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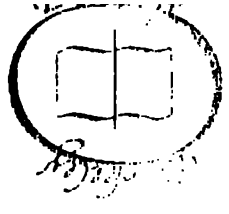
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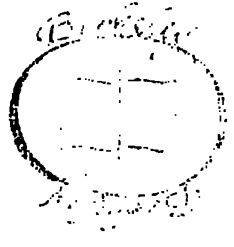
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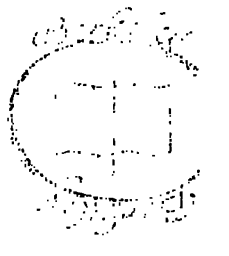
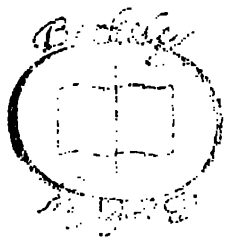
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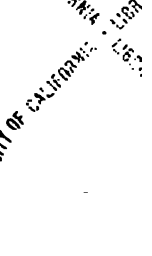
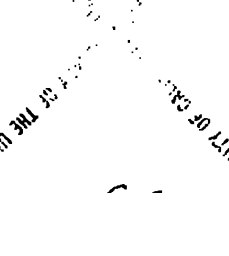
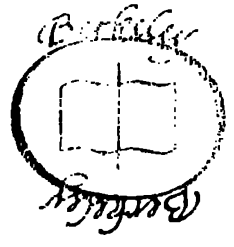
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The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

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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IT BELONGS TO THE CALLING OF
A CHURCH OF CHRIST, TO PREACH
THE GOSPEL, NOT ONLY IN CHRIS-
TENDOM, BUT TO ALL MANKIND,
FOR THE PURPOSE OF LEADING
MEN TO THEIR SAVIOUR.

J. P. WRIGHT, Book and Job Printer,
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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.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

JANUARY, 1847.

No. 1.

Missions (GENERALLY) in the West.

While acknowledging with gratitude the measure of success bestowed by the great Head of the Church upon our limited efforts in this portion of the Missionary field, it seems not inappropriate, at the beginning of a new year, to direct attention also to the opportunities of usefulness which are now presented to the Church. Perhaps at no period of her history in this country has the prospect been more encouraging. Our population is increasing with unexampled rapidity, and the demand is in proportion, for the services of our Missionaries. God not only "goes before," but opens the way, wherever an effort is made to enter in "to possess the land;" and far beyond our ability to occupy, are the opportunities presented. Each Bishop in charge of Missionary ground is bearing testimony to this interesting state of things, and is appealing for men and means to carry on the work especially entrusted to him. We give the following extract, which speaks for itself, as well as tells the tale of several of similar character, which have been received:

"The prospects of extending the Church were never better than at the present time. If I had the means, I could soon add a third more to my list of clergy, as I have never had so many applications for situations in my diocese.

In reference to those who have been engaged in proclaiming the truth as it is in Jesus, I can safely assert that none can exceed them for untiring efforts and patient endurance. Seldom has a church been closed, or a station vacated, on the Lord's day. All seem animated with one principle,—the love of Christ and his Church.

But, as yet, the half has not been done. Large counties, filled with an active and restless population, have not even been visited, on account of the want of Missionaries, and the great and increasing labors required of those who are at the posts assigned to them. Even if opportunity was afforded them, they have not the means to enable them to visit these destitute portions of our land."

In view of this prospect of the field already ripe for the sickle, may we not ask

the members of the Church to come up to the help of the Lord? Let us devoutly recognize His hand pointing us to the field of duty. Let us, while acknowledging his blessings, temporal and spiritual, invoke His presence with us, in all our future operations. Let us still prosecute the work in faith, and hope, and love. "And prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room to receive it."

REPORTS OF MISSIONARIES.

Batavia—Rev. WM. ALLANSON.

"I regret to say, that in consequence of the unhealthiness of the location, the want of competent support, as well as the need of suitable places of public worship, I must respectfully beg leave to resign the charge of this station, said resignation to take effect the first of October next.

During the last twelve months scarcely a day has passed without one or more of my family being prostrate with sickness. Out of a family of seven, two are now confined in bed, and two are convalescent. My own health, during the time of my residence here, has been generally good; for, if I mistake not, I have only been prevented twice from attending to my appointments from indisposition.

In addition to sickness in my family, I have very sensibly felt, for the last six months, the want of competent support. The good people of my charge, with the exception of some eight or ten, have but little or nothing to spare. Many of them of late (for this has been a very sickly season) have had much sickness in their families; and have to labor hard, when well, for the bare necessities of life. The will to contribute towards my support is present with them, but they are unhappily destitute of the power.

What, however, has operated most powerfully upon me to relinquish the station at this time, is the want of suitable places of public worship. At St. Charles, which is included in the station, and about four miles distant from Batavia, I have lately found it difficult to obtain a house to preach in, save out of the usual time for holding public worship. At Geneva, about two miles distant from Batavia, which is also in-

cluded in the station, I have been more favored; still my services have been often interrupted. At this place, with the exception of the Unitarian meeting-house, where, I am sorry to say, the great doctrines of our holy religion are denied, and, indeed, held up to the contempt of the rising generation, the court-house is the only convenient place for public worship; and into it all the surrounding sects seek, and generally gain, admission, even down to the credulous and grossly deluded Mormon.

In Batavia only I have been enabled to perform divine service without interruption. In this place three-fourths of my services have been performed. Of late, however, a gloom has been cast over our previous bright and promising prospects. The house which the congregation have occupied since the commencement of the station is private property; built, some five or six years ago, by an individual who professes to be a nominal Episcopalian. No person appeared more deeply solicitous that Batavia and parts adjacent should be constituted a Missionary Station; and urged, as one powerful inducement, that a house of worship, although of small dimensions and unpretending appearance, was already provided. As is natural to suppose, nothing was said about rent for the first year. The second year an intimation was given to the vestry that a little rent was expected, but only an intimation. The third year, twenty-six dollars were demanded of the vestry, which sum, although scarcely able, they finally agreed to pay. At the commencement of the fourth year, last Easter, fifty-two dollars were demanded, which the vestry declared their utter inability to pay, and at the same time raise anything like an adequate

support for the services of a clergyman. I have, however, continued my services in the house on the very unsatisfactory authority, that he would not *close* the doors against the gospel. This unhappy state of things has tended greatly to lessen the congregation, and diminish the amount of my income. With these facts my venerable Diocesan was made acquainted at his late visitation to this parish; and was pleased to say, that, under existing circumstances, however painful it might be to leave so many of Christ's followers as sheep without a shepherd, yet a solemn sense of duty to myself and family demanded, that I should, at the time already named, relinquish the station.

Should it be asked, anticipating these painful results, why was not an effort made some time ago to erect a place of public worship at Batavia? An effort has been made. A person who had had a little experience in the way of begging for churches, with a strong recommendation from Bishop Chase, undertook, after circulating a subscription in this place and neighborhood, when a small sum was subscribed, to raise some money among the wealthy Episcopalians in the East; but his undertaking proved to be nearly a total failure. Some objected to giving because they did not know whether the Missionary were inclined to Puseyism or not; from which, the Lord knows, he is as far removed as light is from darkness. Others objected to giving because Illinois was a great way off; a distance, by the way, of some five or six days' travel. Others, again, objected to giving, on the ground, that of late, in their parishes, giving had been reduced to a regular system. Thus meeting with disappointments at almost every step, with spirits oppressed with grief at the little solicitude manifested for the spiritual prosperity of the Church in the West, he directed his course homewards, not, however, without being fatigued by land, and meeting with more than one peril by water. The several sums collected amounted to sixty-two dollars and a half, and his expenses, in travelling, &c., amounted to upwards of one hundred dollars; hence you will not be surprised to learn, that he came to the very

rational conclusion, that begging for churches, under such circumstances, apart from its being an ungrateful, is an unprofitable kind of business.

I am happy to state, however, that thirty-three dollars have been subscribed and forwarded from some liberal Episcopalians in Roxbury, Mass., and it is to be sincerely hoped that some other wealthy friends of the Church will follow their laudable example. I have only to add, that I have received an invitation to take charge of the newly organized parish at Little Fort, about sixty miles from Batavia; and should I accept the invitation, I shall endeavor to pay the worthy members of the Church in this place and neighborhood an occasional visit, so that the good already done (the number of communicants having increased during the occupancy of the station more than five-fold) may not have been done in vain."

Galena—Rev. J. DE PUT.

"I was absent from my parish for three Sundays, during which I was at Chicago, having been summoned to sit there on an Ecclesiastical trial. During the last summer I have been much hindered in my duties by the want of health, yet having received frequent assistance from some of my brethren, the church has not been closed for more than one or two Sundays, besides those during which I was necessarily absent at Chicago. I am sorry to say that we have done nothing more than make a beginning for the erection of a church. Our further progress was interrupted by the war with Mexico, which immediately affected the business of lead, and put all our business matters into disorder. And the fact is, that we have no one in our congregation possessed of any means beyond his present wants, or who has the zeal to make any great sacrifices for the benefit of the Church."

Juliet—Rev. C. J. TODD resigned this station June, 1846.

"The Church in Juliet has no house of worship, but was making great effort when I left to raise the necessary funds to erect a handsome edifice on the east side of the river, where the Church

owns two eligible lots for a house of worship and a parsonage. It is probable the materials for the building will be collected the ensuing winter.

It was the intention of the vestry, before I left, to have the services of a clergyman the whole time, they having become convinced that one half of the time did not satisfy the call of the people, and was not sufficient for their prosperity. Their views were laid before the Bishop, prior to my leaving the station, but no reply had been received from him.

In Lockport, five miles north of Juliet, there is a neat church edifice; but which will probably be sufficient for the congregation only for a few years.

In the church at this place there has never been a Sunday-school. A few weeks previous to my leaving, the Epis. S. S. Library, with an ample supply of instruction books and tracts, were obtained; but it was thought best by the vestry not to organize a school till they could be assured of the regular services of the Church.

Lockport is a beautiful village of about 600 population; and is rapidly increasing. It is more than usually healthy for the Western climate—its society is good, and much of it refined. I have made these few observations in hopes they may meet with some one who may feel disposed to visit these vacant Churches."

Mendon—Rev. J. SELLWOOD.

"It is with pain and grief of heart that in making my semi-annual report of to-day, I have to inform you that I have nothing of general interest to communicate. There is very little difference in the state of Church matters here, than at the date of my last report. I have endeavored to read prayers and preach the Gospel to the little flock committed to my care, but in consequence of ill-health, often scarcely able to do so; and on two Sundays was altogether unable: the one I was not able to get to church, and the other I went, hoping to be able to conduct the services of the sanctuary, and got along very well, till I came to the first lesson in the morning's service, when I was taken suddenly so unwell that I had to give up

and go home. I have now the pleasure of saying that through the goodness of God, my health is much better than it has been for the last two years and a half. For the last eleven months my health has been such that I have not been able to go abroad and visit the scattered members of our Church, and preach the Gospel to them; but now I feel my health so much restored (I hope permanently) that, the Lord willing, I intend to-morrow to start on a missionary tour for Pittsfield, in Pike county, (about sixty miles distant,) and other places."

Ottawa—Rev. C. V. KELLY.

"Since my last Report, made in April last, I have continued to labor in this field of usefulness, and have every reason to believe that this labor has not been in vain. I have also organized a congregation, at a place called Farm Ridge, about twelve miles from Ottawa, and I preach there every Sunday afternoon, at four o'clock, and return to Ottawa for the evening service. This makes a hard day's work, preaching three times and riding twenty-four miles in this scorching weather."

Robin's Nest—Rev. SAMUEL CHASE.

"Since my last report I have spent all my time at this station—preaching occasionally, however, in Kickapoo and Brimfield. The attendance is generally good, and I know not that I have ever known a congregation where the members so uniformly join in the responses, and evince devotional feelings—all are interested, and even the stranger, who perhaps has seldom, if ever before, been present in our Episcopal Church (on being supplied with a prayer-book by the courtesy of some of the students, and his attention elicited to *the place*), essays to worship God in the to him new but wonted language of the Church. A considerable portion of the congregation is composed of the students of the College, all of whom are to be commended for their pious and devotional demeanor."

Rockford, &c.—Rev. ALFRED LOUDERBACK.

"The report for Rockford is as accurate as I can get it from memory, in

some particulars—my register being packed up with my goods, which have just been removed. Such has been the extreme state of sickness all around me, that every one seems disheartened—and the Church has consequently suffered from it. Add to this the total failure of the wheat crop in this section (thousands of acres of which would not pay for harvesting), and you may suppose that our prospects are not among the brightest. Such has been the state of extreme sickness, that it has been found impossible even to get a vestry meeting. Our congregations have been necessarily much affected in consequence. These things will throw us back for some time to come. My own health has not escaped, and I now write under the influence of medicine, and while I am for an hour or so off the bed. The sickly season, however, will soon be over, and it is hoped that we may not have a repetition of it again for years.

My impression of the importance of these places as missionary stations is not at all diminished. There may be other places, where the same amount of labor would be more speedily and satisfactorily rewarded in the growth of the Church; but I know of no points of more prominence, in the northern part of Illinois—situated as they are upon the great thoroughfare of travel, from Chicago to Galena. What may be done for the coming year, by the people, with a view to the support of the missionary, is at present uncertain; while at the same time, from the vicinity of Chicago and Galena as markets, the necessaries of life are as high, if not higher, than the generality of places in the same latitude in the East. House rent is very high—the most indifferent houses, with but two rooms, and no conveniences, commanding from fifty to sixty dollars a year. The same holds good in regard to hired help. So that it is not true, that a far less salary can support the missionary of the West, than is requisite in country parishes in the East. I trust the Committee will feel the same disposition to extend their aid to these places, that they have manifested in the year that is past—believing, that if they are held on to as stations, they will eventually flourish, and become points

of influence, for the Church, in the country around. Your Missionary will do what he can, by the blessing of God, to secure so desirable a result—believing that patient labor, in faith and hope, will not lose its meet reward.

I hope the Domestic Committee will be able to remit me the six months salary now due, as I have been obliged to give my written obligations for the greater part of the sum, in my expenditures for the time that has elapsed—and which fall due (relying upon the faithfulness of the Church, in meeting her engagements with her Missionaries,) about the middle of October. If it be withheld, it will be a serious embarrassment to your Missionary—since he can expect nothing from his people for three months to come, and his necessities are pressing."

Rushville, &c.—REV. R. J. WALKER.

"Since the date of my last Report, I have been absent on two occasions from my station; in both instances by request of the Bishop. My place, however, was well supplied during my absence by a clergyman from near Jubilee. On the 29th of June, I met my venerable Bishop, at Alton, a city on the banks of the Mississippi, and twenty-five miles above St. Louis. Here we remained for about ten days, endeavoring to collect the scattered remnants of a once flourishing congregation; dispersed, alas, because the fold had been forsaken by the shepherd, and none had been found willing to supply his place. With heavy hearts we bade adieu to Alton, and pursuing our journey, arrived at a little town, named Florence, on the banks of the Illinois river: from thence we travelled by land to Pittsfield, (the interesting place mentioned in my last Report.) Here the Bishop held a Confirmation, and three persons were admitted to the Church by this primitive Apostolic rite. From Pittsfield we continued our journey by land to Rushville, at which place and at Beardstown, the Bishop was listened to with profound attention, by large and intelligent audiences. His words made a deep impression upon the minds and hearts of many,—impressions, I trust, never to be effaced. I parted with the Bishop, at Beardstown, on the

16th of July, when he returned to Jubilee, and a few days afterwards I again set out for Alton, to supply, for a few weeks, the vacancy unhappily existing in the parish. During this, my second visit, the church was opened for divine service on five occasions. I also baptized three children, and committed to the earth the body of a lamb of Christ's fold, 'looking for the general resurrection in the last day, and the life of the world to come.'

At Alton, I found an aged pilgrim, who has battled the storms of life for the long period of eighty-five years, his head as white as the drifted snow, looking at me with an earnestness I shall never forget: he asked, 'What hopes for a minister?' His great trouble appears to be, *that he shall soon die, and be laid in his last resting-place, and no minister to read the service over his remains.*

I returned to my station, at Rushville and Beardstown, on the 13th of August, and here the most important duties awaited me, namely, that of comforting poor mortals in their dying hour, and of administering consolation to the minds of bereaved and sorrowing friends. The first place I was called upon to 'weep with them that weep,' was at the house of a parishioner, (twelve miles from Rushville,) in the dark and almost unbroken woods which skirt the margin of La Moine river. The sad intelligence reached me one morning as I sat in my study, that the eldest child had been suddenly stricken by the hand of Death, and that the family desired my presence. I lost no time in repairing to the house of mourning. Instead of the dear little child running out to meet me with a merry shout, as was her wont, her father stood beside the gate; he placed his hand in mine, but spoke not,—his heart was too full for utterance. As the last rays of the setting sun gilded the tops of the forest trees, we buried the sweet innocent in the garden. Our tears mingled together over her grave, and with heavy hearts we retraced our steps to the house.

The next morning, at an early hour, I was again on horseback, duty now calling me to Beardstown, ten miles distant. The beautiful scenery through which I rode, helped to dissipate the sadness which the scene of the preceding

evening had induced; but again was I called upon to visit the house of mourning and woe. A deeper trial now awaited me. I found upon her death-bed, a lady, the beloved wife of one of the merchants of the place, and the mother of two engaging children, she was one of the warmest friends the Church could boast of, although a Presbyterian, and deeply anxious for the success of the Mission. I took my station by her side.—she grasped my hand.—'Oh! Mr. Walker, how much I have loved you as a minister, would, oh would, that I had been more decided for God,—will he now receive me?' I pointed to 'the Lamb of God which taketh away the sin of the world!' At her request, I baptized her and her two children: a most affecting sight,—a dying mother and her beloved children admitted at the same time into account with God. She soon after sank into a state of insensibility, and in two hours breathed her last. So long as life remained, I lifted up my heart to God, in earnest prayer, for her salvation. The next day we committed her body to the ground; she was twenty-five years of age, and a few days before appeared in perfect health. I remained for a few days in Beardstown, endeavoring to comfort her disconsolate husband, and in visiting the houses of the numerous sick.

Passing along the street on the evening of the day on which I returned to Rushville, a little boy accosted me. 'Mr. Walker, A—— is very bad; he thinks he is going to die, and wants to see you so much.' (Now, this A—— was one of the most notorious and open sinners in the town; for years he had not entered a place of worship, but openly ridiculed and blasphemed the name of Christ.) Thankful for such an invitation from such a quarter, I hastened to the dying man's abode. I saw, at a glance, that his days were numbered upon earth. He grasped my hand convulsively, and in great alarm, cried out, 'Oh! is there any hope for such a sinner as I have been?' I explained unto him, in all faithfulness, the Gospel plan of salvation, and labored with all my might to bring him to a knowledge of his condition before God. I told him

of the willingness and ability of Christ to save even the chief of sinners, and warned him of the great sin of despairing of God's mercy. He would scarcely permit me to depart, still holding me by the hand, and looking in my face with the most intense earnestness, as much as to say, oh! do not leave me to struggle alone; and not until after repeated assurances that I would come again, and often, to see him, would he relinquish his grasp of my hand. Every day I visited him, until it pleased God to release him from his sufferings; and I rejoice in the hope, that God may have been pleased to have 'plucked him as a brand from the burning,' through the instrumentality of an unworthy Missionary of the Episcopal Church.

And thus has your Missionary been engaged since the time when he forwarded his last Report,—travelling, visiting the sick and dying, and endeavoring to persuade men to turn from their sins, and serve the Lord Christ."

Itinerant—Rev. DUDLEY CHASE.

"I have been engaged in the duties of my station but four of the six months past. I obtained leave of absence on account of ill health. I hope the Committee will not think it necessary to deduct any portion of my salary for the half year past, as I derive none of my support from the people among whom I itinerate. The Bishop has also provided that services be held half the time in the places where I am accustomed to minister. Moreover, the illness under which I have been laboring was occasioned by the exposures incident to Missionary life in the West. I hope soon to return to the field, and the next half year have a more full and encouraging report to make."

Michigan.

Ann Arbor.—Rev. P. SMITH.

* * * "In addition to the regular Sunday services in the parish of St. James, extra services were held on the Wednesday evenings during Lent and on Good Friday; but in consequence of the exceedingly dilapidated condition of the building for public worship, together with unfavorable weather

and the distant residences of the people, the congregations were generally small. The services above-named, together with two burials, and visiting parishioners, are all that have been performed in Dexter. I cannot say that they have been or will be followed by any special divine blessing—such is, however, my constant prayer.

From Dexter I repaired to Tecumseh and officiated four Sundays in St. Peter's church—once by exchange with Rev. C. C. Taylor, Rector of St. Andrew's church, Ann Arbor.

'This parish is now "like sheep scattered upon the mountains without a shepherd." Its unfortunate history and present condition furnish a claim upon the kindness and sympathy of all who love the Lord Jesus Christ, the Great Head of the Church, who, I trust, will speedily send them a *faithful* servant to comfort the afflicted, and break to them the bread of life.

At this place I was taken sick, and was so much prostrated as to be unable to preach on the 10th, 11th, 12th, and 13th Sundays after Trinity. On three of those days it ~~was not~~ in my power to do anything more than read the morning prayers at my own residence. Some of the neighbors united in the interesting services.

The thirteenth Sunday after Trinity is with me a memorable day, because on that day I was ordained to the sacred office of the priesthood.

On the fourteenth Sunday after Trinity, my health being in a great measure restored, I preached twice in St. Luke's church, Ypsilanti, and baptized an infant child of Mr. Miller, of Washington city, D. C. The afflicted parents lost their oldest child soon after they left the District. On their arrival at Ypsilanti, they promptly availed themselves of the high privilege which the Saviour allows, and enjoins, of bringing little children into His Church, and entering into covenant with God. As this is the first time I have administered the holy ordinance of baptism, since I have enjoyed the happiness of serving my Divine Master in his own Church, I cannot suffer it to pass without expressing the deep solemnity of my feelings on that occasion. The Saviour

was spiritually present, with His gracious smiles—and the solemn covenant entered into by the parents and other sponsors on behalf of the infant. I doubt not, was ratified in heaven. The scene was rendered the more interesting by the fact that the mother was a Presbyterian acquaintance of former days.

Oct. 5.—On the fifteenth Sunday after Trinity, I preached in Ann Arbor, the rector being absent to perform the burial service. The Sunday following, I had an appointment in the town of Pittsfield, south of Ann Arbor; but that appointment failing, I preached in a private house to a family that was unable from sickness to attend worship abroad. The seventeenth Sunday after Trinity I preached to a small congregation in Pittsfield, where I left an appointment for the nineteenth Sunday after Trinity, intending on the next Sunday to officiate in Dixboro', a village seven miles north. I have thus given you a concise view of my labors during the last six months. They have not been marked by any extraordinary manifestation of the divine blessing. I have preached Christ, and Him crucified, but not with the Holy Ghost sent down from heaven. If the seed has been faithfully sown it will not be lost, but I delight in seeing immediate fruit. The apostles usually gathered an early as well as late harvest, and why may not all Christ's lawful ministers? They ought to be distinguished as well by their *success* as by their *fidelity* and *holiness*, and I humbly pray for, and believe that that time, if not now actually present, is not far distant.

My ministerial labors for some time past have been, you perceive, somewhat itinerant. This course has the entire sanction of the Bishop, and I doubt not will meet with that of the Board. There is a wide extent of country around my present location (Ann Arbor,) which is utterly ignorant of Church organization, and the claims of Christ's ministers. Much must be done to enlighten the people—remove their prejudices, and bring them into the one fold, under the one shepherd. Whether this is the time, and I am the man to accomplish so desirable an object, it is for others to determine. I freely surrender my own

private judgment to those who have a right to guide me in the Lord;—praying always that our Divine Redeemer may be glorified and His visible kingdom advanced through our instrumentality.

Permit me, before I close, to say a word in regard to pecuniary affairs. The stipend! the stipend! There are no other oxen in the stall—no other rents due to missionary landlords. Having received *very little* except the stipend, I suffer from its being so long withheld. It has been absolutely necessary for me to contract debts in anticipation of it—debts which ought to be immediately cancelled. I forbear however increasing the weight of your burdens by adding to them my own. I sympathize in your trials, and pray that the period may not be distant when our highly favored Zion will discharge the solemn duties incumbent upon it to the acceptance of its great and glorious Head."

