James', for Af..... 14 48  
*Bath*—St. Thomas'..... 16 00  
*Buffalo*—St. John's..... 41 54  
 " Trinity, for Chi., \$23 25;  
 Japan, \$23 25..... 46 50  
*Canandaigua*—St. John's..... 12 00  
*Cape Vincent*—St. John's..... 4 50  
*Corning*—Christ Ch..... 17 11  
*Geneva*—Trinity, \$85 21; Chi.,  
 \$12; Af, \$10..... 107 21  
*Guilford*—Christ Ch., for Chi.,  
 \$7 59; from a member,  
 for do., \$5..... 12 59  
*Hamilton*—St. Thomas'..... 4 01  
*Manlius*—Christ Ch..... 10 00  
*Norwich*—Emmanuel, Af..... 6 00  
*Olean*—St. Stephen's..... 1 00  
*Oswego*—Christ Ch..... 35 25  
*Oxford*—St. Paul's..... 23 00  
*Palmyra*—Zion, \$30; S. S., from  
 one class, for Af, \$2 50;  
 from two classes, for F.  
 O. Asylum, Cape Palmas,  
 \$13 29..... 45 79  
*Rochester*—Christ Ch..... 18 65  
 " Trinity..... 1 50  
*Rome*—Zion, Japan..... 16 50  
*Seneca Falls*—Trinity..... 5 00  
*Syracuse*—St. Paul's, for Af... 30 39  
*Utica*—Grace..... 9 35  
 " Trinity..... 30 00  
*Watertown*—Trinity, for Chi... 14 00 562 67

New-Jersey.

*Camden*—St. Paul's, S. S., for  
 Japan..... 55 00

*Elizabeth*—Christ Ch.....\$20 00  
*Mount Holly*—St. Andrew's, \$5;  
 for Af, \$5 25..... 10 25 \$85 25

Pennsylvania.

*Allentown*—Through Rev. S. K.  
 Brobst, for Chi..... 5 00  
*Bradford Co.*—Towanda, Christ  
 Ch., S. S., for Chi..... 46 00  
*Chester Co.*—Downington, St.  
 James', for China and  
 Japan..... 8 51  
*Columbia*—St. Paul's, for Ja-  
 pan, \$9; S. S., for Af,  
 \$23 26; T. R. H., a  
 scholar, for Japan, \$5..... 37 26  
*Delaware Co.*—Radnor, St.  
 David's for Chi..... 7 10  
*Lancaster*—St. John's Free Ch.,  
 S. S., for ed. of a boy in  
 Af..... 20 00  
*Lebanon*—Christ Ch., \$2 56; for  
 Af, \$25 71..... 28 27  
*Lock Haven*—St. Paul's, S. S... 25 00  
*Mount Hope*—Hope Chapel, for  
 Af..... 5 61  
*Philadelphia*—Holy Trinity... 231 26  
 " St. Luke's, from three  
 Bible classes, for Af, \$4  
 25 cents, for educat'n at  
 Cape Palmas, \$20..... 24 25  
 " Trinity Chapel, for Af.... 5 00  
 " From "M. T. R." for Af... 5 00  
*Pittsburg*—St. Peter's..... 16 70  
 " From F. L., toward the  
 education of a boy in  
 Japan, to be called,  
 "Frederick Leighton,"... 15 00  
*Walnut Hill*—From George F.  
 Curwin, "a thank offer  
 for Chi."..... 10 00  
*Williamsport*—From "H."... 2 00 491 96

Maryland.

*Kent Co., Chestertown*—Chester  
 Par., \$25 49; for Africa,  
 \$25..... 50 49  
*Queen Anne Co.*—Centreville,  
 St. Paul's (of this amount  
 \$1 is the first earnings of  
 a little girl, M. W., and  
 10 cents is given by a  
 young slave girl, for Af.) 60 00  
*Pr. Geo. Co.*—St. John's, \$10;  
 from "R. W. H." \$5..... 15 00  
*Washington, D. C.*—"Sigma,"  
 †..... 20 00 145 49

Virginia.

*Buchanan*—Trinity..... 19 25  
*Fauquier Co.*—Leeds' Ch.,... 22 25  
 " Pine View, from Mrs. Skin-  
 ner, for Af, \$10; Chi, \$5 15 00  
*Fredericksburg*—St. George's,  
 special for Af, \$123; from  
 Mrs. Page and Miss Ham-  
 ilton, thro' Bp. Payne, \$10 136 00  
 " Mrs. M. Moore..... 2 50  
*Hanover Co.*—St. Paul's Par.,  
 Old Ch., from the Rector 5 00