Flint—Rev. D. E. BROWN.

"With no ordinary feelings of gratitude to a kind and beneficent Providence, for the health with which we have been blessed, do I once more address you.

This part of the Diocese of Michigan has been visited with an uncommon degree of sickness, which is still raging in this village and the surrounding country. I think that all the sickness I have witnessed for the last seven years would not equal, in the number of cases or malignancy, what has been felt for the last three months. Many deaths have occurred, and some very suddenly, in a few hours from the first attack. Your Missionary was taken the last week in July, and the second week in August was able to be up again, and was prevented from performing the duties of the sanctuary on the Lord's day but one Sabbath. The rest of our family have enjoyed uninterrupted good health. In Shiawassee and Saganaw counties, the sickness has been even more severe than with us, and many of their estimable and worthy citizens have fallen victims to its virulence.

Since the 15th of August I have been much engaged in visiting Saganaw county and Shiawassee, and have held

many services in each place when not prevented by sickness. It really causes the heart to sicken in passing through this region, witnessing the moral as well as physical destitution under which the people labor. The inhabitants are not indigenous; they have all emigrated, having left the places of their birth, their parental roof, their friends and associates, to seek them new homes in the West. Having left the comforts and conveniences of society behind them, on their arrival they have to put up with the inconveniences of a log cabin, and all the privations of a new country, until the forests are removed, the prairies broken up, and the uncultivated wilds converted into fertile fields, and the privileges and conveniences of civilized life established around them. If in this time sickness overtakes them, their sufferings are frequently intense. It is universally the case where the soil, which has lain for centuries in a wild uncultivated state, is broken up with the plough, and laid down for decomposition, that malarious influences will arise, (and the richer the soil the greater will be this deleterious influence,) which sickens all within reach,—whole families are frequently taken down at a time, and in a thinly scattered and sparse population, the sufferings must be great for the want of proper care and nursing. In Saganaw county it is admitted by those competent to judge, but not able to administer relief, that many have fallen victims this season purely for want of good nursing, care and attention.

Such people, in their widely scattered habitations, who seldom hear the sound of the Gospel, how interesting and sweet to them must be the ministrations of the sanctuary and the ordinances of Christianity.

To these destitute places the Bishop wishes me to devote my whole attention. (For a more full account of their destitution, I would refer you to the remarks in my April Report.) Should I comply with his wishes, it would require a considerable augmentation of my Missionary stipend, and would require me to be the most of my time in travelling. As my health is not yet permanently established, I have concluded to continue my labors as far as I am able, according to

my present arrangements, as the Missionary on this station.

The long absence of your drafts is a source of very great inconvenience, if not of serious evil, which I hope the good providence of God will enable you to remedy very shortly."

Homer—Rev. DARIUS BARKER.

"By strenuous exertions, the parish have relieved themselves in the present year of a debt of about \$700—\$300 having been contributed by friends at the East. Through the liberality of citizens of this place generally, a fine toned bell has been procured. Something more is still needed to complete the interior arrangement of the church. Our number is small and not wealthy, but thus far a spirit of endeavor to do all they could, has been evinced by this congregation."

Jackson—Rev. C. W. FITCH.

"Your missionary has been absent nine weeks, during the past summer. A portion of the sermons "elsewhere," were preached during that time, which makes the services ~~out of the parish~~ church so disproportioned to those ~~in it.~~ There have been no confirmations, because the Bishop's visitation was during my absence. As I have never been absent before, nor observed till now your notice respecting leave of absence, I had neglected to provide it to accompany this report.

Your missionary had hoped that by this time, he could state that the enlargement of our little church was begun, but he has labored under more adverse circumstances than usual, and this desired work has been retarded. It is true that all who hold seats in the church do not attend; but so long as there is a want of room to allow and encourage the regular attendance of others, all the good is not attained which might be.

There is one ground of hope, that the extension of church room will yet give such strength to the parish, that it will ere long support itself, without missionary aid—a bountiful Providence has blessed the individuals of the congregation in their temporal store, and is giving the promise of another season of prosperity. If it is true that as worldly

goods increase, men set their hearts on the Giver, the thank-offerings of a grateful people will soon accomplish the object which will make this parish independent of foreign assistance."

Kalamazoo—Rev. A. D. COLK.

"The corner-stone of St. Luke's church was laid by the Bishop of the Diocese, on Thursday, September 3d. The foundation is now finished. The building of the walls is contracted for, and the materials mostly procured. The missionary hopes, by the Lord's blessing, to report further progress in the next semi-annual report to the Committee."

Livingston Co.—Rev. A. S. HOLLISTER.

"During the six months now past, your Missionary has had much to encourage him in his field of labors, and, as usual in this uncertain state, some things to try his faith and patience. It is encouraging to have constant evidence of affectionate attachment on the part of the flock to their shepherd; to notice the zeal, earnestness and humility manifest on the part of the communicants, in attending upon and participating in the public services; to perceive a new interest awakened and inspired in the minds of several that were not long since strangers to our worship; to observe an increasing congregation, and one apparently more and more awakened to the importance of religious things; to see a disposition on the part of the friends of the Church to do all that they are able (though it be little) for the comfort of their pastor and for the building of a church for his as well as for their own manifest convenience; to have some, if it be but few, inquiring the way to Zion, with their faces thitherward, and asking an admission into the Church of Christ; and especially to find a spirit of union, harmony, and charity pervading the religious community where he dwells.

Some candidates for baptism and confirmation are, by his consent, waiting the completion of the church edifice, which will be now finished in a few days. Those who duly appreciate the unsuitableness and manifold inconveni-

ences of administering religious ordinances in *ball-rooms* and *school-houses*, will not wonder at this. His congregations, until the sickly season, were unusually large; since then, there has been a manifest and painful decline. His own health and that of his family has been more sadly affected than for many years. Yet, thanks to a kind Providence, none have died, either in his family or among his parishioners. Nor have his public labors been entirely interrupted on a single Sunday. On the whole, he has great ground of thankfulness, and none for despondency. Upon the opening of our new church in Hamburg, which is a neat and convenient edifice, and for which we shall be indebted but a little, we anticipate an increased congregation and an improvement in other respects. Our great difficulty arises from the poverty of our people, and the customs extensively prevalent in this county of the mass of people neglecting public worship, and spending the Lord's day in visiting and amusements. We hope to be instrumental in bringing about a change for the better; and there is a fair prospect of there being soon an improvement in the temporal condition of our people and of their ability to sustain the ministrations of religion.

Three places only have had regular services during the last six months. To Hamburg, half of the Sundays are devoted. The others are divided between Greenoak (in which township is my present residence) and Brighton, five miles distant, which is, as furnishing a more direct and frequent mail, my post-office direction.

In this county there are no large villages, nor are any likely to arise. Brighton is a small place of considerable business, and important for laying the foundation of the Church. In it are no houses of worship for any denomination; and except what I render, they have no preaching but that from the Methodist preachers, of one sermon once a fortnight. Religion is greatly neglected here, and it is a sad discouragement at present to find no gentlemen of influence to interest themselves in promoting the Church. We have, however, very decent and attentive congregations.

gations in that village, and, by the help of some members residing in Greenoak, we are enabled to have the services decently performed. Other places in the county I shall try to visit as soon as the sickly season is over and my health and strength will permit."

Niles—Rev. G. B. ENGLE.

"During the few weeks last past, every member of my family, save one, (eight in all,) have suffered more or less with bilious fever in some of its forms; as also, almost every family in town and vicinity. It is now, however, subsiding as the cooler season comes on.

During the past six months I have been absent two months, (on business connected with former missionary services in the State of New-York,) with the approbation, I believe, of my Bishop, who said that I deserved a little respite. While absent my pulpit was supplied part of the time (in the evenings) through the kindness of Brother Halsted, of Mishawaka, fourteen miles from here. On Sunday mornings the church was open for Lay-reading. My appointments here have been two on each Lord's day, all which (except during the absence above named) I have met, save one or two interrupted by bodily infirmity. I preach frequently elsewhere, as occasion presents. I have also a regular monthly appointment on Monday evening, at Whitepigeon, thirty-six miles from here, where a goodly and attentive congregation manifests much interest in these services; and I hope these efforts may result in the re-organization of the parish,—the old one, organized a few years ago, having become extinct.

My parish, though feeble, is doing as well as we could expect, *gradually* improving, though we have had smaller congregations during the sickly season. Many removals is a tide against which we have to labor, some thirty or forty attendants having gone within a year and a half. Our prayers, and I trust yours, will be unceasing for the welfare of our Zion. "*Thy kingdom come.*"

Pontiac—Rev. J. A. WILSON.

"I have in Pontiac the regular services *every Sabbath in the year*, morning and afternoon, and a sermon is preached

on each occasion. The Holy Communion is administered in Pontiac the first Sabbath in *every month*. I have a *third* service and sermon on *every Sabbath* in the year, seven miles north of this, at Waterford, where the Holy Communion is administered once every two months—I therefore travel fourteen miles every Sabbath, unless sickness prevent, which, thank God, is not often. Regular catechising, under existing circumstances, is not practicable now, tho' I occasionally address the children.—The population of this village, I believe is about 1600 souls. My time has been steadily spent here, except one afternoon, when I preached at Troy, administered the Holy Communion and baptized one adult. I have been absent two whole Sabbaths, one at the convention and the other for rest.—To answer an item in your *Circular*, I have to say in behalf of the wardens and vestry, that there are thirty-seven slips in the church, of which twenty-six are rented for \$296. For this *they* do not make themselves liable to me, but the individual pew-holders only are liable *to me*, and all delinquencies are *my loss*. I am a *loser* some years \$20, more or less. Under present circumstances I am content with this, for my vestry are poor men, give all they can, and do all they can to have others pay what they agree to pay.

And now, Rev. and dear sir, I have only to say in conclusion, that I am living here and laboring, with the hope and *belief* that in *due time* the congregation will increase large enough to support a minister without missionary aid. Let me ask the Committee, through you, not to desert this spot, nor *begin* to do so, till *I am ready*, for as I am responsible to God in this matter. I will relinquish their support in *part* as I can and in *whole* when I can. At no other place between Detroit and Flint, (about 60 miles,) but this, can there be an Episcopal church, for a quarter of a century to come. Here there can be one, self-supporting in a reasonable time.

The salary for the last six months is now due me from the Board, and it would be no little relief if I had it. I do not intend to *complain*, but to *preach*, and to pray, and to "*occupy*," till I can

do no more such work here for the want of *faith* in some quarter—so the dear Lord had once to retire, (Matt. xiii, 58.) It does not satisfy me, to know and believe that God, in the last resort, will not want instrumentalities to accomplish his purposes of mercy and grace, while there are stones in the street, (Matt. iii, 9,) and fish in the sea, (Matt. xvii, 27,) but believing, as I do, that in the wisdom of Christ, who was the wisdom of God, originated our Ecclesiastical organization, and that by *his authority* it works, then, certainly, at the first, to it was committed the fearful trust of preaching his Gospel to *all the world—to every creature.* How then, can one, like myself, help often asking, shall it, on the last day, appear in this matter, that the *first* are last and the *last* first? Shall it there be seen that a *Samaritan* did what a *Jew* should have done? If I know my heart, there is no arrogance in it, nor do I wish to speak invidiously. But who is to *evangelize* the world? The Romanists *have failed*, and the many sects who are experimenting at the opposite Pole *are failing.* For Geneva is no better off than France. Now it is my firm conviction, that between this one extreme *already spent*, as it regards the 'life of the world,' and the other tending to exhaustion, there is a power against which 'the gates of hell shall not prevail,'—and that power, I do believe to be in our Church, and here I anchor my faith amidst the storm that is raging around me. I will not fear the result, however rough the voyage may be, because here in *this* 'household of faith' I believe is the 'perfect *Law of Liberty*'—law, that man must have in both worlds, and here he has it, *such* and *so much* as his reason must approve and he can submit to with *dignity* and not degradation, and liberty which he loves and longs for and will have—and here he has it, such and so much, as to be in perfect harmony with *Law*. As, then, there is in one direction we looked, too much law for any liberty, and in the other direction, too much liberty for any law, extremes will meet, and the final product will be unbelief of heart and vice of life. Such do I believe to be the superior constitution of our Church, and the great work assigned her.

But is this the Church to whose children the members of your Board are now so earnestly crying for only one half-dollar a year! and cannot get it! Such a fact might be placed against all I have said in favour of my Church. But my faith and hope do not rest in human nature, but in the *truth* of God and the *power* of His grace."

Port Huron—Rev. P. D. SPALDING.

"The time spent at Port Huron can hardly in a correct manner be denoted by figures. I reside in Port Huron, which is twelve miles from my other station, St. Clair. It is my practice to devote two days of each week to pastoral visiting. I preach regularly in Port Huron after divine service, at half-past ten, every Lord's day morning, and also have a lecture on Friday evening of each week, besides the personal superintendence of the Sunday School, at nine A. M., together with teaching a class in the same.

The time devoted to St. Clair, in the performance of pastoral duty, is one day in each week on an average. I have great reason to thank God for his blessing upon my labors in this portion of his vineyard especially. One year ago I commenced holding services here, with only a handful as it were, and no one to respond to our services, but now the average congregation is sixty persons, and wearing the aspect of a much longer established church in many respects. Since my last Report, the Church in this village has been fully organized, by the election of wardens and vestry, under the name and title of Trinity Church, St. Clair. We have a subscription of about 800 dollars towards erecting a small church. Our hopes were cheered early in the summer by the most sanguine expectations, that before cold weather set in, we should have a place of worship we could call our own, but we have been so much delayed, that we are to be disappointed.

In Port Huron, the prospects of the Church are not less encouraging. I speak, of course, comparatively, because it has greatly the advantage over St. Clair, having been organized nearly six years. Arrangements have been made towards the erecting of a new church

edifice. The vestry are enabled to do this through the liberality of a gentleman in the East, Fortune C. White, Esq., of Tarrytown, N. Y., who has very generously given them a subscription of five hundred dollars, and a very eligible lot. The balance has been very freely subscribed by the citizens to the amount of fifteen hundred dollars. There are many persons, yes, the majority of people in the West, would give something towards building a church, for the sake of a public improvement, or for their own immediate benefit, in the increased value of their property, while they could not be prevailed on to give a single dollar directly towards the support of a clergyman. In the present instance I have seen this most fully exemplified. Persons who have given even thirty dollars towards this church, could not be prevailed on to give a shilling towards the support of your Missionary, though they would give it to him as soon as any other. But though they will not do directly, yet we thank God that it is brought about by indirect means."

Itinerant—Rev. LUMAN FOOTE.

"At the date of my last semi-annual report, I was at the point of leaving my station at Jonesville and Hillsdale on a Missionary tour of a few weeks, in this and other counties in this portion of the State, pursuant to my appointment as Missionary at large, made by Bishop McCoskry in January last. The object of this tour was to select a field for such Missionary labor, and to prepare the way for moving my family to some central point in it, as soon as practicable. I reached this county the 1st of April, and after spending four weeks in visiting the principal villages in it, and holding services, and preaching as often as time and circumstances allowed, I decided upon moving my family to this place, which I did during the first and second weeks of May, being absent two Sundays, one of which I spent at Marshall, preaching once, and holding services twice for Brother Greenleaf, the Missionary there, and the other at Jonesville, where I preached and held services morning and evening. Those Sundays excepted, my time, from the period of my entering this county (the

1st of April last,) to the date of this report, has been devoted to this village,—to Bellevue, situate fifteen miles distant, at the south-west corner of the county, and to Eaton Rapids, situate eleven miles from this, on the Grand River. I have visited both Bellevue and the Rapids once a month, giving the residue of my time, that is, every other Sunday, to this place,—have travelled, in all (and for the most part over the worst of roads) 500 miles, and held services, and preached fifty three times.

The attendance has been as encouraging as, perhaps, could be reasonably expected, considering the very small number of even nominally religious people to be found in many of our new settlements, the power of religious, or rather sectarian prejudices, and the sad habit of neglecting public worship, which want of opportunity to attend it, and almost heathenish indifference to the duty, have rendered almost hopelessly inveterate. Congregations are made up of nearly all varieties of denominations, for there is rarely enough of any peculiarity to make of itself an audience equal to the *minimum* number required to constitute a Jewish Synagogue. And as the people are exposed to hear every wind of doctrine advocated which "the unlearned and unstable" can wrest the Scriptures to the support of the difficulty of establishing them in the pure doctrines of the Gospel is fearfully augmented, and the danger of their being confirmed in deadly skepticism and invincible indifference to all religious truth is most appalling. I have not yet had the happiness to find within the circle of my labors any decided and enlightened friends of the Church, and but few who have even a partial acquaintance with her hallowed doctrines and usages. But nevertheless I am sure that I discover some evidence of the abatement of prejudices against her, and an increasing relish for her decent, orderly, and edifying services, and I am not without the hope that in due time many will become fully persuaded that hers is "the more excellent way," and that she is, indeed, the very gate to Heaven.

Eaton County embraces a territory of near six hundred square miles,—has more than six thousand inhabitants, and

in increase of population during the last five years, has been exceeded by only one county in the State. The soil is very favorable for agriculture, and when cleared of its thick forests, and brought under cultivation, will support a dense population. This village (Charlotte) is the permanent county-seat, and though at present possessing but a small number of inhabitants and "in the very beginning," as it were, must from its central, pleasant and healthy location, become a considerable town for one so inland. It is gradually increasing in numbers, and there is ground for hope that this increase will bring with it some good materials for constituting after a little time a well-ordered and promising parish. How near the time for doing this may be, I will not predict; but the indications of its approach are certainly improving. As to the wisdom of persevering in the enterprise, I cannot discover any room for doubt. The ground neither here, nor at Bellevue, or the Rapids, can be said to be effectually preoccupied by others. Here there is no organized religious society of any name. The same is the fact at Bellevue. The Methodists and Congregationalists have both unfinished meeting-houses at Eaton Rapids, but are yet weak and making but small progress, especially the latter. There are but two Methodist Circuit preachers in the county, I think, and two of the Congregational Order, who being teachers of academies, are of necessity stationary. To these are to be added, I know not how many Universalist preachers, who are very busy in "going about," and who have no doubt very many followers of their "pernicious ways."

I am greatly in want of Bibles, Prayer-Books, and Tracts, and if I had a supply I could use them to good purpose.—I have spoken and written to the Bishop on the subject, but he has not been able to supply me. Were I to judge from the fact, that in the Spirit of Missions you still station me at Jonesville and Hillsdale, I should conclude that he has never informed you of his appointing me a Missionary at large, and of course that you are not aware

of the amount of salary he gave me assurances of receiving. The sum he fixed was three hundred dollars per year. Of course there is now due me one hundred and fifty dollars. This sum it will require the *most rigid* economy to make meet my current expenses, as I cannot calculate upon receiving anything from the people. In addition to those expenses, I have had to incur the extraordinary ones of moving my family and effects from Jonesville here, and purchasing a horse, which were unavoidable. To do this I was obliged to run in debt one hundred and twenty-five dollars. I made this debt in the confidence that your Committee would grant me a sum by way of outfit sufficient to meet it. I could not enter upon the Mission without incurring these expenses, and if the Board will not aid me, I shall be compelled to sell my horse and books to satisfy my creditors, who have trusted me with their property and money. They were to have been paid long ago, and think themselves very badly used by the delay I have been compelled to practise. I wrote to the Bishop on the subject in April last, and called his attention to the subject again when I met him at the convention in June, and received assurances that he would do all in his power to help me. Whether he has ever written to yourself or the Board on the subject, I know not. The matter has given me a great deal of distress and anxiety, and still does. If my petition is denied, I know not what to do. It will be quite impossible for me to get on, and I shall be forced to sit down in despair. I supposed my application would be the more favorably entertained, in consideration of the fact that for the last two years I have received scarce fifty dollars from the people, and consequently have been compelled to subsist my family as I could on the Missionary stipend, while my three children are left to grow up in ignorance, with the certainty of inheriting nothing but the absolute poverty of their parents. I have practised the most rigid economy, and could the Committee see *my hands*, they would know that they have labored very hard in "ministering to my necessities. * * *"

Intelligence.

POPULATION OF WISCONSIN.

The progress of this territory, during the last few years, has been almost unexampled. The estimate made last winter placed its population at 117,000. The census taken in June last exceeds this estimate by thirty-eight thousand two hundred and seventy-seven. The following table shows the rate of increase :

In 1830, the population was	.	.	3,245.
1836, " "	.	.	11,686.
1840, " "	.	.	30,945.
1842, " "	.	.	46,678.
1846, " "	.	.	155,277.

In sixteen years, the population has swelled from a mere handful to over 150,000 souls. During the year 1845, the increase was *one hundred thousand*, and the influx of emigrants this past year has been greater than during any previous season. Towns, villages and cities are springing into existence, and increasing, almost daily, in population ; so that where a short time since the bird of the prairie nestled undisturbed, the din of the saw and the hammer is now constantly heard. But because men and means have not been provided, in proportion to the demand, the Church of our love has not been planted everywhere it is needed. Others have stepped in, and are occupying where once we would have been welcomed. There are openings now, which also will soon be filled by others, if not by us. Shall our Missionaries be sent there? or shall they be obliged to wait until the most favorable season is passed, and hereafter find, if they shall ever be able to go, that fourfold obstacles are in their way? Now they would be gladly received by many, who are asking for our solemn services ; then they will be opposed, perhaps, by even these, because they have meanwhile been elsewhere gathered in. When can the Church expect the present opportunities to recur? Is it probable that they ever will, if now neglected or unimproved?

In a letter recently received from the Bishop, having charge of this field, he says, "In less than three months I expect to ordain seven young men, who are thoroughly Western men, all of whom have been studying more than two years, and who are anxious to settle in this Territory. I have more stations than they can supply, even if they all remain with me ; but I have not one cent to aid in supporting them."

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MICHIGAN.—*Distribution of the appropriation made to this diocese for the year commencing October 1st, 1846.*

Pontiac, \$150 ; Livingston County, \$250 ; Jackson, \$100 ; Niles, \$150 ; Eaton County, \$300 ; Battle Creek, \$200 ; Homer, \$200 ; Kalamazoo, \$100 ; Itinerant, \$200 ; Flint, \$200 ; Marshall, \$100 ; Truago, \$200 ; Detroit, \$200.

The Rev. D. E. BROWN, of Flint, and D. FRAZER, of Adrian, cease to be Missionaries from October 1st, 1846.

The following have been appointed Missionaries in that Diocese, with the consent and on the recommendation of the Ecclesiastical authority :

The Rev. C. REIGHLEY to Flint ; J. LARGE to Marshall ; R. BURY to Truago ; and W. MUNROE to a colored congregation in Detroit.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Nov. to 15th Dec., 1846.

MAINE.		
<i>Gardiner</i> —Christ Ch., §.....	\$35 26	
NEW HAMPSHIRE.		
<i>Concord</i> —St. Paul's.....	10 00	
<i>Portsmouth</i> —St. John's Miss. Soc.....	27 00	
<i>West Claremont</i> —Union.....	5 00	42 00
VERMONT.		
<i>Artington</i> —St. James'.....	8 00	
<i>Braddon</i> —St. Thomas'.....	4 00	
<i>Manchester</i> —Zion Ch., §.....	10 00	
<i>Sheldon</i> —Grace Ch., §.....	4 00	26 00
MASSACHUSETTS.*		
<i>Greenfield</i> —St. James'.....	15 00	
Do., for the Jews.....	1 00	
Do., S. S.....	5 00	21 00
RHODE ISLAND.		
<i>Providence</i> —Grace Ch.....	48 50	
Do., for Western Miss.....	4 00	
<i>Warren</i> —St. Mark's, for Ill.....	8 00	60 80
CONNECTICUT.		
<i>Stratford</i> —An Individual.....	20 00	
<i>Trumbull</i> —Christ Ch., } ann. con... 13 00		
<i>Long Hill</i> —Grace Ch., }		
<i>Wallingford</i> —St. Paul's.....	2 00	
<i>Waterbury</i> —St. John's.....	60 00	
<i>Watertown</i> —Christ Ch.....	20 00	
<i>Woodbury</i> —St. Paul's.....	11 00	116 00
NEW-YORK.		
<i>New York</i> —Ch. of the Epiphany, a		
<i>Lady</i>	2 00	
Do., An Episcopalian.....	1 00	
<i>Calvary</i> Ch.....	86 37	
Do., for Bp. Kemper's Mission.....	2 50	
Do., S. S.....	6 11	
St. Clement's, for Jewish Chap.....	22 75	
<i>Sing Sing</i> —St. Paul's, a Commu-		
nicant, add'l.....	50	
<i>Tombkinsville</i> —St. Paul's.....	10 00	
<i>Ulster</i> —Trinity.....	10 00	140 23
WESTERN NEW YORK.		
<i>Batavia</i> —St. James'.....	8 86	
Do., for Wisconsin.....	8 70	
<i>Buffalo</i> —St. John's.....	21 09	
<i>Leroy</i> —St. Mark's.....	11 00	
<i>Lyon</i> —Grace Ch.....	12 74	
<i>Mt. Morris</i> —St. John's.....	9 76	
Do., for the Jews.....	21 15	
<i>Oxford</i> —St. Paul's.....	12 00	
<i>Rochester</i> —St. Luke's, from "L".....	5 00	
<i>Rome</i> —Zion Ch.....	6 06	
<i>Syracuse</i> —St. Paul's.....	11 21	
<i>Utica</i> —Grace Ch.....	34 00	161 56
NEW JERSEY.		
<i>Belleville</i> —Christ Ch.....	74 06	
<i>Belvidere</i> —Zion.....	1 10	
<i>Elizabethtown</i> —St. John's.....	16 82	
<i>Jersey City</i> —St. Matthew's.....	17 45	
Do., a Member.....	2 00	
<i>Knosston</i> —St. James'.....	1 94	
<i>Morristown</i> —St. Peter's.....	14 98	
<i>Mt. Holly</i> —A Lady.....	10 00	
<i>Newark</i> —Grace Ch.....	18 83	
Trinity.....	33 79	
<i>New Brunswick</i> —Christ Ch., §.....	10 00	
<i>Orange</i> —St. Mark's, §.....	16 00	
<i>Perth Amboy</i> —St. Peter's.....	25 74	
Do., S. S.....	4 00	
<i>Princeton</i> —Trinity.....	50 00	
<i>Shrewsbury</i> —Christ Ch., for Bishop		
Kemper's Mission, §.....	4 11	
<i>Trenton</i> —St. Michael's.....	50 00	360 82
PENNSYLVANIA.		
<i>Bellefonte</i> —St. John's.....	5 00	
<i>Carlisle</i> —St. John's.....	23 00	
<i>Easton</i> —Trinity.....	10 13	
<i>Erie</i> —St. Paul's.....	20 00	
<i>Germantown</i> —St. Luke's.....	56 75	
<i>Harrisburg</i> —St. Stephen's.....	30 00	
<i>Reading</i> —Christ Ch.....	10 47	160 26
MARYLAND.		
<i>Anne Arundel Co.</i> —All Hallows, for		
the Jews.....	5 00	
<i>Queen Caroline</i> —Christ Ch.....	7 50	
<i>Baltimore</i> —St. Peter's.....	200 00	
From Kappa, §.....	10 00	
<i>Baltimore Co.</i> —St. John's.....	5 00	
St. Thomas'.....	30 00	
<i>Clarkeburgh</i> —Mrs. Wilson.....	1 00	
<i>Frederick</i> —All Saints'.....	20 00	
St. Mark's pa.....	15 00	
<i>St. Mary's Co.</i> —All Faith.....	13 71	307 21
VIRGINIA.		
<i>Amelia, Powhatan, and Chesterfield</i>		
<i>Co.</i> —Raleigh, Genito, and		
Dale parishes.....	14 00	
Do. for the Indians.....	1 00	
<i>Hanover Co., New Amsterdam</i> —St.		
Martin's §.....	7 50	
<i>King George's Co., Powhatan Hill</i>		
—Col. E. T. Taylor.....	3 00	
<i>Lynchburg</i> —St. Paul's.....	1 50	
<i>Richmond</i> —St. Paul's.....	5 00	
<i>Westover</i> pa.....	25 00	
<i>Whiting</i> —St. Matthew's, §.....	12 50	69 80
NORTH CAROLINA.		
<i>Edenton</i> —St. Paul's.....	57 00	
<i>Raleigh</i> —From the Rev. A. Smedes.....	76 00	132 00
SOUTH CAROLINA.		
<i>Charleston</i> —St. Michael's, for West-		
ern Missions.....	20 00	
St. Peter's, for Ga.....	64 00	
St. Stephen's Chapel, mo. Miss.		
lec. for Aug., Sept., Oct., and		
Nov.....	39 71	
<i>Prince Frederick</i> pa.—2 Members.....	50 00	173 71
GEORGIA.		
<i>Augusta</i> —St. Paul's.....	46 60	
<i>Macon</i> —Christ Ch., §.....	25 00	
<i>Savannah</i> —St. John's.....	32 75	104 36
TENNESSEE.		
<i>Bolivar</i> —A Miss. Station.....	15 00	
KENTUCKY.		
<i>Jefferson Co.</i> —St. Matthew's.....	17 66	
OHIO.		
<i>Chillicothe</i> —St. Paul's.....	10 00	
<i>Circleville</i> —St. Phillip's.....	15 00	25 00
MICHIGAN.		
<i>Jackson</i> —A Miss. Station.....	4 80	
ARKANSAS.		
<i>Fort Gibson</i> —Coll. at the Offertory..	12 00	
<i>Fort Smith</i> —All Saints'.....	4 07	16 07
MISCELLANEOUS.		
Offerings of three Children.....	2 50	
From a Clerk, for the most needy		
Mission in the West.....	10 00	
<i>EWL</i>	10 00	22 50
TOTAL.....		\$1991 10

(Total since 15th June, 1846, \$3,925 33.)

* The amount acknowledged last month from Hanover, Mass., St. Andrew's Ch., was for the Jewish Mission, and has been entered accordingly

FOREIGN.

China.

LETTERS FROM THE MISSION.

The following letters from the wives of Missionaries in China, have already been made public, but as they may reach some additional readers through the medium of these pages, and afford gratification to some already interested in the Mission, they are extracted from the religious journals in which they first appeared.

The first was communicated to the Southern Churchman by Bishop Meade, to whom it was addressed. It is dated at SHANGHAI, March 6, 1846.

“Right Rev. and Dear Sir:—Very often since I left America. I have thought of your kindly expressed wish, that I should write to you, and I do so now, more for the sake of the answer which I shall hope to receive, than because I have anything of much interest to tell you. The three months we have spent in this place have been very quiet and uneventful. We have not sought to mingle much among the people, for, as we cannot yet speak intelligibly to them, we have no object in going. Our time is wholly taken up in the study of the language, both the colloquial and written, and it seems quite sufficient to keep us employed for a very long time to come.—Of course, you have seen in books all and more than I could tell you about it. I will only say, that it is quite as difficult as I ever saw it described to be; and, though, if my health is spared, I trust in two or three years I shall know enough to render me useful, anything like a thorough acquaintance is far beyond my expectations. I am anxious to be able to read the New Testament in Chinese to these poor ignorant women, and explain it to them in the “*Too-Pah*,” or spoken language. When I can do this, I shall indeed feel as if I were living to some purpose.

Miss Morse and Miss Jones have already commenced the school for boys, under the Bishop's supervision, and have seventeen or eighteen very promising boys under their care; indeed,

they might have a much larger number, if they had accommodations for them. These boys are taught by the ladies, altogether, in English, and they already know a good many words and phrases. In the afternoon they read Chinese, with a Chinese teacher; and it is really surprising to see the little fellows turn their backs to the teacher and recite column after column of these crabbed characters. They are taught hymns from our Prayer-Book, and on Sunday they commit verses out of the Chinese Testament, which the Bishop explains to them. They seem to have most excellent natural abilities, and, as they are to remain ten years under our care, we may well hope, that, with the help of God's grace, they will, when they leave us, be great blessings to their countrymen. The chief disadvantage under which the school now labors, is want of a proper location. We are crowded on all sides by low Chinese, and the boys can never go outside the door without coming in contact with much that is wicked and unseemly. None of our houses have a foot of yard in which they could exercise, so that there is no alternative but for them to play in the streets, or remain always shut up. The Bishop, I know, is very anxious to purchase a lot of ground outside the city, and erect buildings to hold both the boys' and girls' school; and I do most earnestly hope that the Committee at home will

agree to his plan. There seems every reason for supposing that property here will be secure. English merchants and Missionaries of the London Missionary Society are purchasing land and erecting very expensive buildings here; and the recent edict of the Emperor extending toleration to Protestants as well as Roman Catholics, removes every human probability that we may have to leave here on account of our religion.

I am looking anxiously for the time when our girls' school shall be commenced, but there seems to be many difficulties in the way: First, the prejudices of the people against the education of females, except in the case of a few wealthy and talented ones. I have frequently talked to my teacher, (a very sensible, well-informed man,) about it, and he always insists that women have no use for learning, that it is not "Shanghai custom;" that if they know how to embroider and play on the guitar, and the poorer ones to cook rice and wash, nothing more was needful. Notwithstanding this, I think we could get a few. But the next difficulty is, how and what they are to be taught. With regard to the boys, there is no doubt that an English education will be of great advantage to them, but the fear is, that it might prove of equal disadvantage to the girls. If they are to be taught in Chinese, we must wait till we know far more than at present, and till school-books can be translated for their use into Chinese. This whole question, however, is still unsettled, and can hardly be settled till we know more of the people.

The religious state of these Chinese is, to me, a very surprising one. Wherever we walk through the city we meet the priests of Buddah, and see spacious temples dedicated to him, all, of course, supported by the people; and yet they seem to care not a straw either for priests, temples, or idols. The most bitter reproach they can bestow on an idle young man is to tell him he is fit for nothing but to be a priest; and when we have seen religious ceremonies performed, there was not the least semblance of devotion in either priest or people. Their only objects of reverence seem to be their ancestors and dead

friends, and these, certainly, have a very strong hold upon them. The Roman Catholics are quite numerous here, they seem able to do little more than preserve the faith among the descendants of those who were converted many years ago in the reign of Kang-Hi, by the Jesuits—very few proselytes are said to be made now.

It is really a most depressing thing to walk through these crowded streets, see the hundreds of children growing up untaught, and the hundreds of old people just ready for the grave who have never so much as heard of the Saviour, and then think of the fewness of our numbers and of the time that must pass before even we, who are here now, can make any direct effort for them.

Is it possible that there are still no young men at home who are willing to leave their friends and come here to labor? I say 'leave their friends,' because really that is almost our only trial. We have all the necessaries, and most of the comforts of life in abundance, and are not entirely without society. There are said to be nearly one hundred English merchants now living here, and the number is increasing. It is a great comfort to us to know that this is a far more moral foreign community than is usually found in eastern cities. It is the only city out here, I believe, in which the merchants close their houses on Sunday; and the English service at the Consulate is well attended.

The 'Morrison Education Society' is, you know, formed entirely of Americans and English living in China. They have a very flourishing school of boys at Hung-Kong, taught by one of our countrymen, a Presbyterian minister. The term of education with them is eight years, and they have more than one whom they hope to be real Christians.

There is, also, a flourishing school at Ningpo, of little girls, taught by an English lady not connected with any society. She has persevered through many difficulties and discouragements, and now has about thirty girls under her care. The most of them, I believe, she bought when the parents, as is often the case, were so poor as to be willing

to sell them. As soon as she heard of Miss Morse's arrival, she wrote to ask her to join her, and bring her fortune to support the school; but, I am happy to say, she preferred remaining among us."

The second letter was communicated to the Episcopal Recorder, by an association of ladies engaged in the support of the Mission to China, and bears the more recent date of 20th April.

"My Dear Friends,—I should have endeavored before this to try and increase the interest felt by you in the spread of the Gospel in China, had I not thought it best to wait until we had actually commenced our work, and then give you an account of our prospects and plans, rather than merely present an outline of the scheme we had in anticipation; and I now, with much pleasure to myself, proceed to give you a simple statement of what has occurred in connection with our school, hoping it may be instrumental in reviving a Missionary spirit among you. You will have heard before this reaches you, of the reasons which induced us to select Shanghai as our field of labor, and of the satisfaction we have since felt in this choice. I will only say that we commenced house-keeping on the 1st of August, 1845, and applied ourselves to the study of the languages, preparatory to entering on our work. Mr. and Mrs. Syle arrived here in November, spent the winter with us, and are now just preparing to move to their own house, which is only a few doors removed from ours. Mr. and Mrs. Graham are also in our immediate neighborhood, an arrangement we are all glad of, as we shall soon be the only foreigners in this part of the city. Drs. Medhurst and Lockhart have purchased, and are building near the land allotted to the English, and expect to move into their new residence in June, and this will place a separation of nearly three miles between us. The climate of Shanghai is a very fine one, and we are all at present in the enjoyment of good health. Miss Jones has found the cold much more severe than

she likes, or than agrees with her constitution. We are all still in our winter costume, although it is the end of April. The people here have manifested the most social friendly feeling towards us, and we have as free access to them as we can desire. The only obstacle in the way of intercourse with them arises from the want of a common language. We have had no visitors from among the wealthy portion of the community; but the *poor* are to have the Gospel preached unto them; and the *poor* (the mass of the people in China) are apparently ready to listen to the Gospel from our lips, and to receive the "Glad Tidings" which it brings to them, as well as to us, of a Saviour's love, and of a way of salvation for sinners. Our Missionary labors commenced with the instruction of the young Chinaman, who accompanied Bishop Boone to America. When we embarked for China, I persuaded him to let me teach him to read English; he objected at first on account of his age, and seemed indifferant about receiving an education. He afterwards consented to learn, and being naturally very intelligent, he soon began to spell. I used to select such portions of the Bible as I thought would arrest his attention, and read to him, and he soon began to show a great interest in hearing the Scriptures. As long as I would read, he would appear to listen; and as soon as he was able to spell out the words for himself, he spent much of his time in retirement, diligently studying the new page of Revelation, which had been opened before him. One night I went to my state-room to get something, and as I turned to light my candle by the dim lamp, which hung under the stairway, I saw Chai seated on a trunk and so absorbed in what he was doing, that he did not notice me until I spoke and asked him what he was reading about; he looked up and answered, "About Christ and Satan in the wilderness, but I can't understand it at all." I sat down and talked with him some time, and then told him that if he wished to understand the Scriptures he must *pray*, as well as read, and asked him if he ever prayed: he answered, "Every night and morning I say, Our Father, and I write a

few words on my slate, but I not know if they right." I told him to bring his slate and let me see, and I copied, without his knowing of my doing so, the following little prayer—"O God the Holy Ghost, bless my father and mother and brother, and bless all the world my brethren. O our Lord Jesus Christ, forgive us any sin.—I pray to Lord Jesus Christ will take away my sin. O Lord, let everybody pray to Lord, give me a new heart, and I humbly beg Jesus Christ's sake." When we arrived at Hong Kong, we had great hopes that Chai had really experienced a change of heart, but as he was about to leave us to return to his friends at Amoy, we felt that time and the test of trial must decide this question. He promised, if his father would consent, to join us at Shanghai, and resume his studies, and so we parted. In the course of the summer, Dr. Cumming wrote to the Bishop that he had seen Chai *once* at service; that he had begged him to say, "that his father did not wish him to leave home again." As we heard nothing more, we were afraid that his impressions had worn off, and that a return to the scenes of all his early associations had overcome the convictions of conscience, which he had undoubtedly began to feel before leaving us; and I felt sad to think that one apparently so near the Kingdom of Heaven, should have wandered back into the dark paths of heathenism. But is he not faithful who has promised—"Cast thy bread upon the waters, and thou shalt find it after many days." God is to gather his own elect out of every nation and kindred under heaven; and I trust he had purposes of mercy towards the young inquirer after truth, when, by one afflictive stroke after another, he deprived him of his nearest and dearest relations, and left him destitute of every earthly comfort.

In November, Dr. Cumming again wrote, "that he had seen Chai, whom he found in great distress; he had relieved his wants, and advanced him money to pay his passage to Shanghai; for that Chai had lost his parents and two brothers, and wished to return to Dr. Boone. A few hours after the receipt of this, we were told that there was a "Soukim man" in the court-yard,

and there was a general exclamation of pleasure when he proved to be Chai; but our joy turned to sorrow when we had time to observe his miserable appearance. He was so thin and pale and poorly clad, that we found it difficult to recognize in him the healthy, bright looking young man we had parted from only a few months before. He sat down much exhausted, and told us his sad story, in simple, but touching words. The day after he got home, his mother had been taken sick, and died in nineteen days; then his father died of dropsy at the end of another month; and two brothers fell victims to fever. Chai, worn out with distress, and mourning them, was attacked with fever himself and reduced to a very weak condition. All the expenses of the family fell upon him, and exhausted what little money and property he had brought back with him from America; but to this he never alluded until we asked him about the state of his wardrobe and finances, and then he told us of it more in the way of explanation than with the wish of exciting our sympathy. As he had returns of chills and fevers, the Bishop put him under Dr. Lockhart's care, and he has gradually recovered his health, although at times he still looks very weak. As soon as he was able, he again resumed his studies, and manifested the same interest in reading the Bible which he had formerly done, and I found he had parted with everything but his *book*. He seemed much dejected when I spoke of his friends, and appeared anxious to know what we thought had become of them. Said he had tried to persuade his mother to see Dr. Cumming, but that she was afraid of the foreigner, and had refused. I asked him how he had felt in the midst of his troubles. He said he had felt willing to lose his friends, because he knew God had taken them from him. He had no doubt now about our religion being true; he felt himself to be a sinner; and that he must trust to Christ for the pardon of his sins. He seemed very much humbled and subdued, but said he was very happy. The Bishop felt quite willing to baptize him, but thought it best to wait and see whether his feelings were the fruits of

God's spirit in his heart, or whether they merely resulted from disappointment and affliction. At last he asked Chai if he would like to be made a member of Christ's Church by baptism. He replied—"Oh yes, he would like it very much;" and really evinced the most unfeigned pleasure at the idea, and told me, with an animated countenance, that "Bishop Boone was going to baptize him;" and spoke of it openly among the Chinese. Easter Sunday was appointed for the purpose, and Chai went through a course of instruction. The Bishop going up two evenings in each week to him, and I continuing daily to read with him. One night the Bishop was talking to him in his study, and asked him if he felt satisfied, and happy, (for one of the ladies had noticed him in tears several times,) he answered—"Oh yes, he was very happy,"—but said the Bishop, "is there nothing on your mind which troubles you?" "Only one thing"—Chai replied—"When I think of my two brothers, still left at Amoy, (both younger than himself,) that makes me unhappy, for I don't know how they will do, and I wrote two letters to Dr. Cumming and Mr. Brown, and begged them to see after them, and try to get them to follow Christ's religion, for I want those two to go to heaven." The Bishop told him, "it was natural he should feel anxious about his unconverted friends, but he must pray for them—that the Gospel was preached in Amoy, and God might lead his brothers to hear and receive it, and that he must leave them to God." The Bishop told me, that Chai burst into tears, and said—"Oh! God so good to me." Once when he was reading to me, he stopped and said—"Oh! I wish I can see China like America." I asked him in what respect?—he said: "Oh! American people all seem so happy, and every thing in America so good, and China people are so poor, and they have so many bad things,—quarrel and lie, and all things, and I think it because America have Christ's religion, and I tell these people, and tell them, the Gods they pray to cannot help them. Oh! I wish I could speak every language in China, I feel I want to go to every part and tell them Christ." On Easter Sun-

day he was baptized, and welcomed into our little company, as a brother. The room was full of Chinese, and they were as quiet as possible. The two teachers looked on with countenances expressive of deep interest, and Foong told me, he thought before long, there would be many Shanghai men who would wish to follow this doctrine, and that it was "ting han"—very good. Chai will be confirmed on Whit-Sunday, if nothing happens, and then be admitted into the communion.

Attached to our dwelling, there is a warehouse, where the Bishop has had a school-room, and an eating and two sleeping rooms fitted up. This place can accommodate about eighteen boys, and the Chinese. New Year was the time appointed for receiving and examining scholars. Our teachers said—if we wanted day scholars, they thought we could obtain a number; but doubted whether the people would be willing to give up their children altogether. The Bishop told them, that all the boys who entered the school, must do so, to remain ten years if they lived so long; and that no parents need apply unless they were willing to sign a bond, giving them up for that time. When the time arrived for receiving the boys, we found there were as many applicants as we had accommodations for. And the Bishop told the parents and friends that he would not have the bond signed for a month, as the boys must be tried before we agreed to take them as permanent pupils. Misses Jones and Morse entered on their duties, and soon became very much interested in their little scholars, and with one or two exceptions wished to retain all of them. However, when the month was expired, and the parents were called to fulfil their engagement, there was a great commotion produced. One and all refused to come to terms, and we feared the school would be broken up. The Bishop just told the people they might do as they pleased—he expected to benefit them, and not they him—they might take away the boys, if they liked, but he would receive them on no other terms,—and this is just the way to treat the Chinese. It was really amusing to see the struggle that went on in the minds of these

anxious parents—here were advantages offered them, which they could not bear to refuse, and then there was the lurking suspicion of what our real motives were, in wishing them to sign that paper, which gave us power over their children. There was one Foukien man, whom Chai had induced to bring his three sons to school. One of the boys was sixteen years old, and he had only been taken at Chai's urgent request, and because of the great desire he showed to learn English. The father of these boys was one of the most anxious of those who kept hovering round, unable to make up his mind as to the course he should pursue. He said in Foukien, not knowing that Bishop Boone understood him, "that he had never meant to sign the bond, but that he had brought his boys, hoping that the eldest would catch Dr. Boone's heart, and he would let him stay in the school three or four years." Chai told him, "such conduct was not right, for that he had made him understand plainly the condition on which the boys would be received, and that *nine years and a half* would not do." The Bishop left them to settle the matter among themselves, and many and long were the consultations held in the school-room and study. At last one day when we were at dinner, Chai came in, and in the most earnest manner said—"Now that Foukien will write, only one thing more he wants to know." What is that, said the Bishop? "Why he says that oldest boy is engaged to be married when he is twenty years old, and before he is twenty-six he will have two or three children, and what would Bishop Boone do in that case?" He more added, that "if he lived ten years himself, he would be willing to support this expected family; but if he died, would Dr. Boone see that they were provided for?" The Bishop promised that the matter should be attended to, and then the poor man, with (I am sure) a most anxious heart, signed the dreaded pledge. I have a waiting-woman who is a widow, and she had two little boys in the school. The poor woman got her head filled with fears that her children were to be transported to America, and said she could not sign; however, when the men overcame their scruples, she came forward too, and,

with the manner of a person who was signing a death-warrant, made her mark on the paper. Now we have sixteen boys altogether, two or three of them are on trial, and therefore not yet secured; but we shall have not the least difficulty in getting as many as we want. I do not think we can carry out the school on an extensive scale unless we build. The city is crowded and filthy, and the streets dismally narrow—the boys have no place for exercise, unless they run out into these streets, and that every body must feel would be ruinous. Chai now takes them out for a walk when the weather is good, and he told me that at first he found it very hard to gather them up. They would run in all directions, and he wanted them to walk two and two in a quiet manner. Miss Jones and Miss Morse teach the boys English from 9 until 12 o'clock every day. The Bishop now opening the school with prayer in Chinese, at 12 the boys have their "middle day meal"—and at 1 the Chinese teacher instructs them in Chinese. They remain in school until 5, when they have their dinner, and then go to walk. Every Thursday afternoon their *queues* are plaited, and they are dressed nicely and allowed to go home and spend the night with their parents, but very few of them care about availing themselves of this privilege, for the ladies generally find them all back again by bed-time, and they really do seem happy and contented, and are a very smart set of little scholars. Misses Jones and Morse are really devoted to them, and seem very happy in the discharge of their duties. Mr. Syle has commenced to give the boys lessons in singing, and they seem much pleased with this branch of their education. A short time in the morning (before their school hours,) is devoted to this object. We have had several girls brought to us, but at present have no accommodation for a girls' school. Mrs. Syle has taken one girl and intends to teach her; but we must have buildings before we can enlarge our operations, and then we shall want more *teachers*.