<i>Kanawha Co., Charleston</i> —St. John's, for Af. ....	10 00	
<i>King Geo. Co.</i> —From Mrs. T., for Af. ....	5 00	
<i>Lancaster, C. H.</i> —From Mrs. Alice Kirk ...	5 00	
<i>Leesburg</i> —St. James', from a portion of the congregation, for Leesburg day school, Chi. ....	100 00	
<i>Pt. Royal</i> —St. Peter's, for Af. .	57 84	
<i>Roanoke Co.</i> —From Miss Sally Oliver .....	5 00	
<i>Westmoreland Co., Oak Grove</i> —St. Peter's, for Af. ....	15 00	
<i>Winchester</i> —Christ Ch., Ladies' Sewing Soc., for African Scholarships, \$40; for Scholarship in China, \$25; S. S., \$18 50; for ed. of a female child, Af., \$20; ...	101 50	
<i>Miscellaneous</i> —Wm. Duosenberry, for Af. ....	1 00	500 34
North Carolina.		
<i>Rowan Co.</i> —Christ Ch., $\frac{1}{2}$ ....	4 00	
" St. Andrews, $\frac{1}{2}$ .....	1 50	5 50
South Carolina.		
<i>Charleston</i> —Grace, for F. O. Asylum, Cape Palmas, \$20; bal. for support of T. C. Brownell, Af., \$50. .	70 00	
" St. Michael's. ....	11 75	
" St. Peter's, Working Soc. for support of Thomas Toomey, Af. ....	40 00	
" From Bounty Land, per Editors of Southern Episcopalian, for Chi. ....	5 00	
<i>Columbia</i> —\$9 80; for Af., \$3; Chi. \$8 68. ....	21 48	
<i>Society Hill</i> —Trinity. ....	12 75	100 98
Alabama.		
<i>Greensboro</i> —From J. Croom, Esq., for Chi. ....	50 00	
<i>Hayneville</i> —For Chi. ....	2 00	
<i>Jacksonville</i> —St. Luke's, a member. ....	50 00	
<i>Uniontown</i> —Holy Cross, for Chi., special, \$35; from a "Churchman," for do., \$5	40 00	92 50
Louisiana.		
<i>Holly Springs</i> —Christ Ch., \$20 lsc.; S. S. for Japan, \$3. .	23 15	
Mississippi.		
<i>Bayou Goula</i> —St. Mary's. ....	5 10	
<i>New-Orleans</i> —Trinity, for Chi. .	65 72	
<i>Parish Plaquemine</i> —Emmanuel, \$5; from Seth Freefant, Esq., Chi. special, \$10; from col. people, for Af., \$5. ....	20 00	90 82
Texas.		
<i>Camp Cooper</i> —From Sergeant Thos. Kelly, U. S. A. ....	25 00	
<i>San Antonio</i> —St. Mark's. ....	21 15	
<i>Seguin</i> —St. Andrew's. ....	1 00	47 15
Ohio.		
<i>Cincinnati</i> —Christ Ch., "A Lady" .....	10 00	
<i>Gambier</i> —"Little Harris' Birthday Gift" to Af. ....	5 00	
<i>Painesville</i> —St. James', S. S., for Af. ....	5 00	20 00
Illinois.		
<i>Dixon</i> —St. Luke's. ....	7 28	
<i>Grand-de-Tour</i> —St. Peter's. ....	5 00	
<i>Rockford</i> —Emmanuel, from a member, for Chi. ....	5 00	17 28
Kentucky.		
<i>Belmont</i> —St. Paul's, Lent offering of 3 children, for Chi. .	90	
<i>Elizabethtown</i> —Christ Ch., for Chi. ....	2 00	2 90
Michigan.		
<i>Kent</i> —St. Thomas, $\frac{1}{2}$ .....	3 50	
<i>Grosse Isle</i> —St. John's, $\frac{1}{2}$ .....	3 50	7 00
Indiana.		
<i>Vincennes</i> —St. James', from "A Communicant" .....	10 00	
<i>Camden</i> .....	10 00	
Oregon.		
<i>Portland</i> —Trinity, for Chi., special, \$34 65; S. S. for Japan, \$7 37. ....	42 20	
New-Mexico.		
<i>Cantonment Burgwin</i> —From W. W. Anderson, Ass't Surg. U. S. A. ....	50 00	
Miscellaneous.		
From "A Communicant," for Chi. ....	2 00	
Anonymous. ....	10 00	12 00
Legacies.		
<i>N. Y., Greenpoint</i> —Ascension, "Legacy of Little Theodore" .....	5 60	
<i>W. N. Y., Angelica</i> —From "Mrs. Dr. Charles, the bequest of a departed mother, a communicant of St. Paul's Ch" .....	150 00	
<i>S. C., Charleston</i> —From the estate of Eliza Kohne, thro' J. K. Sass, Esq., $\frac{1}{2}$ .....	230 55	435 55
	\$3,114 89	
Amount previously ack'ged. ....	88,651 06	
Total since 1st Oct., 1858. ....	\$91,765 95	