And now, my dear friends, what more shall I say, to interest your feelings, and influence your exertions in behalf of our

work? Surely the fact that the people here are willing to give us their children to be instructed in the doctrines of our most Holy Religion, ought of itself to move the hearts of Christians at home, to aid us in our endeavors to make known to these immortal heathens, "the way, the truth, and the life." The way of Salvation—the *truth* as it is in Jesus—the Life eternal. Oh! it is not only your money we want (we do not pretend to despise that), but when we look around on the swarming population of this place, and then abroad on the millions of Chinese, we cannot but feel,—“ what are we among so many.” And we realize the necessity of having Christ's blessing and the Spirit's influence. Give us your prayers then—as well as your pecuniary aid—my dear friends, and let us feel encouraged in our work, by the reflection that the effectual fervent prayer, which availeth much, is ascending for us from many a Christian heart and home. I will from time to time write to you, as we shall have anything of interest to communicate.

The Bishop says there is no serious understanding, that we are to support the future *nurseries* connected with our school. And now with Christian love, believe me most sincerely yours.”

A late arrival from China, brings us the July number of that valuable journal, “ The Chinese Repository;” from which we select the following article. It is deserving of being placed on record, as detailing the early stages of Missionary enterprise in China, immediately subsequent to the war with England, and the opening of the Empire to the effects of Christian zeal.

AMOI: MEMORANDA OF THE PROTESTANT MISSIONS FROM THEIR COMMENCEMENT, WITH NOTICES OF THE CITY AND ISLAND.

There are three Missionary Societies represented at Amoy. The American Board of Commissioners for Foreign Missions, the Presbyterian Board of Foreign Missions of the United States, and the London Missionary Society.

At the first founding of the Mission, the American Protestant Episcopal Church had also a representative there, in the person of Rev. Doctor (now Bishop) Boone of Shánghái. The following statistics of the station, which I send you for publication, may be useful for reference hereafter, and I would request that the same, and all other interesting facts regarding Missions at the respective ports in China, be collected and preserved in the pages of the Chinese Repository.

I shall first speak of the *laborers*. The Mission began by the arrival of the Rev. Messrs. Abeel and Boone at Kúláng sú, the 24th of February, 1842. These Missionaries came to prepare the way, and selecting a position within the precincts of military protection, they fitted up a house, and at once began the public and stated preaching of the gospel. When it was safe and healthy for families to reside at Kúláng sú, Dr. Boone returned to Macao for Mrs. Boone. Medical labors commenced June, 1842.

Messrs. Boone and McBryde with their families and Dr. Cumming arrived June 7th, 1843, which was the first reinforcement. Mrs. Boone died August 30th, 1842. Mr. and Mrs. McBryde left the station January 13th, 1843. Dr. Boone departed for the United States February 10th, 1843.

Dr. and Mrs. Hepburn arrived Nov. 25th, 1843. Messrs. Doty and Pohlman with their families arrived from the Borneo Mission, June 22d, 1844. Messrs. John Stronach and Wm. Young with their families arrived from the Singapore Mission July 8th, 1844. Mr. Lloyd arrived December 6th, 1844. Mr. Abeel left for the United States on account of complete prostration of health, December 19th, 1844. Mr. Brown arrived May 6th, 1845. Dr. and Mrs. Hepburn departed June 28th, 1845. Mrs. Pohlman died Sept. 30th, 1845. Mrs. Doty died Oct. 5th, 1845. Mr. Doty and Mrs. Stronach left Nov. 12th, 1845. Mrs. Stronach died at sea on her passage to England. Total of men who have belonged to the Mission, *eleven*. Total of women who have belonged to the Mission, *seven*. Greatest number at one time present, *eight men and five*

women. Least number present since the station was first occupied, *two*.

Of the foregoing, *three* are Missionaries of the A. B. C. F. M. viz, Messrs. Abeel, Doty, and Pohlman; *four* are Missionaries of the A. P. B. F. M. viz. Messrs. McBryde, Hepburn, Lloyd, and Brown; *two* represent the L. M. S. viz. Messrs. Stronach and Young. Dr. Cumming is not connected with any Missionary society.

Another class of facts relates to the labors of the Missionaries. The first great work has been the study of the language, so as to speak intelligibly and fluently with the people. In doing this paramount attention has been given to the *tones*, and no word or phrase has been considered as learned, and consequently usable, till its original tone, and the modulation of that tone in combination, have become familiar, and the Missionary could *speak it out with confidence*. It is thus that the language is spoken with the precision and accuracy of mathematical demonstration; and if the Missionary work at Amoy has gone on steadily, and promises fairer than at the other ports, the writer is of opinion that it is owing, under God, to *learning the language by rule*, and not relying on the uncertainty of imitation, and to *stated intelligible and formal exhibitions of divine truth on the Lord's day, and during the week*. This statement addresses itself loudly to all who are preparing to preach the Gospel in China, and its language is, *be sure you are understood*, and when you have attained this great end, then, *preach, preach, PREACH*. Every Missionary should, as soon as possible, have a stated time and place for preaching the word of life. My own rule would be—a chapel for each Missionary. No man should be a day without a chapel he can call his own, just as soon as he can speak intelligibly. But again let the caution be heeded, *be sure you are understood*. "Alas! for a Mission, where the absorbing object of attention with any of its members is anything else, than how Christ crucified shall be preached to the heathen so as most effectually to persuade them to be reconciled to God."

The following statistics will show the progress of operations at Amoy. First

preaching at Kúláng sú, March 6th, 1842. First preaching at Amoy, January, 1844. Bible class commenced March 21st, 1844, with twelve attendants. Second chapel opened Dec. 1st, 1844. Commenced daily revision of Chinese Scriptures Dec. 12th, 1844. Third chapel opened August 24th, 1845. First meeting for females December 16th, 1845. First opening of the chapel of the American Board for daily services, December 22d, 1845. First Chinese monthly concert, January 5th, 1846. First baptism of native converts, April 5th, 1846. Opening of Chinese girls' school, May 11th, 1846.

The monthly concert is a season of deep interest. Papers previously prepared are read by two of the teachers. The subjects are history of other Missions, such as that at the Sandwich Islands, Society Islands, Ceylon, memoirs of distinguished converts, accounts of Mohammedanism, &c., &c. The Missionary who presides makes a short address founded on Scripture, and prayers are offered by three of the brethren. Sometimes the meeting continues for more than an hour and a half, and the interest is kept up throughout.

There are twelve interesting girls in the school, now under the superintendence of Mrs. Young. The number could be greatly increased, provided means and health were at command. A boys' school is in contemplation as soon as more help arrives. Operations of all kinds, stated, itinerary, in the city, in the country, by preaching, by teaching, and by distribution of books, can be carried on freely and entirely without molestation to any extent, and the grand desideratum of the Mission at this time is MEN, who like Barnabas shall be "good and full of the Holy Ghost and of faith," that through their instrumentality "much people may be added unto the Lord."

The first Sabbath in April, which happened also to be the anniversary of the Chinese feast of the tombs, was a day of solemn and joyful interest to the Missionaries at Amoy. It was a time of in-gathering, and the exercises of that occasion will long be remembered by those who participated in, or were eye-witnesses of them. It is in the hope of

leading others to rejoice in the progress of the truth, and to awaken the sympathy and prayers of Christians for these first converts, that the following particulars are communicated.

The candidates for baptism were two aged Chinese, Wáng Fuhkwei, and Liú Wanshié, (in the Fuhkien dialect Ong-hok-kui and Lau-un-sia,) the former seventy, and the latter sixty-nine years old. They are known in Amoy by the names of Hok-kui-peyh, and Un-sia-peyh. *Peh* (peyh) is a term signifying uncle, and is conferred by way of respect on elderly men. Hoh-kui-peyh is a native of Nán-ngán, about twenty miles from Amoy, and came to the city at the age of seventeen. His first employment was that of a mill-grinder, for which he received the compensation of three hundred cash, or twenty-five cents a month and his food. At the age of twenty-two he enlisted a soldier, and carries scars received in battles fought with pirates. When nearly fifty years of age, he opened a shop for the manufacture and sale of idol paper, a business which then afforded a good profit, and from which the old man soon realized a competent subsistence for himself and family. After the first Missionaries had been at Kú-láng sú about six months, he was brought to hear preaching by a friend, and became at once impressed with the reasonableness of the truth, and the utter folly of idolatry. For three years and a half, he has been a steady attendant on all the means of grace, and a diligent seeker of salvation. His conversion has been gradual, though marked. He has since had many domestic troubles, and in the midst of all has shown a spirit of Christian fortitude and resignation. His employment being indirectly connected with idolatry, caused him great uneasiness, and he abandoned it.

Un-sia-peyh, is a native of Tung-ngán, ten miles from Amoy, and came to the city about seven years ago, to take the store of his brother who died. He was brought to the chapel by Hoh-kui-peyh, more than two years ago, and has since continued a diligent and devout hearer of the Gospel. At their

public examination these old men referred to Mr. Abeel, as the Missionary from whom they first heard the glad tidings of great joy. The idols in the house of Hoh-kui-peyh, all belonged to different members of his family, and he has insisted on their removal from the public hall, where they have been worshipped for many years: this, after a long struggle, has been done. The only idol in the possession of Un-sia-peyh has been formally handed over to the person from whom he asked baptism, and is now in his possession. It is an old, dirty, broken headed Tâ Peh kung, and has been sacredly adored for generations.

For many months these old men desired to profess the name of Christ, but they were put off. Though they prayed acceptably at the prayer meeting, and were regular in their attendance at the Bible class, the Sabbath day services and the other means of grace; though correct in all their deportment, and uniform in their attachment to God's servants, and to the truth as it is in Jesus; yet, being old in sin, and young in grace, we feared they were not sufficiently instructed, and that possibly they might be actuated by sinister motives, and expect some worldly profit by their connection with Missionaries. For three months previously to their reception, the solemn act was before their minds, and they made it a special subject of prayer. As an aid to self-examination they were furnished with questions on practical religion, and the nature of the ordinances to which they were to be admitted.

The *exercises* on the occasion were as follows: a sermon on baptism was preached at the chapel of the American Board, by the Rev. Mr. S. who showed clearly and fully its nature and design. He stated that it strikingly represented the sinfulness of our nature, and the necessity of purification by the blood and spirit of Christ:—that in order to its reception, we must believe in Christ as our prophet, priest, and king; that, as the initiatory ordinance of Christianity, it signifies that the receiver takes on himself the character of a disciple of Jesus; that he is saved not by his baptism, but by that which it represents, and must not only be zealous at the

commencement of his course, but endure unto the end.

After this, the audience convened at the dispensary chapel, where the Rev. Mr. P. addressed them on the nature of the Christian Church, its head, its members, its initiatory rites, and its discipline. Then the aged candidates arose, in the presence of the assembly, and with deep solemnity made a profession of their faith in Christ by clear and emphatic replies to the following questions:

1. Do you believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass either in heaven or earth, without his divine will?

2. Do you believe that you were conceived and born in sin, and therefore a child of wrath by nature, wholly incapable of doing any good, and prone to all evil, and that you have frequently both in thought, word and deed, transgressed the commandments of the Lord; and are you heartily sorry for these sins?

3. Do you believe that Christ, who is the true and eternal God and very man, who took his human nature on him, out of the flesh and blood of the virgin Mary, is given by God to you, to be your Saviour, and that you receive by this faith, remission of sins in his blood, and that you are made, by the power of the Holy Ghost, a member of Jesus Christ and of his Church?

4. Do you assent to all the articles of the Christian religion, as they are taught in the Christian Church, according to the word of God, and purpose steadfastly to continue in the same doctrine to the end of your lives; and also do you reject all heresies and superstitions, repugnant to this doctrine, such as the idolatrous rites and mummeries rife among the Chinese (here a long catalogue of heathen rites and errors were enumerated;) and do you promise to persevere in the communion of this Christian Church, not only in the hearing of the word, but also in the use of the Lord's supper?

5. Have you taken a firm resolution always to lead a Christian life; to forsake the world, and its evil lusts, as is becoming the members of Christ, and

his Church, and to submit yourself to all Christian admonitions?

After the rite of baptism was administered to the candidates in a kneeling posture, they stood up, and gave solemn heed to a warning on *steadfastness in the faith*, by Mr. P. 1. He warned them to *guard their hearts*, and be instant in prayer, and the study of God's word, assuring them that defection begins in the closet, and that their only security was in fervent prayer, and a devout reliance on the Lord Jesus Christ. 2. He urged each of them to become an *example* of love to God and man, so that all might see that they were different from what they once were, and different from all around them. In case of having to encounter the scorn and derision of their idolatrous countrymen, they were warned not to render evil for evil, or railing for railing; but contrariwise, blessing. 3. They were told of the *goodness of God* to them in calling them in their old age to hear the Gospel, and embrace it to the saving of their souls; and called upon to render devout thanksgiving to *Him* for this unspeakable mercy. (Here they could not contain themselves, but gave a loud and hearty response.) 4. They were urged to *activity and zeal* in the cause of Christ, by speaking a word in season to their friends and neighbors, by imitating the example of Christ to "go about doing good," and as long as life lasted to make it their business to spread abroad the savor of his blessed name. Finally, they were warned to *remain firm unto the end*, and amidst all the temptations of the world, the flesh and the devil, to consider him that endured such contradiction of sinners against himself, lest they should become weary and faint in their minds.

I need not say that the occasion was a solemn and affecting one to us, and that the most serious attention was given by the heathen who were present. But the services of the day did not end here. In the afternoon the Missionaries met for the celebration of the Lord's supper, and for the first time sat down with these good old men, rejoicing in hope of the glory of God. There were fifteen or twenty spectators, and the services were conducted mostly in Chinese. Mr.

Y. gave a lucid account of the origin of the ordinance, its nature, and its great design. Mr. S. administered the elements, and gave the closing admonition, speaking of the love of Christ to us, as exhibited in his death, and of the great object of that love being to excite our love to him, and thus draw us to his service. Thus passed this season of thrilling interest, and who will not, on perusing this, lift up a prayer to God, that these first fruits may be speedily succeeded by an abundant harvest? The attention on the preaching of the word by several constant hearers still continues undiminished, and we are not without hope that God is drawing others to himself.

It may be asked, how these two disciples appear since their baptism? I reply, they have thus far adorned their profession, and seem to be sensible of their weakness, and in constant fear lest they sin against God. Hoh-kui-peyh has been called to drink the cup of sorrow in the death of a beloved son. His feelings and exercises of mind then were closely akin to those of David on a like occasion. He besought God for the child, saying, "Who can tell, whether God will be gracious to me, that the child may live." But when the child was dead, he acquiesced with sweet and joyful submission, and was comforted in the reflection, "I shall go to him, but he shall not return to me." Un-sia-peyh has opened a small store, which is conducted on Christian principles, and closed every Sabbath, though in so doing he has to withstand much obloquy, and is often entreated to sell a little. Thus these first disciples are letting their light shine, and though from their age, too much should not be expected, yet from their extreme caution and circumspection, their private devotion and their habitual attention on every means of God's appointment, we doubt not their path will be like that of the shining light which shineth more and more unto the perfect day. And well is it remarked, by one long conversant with the minutæ of foreign missions, "If we would make anything of converts in pagan lands, we must bring them to the ordinances of the gospel, and into the church, as soon as they give

satisfactory evidence of regeneration; for they are too child-like, too weak, too ignorant, to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. The school of Christ for young converts from heathenism, stands within the fold, and there, certainly the compassionate Saviour would have them all gathered and carried in the arms, and cherished even as a nurse cherisheth her children."

"Since the war with England, this city has secured some little importance in the estimation of merchants as a place of trade, and of Christians as an opening for the ingress of the Gospel into the interior of this part of the Celestial Empire. The public will doubtless, for these reasons, feel some interest in any items of information proceeding from this city. It is the object of the present communication to furnish, if possible, some additional facts to those already known respecting Amoy and the island upon which it is built.

The position of this city gives it many advantages in a commercial point of view. It is conveniently situated for trading with many of the important cities and villages of the Fuhkien province in which it lies. Your readers, no doubt, know that the city is not built on the main land, but on an island of the same name, which is separated from the continent by a channel of one or two miles in breadth. The island is about thirty-five miles in circuit, or ten miles across. It is somewhat circular in form. The southern and western portions are very much broken by a range of granite hills, which extends along the coast, receding at intervals from the sea and leaving small but beautiful plains, which are laid out in fields and dotted with villages. The hills themselves are generally too barren and ragged to admit of cultivation—where water, however, can be procured at a sufficient elevation, the sides of these hills are terraced and made to yield some vegetables to the hand of industry. In one or two instances, there are small table-lands lying on the summit of this range, which also have their well-ordered farms and contiguous

villages. The principal use to which the sides of these rocky hills are appropriated, is to supply burial-places for the numerous dead. The city of Amoy is situated on the western side of the island, and its population, living and dead, completely covers the hills and vallies in and around the place. So numerous are the graves that one can scarcely avoid them in his rambles beyond the suburbs of the city. They protrude their unseemly forms on every side of the path, and impart a gloomy aspect to the surrounding scenery.

Leaving the hills and passing to the north and east portions of the island, one finds himself in a beautiful region of country, thickly studded with compact built villages and teeming with human beings. This section of the island is comparatively level, and is under complete cultivation. It is a great relief to the mind to ramble beyond the limits of the city and its adjacent burial grounds, and enter this region where the prospect is scarcely marred by a single monument of mortality. The roads or paths are generally narrow, but afford pleasant walking, or riding on horseback.

The soil of the island is naturally thin and unproductive, except in the small vallies where water is found, and where the mould of the higher regions has been collected by mountain torrents. The industry of the Chinese has, however, in some measure, overcome the original barrenness of the ground, and now secures tolerably good crops. The productions consist chiefly of sweet potatoes, paddy, wheat, sugar-cane, ground-nuts, and garden vegetables. The prevailing feature of the island, except where the hand of cultivation is constantly employed, is naked barrenness. The eye searches in vain, except in a few favored spots, for the larger species of the vegetable kingdom. In the villages and around the temples, the comfort and convenience of men have prompted them to plant and nourish a few shade trees, and on the tops of some of the hills a few scattered firs are growing. The island produces no fruits except such as may be found in very limited quantities in private gardens. The markets of the city are abundantly

supplied with oranges, plantains, pome-
los, pears, peaches, and other fruits in
their season, but these are all brought
from other parts of the province. Even
the regions around Fuhchau fu supply,
in part, the fruit markets of Amoy.

The island produces very little animal
food. But few domestic animals are
raised upon it. The poultry, pork and
beef found in the market, are brought
from the main land. Cultivating the
ground and fishing seem to be the prin-
cipal employments of the village popu-
lation—some labor as boatmen and
sailors.

The inhabitants of the city are prin-
cipally engaged in commerce and
manufactures for home consumption.
So far as the writer's information ex-
tends, but few articles for export are ma-
nufactured in this place. Perhaps the
chief exceptions are shoes and umbrel-
las. Considerable quantities of these
are manufactured here and exported;
most other exports come from the neigh-
boring cities and from the interior, and
are here shipped for other ports. There
are, probably, three hundred junks of
all sizes trading at this port—many of
them are the property of Amoy mer-
chants. They trade with the northern
and southern ports of China, with the
island of Formosa, in the Straits of
Singapore and ports in that region. Be-
sides, a daily communication by means
of small vessels is kept up with the prin-
cipal cities which can be reached from
Amoy, by water; boats go and come
loaded with passengers and merchan-
dize. In fact, most of the important
places on the main-land and far in the
interior are dependent upon this place
for many articles of consumption which
they do not manufacture themselves,
but which they find imported into this
city. This creates a large native trade
with Amoy, and gives it an importance
which it could not otherwise com-
mand.

Of the population of the island not
much can at present be said. The
whole island contains probably 350,000
or 400,000 inhabitants. The aggregate
of 66 villages with which more or less
communication has been had, and many
of which have been visited, is according
to statements received from the natives

and confirmed in many cases by personal observation, 40,660. There are 136 villages on the island, and some of the largest are not included in the preceding estimate. Perhaps 100,000 is as close an approximation to the true number of the village population as can be made under present circumstances. The city and suburbs, at the lowest computation, contain 250,000, some say 300,000 inhabitants. This makes the whole population of the island, as before stated, 350,000, or 400,000.

This is a large number of human beings to be crowded into so limited a space, and one would infer from such statistics that the prosperity of trade and manufactures must be great to allure together and support so many persons in so small a compass. How far this prosperity really extends, the writer has not facts sufficient upon which to found any statement beyond what has already been said, except that the majority of the population does not exhibit any internal evidences of being in prosperous circum-

stances. Many complain of oppressive taxes. To one wholly ignorant of the character of this people and passing through this island, the inference from what he would see, would be that the place is on the retrograde—or at least stationary. True, he would see the fields in a high state of cultivation and many residences possessing comfort and plenty within—but he would also see a far greater number of wretched dwellings and neglected temples and a vast amount of squallidness. These things would indicate anything but general prosperity. The demand for laborers is fully supplied and much more than supplied, consequently the fields will be well cultivated and the wealthy will occupy fair dwellings, but for the laborers themselves all is pressing necessity or pinching poverty. A few are enriched by commerce and abound in plenty; the mass live as they can, consuming today the little they have earned and compelled to permit the morrow to care for the things of itself."

Intelligence.

CHINA.—We have been favored, by a friend, with the perusal of a private letter from Bishop Boone, of the date of 24th of August last, and have taken the liberty of making the following extract, which we doubt not will prove highly interesting to the friends of that Mission.

"I have been incessantly engaged for the last six months, first on the Gospel of St. Matthew, then on a Catechism which I have prepared for the use of candidates for baptism. It follows closely our Church Catechism, being an explanation of the Creed, Ten Commandments, Lord's Prayer, and Sacraments. It is very plain and simple. My teachers tell me that all the Chinese who have seen it are delighted with its system, order, and clearness. An English merchant (a member of the Church) got a copy of it from me, and gave it to one of his servants. The man was so pleased with it that he petitioned for copies for his friends. These proofs of its adaptation to the

wants and intellects of the people, have been very gratifying to me; and I am disposed to think we shall do more good by getting up, in various parts of the town, Catechetical classes, than in any other way of laboring, except preaching.

Mr. Graham and Mr. Syle are memorizing the Catechism, and, as soon as they have learned it sufficiently well, I shall request them to form classes in their parishes, and endeavor to impress the great truths of the Creed upon the minds of their catechumens. By this means, I shall get them actively engaged among the people many months before they can preach.

Since the Catechism was completed,

I have made a translation of the Morning Service of the Prayer-Book, the Service for Adult Baptism, the Confirmation, and the Communion Services. The first two I have blocks cut for, and an edition of one thousand printed. The last two named services I shall keep in manuscript, having a dozen copies of each made for use, in case they may be wanted. I have also, with great care, reviewed a translation of the Epistle to the Romans. These have so occupied me with the written characters that I have been unable to study the colloquial dialect of this place as much as I had desired, with a view to immediate preaching. But these were very necessary and important matters, claiming immediate attention; and I feel devoutly thankful to God that I have been permitted to accomplish them. The translation of the Prayer-Book may be improved, and I trust will be, but it is in very fair Chinese, and will answer our purposes for the present. I shall commence to-day my first sermon, from the text, "Go ye into all the world, &c.," to be followed by a course on the Creed. I have determined to write my sermons in English, so that I may be at ease whilst composing, and be able to say to the people what I think they need. I shall then translate this into Chinese, and, with the help of my teachers, transfer it to the native dialect. This will re-

quire great labor, but I am determined, with David, not to give the Lord that which costs me nothing. Six months of this labor, or twenty-six sermons thus prepared, will carry me through all the terms and phrases I shall want, to make known the truths of the Gospel. If health and life is spared to me, I hope, at the end of six months, to be able to preach an intelligible Gospel sermon, in this dialect, at any time, on half an hour's notice. The Lord mercifully grant it.

I feel myself much more deeply engaged in the Missionary work than when I was here before. In truth, the work itself seems advanced, without the help of human hands, a generation or two. * * *

I have determined to hire another house, for the purpose of enlarging my school. There is one behind Mr. Syle's that will answer the purpose, the lower story to be used as a chapel, and the upper for the boys' rooms, so that next New-Year's day we may take twenty more boys. The position of this house is most happy, as we could not expect to get a chapel for less than the sum we shall pay for this; and had it been distant from us, we could not have put it to any other use; as it is, we can apply it to the double purpose I have mentioned, giving Mr. Syle the care of the boys at night." * * *

AFRICA.—In answer to the many inquiries concerning the African Mission we have to state that no letters from any of the Missionaries have been received since the publication of our number for June last. No vessel has arrived direct from the Station, and we may therefore have to wait for the return of the ship which carried out the semi-annual supplies for the Mission in August. As intimated in our last, arrangements have been made for opening a channel of communication *via* London and Sierra Leone, by which it is hoped a much more frequent intercourse can be maintained.

CONSTANTINOPLE AND ATHENS.—No intelligence has been received from either of these Missions since the last number went to press.

FUNDS.—We had occasion a few weeks since to address many of the Clergy, representing the wants of the Foreign Committee, and soliciting at an early day, a share of the contributions of their several parishes. We cannot forbear express-

ing the gratification afforded us by the many kind replies which have been received, and by the palpable evidence manifested of the interest existing in our Foreign Missionary operations, and of the readiness to sustain the Committee in their efforts to advance the cause of the Gospel of Christ.

The Secretary, in his visits to those parishes within his reach, and the Special Agent in those which are more remote, have both been cordially welcomed, and their appeals liberally responded to. The remittances to London, which were most urgently needed for the October quarter, have been made; and the Committee indulge the hope that other Churches, who have not yet made their offerings, will do so in time to relieve us from embarrassment in meeting the drafts due on the 1st of January. What time in our whole year so suitable for a collection and sermon for Foreign Missions, as the season of the Epiphany?

The anticipated drafts from Africa have only been in part presented, and to meet those which are yet to arrive, and to cover the account of the Foreign Committee with their bankers in London, for the first quarter of the new year, there will be needed, between this day and the first day of February, five thousand dollars.

December 15th, 1846.

THE SEASON OF THE EPIPHANY.—We thank a clerical friend for the following suggestion, appended to a letter containing a remittance, and trust he will excuse our placing it before our readers, in the hope that some may be thereby prompted to "go and do likewise."

"It has long since struck me that the Foreign Committee have not made as much as they might do out of the season of the Epiphany. If churchmen ought ever to be willing to REMEMBER THE GENTILES, they should then. To provoke others, I have called my January collection for some time an Epiphany collection. Last year I wrote a short communication for the Banner of the Cross, upon this point, and called the attention of your treasurer to it. I have no motive in all this, surely, but in making Church principles work in your favor, if possible; yet I never learned that any notice was taken of my efforts."

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th of Nov. to the 15th of Dec., 1846:

MAINE.
Gardiner—Christ Ch., from monthly coll., \$..... 35 25
 Do., S. S., do., for Africa..... 27 28 63 23

VERMONT.

Manchester—Zion Ch., Juv. Miss. Soc., for ed. Africa..... 6 00
Montpelier—Christ Ch., Hon. J. F. Redfield..... 5 00 11 00

MASSACHUSETTS.

Greenfield—St. James' Ch. off'gs..... 10 00

RHODE ISLAND.

Providence—Grace Ch., Sunday off'gs..... 5 00
 Do., for Constantinople..... 1 00

<i>Warren</i> —St. Mark's Ch., for ed. of Geo. W. Hathaway and Julia A. Brown, Africa.....	5 00	
<i>Westerly</i> —Christ Ch.....	25 00	36 00
CONNECTICUT.		
<i>Esees</i> —St. John's, for Constantinople.....	5 00	
<i>Pomfret</i> —Christ Ch.....	4 00	9 00
NEW YORK.		
<i>Flushing, L. I.</i> —St. George's Ch....	51 40	
<i>New Rochelle</i> —Trinity Ch.....	25 00	
<i>New York</i> —Christ Ch., mo. coll....	46 55	
Do., S. S., for ed. of a child in China.....	25 00	
St. Andrew's Ch.....	5 05	
Calvary Ch., half of coll.....	77 25	
Do., special, for Constantinople.....	5 50	
St. Bartholomew's Church, for China.....	40 00	
Do., for Africa and China.....	149 00	
Do., Missions generally.....	146 76	
Grace Ch., Missions generally.....	275 00	
Do., for Africa.....	40 00	
Do., for China.....	35 00	
A Friend, for Athens, \$5; Constantinople, \$5.....	10 00	
Family-Mite Box.....	1 63	926 14
WESTERN NEW YORK.		
<i>Geneva</i> —Trinity Ch., \$5 & \$4, China.....	10 00	
Do., \$5 & \$4, Africa.....	9 00	
<i>La Roy</i> —St. Mark's Ch.....	11 00	
<i>Lockport</i> —Grace Ch., 3 male Communicants, Africa.....	3 00	
<i>Mount Morris</i> —St. John's Church, Africa.....	5 00	
Do., \$5 & \$21 14, China.....	27 14	
<i>Rochester</i> —St. Luke's Ch., "L.".....	10 00	75 14
NEW JERSEY.		
<i>Elizabethtown</i> —St. John's Ch., part Thanksgiving day off'g.....	16 00	
Do., a Member, for Constantinople.....	1 25	
<i>Jersey City</i> —St. Matthew's Ch.....	10 93	
<i>Morrisison</i> —St. Peter's Ch.....	8 93	
<i>Newark</i> —Grace Ch., Advent Sunday off'g.....	12 83	
Do., special, for Constantinople.....	10 00	
Trinity Ch., part of coll.....	9 13	
<i>New Brunswick</i> —Christ Ch., \$.....	10 00	
<i>Orange</i> —St. Mark's Ch., Advent off'g.....	15 00	
<i>Perth Amboy</i> —St. Peter's Ch., \$.....	21 38	
<i>Princeton</i> —Trinity Ch.....	30 00	
<i>Trenton</i> —St. Michael's Ch.....	25 00	170 45
PENNSYLVANIA.		
<i>Bellefonte</i> —St. John's Ch., Constantinople.....	3 00	
<i>Carlisle</i> —St. Paul's Ch., Constantinople.....	10 00	
<i>Philadelphisa</i> —Emmanuel Ch., 2d ann. payment of Female Bible Class, sup. of Mary Maxwell, under Rev. Mr. Payne, Africa.....	20 00	
Do., 7th ann. payment of Sunday School's sup. of J. G. Maxwell, and C. Wiltzberger, under Rev. Mr. Payne, Africa.....	40 00	
St. Philip's Ch., Africa.....	40 00	
St. Andrew's Ch., Africa.....	145 59	
Do., China.....	21 50	
Do., Female colored S. S., 2d ann. payment, sup. of Joseph Bullock, Africa.....	20 00	
St. Luke's Ch.....	242 10	
St. Paul's Ch.....	35 00	
<i>Reading</i> —Christ Ch., contributions of branch S. Schools, Africa... 4 53	581 72	

MARYLAND.		
<i>Baltimore</i> —"Kappa," \$10 & \$10, for Constantinople.....	20 00	
<i>Cambridge</i> —Christ Ch., Constantinople.....	20 00	
<i>Frederick</i> —All Saints' pa., Greece.....	10 00	
Do., Miss R. D. Swearingen, for Greece.....	8 00	
Do. parish, Africa, \$10; China, \$10; Greece, \$10.....	30 00	
Do., general.....	5 00	
<i>Hagerstown</i> —College of St. James, from the offertory of the Chapel, for Constantinople.....	160 00	
<i>Prince George Co.</i> —St. Paul's pa., a Lady, for Constantinople.....	3 00	196 00
VIRGINIA.		
<i>Amelia, Powhatan, and Chesterfield Cos.</i> —Raleigh, Dale, and Gentto parishes, \$.....	15 00	
<i>Fauquier Co.</i> —Leeds pa., Africa.....	25 00	
<i>Frederick Co.</i> —St. Mark's pa.....	15 00	
<i>Hanover Co.</i> —St. Martin's pa., \$.....	7 50	
<i>Petersburg</i> —A Contribution, Africa.....	10 00	
<i>Portsmouth</i> —Trinity Ch., Thanksgiving off'g, for Constantinople.....	17 61	
<i>Richmond</i> —St. Paul's Ch., for Africa and China.....	229 25	
Do., for Constantinople.....	13 00	
Mrs. E. Wickham, Constantinople.....	15 00	
<i>Winchester</i> —Frederick pa., ed. of Robert Williams, Africa.....	20 00	
<i>Wheeling</i> —St. Matthew's Ch., \$.....	12 50	439 37
SOUTH CAROLINA.		
<i>Beaufort</i> —St. Helena pa., Africa.....	53 00	
<i>Charleston</i> —St. Peter's Ch., off'g, for China, \$50; Africa, \$14.....	64 00	
Do., Sewing Soc., for China.....	40 00	
Do., Mrs. Herriot and Mrs. Ramsay, China, \$25; Africa, \$25.....	50 00	
St. Stephen's Ch., mo. Miss. lec. for Oct.....	1 59	
Do., mo. Miss. lec. for Nov.....	6 69	
<i>Richland District</i> —Zion Ch., a Member of, to be placed at the disposal of Bishop Boons, China.....	50 00	265 28
GEORGIA.		
<i>Augusta</i> —St. Paul's Church, Advent off'g, \$.....	45 60	
<i>Macon</i> —Christ Ch., \$.....	25 00	
<i>Savannah</i> —St. John's Ch.....	55 00	125 60
KENTUCKY.		
<i>Jefferson Co.</i> —St. Matthew's Ch.....	23 51	
OHIO.		
<i>Chillicothe</i> —St. Paul's Ch.....	5 00	
<i>Dayton</i> —Rev. Ethan Allen, Constantinople.....	1 00	
Christ Ch., Africa.....	4 50	
Do., China.....	4 50	
<i>Granville</i> —Teachers and Pupils Female Seminary, 2d ann. payment for ed. of Clarissa Sanford, Africa.....	20 00	
Do., 2d ann. payment, for ed. of a female in schools in China.....	25 00	60 00
ILLINOIS.		
<i>Chicago</i> —St. James' Ch., \$.....	5 00	
ARKANSAS.		
<i>Fert Gibson</i> —Part of coll. at the offertory.....	8 00	
TOTAL,	\$3,086 94	

(Total since 15th June, 1945, \$10,528 04.)

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

FEBRUARY, 1847.

No. 2.

Missions (GENERALLY) in the West.

“THE CHURCH ON THE FRONTIER.”

The following communication, taken from the “Western Episcopalian,” we believe will be read with deep interest. In it we recognize the true Missionary spirit. The same spirit which led the writer, when none else offered, to the advance post of Missions, on the borders of the Indian Territory, where, with faith and zeal, although as yet single-handed and alone, he is laboring in his Master’s cause. How many scenes of trial must he constantly experience, of which the Church on earth shall never know! How many of similar character can most of the Missionaries relate, who have been among the pioneers of our Church?

Surely the return hath not been, as they had the right to expect, from the word and pledge of those who sent them in their stead, saying, “Be ye fed, and be ye warmed, and be ye clothed,” by us, who remain at home. But their reward is with Him, unto whom their prayers ascend!

“The Church on the Frontier!” What strange events and remarkable incidents in her history, indicating the protecting care of her great Head, do these words recall to the elder members of the Church in this country? Twenty-five years ago, “The Church on the Frontier” was among the Oneida Indians, not far from Utica, in Western New-York. Now it is thirteen hundred miles away, towards the setting sun! The line which marks the route where the outposts of the Church were from time to time established,—by Missionaries, struggling then, as now, to maintain the ground, and pointing to the standard of the Cross which they had raised, and to the evidence of the Divine blessing on their labors, as

they, too, appealed to their more favored brethren for aid and sustenance,—includes within it more than half of our Dioceses, which are now marked as the battle-fields, on which, in the name of God and His Church, we are to wage an unceasing warfare with the powers of sin and Satan. Within these limits, and extending beyond, on every hand, are points and stations now occupied, and others which ought no longer to be neglected.

The work of Missions goes steadily forward, although its progress is marked at times with faltering steps, because they who would run cannot, and they who would advance dare not, for want of means. Yet, from the very nature of things in this country, it must be *gradually expanding*. On this continent it must extend its blessings, as there is need and opportunity, to the “wanderers from our common home.” In a way, and by a way, of which, even ten years since, the Church never dreamed, it is already approaching the Pacific Ocean, and will eventually carry to the “distant islands of the sea,” the glad tidings of salvation. Whether throughout this land, and along this way, we shall have been the honored instruments of doing good in our day and generation, will ere long be declared to us, by the Lord of the Vineyard, when “He cometh to reckon with His servants.” Already the sun is risen, and the day is far spent, with many who *intend to do something* for the cause of Missions in the Church.

May the thoughts and feelings, which the perusal of this communication must excite in Christian hearts, produce at least some reciprocity of Christian action—on their part, to advance the MEANS, as well as to PRAY, for the extension of the Redeemer; and on the part of every Missionary, increased zeal and perseverance in duty.

THE CHURCH ON THE FRONTIER.—It was suggested in a recent number of the “Spirit of Missions,” that the Missionary information which the Church desires from her Missionaries, respects their circumstances, manner of living, encouragements and discouragements, unaccompanied with complaints. The present writer was pleased with the suggestion, and glad of an excuse for offering information of this kind, without seeming to complain or make a show of his necessities. If it be true that the greater part of the human family know not how the rest live, it is equally so that the greater part of the Church know nothing, or next to nothing, of the privations and embarrassments of many of her once favored members, dispersed abroad, “as sheep without a shepherd;” and of the Missionaries who seek to gather them into the true fold.

But although the scattered sheep and their toil-worn shepherds may often remember “the green pastures and still waters” of better days, yet, doubtless, very few would exchange their discomforts for the ease and plenty of such as have “a goodly heritage.”

The Missionary to whom “the lines have fallen,” on the frontier, is not disposed to make complaint or show of his circumstances, but to give a simple unadorned statement of facts, for the benefit of such as desire information of this kind.

The Church on the frontier is now a year old; one year has passed since the Missionary was stationed here; and nothing was to be found of previous efforts but the scattered materials.

Evidently no part of the domestic field has been or is more overlooked and neglected than these South-western borders. Here “was not a man to till the ground.” The Church existed only in reminiscences of the past, which were kept alive by the visits of our Bishop necessarily, in these distant and almost inaccessible regions, “few and far between.” But no one remained to provide for the Lord’s family, or seek for Christ’s sheep that were dispersed abroad; or teach

"His children" that were baptized and left "in the midst of this naughty world, that they may be saved through Christ forever." During the year, something under God has been done; but, alas! how little compared with the work which remains to be done! Some fast friends have been secured, and a few worthy members have been added to the Church; a congregation in each town, and a small one on the prairie, between the two, have been gathered and regularly ministered unto; but neither of them has an Episcopal Church to cover it—the latter only having something resembling one; at an humble distance, in the log building which the Missionary has erected on the basis of his salary; to serve as a parsonage and a place for "The Prairie Female Seminary." Here, then, in a small opening, recently cut out of the timber that skirts the prairie, is the nucleus of "the Church on the frontier." Here, during the week, under the most uncomfortable circumstances, the Missionary teaches the dear children of the Church, and others who come to drink at this unsettled fountain, and when the pleasing acts of the week are closed, he goes on alternate Sundays to his parishes; and on each Sunday afternoon instructs in the catechism an interesting group of young persons, and preaches to a small congregation in the unfinished school-room. The first year seldom or never leaves anything finished in Arkansas, but we ought to be thankful that we are sheltered from these cold December rains and northern blasts by roofs which a few weeks ago were stately forest trees.

These lines are written, as my sermons are necessarily studied, after the day labors of the school-room are done, and the heavy drops of a three days' rain are falling upon our humble roof; our pupils, meanwhile, ten or twelve in number, are preparing their lessons for to-morrow. The discomfort of our unfinished and but poorly furnished school-room, and even the coarse corn bread to which we are sometimes reduced, seem not to elicit a single murmur, or abate the ardor with which these children pursue their daily studies. On Sunday, while the storm raged without, we joined (so far as our scanty supply of Prayer Books permitted) in the evening services of the Church, and the catechism and several hymns were well recited, while a handful of books and tracts, second-hand, served for a circulating library. A day of small things, but not therefore to be despised.

The daily exercises of the Mission-school are opened and closed with a service and hymn from the Prayer Book, and to hear these dear children "sing one of the songs of Zion," in this "strange land," and under such disheartening circumstances, not a little "strengthen our hands and encourages our hearts."

Last night they were entertained, for the first time in their lives, by an exhibition of Scripture illustrations through a magic lantern, received from the Sunday School of St. Paul's Church, Cincinnati. Among them are four daughters of a sister of the lamented Boudinot, whose parents, after his death, were obliged to flee from the Cherokee nation; and other children, equally interesting and promising, could be gathered from families in and out of the Indian country, had we the means of covering the expense. But a Missionary's stipend, already reduced \$50 per annum, will not suffice for everything. Unlike "the barrel of meal and cruse of oil," it is soon exhausted, not being replenished by the direct interposition of Divine Providence, but depending upon the fluctuations of Missionary contributions.

A liberal appropriation is made for the Church in Arkansas, and only one Missionary is located in the entire State, and why should his salary be reduced, and his means of usefulness diminished, while all his plans for doing good through the Church on the frontier are yet new and just commenced; when so much remains to be done, and the Missionary, scarcely yet recovered from the enervating effect of acclimation, is confidently looking to the Church for encouragement and aid?

Encouragement and aid must be afforded, or his heart will sink under its burden, and the effort fail. Our beginning is as small, simple, and unpretending as circumstances admit, or it well can be. Our buildings were hewn from the forest; no costly furniture adorns the rough logs, and our fare as simple as that for which we pray in the Lord's Prayer daily. Still we would neither boast nor complain

of privations or toils, but continue to communicate facts, with a view to elicit some interest in, and co-operation with, the unpretending efforts of
A WESTERN MISSIONARY.

REPORTS OF MISSIONARIES.

INDIANS.

Michigan City—Rev. S. W. MANNEY.

"Beyond the statistics, I have but little to communicate of general interest. On Easter Sunday, I was able to celebrate the sacrament of the Lord's Supper, my first service after my long and severe illness last winter and spring; and it was not until the last of May that I was able to preach twice on Sunday. The church at Laporte has not progressed towards completion as fast as I could wish, or as fast as it ought. It was under contract, to be done on the first of last May. In my next report, I hope to be able to give you some better account of it."

WISCONSIN.

Beloit—Rev. STEPHEN C. MILLETT.

"Since my report in April, the condition of St. Paul's parish has not materially changed. The congregations have been uniformly good. We are, however, laboring under a most serious inconvenience, in the smallness of our church edifice; and, until we can have assistance from abroad, to enable us to furnish a larger house, many who might be induced to attend the services of the Church, must, from necessity, go to the denominations around us.

The few Episcopalians who were here, when I came to Beloit, had exerted themselves to erect a very neat, but humble building. Much have they endured, in times past, from the opposition of the various denominations here; and it has been owing to the persevering efforts of a few, that the Church has an existence in this place. They deserve, as much as they need, the helping hand of their brethren. The population of the village is about fourteen hundred. The Presbyterians have a large house of worship; the Baptists and Methodists are now erect-

ing commodious edifices of stone. Could some assistance be furnished by our friends at the East, I will guarantee that the Episcopalians of Beloit will, though poor, do all in their power to help themselves.

The field is an important one; but as the Episcopalians of this place are not rich in this world's goods, they will need all the assistance which can be given from the Domestic Committee."

Fox Lake—Rev. M. HOYT.

"A severe attack from the fever of the country, must be my excuse for delaying my semi-annual report beyond the allotted time; and general debility prevents me from now giving so detailed a report as I otherwise should do.

Up to the first of June, I officiated alternately between Fox Lake and Watertown. Since then, at the request of Bishop Kemper, I have extended my field of labor. The Bishop has now assigned me the following stations, to be visited as follows:

Watertown,—every other Sunday; White Water, Elkhorn, Geneva, Prairie du Chien, Fox Lake, Sheboygan,—each four times per annum, on Sundays; Aztalan, Lake Mills, Jefferson, Fort Atkinson, Delavan, Rochester, Burlington, Lyonsville, Prairie du Lac, Green Lake, Fort Winnebago, Wapun, Fond du Lac, Tacheeday, Manetowac, Falls of Sheboygan,—these places to be visited on week-days. Thus, you perceive that I have a most extended field of labor, extending from the Lakes to the Mississippi. Since I have entered upon this field of labor, I have travelled near fifteen hundred miles; have made about eighty pastoral visits, said prayers, and preached about forty times, baptized three infants, administered the Lord's Supper once, and buried one person.

Could the Society forward me

quarterly my Missionary salary, it would accommodate me much. I am now almost wholly dependent on the receipt of my Missionary salary for means to travel from place to place; and, of necessity, my expenses in travelling must be large."

Janesville—Rev. T. J. RUGER.

"Through the blessing of God, your Missionary has been enabled to continue his accustomed labors without any interruption.

And he would humbly trust, that though feeble, his labors have not been in vain, but have resulted, to some good degree, in the advancement of the cause of true religion. The Church, in this place, has been steadily advancing from the time that the standard of the Cross was first erected here about two years ago. The number of communicants is now about six-fold of what it was then; and the congregation has increased in nearly the same ratio. And though we are still weak, and have need of your nursing care further, yet we look forward to a time, we hope not far distant, when we shall send back to the treasury of the Church more than we shall have drawn from it. In this growing town of one of the most luxuriant portions of the Union, there must yet be a large and flourishing Church. We have a beginning of some valuable members, who love the Church, and are willing to labor and make sacrifices for her good. They have, this season, purchased a fine organ, at a cost of about \$350. And you may be sure, that here, upon the banks of Rock River, its tones fall sweetly upon the ear. In connection with our excellent choir of singers, it adds much to the edifying performance of the Church service."

Madison, &c.—Rev. S. McHUGH.

"The Missionary at this Station would respectfully observe, that in consequence of a season of general indisposition hitherto, (as he is informed) unprecedented in this territory, the foregoing statistics do not furnish such satisfactory results, as to the efficiency of his labors, which, under other circumstances, might necessarily be expected, he

can hardly recollect a single family of those who comprise his congregation, where one or more of its members are not sick, or slowly recovering. On last Sunday, he might say, that, literally, 'he went out into the highways and hedges,' not to 'compel,' but to invite, people to come in; and then the house was far from being 'filled;' but this state of things will, with the approaching cold weather, soon change for the better. And, when it is considered that this is the capital of what will be a flourishing State, that the annual influx of the more intelligent and influential citizens must be very great, its importance, as a Missionary Station, will at once be seen. Would that we had a church edifice, and such an one as might harmonize with what we regard the interests of the Church, to a certain extent, in Wisconsin: but, alas! we are too few and feeble; and who will help us? May a gracious God inspire those who have the means, with a disposition to assist us. 'In Him is our trust;' and, as far as your Missionary is concerned, he will, through God's assistance, 'labor, and faint not.'"

Mineral Point—Rev. E. WILLIAMS.

"When last I transmitted to you a journal of my Mission, I officiated in the district school-house. The increase of the congregation required a larger room, and, fortunately, we rented the Court-house for six months. Providence seems to smile upon the congregation; and I cannot but flatter myself that my feeble efforts to promote the glory of God, and of immortal souls, will be crowned with success.

The Episcopal congregation of this place have been the space of six long years without a pastor of the good old Primitive Church, which alone possesses the pure and apostolic doctrine, with Evangelic Gospel truth. This ground, during the neglect and oversight of our Eastern brethren, was years, prior to my Ministry here, pre-occupied by Romanism and Dissent; both of which have most uncouthly attacked the Church, as of yore.—attempted to falsify her Gospel doctrine and primitive standing. Her foundation not being a 'Perranzabulloe,' convinced her foes

her rights to stand, to be sustained, and to defy, with simplicity and moderation, even 'the gates of hell,' and to proclaim that she is of an apostolic descent, 'Jesus yet being her chief corner stone.'

Now, or never! is the important, very seriously important, moment to plant the Church, and her beautiful garden, in this majestic and Eden-like garden, the West. The people, with regard to religion, are as wild as the deer that bound the prairie, as stiff-necked as the evening wolf that lurks for his prey, and as callous as the hardened wretch who makes the highway the path of sustenance, hurling, by pistol or dagger, his fellow-being to an everlasting eternity, to obtain one single dollar. These children possessing a desert disposition, and who throw a garment of sadness over the Missionary's labors, making him a daily martyr,—he is aware, however, of their having souls to be saved, indefatigably perseveres, bemoans piteously over this region of desolation, and, in their behalf, continues to soar on the wings of faith his prayer on high. Withal, it is with this mingled society that the fatigued and half-sustained Missionary has daily to contend; to this merciless tribe, he has to look for the pittance which is scarcely beyond a promise, for means to sustain himself and family; but, to school his children, the poor Missionary has to teach them letters of tears, prose of groans and sighs, and the arithmetic of a cloudy pilgrimage of toils and sorrows! This is a doleful transcript;—but the Missionary rejoices in his Master's cause, and never desponds, but when his brethren, the Clergy, and Christian friends, turn their deaf ear and the unreciprocated hearts to his aid, in promoting God's glory and the blessed old Church's welfare. Oh! brethren and friends, doubt you the want of aid we need in a new country, and among people of all classes, and many, the far greater majority, of whom never knew nor experienced the grace of God, and among whom Romanism and Dissent are building their houses of worship and their respective academies! Ere long, it will be almost too late to offer aid, for every town will have its

Roman Catholic and Presbyterian houses of worship; and I would as leave adhere to the one as I would choose the other. But God forbid I should be maddened to forsake the true and blessed old Church, to cherish their false and deluded doctrines. What would a clergyman of our different cities think, were he accosted, while on his parochial duties among the many sick and poor of his parish, to come forthwith and work two days on the road, or pay his tax of two dollars? The latter he might well do; but, had he not two dollars, would he, without a thousand thoughts, and without injured feelings, condescend to the former? The poor Missionary, for a long time, having lost sight and feelings of the sum of two dollars, has to go, for the first time in his life, to the spade and pick-axe, and toil out his two days, at the expense of blistered hands and weary limbs! Eastern brethren, arouse to our impotent aid; remember, too, that we are of the 'household of faith;' we are your fellow-laborers and co-operators with God, to unfurl the 'blood-stained banner,' and to raise it up on high, that men may behold it, and live!

We have commenced the erection, for the second time, of a church edifice at this place, which is a growing town of considerable importance. Here are one Roman Catholic edifice, one Presbyterian, and two Methodists, and likely to have a Campbellite chapel. These are the adulterated streams which attempt to contaminate the primitive course of the 'old paths' which are within the confines of the apostolic Church only. The few Episcopalians are the to-and-fro tossed remnant of a zealous congregation that existed here some six years ago, lost their Pastor, (the Rev. Mr. Eaton;) and the contractor of their church edifice, having received much of their pecuniary means, left the walls about ten feet high, which have been remodelled into a beautiful plan, purely Gothic, thirty-five by fifty; but which, sad to lament, has again to stop, although the basement exhibits some of the best workmanship in this part of the country. We lack means. I have written to some of my city

brethren, who, upon other occasions, it is true, nobly assisted, but, as yet, have not extended the mite of charity and benevolence in behalf of this. My wife, also, bearing experimental witness to the need of an apostolic Church, and the continual cry of the populous, 'build us a Church, whose doctrines are those which our forefathers professed and worshipped, and we will come and serve our God too,' visited the city of charity and benevolence, (Philadelphia,) but her errand was in an unpropitious season; she obtained but a trifle. And must we retard our labor of love and Christian duty? We really cannot, of ourselves, encounter the burden, no more than the large cities of the East could, when they were equally young with ourselves. You may say, we are building upon too large a scale. We say, No; and time will soon bear its witness to this verity. Many, who have left us in times past, will again become of us; and many that never were of us, will, undoubtedly, admire our quiet, solemn, and heavenly mode of worship, and 'will fall down, and kneel before the Lord our Maker.'

Through the medium of the 'Spirit of Missions,' I would ask to return my humble and most heartfelt thanks, (to my kind friends, G. Tibbetts, Esq. and his benevolent and kind lady, who were among the first few of my pastoral charge, some nine years ago,) for a very valuable and expensive covered buggy, which they sent from Troy to Mineral Point, for my use. In fine, it has been very serviceable. I have often travelled in it this summer, eight miles of a prairie, when the sun was from 98° to 99°, after having superintended my Sunday school, officiated and preached twice, and this making the third service; and travelled, when back to my family, sixteen miles. This place to which I allude, is a growing village, called Dodgeville, having several strict adherents to the Church, among whom are many from Wales, anxious to obtain Welsh services, several having sent already to Wales for Welch Prayer-Books. Also, I travel another direction, twelve miles off, where many felt anxious to obtain the services of our

Church. This makes my twenty-four of an evening.

These are congregations flocking into our beautiful country (who have souls to be saved) from almost every quarter of the globe, and who are enticed by other denominations to embrace deluded doctrines, (of man's tradition,) for want of houses of worship and stated services. I could build a little chapel at both these places, had I eight hundred dollars. I would say, that my commencement at these places had scarcely been known, before I was followed by ministers of other denominations, viz: Roman Catholic, Presbyterians, and Methodists.

And now, for the home, heart-felt question! Is the East willing, that at the day of judgment, this neglected portion of the Church, in the West, should rise up against it? Friends of the Cross, assist us, and, in a few years, will we be enabled (through God's assistance) to sustain ourselves. Cripple us now, in this new portion of God's heritage, and you cripple us forever!"

Prairieville—Rev. SAMUEL K. MILLER.

"From your Committee's Circular of July last, I learn that the 'Statistical return' which our Missionaries have *heretofore* sent to you *semi-annually*, they are *hereafter* to make only in their April reports. Consequently, I cannot see that you require of me as a Missionary, at this time, aught, save 'such statements as may inform and quicken the Church.' *Such* statements,—those effectual to the *quicken*ing of the Church to prompt an efficient Missionary *action*.—your Committee may assuredly believe, that I would most readily and gladly make, were it in my power so to do. The former quality, that of *informing*, I might infuse into statements respecting our Western Missions;—but the latter one, that of *quicken*ing it, is not in *my* power to impart thereto. Statements that may *inform* the Church as to things which she ought to know, *every* Missionary here can most easily make. I might add another to the many such which have already been made, and *inform* Eastern churchmen,

as scores of Missionary reports have already *informed* them,—of the spiritual destitution of this 'Great West,' great, among other things, in wickedness.—great in ignorance.—and great (unless *the Church* in this our opportunity be firmly planted here) in the elements of a future and destructive warfare against all those living and holy verities, to which as Churchmen we cling, as to our life. Statements that would *inform* the many wealthy at the East to whom the Church is constantly and abundantly ministering the great riches of her spiritual things, of the large help in things temporal, that those on our right hand, and on our left, are freely pouring forth, that the Missionaries of Rome and dissent may now plough and sow, and in due season gather in for themselves the fruit of their labors,—while *we*—*we* of the Church, who boast a pure and holier faith than the one, and a higher and more authoritative commission to minister in 'the everlasting things' than the other,—plough not by reason of the cold,' and therefore in the harvest shall (as doth the West of the East) 'beg and have *nothing*;'—*such* statements too, I could with ease add to the former. Statements that would *inform* those who 'in holy time' go up to worship in temples gorgeous, imposing and beautiful in their costliness and splendor;—so that the voice of praise within their walls willingly lingers *long* among the lofty arches and 'fretted vaults,' of architectural grandeur,—and those who, when they 'fall low' before the awful Throne, are at their ease upon downy cushions and within silken pews;—statements, I could make, that would *inform* such, of the worshipping in *log* dwellings and *log* school-houses,—of the temporary church building (where we have *dared* go so far as to erect one),—small and mean in aspect,—cramped and inconvenient in arrangement, and suggestive through the eye of no thoughts or feelings save secular and earthly ones;—together with other and kindred things which here at the West make our services, holy and beautiful as they are, a scorn and contempt among men. We *envy* not the East its costly and noble temples;—we do not wish them demolished for the

sake of some fanciful and agrarian division of the Church's goods,—we do not grieve that Churchmen have built such,—on the contrary, we *rejoice* to see them thus honor God with their silver and their gold, and rejoice that they thus make *God's house* a delight,—but 'we *would* that they should remember the poor.' Such statements, as I have spoken of, and others, informing the Church of ministers' salaries unpaid,—of bills for the necessaries of life, sent in for payment, when ministers have no money to pay them,—of ministers' credit gone, and their word dishonored in consequence,—of the rustiness and shabbiness of ministers' apparel,—of the harrassing and anxious thoughts touching what they and their families shall eat and that wherewithal they shall be clothed, which *will* steal into ministers' minds when they sit down to prepare their sermons,—and which *will* disturb their slumbers at night,—together with *much else* which *should* be known, nearly *every* Missionary in the West could make to your Committee,—and make too, without any draft upon fancy, but merely by speaking 'the words of truth and soberness' respecting what he has seen with his own eyes, heard with his own ears, and a part of which he himself has been.

But 'such statements as may *quicken*' the Church to her duty in view of such things, I am sure I cannot make. Could *statements* thus *quicken*, the work, it seems, would *long ago* have been done,—the desired effect would *ere this* have been produced. For ever since the first Missionary came into this land toward the setting sun, to seek out and save to the Church those of her sons and daughters, whom reverse of fortune or enterprise (the *former* in nine cases out of ten) had sent here to make for themselves a new home; have not their reports, as the Church knows full well, been *filled* with such *informing* statements? Yet how little they have '*quicken*' Churchmen to the relief out of their abundance of our necessities,—*we* but too well know.

With respect to the station under my charge, to which, perhaps, I should have confined *all* my remarks, I have but little to say. This is, I believe, it

second year as a separate station. The Church has had much to contend with here, and probably has yet to encounter a great amount of sectarian prejudice and opposition. I believe and trust, however, that the hold which the Church *now* has upon the affections of this community will, by the blessing of God, be strengthened and not weakened, and that *we* who are *now few* here, shall in time, 'if *we faint not*,' be *many*. We have a church edifice, which, though very small, we are yet *too poor* to complete, and so are obliged to use in an unfinished state. Our congregation is *now* somewhat larger than at the date of my spring report. Although both minister and people are harrassed and fettered, in all our attempts to present the Church in her completeness and beauty to those who know little of us except our name, by *many* of the wants and perplexities which I have spoken of above, as *common* to the Church in the West; yet we are increasing in number, and I trust also in an enlightened and scriptural attachment to the Church, and to the Holy teachings and worship of the Church of the Living God.

I earnestly, yet respectfully request that the part of my salary due on the first of October, be sent to me *as soon* as may be. I have received but *little* from the people here, and have been obliged in consequence to anticipate the whole of it."

Racine—Rev. S. MARKS.

The Missionary has sent chiefly statistical information which is, of a very encouraging nature. He adds, "I found here a church which does the few Episcopalians, who erected it, great credit, and a small congregation, which God be praised, is increasing. We (*i. e.* the inhabitants) have had an unusual share of sickness, and I am yet a stranger in the parish and with the state of affairs."

Southport—Rev. F. W. HATCH.

"My connection with the Board of Domestic Missions ceasing on the first October next, I owe to the Board an account of my labors. On arriving

here, I found less than twenty communicants. There are now about seventy. About \$400 a year have been expended on the church, in improvements, organ, bell, &c., for the last three years. The services are well attended, but the tone of piety is low. For the future, the apparent promise is good,—I mean in spiritual blessings. What will be done for my support, I know not; but I leave this to God. I thank the Board for past attentions, and I commend them and the holy cause to God, who has ordained it."

Stillwater—Rev. E. A. GREENLEAF.

"I have been confined to my room, by sickness, for six weeks past. Had I been able to hold a pen, my semi-annual report would have been forwarded sooner. But, through the great goodness of the Lord, I am so far recovered as to be able to go out, and hope to resume my Missionary labors in the course of another week. Since my last report, I have become better acquainted with the country and the people under my charge, and have had some experience of the trials that must be expected by the Missionary of the Cross, in a region where the ordinances of Christianity have never been introduced, where its precepts are but little regarded, and where its spirit is not felt.

There are two descriptions of persons on whom my labors are bestowed, viz: the permanent inhabitants, and the workmen engaged in the lumbering business. The former are traders, mechanics, and farmers, who have come here to make them a home in the wilderness; and, happily, their number is increasing amongst us. But most of those engaged in lumbering, can hardly be considered residents, as their time is spent on the river and in the pine forest. I intend, the Lord willing, to follow them, this winter, into their fastness, and there proclaim the unsearchable riches of Christ. Some of these people have not heard a sermon for years, and they seem to be, in a great measure, cut off from all religious influence. They have but little regard for the Sabbath, and are exposed to all those temptations and vices which al-

ways prevail, where the Gospel is not preached.

It is difficult for me to visit distant, destitute places so frequently as I would, as Bp. Jewel's horse is the only one at my command, and he does not quite answer my purpose, in travelling twenty, thirty, or fifty miles. There is, on this river, a small boat, formerly owned by an Indian Mission. It is known as 'The Missionary boat.' Now, if one, or more, of our good Churchmen will send me the funds necessary, we will soon have a Missionary horse. I could put him into immediate service, and should find him exceedingly helpful in my journeyings from place to place.

Through the kindness of Bishop Kemper, I have received a good supply of Prayer-Books, which are very much needed.

I soon expect a supply of Tracts, and have here, especially among the lumbermen, an opportunity to distribute them to good advantage. In this new country, I do not look for immediate and great results, in the way of additions to the Church. The formation must be laid before the building is 'fitly framed together.' A Missionary here must labor long and patiently, 'meekly instructing those that oppose themselves,' before he can reasonably expect that many will be brought into 'the kingdom of God.' If the Lord would add his blessing to the feeble efforts that can here be made, I hope soon to be able to report something more definite and more encouraging."

Notes.

Bloomington—Rev. D. MURPHY.

"I preached once in Milwaukie, twice in Alton, and four times at Galeana, several hundred miles apart. I continued preaching in Dubuque until the 19th of April, and commenced holding one service in Bloomington every Sabbath morning, from the 5th of July. The reason why we cannot hold service but once on Sunday, is because the Presbyterians, who had no church of their own, paid a debt for our church of \$60; and, according to agreement, the wardens gave them the church every afternoon, until the debt should

be refunded, by way of rent. I got a subscription of only \$180 for a year. But I have taken up a school, in compliance with Bishop Kemper's request. Our prospects, at present, seem to be but tolerable. Much prejudice has been excited against the Church, in consequence of the great drunkenness of the last minister, who was tried and suspended. But, perhaps, our prospects will brighten. We will know more about them by next spring; and if they do not amend, the Missionary should be taken away. The Church has had times in all parts of Iowa, from the strong opposition of dissenters, who are very numerous, and ours so few; so that, from all appearance, it will be many years before the Church can become self-supporting."

Burlington—Rev. J. BATCHELDER.

"After my semi-annual report in April last, I continued my accustomed labors in this place until the 20th of May following, at which time, having obtained leave of absence from my Bishop, sanctioned by your Committee, I left here on a journey to the East, with an especial view to the improvement of my much impaired health. So far as my health and strength would permit, I passed my time in the cities of the East, in making efforts to obtain funds to aid in the erection of a church in this place. The applications I made were, in general, very kindly received; and the funds obtained and pledged, will enable us to build a small church, to be commenced early in the spring. My journey proved highly beneficial to my health, inasmuch that, in the early part of August, I deemed myself justified in returning. I arrived here, and resumed my labors, the latter part of that month.

I of course can have nothing of special interest to report, on account of the facts to which I have above adverted. So far as my charge is concerned, affairs remain much as they were at my last report. Since my return, attention to public worship has been more punctual, more general, and more serious than before. I cannot but devoutly hope, and fervently pray, that God may soon own and bless His own truth, and His own institutions, to the advance-

ment of His kingdom, the glory of His name, and to the immortal good of many perishing souls. The way of the Lord is prepared, and when His spirit shall come, and breathe upon the slain, many will awake to life, and glory, and immortality. Oh Lord, revive thy work."

Davenport—Rev. Z. H. GOLDSMITH.

"In the changes which have taken place in our Missionary work, I am not sure that I am right in sending my October report in its present form. If I understand the instructions in the September number of the "Spirit of Missions," we are not required, as formerly, to give a statistical view of our work every six months. According to my understanding of the matter, I am required to report on the first of April and October, but only on the first of April to give the statistics of the station, embracing the whole year, from April to April. If I am not right, please drop me a line, and I will forward a report, embracing the statistics for the last six months.

By the mercy of God, I have been at my station, in the discharge of my Missionary duties, since the last semi-annual report, and lost but one Sunday from indisposition, and one from the state of the weather. In the early part of the season my congregations were usually good, and steadily increasing; but from the intense heat throughout a large portion of the summer, we have had an unusual amount of sickness, attended with considerable mortality. Owing to this cause, my congregations of late have declined, and been small and discouraging. A Missionary's duty, however, is to sow in faith, and labor in hope, and wait with patience for the increase and the divine blessing. There is much to try the strongest faith, in laboring to plant the Church and her institutions in the Far West, and advance the cause of vital Christianity among our benighted fellow-men. With the wildness and fanaticism of dissent on the one hand, and the monstrous claims of Romanists on the other, it is a sleepless warfare to be carried on. We have a small congregation, and it has been our business to endeavor to build them up in the principles contained in our

articles, homilies, and liturgy. To make enlightened Churchmen, and train souls for eternal life, by faith in the Lord Jesus Christ, will ever be prominent considerations, we trust, in our Missionary work. I have recently received a letter from one of the trustees of Kenyon College, Ohio, in regard to the donation of Dr. Hooe, of Virginia, of \$490, for the good of our Church at this place. The land being somewhat involved, they have been forced to throw the matter into a Chancery suit, and it is not likely that we shall realize the amount coming to us sooner than next season."

Boonville—Rev. A. D. CORBYN.

"Since my last report, I have been absent a few weeks by permission of the Bishop. But have supplied them with services in the mean time, so as to more than keep up the usual service, with the exception of administering the Holy Communion twice. While absent, I have been engaged for the parish, some of the time in carrying on the work of the Church, which was consecrated, as you will have seen by the papers before this reaches you, on Sunday the 20th of September, on which day 14 were confirmed, one a few days after in a sick room. We have now a very comfortable house. After a long and hard struggle, we are able to celebrate Divine Service in a house consecrated to that purpose upon the verge of the wilderness. We have about \$400 of debt to make up, which we can do during the present year by great struggles. But then the poor Missionary, in the mean time, is left with \$250, as it seems, to feed himself and two children upon. Still we have been in the struggle, and love it for Christ and the Church, and although offers invite me to a more comfortable home, still we will not desert our labor, even though that scanty pittance should be withheld."

Palmyra—Rev. G. W. SILL.

"I have delayed making my returns for more than one month, not because I am not in want of the scanty stipend that is due me, but because I supposed that your treasury was empty; and I fear now my report will reach you be-

fore you may have the ability to relieve my necessities. I look around me, and see my poorest neighbors laying in their supplies for winter. But, though seven months' salary is now due me, I have not received a farthing of it from the Missionary Society or my parishes. Thus I am unable to make any provision for winter; and when my remittance reaches me, probably, the fields will be mantled with snow, and the rivers bound up in icy chains. What an active and feeling sympathy the Church in the East has for her Missionaries and their families in the West, especially as winter approaches! Last year, I received my October stipend, on which I had been depending for the winter, just as the sun was entering the *sign of Aries*, and the fields were beginning to smile in their vernal attire. Should this be my lot the coming winter, I should often, I fear, like Electra, in the passage I chanced to be reading this morning, exclaim, 'ὦ μοί μοί δυστήνος.'

With regard to Missouri, I believe it has proved the hardest soil, in the United States, to plant the Church upon. The *fact* is known in the East. But the *cause* is not so well understood. The city of St. Louis excepted, there has been less fruit, in proportion to the labor expended upon it, than in any other portion of the Domestic field. The causes, as I view them, I will now assign. Missouri was settled, chiefly, by an emigration from Kentucky. Among this portion of our citizens, I have met with but one Episcopal family. The emigration from that State consists, chiefly, of Campbellites, or Christians, as they style themselves, and Baptists. These have the most inveterate prejudices against the Church. The Baptist denomination have, within my own field of labor, more than three hundred *communicants*, and the Campbellites as many more. We have this additional antagonist force to cope with, which is not found, to anything like the same extent, in other dioceses. Again, in Illinois, Wisconsin, Indiana, and Ohio, there are many *English* families, who have brought with them, from their mother country, a strong predilection for the Episcopal

Church. These, alone, in almost every town in those States, form a nucleus, around which it is easy to gather a respectable congregation. But I do not know of one English family in this State. The Church, consequently, has received no accession of strength from this source. The influence of these two causes, alone, have rendered Missouri an unpropitious spot for the Church. The whole of the present generation, consequently, must pass away, before our institutions can make much impression upon the popular mind. There is one consolation, however, surrounded, as we are, by these formidable foes. The power of truth will be more clearly seen, when the Church shall at length effect a triumph, as surely she must, if her Missionaries do not abandon the soil, for more inviting and productive fields."

Jefferson City—Rev. C. S. HEDGES.

"My report has been very much delayed on account of a protracted attack of sickness. On the 28th of September, I was attacked by fever and a general derangement of my system, which has confined me to my bed and house for nearly a month. I have now so far recovered as to be able to ride out, and if a merciful Providence should continue to strengthen me, I hope to be able to resume my duties in a few days. I have nothing of peculiar interest to report at present. The Church at this station is steadily gaining ground. I sincerely believe that the good seed which has been sown by the 'everlasting Gospel' will yet produce an abundant harvest."

Lexington—Rev. ST. M. FACKLER.

"Since my last report there has been no great change in the state of affairs as then reported. But one communicant has been added; there will be some increase however, as soon as the Bishop can come among us to hold confirmation. The congregation does not increase rapidly, but I believe the interest in the Church continues to grow deeper in the hearts of the small number who have rallied around us. I do not look for any permanent increase in the congregation until we build a convenient house of worship, as we still occupy the

small upper-room in which we commenced, I hope that at my next report I shall have the pleasure of announcing that the work has commenced. In May and June I was absent about six weeks, having gone to St. Louis to attend the Diocesan Convention, and afterwards continued my journey as far as Huntsville, Alabama. This is my first visit away from the field of my labors since I entered upon it. I subjoin a table of duties performed. I have preached here 32 times, elsewhere 8 times, and read service 3 times. Funerals, infant 1, adult 1, total 2. Baptized 2 infants. I have travelled in discharge of duty about 400 miles. Communion 5 times.

I understand that full statistics are only to be embraced in the April report. I wish truly that I could give more that would be of general interest: but we have great difficulties to encounter here—difficulties which time, by God's blessing, will remove, but till then we must go on but slowly. We must make an appeal to the liberality of those of our Eastern brethren whose hearts are warm with gratitude for what God has done for them. Surely among so many who are richly blessed with worldly goods, we shall find some who will help us to put up a better church than we can probably put up by our own efforts. A building we shall begin next year, but unless we get help from our brethren abroad, I fear it will be but small, and not such as we ought to have. I believe that most of our friends here will give according to their ability, but at the same time there are others of the citizens of this place who will not give as much to us as they would give to others, because they are under the impression that the Church at large is abundantly able to build churches wherever she may choose to have them. When speaking of our proposed building, the remark is frequently made, 'your Church is richer than any other.' It is a sad thought to me at times that the wealth of many of our congregations

should tend to the poverty of others. They will not give, and their ability to give prevents others from giving.

I am sorry that our salaries are to be diminished next year, because it will hinder me from giving towards our building as much as I would wish, and because it indicates a loss of interest in Domestic Missions. We can only continue to struggle on as we can, and pray that God will, of his grace, put it into the hearts of people to strengthen the things that are ready to fall."

St. Louis—REV. P. R. MINARD.

The report for the Missionary is made by the Rev. E. H. Cressy.

"The late Missionary at this station was obliged, in consequence of illness—which has recently terminated in his removal from the Church militant, to the Church triumphant—to suspend his labors about the first of April last, and the duties of the station in the intermediate period have been performed by the Rev. E. H. Cressy. The acting Missionary, though with other demands upon his time, has been able to keep the Church open, generally, for regular services, and for a considerable portion of the time, by the aid of his brethren, twice on Sunday. The Sunday-school has been well sustained, with the usual interest in its duties on the part of both teacher and scholars. The Holy Communion has been celebrated on the first Sunday in each month, and the Sacrament of Holy Baptism administered on several occasions. The parish has felt the interruption of their services, occasioned by the sickness and subsequent decease of their faithful and beloved pastor and friend, but they manifest a good degree of interest in the affairs of the Church. By their exertions they have relieved themselves from all present pecuniary difficulties, and though cut off from further appropriations from the Missionary Treasury of the Church, they trust that, with the Divine blessing, they will be able to carry their good work successfully through."

Intelligence.

FUNDS AND PROSPECTS.

The season when the largest supplies to the Treasury are usually made is now at hand, and is also passing. Funds are coming in slowly, yet steadily. We cannot refrain from wishing that they were more rapid and abundant in their flow. It would be wrong to conceal from the Church a true statement, from month to month, of her account with the Missionaries *in the field*, when the balance is so much against her. Six thousand dollars are yet needed, to pay them up to the *first October last*. Within three short months, another half year's work will have been performed by them, and another half year's salary will be due. In what manner many now live, who are dependent upon their stipend, we do not know. We do know, however, from their letters recently received, that many are suffering privations for which they did not engage when they entered upon the work.

Special applications, last year, were made to the Churches, by Agents, duly appointed. We were then told, that this was not acceptable to all. No special agency has been adopted during the present year; the Church, meanwhile, looking to the adoption of such measures by the Clergy, in their parishes, as they know are best adapted to bring out, regularly and systematically, the contributions and offerings of their people. The Secretary and General Agent is doing all he can, abroad, and at the centre of action, to awaken an interest in Missions, and to quicken the income of the Treasury. In connection with the acts and wishes of the Bishops and Parochial Clergy, he will do all that one man can; and then will leave, as he ever must, events to God. He cannot, however, refrain from expressing his deep sense of the sympathy and interest manifested by many of the old and firm friends of Missions in this department of Christian duty. It is one sign of encouragement, also, to note an increase of the offerings of the feebler parishes. Upon the rich, however, at this juncture, must we mainly depend. It is at this season that they generally contribute. May they be as generous as in former years, and we shall have nothing to fear. We commend, again, the cause to the fervent prayers of all who love the Church of God. How rapidly would she now extend her borders, if the prayers and means of her members were freely offered. If, too, there was true sympathy felt, and as truly and kindly expressed for those who are laboring in the Missionary field. "A word kindly spoken, or a deed kindly done, is, to many a disheartened Minister, like water-springs in a desert. Often a slight word proves like the barrel of meal or cruse of oil. It wastes not for months. It is treasured in the memory, as the concentrated juice of the rose is treasured in the sealed vessel, so that not a drop escapes, though perpetually its fragrance is given forth."

NOTE.—In the December number for last year, page 429, under the head of Changes and Appointments, "and the Rev. W. Allanson, *Little Fort, Ill.*," should read *Batavia, Ill.*, he having removed to Little Fort, not resigned that station.

"Changes and Appointments" will be published next month.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Dec., 1846, to 15th Jan., 1847.

MAINE.	
<i>Saco</i> —Trinity.....	\$14 50
VERMONT.	
<i>Arlington</i> —St. James'.....	12 00
Do., for the Jews.....	2 00
<i>Middlebury</i> —St. Stephen's, Christmas off'gs.....	10 00
<i>Rutland</i> —Trinity.....	7 00
Do., S. S.....	3 00
24 00	
MASSACHUSETTS.	
<i>Andover</i> —Christ Ch., Ladies' Sewing Circle.....	60 00
<i>Boston</i> —St. Paul's.....	171 93
Do., for the Jews.....	11 00
St. Stephen's.....	17 00
Mrs. C. Dodge, per Mr. Salter.....	10 00
<i>Cambridge</i> —Christ Ch., a Communicant.....	11 67
Do., †.....	10 00
<i>Lanesborough</i> —St. Luke's.....	6 00
<i>Otis</i> —St. Paul's, †.....	2 50
300 10	
RHODE ISLAND.	
<i>Lonsdale</i> —Christ Ch.....	6 25
<i>Providence</i> —St. John's Morning S., Christmas off'gs.....	14 47
Do., Colored S., do.....	4 65
26 37	
CONNECTICUT.	
<i>Birmingham</i> —St. James'.....	24 00
<i>Derby</i> —St. James'.....	21 42
<i>Essex</i> —S. M. Haydon, †.....	2 50
<i>Fairhaven</i> —St. James', †.....	4 00
<i>Greenwich</i> —Christ Ch.....	5 50
<i>Hamden</i> —Grace.....	5 50
<i>Norwalk</i> —Trinity, La. Miss. Asso.....	17 00
<i>Norwalk</i> —St. Paul's mo. off'gs.....	16 53
<i>Ridgefield</i> —Mrs. D. Perry.....	2 00
<i>Saybrook</i> —Grace Ch., †.....	5 00
<i>Warehouse Point</i> —St. John's.....	9 00
108 75	
NEW YORK.	
<i>Bedford</i> —St. Matthew's, Ladies' Missionary Society.....	15 00
<i>Goshen</i> —St. James', Class in S. S.....	3 00
Do., H S H.....	5 00
<i>Ithaca</i> —A Friend to Missions.....	5 00
<i>New York</i> —Ch. of the Holy Communion, Epiphany off's.....	220 00
St. Bartholomew's, Christmas off'gs, S. S., †.....	6 80
St. Mark's, part of off'gs (spec'l). An Officer in the Army, per Floyd Smith, Esq.....	3 00
Mrs. J. P., per do.....	5 00
Mrs. J. P., per do.....	10 00
C. L. S., for Dom. Miss.....	500 00
A Widow's Mite, per the Rev. Lot Jones.....	1 00
Balance of Tithes of a Clerk, for 1846.....	5 00
<i>Poughkeepsie</i> —Christ Ch., Mrs. E. Nichols.....	10 00
<i>Rome</i> —Miss Lydia Gardiner.....	2 00
<i>Rye</i> —A Member.....	3 00
<i>Troy</i> —A Family Mite-Box.....	7 00
800 50	
NEW JERSEY.	
<i>Mount Holly</i> —St. Andrew's, †.....	9 00
<i>Spotwood</i> —St. Peter's.....	3 00
<i>Suedesborough</i> —Trinity, †.....	2 80
14 50	

PENNSYLVANIA.	
<i>Hamiltonville</i> —St. Mary's.....	35 51
<i>Holmesburgh</i> —Emmanuel.....	38 80
<i>Honesdale</i> —Grace Ch.....	5 00
<i>Kingessing</i> —St. James'.....	12 50
Ladies' Miss. Soc.....	12 50
<i>Paradise</i> —All Saints', a Lady.....	9 00
<i>Philadelphia</i> —All Saints', a Lady.....	5 00
St. John's, N. L., †.....	42 80
Trinity, Thank off'gs of a Mother and 2 Children.....	2 72
M. R., a Christmas off'g.....	5 00
<i>Pottstown</i> —Christ Ch.....	4 00
<i>Wellsboro'</i> —St. Paul's, Christmas coll., †.....	5 00
177 73	
MARYLAND.	
<i>Queen Anne's Co.</i> —St. Paul's.....	20 00
<i>Washington</i> —Dr. Freeman, for his brother.....	10 00
<i>Worcester Co.</i> —All Hallows, for Ill. Reverend R. W. Goldsborough, Christmas off'gs, †.....	5 00
45 03	
VIRGINIA.	
<i>Fredericksburgh</i> —St. George's, †.....	31 00
NORTH CAROLINA.	
<i>Hillsboro'</i> —St. Matthew's.....	6 00
SOUTH CAROLINA.	
<i>Charleston</i> —St. Michael's.....	55 11
Do., for Tenn.....	5 00
St. Stephen's, mo. Miss. lec.....	8 25
Do., for Western Miss.....	1 00
An Individual, part.....	30 00
<i>Prince George's</i> —Winyaw.....	8 00
<i>Society Hill</i> —Trinity.....	21 00
Do., for the West.....	5 00
Do., for the Indians.....	5 00
Do., for the Jews.....	5 00
<i>Waccamaie</i> —All Saints', for Western Miss.....	40 00
183 46	
FLORIDA.	
<i>St. Augustine</i> —Trinity.....	3 00
KENTUCKY.	
<i>Frankfort</i> —Ascension, Christmas off'gs.....	14 00
<i>Lexington</i> —Christ Ch.....	30 00
44 00	
OHIO.	
<i>Chillicothe</i> —Rev. J. B. Britton.....	10 00
<i>Cincinnati</i> —St. Paul's, S. S., for 1846.....	19 25
<i>Massillon</i> —St. Paul's, Christm. off'gs.....	15 00
<i>Piqua</i> —St. James'.....	3 50
<i>Pontiac</i> —Zion Ch.....	3 00
60 76	
ILLINOIS.	
<i>Beardstown</i> —From a Churchman.....	5 25
MICHIGAN.	
<i>Pontiac</i> —Zion Ch.....	8 25
WISCONSIN.	
<i>Green Bay</i> —Christ Ch., off'gs.....	6 00
Mrs. Homer.....	5 00
Miss Watson.....	1 00
12 00	
MISCELLANEOUS.	
A Mite, from a Friend, per Bishop Kemper's Mission.....	5 00
H., for Dom. Miss.....	2 00
S. H., do.....	3 00
Interest on Kentucky bonds.....	300 00
Savings of a Mother and 2 Children.....	5 67
315 57	
TOTAL.....\$2,181 77	
(Total since 15th June, 1846, \$11,108 15)	

FOREIGN.

Africa.

Since the publication of the January number, there have been two arrivals from the Coast of Africa, bringing letters and journals from the Mission up to the last of October. The intelligence is both of an afflicting and of an encouraging character; for, while we hear of faithful laborers removed by death, and others disabled by sickness, we perceive evidences that the blessing of the Spirit of God is upon the work of our brethren, and that disciples from among the heathen are "added unto the Lord."

Our first extract is from the physician attached to the Mission.

LETTER FROM DR. GEORGE A. PERKINS.

"Rockbookah, W. A.,
June 26, 1846.

Since we last wrote you, we have passed an afflictive era in the history of this Mission. Death has entered our small band, and taken two of our number to their reward in heaven; and sickness has spared no individual of the Mission family.

Mrs. Patch died at Cavalla (where she had resided since her acclimation at Mt. Vaughan) on the 18th of March, after an illness of about ten days. Her disease was an acute inflammation of the liver. For several days I had strong hopes of her recovery, though I feared the worst might take place. From the first time I saw her, I found her system perfectly torpid to the influence of the most powerful medicines; and so it continued to be till her death. Mrs. P. had, unfortunately, a strong dislike to the use of medicines, and particularly to quinine, which you know is so indispensable in this climate, though informed that the very frequent attacks of ague and fever from which she suffered, would, if not checked, cause her serious, and perhaps irremediable, trouble. These attacks had increased in frequency, and her health was very poor for some months before her death. She was attacked on Sunday, the 8th of March, with a very severe chill, followed by a high fever, which did not

(as usual in intermittents) cease after a short time. She became alarmed, and was induced to take medicine. This state of things continued for two days, when I was called to see her. I found her with high fever, pain in the side, and incessant vomiting, with other symptoms indicating inflammation of the liver. She seemed sensible that she had erred in declining medicine before, and declared her intention to take better care of her health: but alas! this was too late. Her disease continued unaffected by medicine till Wednesday, the 18th, when she expired. She seemed perfectly resigned to whatever was the will of her Heavenly Father; and her expressions, when in her right mind, convince us that her lamp was trimmed and burning, and that she is now enjoying perfect rest from all earthly sorrows.

After spending a week from home with Mrs. Patch, you can judge of my feelings on my return, when I found Mrs. Perkins dangerously ill with yellow fever, and of a type peculiar to this coast. We have always considered this disease the worst the acclimated resident has to contend with: but, by the blessing of God, on the prompt use of proper remedies, the progress of the disease was checked; and a few weeks' nursing and quiet served to restore her to usual health.

During the past dry season, we have all suffered from the great heat; but we trust a brighter day is before us, and

that our afflictions will be blessed to our spiritual good and to the advancement of the cause of our blessed Redeemer.

Mr. Messenger was attended by Dr. Savage during his last illness, and from him you will hear the particulars of his case."

LETTER FROM THE REV. THOMAS S. SAVAGE, M. D.—PARTICULARS OF THE LAST ILLNESS AND DEATH OF THE REV. E. J. P. MESSENGER, OF THE MISSION IN WESTERN AFRICA.

"Fishtown, 1st April, 1846.

By my last dates you were informed of our gratification at the unexpected arrival of the Rev. E. J. P. Messenger. The melancholy duty now devolves upon me of informing you of his sickness and death.

On the 26th of January he came to Fishtown, at the desire of the Mission, to be under my charge, while passing through the first stages of his acclimation. Here he remained more than seven weeks, during which time he expressed himself daily as well, with the occasional exception of an affection of the back, to which he had been subjected for several years, and from which he suffered more or less pain and inconvenience. Having not yet seen all the members of the Mission, and desiring very much to be present at our regular meeting to be held at Cavalla on the 26th of March, he left Fishtown on the morning of the 20th, for Mt. Vaughan, designing to preach the funeral sermon on Sunday of a colonist communicant, and on the Wednesday following proceed to Cavalla. He rode on horseback from this to Rocktown, a distance of about six miles, which place he desired to visit, with a view to a decision either for or against it as his future station; thence, he went, in my boat, by sea, to Cape Palmas, distant, in a straight line, about four miles. He was made very sick by the motion of the boat, and, which I regretted to hear, declined the use of the awning and of his umbrella. On arriving at Cape Palmas, he complained much of his back; and, on that account, preferred walking, to riding, most of the way to Mt. Vaughan.

Soon after he left us, a note arrived from Mr. Payne, informing me that Mrs. Perkins was ill at Rockbookah. Thinking that Dr. Perkins might be enfeebled by his close attendance on Mrs. Patch during her last sickness, and therefore would need my assistance, I started early next morning, (Saturday,) in my boat, for Cavalla, whence I proceeded, by land, immediately to Rockbookah, where I arrived just after dark the same day. I was greatly relieved to find Mrs. P. in a favorable state, though not out of danger, and Dr. P. very well. While at family prayers, the next morning, a man arrived from Mt. Vaughan with a note stating that Mr. Messenger was 'attacked with fever.' Feeling it my duty to go at once, I started immediately after breakfast, and, travelling the whole day in a clear, hot sun, I reached the bed-side of our sick brother at dark, having spent the Lord's day as I had never done before, on land, in Africa. I found nothing alarming in his case; and he continued in about the same state for the following three days,—no material change occurring in his symptoms. Great torpor of the system existed from the outset, which, in all such cases, is decidedly unfavorable. Medicines would not produce their specific effect. On the seventh day from his attack a crisis occurred, when the powers of life began to fail. Gradually declining, he expired on the ninth day.

Mr. Messenger's case is an anomalous one in my experience. It was very clearly a complicated one. What the precise nature of his *dorsal affection* was, primarily, I am not prepared to say. His physician in Philadelphia pronounced it to be lumbago, and therefore it would be no obstacle in his coming to Africa. In case it were simply lumbago, I should have given the same opinion. On his arrival at Mount Vaughan, he complained very much of his back, and made known to Mrs. Appleby that the night before leaving Fishtown, he had slept with his window open; and a tornado arising, the wind blew directly and strongly upon him the whole night. He seemed to think that whatever this dorsal affection might be, it would be the main cause of his death.

and spoke several times during his sickness, of suffering acutely from it. Whether it was primarily lumbago or not, I cannot say; but one thing was evident, that the symptoms *then* existing indicated an acute affection within the spinal canal.—I should say, 'spinal meningitis,' or inflammation in the membranes investing the spinal cord.

Great restlessness and irritation were attendant throughout, but his mind was clear and active till within the last eighteen or twenty hours, when he became delirious, and expired, as we thought, in that condition.

It now remains for me to speak of his state of mind under sickness and in view of death. And here I would remark, that from the first he manifested a calmness and patience under suffering that seemed to all beautifully illustrative of his piety. His conversation and whole demeanor in view of the approach of death, were more like those of a man about entering upon a momentous journey, rather than his departure for the other world. The following is the substance of my notes made as the facts transpired.

March 26th.—Thursday.—A change for the worse has been perceived since 2 P. M.; his pulse, from that time, has indicated extreme danger and approaching dissolution. At half past 5 P. M., I sat down by his side with a heavy heart, (for now only had my hopes begun to fail,) and asked if his spiritual comfort was affected by his illness. He replied, that his feelings in this respect were peculiarly pleasant, though he did not know but that it was owing, in some measure, to the excitement of medicine. He remarked, that he had been in a cold, lifeless state, owing, probably, to a protracted, unpleasant voyage, which sometimes led him to almost doubt whether he had any interest in Christ. I then repeated, 'Look unto me, and be ye saved.' He immediately replied, 'O yes, I have often thought upon that text, and it has brought comfort to my soul. I think I can say, that if I am taken away, I shall be with Christ. I rely only upon him; he is my support.' This he said with marked fervor, and then added, 'but I suppose I ought not to talk much.'

Friday morning, half past four.—He remarked that he felt a sinking internally that told him that he could not rally, and asked my opinion of his state and prospects. I replied that great uncertainty attended the diseases of this country; that I had seen persons apparently sicker than he was, recover, but, still, that I had felt for two days past that there was increasing danger in his case; an obstinacy of symptoms existing for which I could not account, and medicines failing to produce their usual effect. He seemed to study my countenance as I spoke, and replied apparently with great composure, "Well, I have no desire on the subject, but leave it in God's hands, to live or die. I thought that in coming to Africa, I was in the path of duty; and that I could be happy in no other field of labor. My mind is still unchanged, and should I now be taken away, can see no reason for regretting that I came. My feelings in view of death are those of happiness, and the only regret I can have, is the discouraging effect it may have on others."—I then remarked, that as the result could not be foreseen, if he had any requests to leave in the event of death, he would do well to do it at an early period. He then desired to be affectionately remembered to certain individuals, giving their names and residence; then to the children of the S. S. of the Church of the Epiphany in Philadelphia; to the ladies of the Sewing Society of the same church; and to the members of the Foreign Committee. To the children of the S. S. of the Epiphany in Philadelphia, he sent an especial message—"Tell them *all* to prepare to meet me in heaven, *some* I hope to meet, but tell them, I want to meet them *all* in that happy place." In a conversation that subsequently took place, I said, "from your remark that the only regret you can have, in case of your death, is the discouraging effect it may exert upon others, I infer that, it is your opinion that the Mission should still be energetically sustained." "O yes," was the quick reply, and there was a fervor in the language of the dying man that gave to the sentiment in my mind, the solemnity and importance of eternity. I confess that when one and another of

our number falls or withdraws, that there is a possibility, if not probability, that our labors will result in failure; *only, however, through "its discouraging effect upon others."* Conceive then, if you can, what encouragement and strength such declarations bring home to our hearts.—"O yes," he continued, "a great work has already been done, and a greater still *is to be done.* I have looked upon it as by far the most interesting mission before the Church, and now, second only to China; yea, *it ought to be sustained,* but—where are the men to come from?"—From God, was my only reply, "Yes, from God; the Lord," continued he, "will raise them up when it is time to do it."

At another time, as I administered some sangaree, he remarked, "O what will all these drinks be, when I come to taste the pure water of Life!"

On Friday afternoon he entertained the idea that he should rally and recover, but before night he gave up all such hope.—At half past six he exclaimed, "Oh for grace for a dying hour!"—I then repeated some texts, such as, "Ask and ye shall receive."—"Look unto me and be ye saved."—"As thy day so thy strength shall be," &c.—He replied "Tell the children of your school that *that* is my message to them, 'Look unto me, and be ye saved; I have told them that again and again, and *now* I find it my only support—give my love to Mrs. Savage and tell her to persevere in faith, and her reward will come hereafter."—I continued to repeat such passages from God's word as I thought appropriate, to which he added with fervor,—"And, casting all thy care upon the Lord, for he careth for thee."

At another time, with his arms extended upon the bed and looking upward, he said, "Ah, here I lie, a poor weak unprofitable servant, weak in body and mind." I asked, Can you not lean upon the arm of the Lord, an everlasting arm *now* extended for you? He quickly answered, "O yes, I do lean upon it," and then after a short pause, "I cast all my care upon the Lord, for he careth for me."

Again, "Oh, it is a comforting thought that I shall leave all my sins behind."

I read at intervals selected passages

from the 8th chapter of Romans; when I came to the 38th and 39th verses, "For I am persuaded that neither death nor life, &c., shall be able to separate us from the love of God, which is in Christ Jesus, our Lord," he responded fervently and impressively "Amen." After some moments of apparent meditation and prayer, he turned to me with a sweet expression of countenance, and said, "Read to me some more of the precious promises." I then read selections from the 14th chapter of St. John, and the 27th Psalm, in which he seemed to take delight.

Again, after repeating the 25th and 26th verses of the 11th chapter of St. John's Gospel, "I am the resurrection and the life; he that believeth in me, tho' he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die;" I said, "*Believest thou this?*" He replied with great solemnity, "I believe; Lord help thou my unbelief."

At another time he said, "I know that Jesus Christ died for me, and on this I rely."

Throughout Friday he was very free in conversation, and highly edifying. To Mrs. Appleby, who showed in many ways the kindness and unwearied sympathy of a Christian woman, as she endeavored to restrain him from too much talking, he said, "I feel that I *must* talk; my time is short, and I must spend it for Christ; we ought to do all we can to glorify him who has done so much for us." Much more was said, but surely this is enough for all who knew him, to show that he died *glorifying in the Cross.*

I can bear full testimony to his Christian character while he was a member of my family. In all his intercourse with us and the native population around us, he shed the sweet fragrance of a life wholly given to God. All in our household and our schools loved him; and I do not believe there is an eye among us that has not paid its sincere tribute to his cherished memory. Sobs were heard and tears flowed, while, with the assembled schools on the morning after his burial, (Sunday,) I delivered his dying message, "'Look unto me, and be ye saved.' I have told them *this*

again and again; and *now* I find it *my* support." It was a truly impressive occasion; but one short week before, and he, whose dying words I was then delivering, stood in that very place, apparently in perfect health, entreating that very auditory to flee to Christ, and be saved. His past exhortations and instructions came up to the mind with effect; and I cannot doubt that the blessing of God will follow his brief labors among us. The impression he made upon the native population around us may, in some degree, be apprehended from the fact, that on my return from Mt. Vaughan, the old Chief and his most influential Headmen waited upon me, and expressed "their sympathy at the loss of my brother;" and others of subordinate rank did the same, all, as one, saying, "Ah, that was a good man." If Mr. Messenger gained their good opinion, it was done by his Christian demeanor and intercourse, and not in the uncertain, usual, and almost universal way,—by presents; for this system, as such, I am happy to say, he disapproved. Such was his manner and intercourse with them, that they could but accord to his memory the tribute so justly due, "He was a good man;" and, I would add, had he lived, he would have, no doubt, proved an eminently useful man. Such are the men we need, *not only good men*, but men of such habits, tact, and other qualifications, that will render them *eminently useful*. It is not every good man that will prove so. It follows that our loss, in the death of Mr. Messenger, is great. But afflictive and dark as the dispensation is, we "sorrow not as those without hope,"—hope, in respect to the departed,—for we feel assured that our great loss is his greater gain and hope; in respect to the Mission, its continuance, proper support, and contemplated results: in all these respects, our hopes are strengthened in the death of our departed brother. If to come and give his testimony in favor of the great principles of the Gospel, thereby confirming what we have so often preached before to the heathen, and encouraging us to believe on, hope on, and labor on, assuring us that "a great work has been done, and a greater still is to be done," sealing his sincerity

and the truth of his words, by his death, uttering all, as he stood upon the confines of the two worlds,—*eternity opening before him*,—if this be all that it was designed in the councils of the Triune God, that he should do, in coming to us, surely *he came not in vain*.

The full influence of his *coming and dying* upon the cause of Christ will be known only in the Courts of Heaven; and here we would bow in reverence and solemn submission, and say, "Thy will, O God, be done:" but what it *ought to have*, is better known to the Committee and the Church; and, here, can we not hang upon the promise, that "All things shall work together for good to them that are good?"—a promise *not without meaning*. This we do know: in his life, he spake to the Lord and his Church in a voice that *was heard*, "Here am I, *send me*." *He was sent*. And, in his death, was it not the same voice, strong in faith, echoing the last words of the lamented Minor,—words now chiselled upon his tomb, and words, may God grant that they be written in letters of fire upon ten thousand hearts,—"*Let the Mission go forward; let it go forward more than ever*"?

It remains to be seen whether the lamented Messenger had one reason, in fact, to regret, in his death, that he came to Africa. Will his early decease have a discouraging effect upon others looking forward to this field of labor? Is it a legitimate field for Missionary effort? Where is the spot on the wide globe, having a body with an immortal spirit, that is not! Where, in God's Word, can be found an exception to the last command of the ascended Saviour, "Go ye into all the world, and preach the Gospel to every creature"? Africa, heathen, degraded, brutal Africa, though her clime is pestiferous, and, in its effects, will prove to be, sooner or later, prejudicial to life, *is not an exception*. That it is an unhealthful climate, no one will deny: from this unhealthiness no class nor color finds an immunity, not the *adult native* himself. Though there is a difference in degrees, all bear testimony to the truth of the assertion, that as all breathe the same atmosphere, all are more or less liable to its deleterious

rious influences.—Missionary, colonist, and native. The worst was foreseen by the Great Head of the Church, when that command was given; to which no exception can be found. And had he excluded the *millions of Africa*, where would have been the *freeness* of his grace, the *glory of his salvation*? No, Africa is to be redeemed. But “how shall they believe in him of whom they have not heard?”—and “How shall they hear without a preacher?”—and “How shall they preach, *except they be sent*”?

EXTRACTS FROM THE JOURNAL OF THE
REV. J. PAYNE.—PARTICULARS OF
THE LAST ILLNESS AND DEATH OF
MRS. CATMARINE L. PATCH, OF THE
AFRICAN MISSION.

“Cavalla, March 18, 1846.

Wednesday, March 18th, 1846.—

This afternoon, at half past 2 o'clock, departed this life, in the Lord, Mrs. Catharine L. Patch, of Lowell, Mass.

Having devoted herself to the blessed work of instructing heathen children in the knowledge of Christianity, she embarked at New York in company with Rev. Dr. Savage, Mr. and Mrs. Hening, and Miss Rutherford, and reached Cape Palmas in August, 1844.

After having had a slight attack of acclimating fever, she was appointed teacher in the female department of the school at this station in October of the year 1844, and immediately entered upon her duties. In the performance of these she continued, with the exception of a single day, until her last sickness. In her sincere devotion, the untiring zeal and perseverance with which she sought to improve the children of her charge, she was indeed an example worthy of all imitation. As a member of the family circle, her character, too, was very estimable. Quiet, meek, cheerful, she felt herself, and desired to make others feel, that “we are members one of another,” and are associated together, to bless and be blessed by one another. Thus passed away nearly eighteen months, scarcely interrupted by a day's serious indisposition. Her good health, indeed, was a matter of surprise to all. She would, it is true, sometimes complain of unpleasant feel-

ings, on account of which she was advised to take medicines. She had, however, been so unused to sickness, that she appeared incapable of estimating the importance of taking proper remedies, and therefore generally declined them. This, the Dr. thinks, was a great error, and laid the foundation of her final attack, which came with such accumulated strength as to baffle the power of medicines.

On Saturday, the 7th inst., after making her usual visit to the native women, for the purpose of conversing with them, and inducing them to attend services on the coming Sabbath, she felt so unwell, that she immediately retired. On Sunday morning, however, she thought herself so much better, that she dressed herself, with the view of going to Church; but it proved too much for her strength, and she again retired. On Monday morning, after taking calomel the night before, she appeared to have so little fever, that we gave her tonics. In the afternoon, she was again more unwell, but did not think herself seriously so. This opinion she stated to Mrs. Payne, remarking, at the same time, that should it prove otherwise, her trust was in God, who, she felt sure, could give strength for any emergency. Her disorder continuing on Tuesday, we determined to send for Dr. Perkins the next morning. He came up as soon as he could possibly do so, and at once pronounced her most seriously diseased, her liver being evidently very much affected. The most active remedies were at once resorted to, and continued until her death, without, however, producing the least apparent effect. Still, so robust had been her health, that the doctor continued to hope for her recovery even until this morning.

During the greater portion of her illness her mind was so much under the influence either of disease or medicine, as to indispose her to say much. She once, however, remarked to Mrs. Payne, that though naturally averse to talking much about her feelings, she thought a great deal.

On ascertaining that she was dangerously ill, I went up to her room on Sunday morning. She appeared to

be much gratified to see me. On my remarking that she appeared very sick, she replied, "Yes, but God has been very merciful to me." After reading a portion of Scripture and praying, at the close of which exercise she pronounced, most distinctly, "Amen," she begged that I would come often to visit her, and expressed the wish, that we would inform her as soon as we should think there was a probability of a fatal termination to her disease: at the same time she remarked, that if it was the will of God, "she would be happy to die."

• On Monday, I again read and prayed with her; but she appeared indisposed to talk; and yesterday, she was so uncomfortable, that it was deemed inexpedient for me to see her.

Early this morning, the doctor having for the first time expressed the opinion that her recovery was exceedingly doubtful, I went according to her request to make it known to her. She appeared somewhat surprised at the information, remarking that she felt no worse. I then asked if she had any special message to her friends at home or elsewhere. She replied that there was nothing particular that she could think of; she then ejaculated, "Oh God! my times are in thy hands."

The few observations which she made, appeared to call forth so much effort, and painfulness, that I thought it inexpedient to trouble her with more questions. During the morning, however, the nurse being alone with her, she prayed most fervently for God's blessing upon the Mission, the people, and especially upon the children whom she had instructed. After this, she seemed unable to speak, and to be, for the most part, insensible to things around her. But, thank God! she needed not a dying hour to prepare to meet her God. She had "set" and kept "her house in order," and as her quiet spirit withdrew gradually from its decaying tenement, "it was carried by angels into Abraham's bosom."

Oh! why lament departing friends,
Or shake at death's alarms?
Death's but the servant Jesus sends,
To call us to his arms!

Thursday, March 19th.—At an early

hour this morning, the native men and women, (as is their custom on such occasions,) came to condole with us, and to take a last view of her who had so lately been in and out amongst them—so cheerful and so healthy. Some of the women whom she had been in the habit of visiting, manifested deep emotion. At 9½ o'clock the corpse was removed to the boys' school-house, where some fifty natives, besides our own family, assembled, to witness the funeral services. I endeavored to improve the occasion by calling the attention of the women particularly to the history, character and labors of our departed sister. There was a most profound silence, and I trust and pray that this affliction may be sanctified to their eternal good. At 10¼ o'clock, we committed to the earth the remains of our dear departed friend, in the Mission burying-ground, immediately on the north side of the grave of the Rev. L. B. Minor.

Sunday, March 22nd.—Congregation to-day about 150. In a discourse from the words "Let me die the death of the righteous, and may my last end be like his," I endeavored to contrast the resignation, peace and joy of the death of the good man, as exhibited in the end of our late friend, with the hostility, inquietude, and wretchedness universally felt amongst them under like circumstances; and to show them, by setting forth the grounds of the former state of mind, that in order to die the good man's death, they must lead the good man's life. They were attentive, but doubtless the idea of being even *willing to die* was a strange one. One of the most serious women was heard to remark, "such a manner of death I cannot comprehend."

EXTRACT FROM A LETTER OF THE REV.
E. W. HENING.

"You will receive enclosed the continuation of my journal to 12th April, 1846. I presume that the sheets previously sent by Capt. Lawlin. (January last,) have been received. I have not attempted in my journal to record every incident connected with my daily Missionary operations. I have contented myself with selecting from the

mass such matter as I supposed would be of interest to the Christian public at home.

Since the death of our lamented associates, (Rev. Mr. Messenger and Mrs. Patch,) there has been much sickness in our Mission. Not one has escaped the influences of the climate. All are more or less debilitated, while some are entirely disabled from active duty. I am happy, however, to say that this visitation of an all-wise Providence has produced among us no feeling of des-

pondency, or relaxation of effort. Indeed, when we behold our comrades thus falling by our side, and realize the frail tenure of our own lives, the motive becomes more urgent to do, with 'all our might,' the work which is before us. All that we ask is, that the Church shall remain faithful to her responsibilities. If those whom she has sent forth to lead a forlorn hope, fall with their armor around them, let her commission others for the contest."

The following extracts, are from the letters by the more recent arrival referred to above, bringing the dates down to the last of the month of October, 1846. The journals of the Missionaries, which are full of interesting incidents and observations, will be published in a future number.

EXTRACT FROM A LETTER OF THE REV. THOS. S. SAVAGE, ANNOUNCING HIS RESIGNATION, IN CONSEQUENCE OF ILL HEALTH, AND HIS CONTEMPLATED RETURN, WITH MRS. SAVAGE, TO THE UNITED STATES.

"Cape Palmas, W. Africa,
October 23d, 1846.

"I am sorry to inform you that I have seen, both in myself and Mrs. Savage, more sickness during the last six months, than ever before within a like period. Indeed, the same remark will hold in respect to every member of the Mission. In my case, however, I think it has arisen more from a diseased liver, and my asthma, which is increasing upon me. Being convinced that my liver was diseased, and believing that I could not expect to have health under such circumstances, while I resided in Africa, I laid my case before the Mission, soliciting their advice. I stated that my disease had not so far advanced that I might not recover with a change of climate, though I could see no probability of recovery so long as I was on the coast; and left it with them to decide whether I should remain till we heard from the Committee, and another should arrive to take my place, (which I preferred to do,) or seek a change of climate at an early date. They were unanimous that I ought not to wait, but change climate immediately. I therefore resigned my stations at Fishtown and Rocktown, and Dr. Perkins was

appointed to succeed me, entering at once upon his duties. I am now at Mt. Vaughan, discharging the duties of this station. I have been able to preach every Sabbath, and have made a medical visit to Taboo. My disease being chronic, it will not much interfere with the discharge of my duties at this point, during the short time of my stay on the coast.

In leaving Africa this time, I feel it my duty to withdraw from the Mission permanently. I need not speak of the trial involved in this step. So far I have had no doubts, that in doing so, I am in the path of duty. May the Lord speedily raise up one to take my place, who shall be more faithful, and more useful, than I have been."

EXTRACT FROM A LETTER OF THE REV. J. PAYNE.—CALL FOR MORE MISSIONARIES.

"Cavalla, near Cape Palmas,
W. A., Oct. 27th, 1846.

The lapse of another quarter still leaves us under those afflictions which our Heavenly Father has seen fit to lay upon our Mission. If our communications for the last quarter told of the loss of a brother and sister by death, those for the present one must inform you of a similar one, in the withdrawal of Rev. Dr. Savage and wife from the Mission, in consequence of ill health. A faithful report of the state of your Missionaries must tell of still more. It must

speaking of the great failure of health in some, the gradual, but nevertheless sure, diminution of strength in all those who remain, under the influence of a deadly climate. The former part of this remark applies particularly to Mrs. Payne, who, for many months, has enjoyed but little health, and is, at this moment, extremely feeble. Did not her peculiarities of constitution make a sea-voyage the most comfortable and trying position in which she can be placed, I should think it decidedly my duty to recommend to her a visit to her native country, as the only probable means of benefit to her. But, under existing circumstances, I know not what else to do but to acquiesce in her earnest desire, to be allowed to remain here, and to suffer all the righteous will of God concerning her.

There is one subject, however, which the brief history of our Mission has principally impressed on my mind; namely, the necessity of a constant supply of fresh laborers for the field, to relieve those who may be failing (as all must, sooner or later,) under the influence of the climate. The older Missions on the Coast (the Church and Wesleyan) have long since adopted this as a settled principle, and allow their Missionaries to return home once in three or four years. The present state of our Mission must make it evident to your Committee, I think, that if the Mission is to be sustained on its present footing, we must have, in the course of a year, at least four additional Missionaries. Already, in consequence of Dr. Savage's withdrawal, and Dr. Perkins' appointment to succeed him, one station is actually abandoned: for it will be borne in mind, that although we have colonist and native assistants, there is scarcely one, if Mr. Gibson, the teacher at this place, be excepted, who could probably sustain a station, in the absence of a Missionary. Now, the probability is, that before the close of another year, some other brother may find it necessary, in order to save his own or the life of his family, to withdraw, for a season, from the country; and thus a second station, though in full operation, must be vacated. Moreover, it must be remembered, that it is

not considered expedient or safe for new laborers to assume the cares and responsibilities of a station amongst the heathen until several months after their arrival. What then, I ask, less than the number of Missionaries which I have designated, can sustain a Mission which ought, by all means, to be sustained? Having thus stated our urgent need, I can only pray "the Lord of the harvest to send forth more laborers into the harvest."

As Rev. Dr. Savage will reply to the letter received by the Chatham, from you, I need make no allusion to the subjects therein spoken of, nor need I speak of the Mission generally, as you will probably receive full accounts of each station from their respective superintendents. Of my own, I may say what you may, in part, gather from my journal, that, externally, it was never more flourishing than at the present moment. In our boarding-schools, are thirty boys and eighteen girls, who are receiving instruction, and, as you will see by the journal, have, in many instances, been brought into the Church of God. While thus encouraged in our work, we should be unworthy of him who suffered unto death for us, if we allowed affliction to damp our zeal, or drive us from the field, as long as we can remain in it. Rather would we pray, that the number of those may be multiplied a hundred-fold, who shall esteem it a privilege to labor and suffer in so blessed a cause."

PROCEEDINGS OF THE MEMBERS OF THE MISSION IN WESTERN AFRICA, IN REFERENCE TO THE RESIGNATION OF THE REV. DR. SAVAGE.

At a special meeting of the Protestant Episcopal Mission in Western Africa, September 1st, 1846, the following resolutions were adopted:

The Rev. Thomas S. Savage, M. D., having represented to the meeting, that the state of his health is such as to render it necessary that he should withdraw from the Mission; and having tendered his resignation of the superintendence of the stations under his charge,

Resolved, That his resignation be ac-

cepted, and that his immediate return to the United States be approved.

Resolved, That in accepting the resignation of our esteemed brother, it affords us pleasure to record our testimony to his long-trying devotion and faithfulness, as a Missionary of the Cross; and that he will carry with him to his native land, our deepest sympathies in his sufferings, and our sincere prayers for his restoration to health and usefulness.

E. W. HENING, *Secretary*.

EXTRACT FROM A LETTER OF THE REV.
E. W. HENING.—REPORT OF THE MISSION SCHOOL CONNECTED WITH THE STATION AT TABOO.

The number of pupils at present at this station is 16, being a decrease of 4 since the last report. The causes which have led to this result, and which must continue to operate at all of the stations, are beyond the control of the superintendent. They will be fully explained in a report to be submitted to the patrons of the schools. Suffice it to say, that the discouragements alluded to have ever attended the effort to impart the blessings of Christian education to a heathen people. Apart from these adverse influences, the condition of the school in its most important aspect—the moral and religious character of the pupils—is highly encouraging. Since the last report, 5 have been admitted to the Church by baptism, and there are at present 2 candidates. The whole number of communicants is 7.

To report merely the fact that these youthful disciples are consistent Christians, would of itself afford cause for devout gratitude to God. But there is still a characteristic of their piety which gives to it a peculiar and prominent elevation. It is exhibited in an ardent desire to teach to others "the truth as it is in Jesus." Scarcely a day passes, that discussions are not excited between the pupils and their countrymen. Christianity, with all its enlightening and ennobling doctrines, is thus brought into comparison with heathenism. Its cause is never surrendered either to ridicule, or threatened persecution. It is maintained with a moral courage, worthy of its sacred character. Examples of this are noted in the journal which accompanies this

report. For the information of the patrons of the school, I subjoin a brief notice of the individual beneficiaries.

BENEFICIARIES.

Yabbah—FREDERICK GOODWIN.—About 22 years of age, became a member of the Mission school at its first establishment by Mr. Minor. He had the misfortune to lose his left arm from the bursting of a gun. He was baptized on Easter Sunday, 1846, after several months of probation. He is a young man of good capacity, anxious to learn and remarkably persevering in his studies.

Krah—EDWARD VALENTINE.—A young man of most amiable disposition. He was baptized Easter Sunday, 1846. It is a rare and pleasing characteristic of his piety, that the minutest actions of his life seem to be regulated by a reference to the will of God. He is a dull scholar, but may be rendered very useful to the Mission as a mechanic. His example and influence cannot fail to be beneficial to the younger pupils. He was married recently to Hineddi—Ann Minor, and resides in a small native house on the Mission premises.

Gnipa—J. W. HUTCHINS.—Aged about 17, baptized Easter, 1846. He is an intelligent and diligent student, of amiable and dignified deportment, and of lovely Christian character.

Gigah—B. W. DORR.—Baptized Easter, 1846. A boy of ordinary capacity, and whose character (alho' consistent with his professions) exhibits nothing of peculiar interest.

Hini—BETHIAH JOHNSON.—Baptized Easter, 1846. A young man of observant and discriminating mind, and of high Christian character. He has given a gratifying evidence of the sincerity of his profession by relinquishing one of his two wives. Since my residence at Taboo, he has been employed as tradesman for the station, but attends regularly to his daily studies.

Duah-Krah—PHILANDER CHASE.—A boy of good capacity, and is a candidate for baptism.

Hinch—J. CONTEE.—A young man aged 23. A few months ago he applied for admission into the school. As he had arrived at an age when his habits were formed, and his motives not being

above suspicion, it was deemed advisable to refuse his application. It was again renewed and refused. Such however was his perseverance that he was finally admitted as a pupil. He declared his motives to be a dissatisfaction with the customs of heathenism, and a desire to be more fully taught in the Christian religion. I have been encouraged to trust in his sincerity, from the fact that all the arguments, ridicule, and remonstrances of his friends have not induced him to abandon his purpose. There are two circumstances which give to this case a peculiar interest and encouragement,—1st. The application for admission to the school had not been solicited—2d. The young man had attained that age when the advantages of a sea-faring life are regarded generally as the highest aim of enterprise and ambition. It may be added, that the deportment of Hineh has been highly exemplary. He has professed his faith in Christ, and is a candidate for baptism.

Qua-Janch—WM. H. KINKLER.—An intelligent boy about 10 years old, but greatly wanting in application. He has been in the Mission for several years and understands English better than any other of our pupils.

Nimleh—HERBERT CONGDON.—A child about eight years of age, uncommonly quick in the acquisition of knowledge.

Yammi—T. H. QUINAN.—Aged pro-

bably 6 years, the son of a Christian father, and perhaps more likely to be retained in the Mission. He is a promising child.

We have another little boy recently obtained, of whom nothing definite can be said.

ANN MINOR.—Recently married to E. Valentine. She has been many years in the Mission, but made little progress in her studies. She understands domestic work well, and has been often useful in that department. She is a professor of religion, but has been suspended for some time, on account of general inconsistency.

Tuli-Yeu—JANE BARRY.—About 15 years of age, very dull of intellect, but writes and sews well. She may probably be made useful as a seamstress. Her deportment is far from satisfactory, but we trust that the grace of God may yet quicken the seeds of truth so long sown in daily religious instruction.

In speaking of the intellectual capacity of the pupils, and their degree of cultivation, the remarks which have been made should be taken with some limitation. The pupils are compared simply with other native uneducated children, and not with those, who from their infancy have enjoyed the benefits of Christian instruction. Such being the just standard of comparison, their intellectual and moral elevation is so great, as to justify expressions which would be otherwise exaggerated.

MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

We have often had occasion to call the attention of our readers, to the extraordinary success, with which, under the divine blessing, the efforts of Missionaries of our Mother Church, among the heathen in India, have lately been crowned. We are persuaded, that nothing like it has been known since the early days of Christianity; and, at the same time, are convinced, that were more information concerning these facts to be diffused among our own brethren at home, it would go far to remove the doubts which exist in some minds, as to the results of Missionary ope-

rations among the heathen. How few, for instance, in our Church, are aware that in one only of the two great Missionary institutions of the Church of England, the number of clerical laborers, who have been themselves either heathen, or are the sons of heathen parents, amounts to nearly one-twelfth part of the whole number of clerical laborers sent out from Europe; that, besides these, there are *one thousand* laymen, who, once heathen themselves, or the children of heathen, are now engaged as teachers of various kinds in the different parts of the Missionary field under the care of that Society; that these are affording instruction to eighty thousand worshippers, of whom ten thousand are communicants! and all this the result of labors of less than half a century. How few are aware that, under the ministry of Missionaries sent out by the other great Society of that Church, whole districts in India have, within a few years, turned to the Lord; that converts have been admitted to baptism, not only by hundreds, but by thousands—and this after long and patient instruction and probation!

In the hope, that these evidences of the divine blessing may strengthen the weak faith of our own Church, in regard to Missions among the heathen, we shall continue to publish passages from the letters and journals of the Bishops and Missionaries of the Church of England, who are "preaching the Gospel to the Gentiles." Can any one read, without interest, the following, from the pen of the excellent Bishop of Madras?

India within the Straits.

Visitation of the Bishop of Madras.

TINNEVELLY.

Nulloor.

The following particulars are taken from the journal of the Bishop of Madras, while on his last Visitation:

September 2.—This is the most northern Missionary Station of Tinnevelly, and one of the most extensive and most important. I consider it, indeed, from its geographical position, of peculiar importance to the cause of Christianity, which has hitherto made the greatest progress in the south, but which is now kindled in the north likewise.

Mr. Schaffter speaks most cheeringly of the progress of the good cause in his district; and he assures me that beyond all doubt there is a strong and decided movement toward Christianity; and that our prospects were never so good as they are at present. So much the more urgently is imposed on us the duty, and so much the more thankfully ought we to rejoice in the privilege, to spend here and be spent for the Lord Jesus.

The Confirmation, one of the most interesting that I have ever been present at, is just over. The Service lasted three hours; but although the thermometer is at 92°, and there were three hundred and forty-six candidates, my strength was graciously supported. The singing of the Native Christians, when, as is the case here, they have been well taught, is touchingly beautiful. They lift up their voices as the voice of one man, and evidently sing from the heart.

I have seldom, if ever, seen so orderly a native congregation; and I am sure that *many European congregations might learn a profitable lesson* from their humble attitude of prayer, and their general demeanor in the House of God. The persons confirmed were of all ages, from the boy and girl of thirteen, to the old and grey-headed. The people appeared very attentive to my address, which I made as purely Scriptural, and as simple, as possible.

September 3—There is, I am most thankful to say, a very strong and decided movement in favor of Christianity throughout Mr. Schaffter's district, which he is most actively profiting by. Nulloor was established as a Missionary District by the Church Missionary

Society in 1831, and now numbers its thousands of converts. Like other districts in Tinnevely, the zeal of the people has been occasionally checked and chilled by persecution; but the seed sown in the hearts of God's people could never be destroyed, and is now springing up vigorously, and bearing fruit, we cannot doubt, unto everlasting life.

Accompanied by Mr. Schaffter and Mr. Caldwell, I then rode to the neighboring village of Alankoolam, where we have now a congregation of upward of eight hundred souls, by far the greater portion of them converts within the last three or four years. They have a large church similar to that at Nulloor, in which I preached to them the Gospel of Christ. All the Shanars of Alankoolam are Christians.

At our Evening Family Prayer a hymn was beautifully sung by the Missionaries and their wives. If it were not for the heat, I should delight in this Missionary life. All is so unaffectedly and simply Christian, and one is so completely removed from worldly vanities, and as free as we can be in this world of trial from worldly cares and anxieties.

Early this morning I went, with Mr. Schaffter, to the village of Kuruvankotei, where he has a flock of seven hundred Shanars. We sat at the door of the little Church, and the people sat around us on the ground: it was a most pleasing sight. I asked them many questions, and they evinced an acquaintance with the grand truths of Christianity which satisfied me that they were faithfully instructed in the Gospel.

My visitation of Nulloor is now finished, and if it has in any degree strengthened the hands or cheered the heart of its pious and zealous Missionary, I am amply repaid for my labor. All the Catechists and Schoolmasters of the district were assembled after breakfast, together with the whole congregation of Nulloor itself; when I addressed them at considerable length on their Christian privileges and their Christian duties. I particularly exhorted the mothers to make and keep their homes purely Christian; and I admonished the men that they must bear patiently the insults and persecutions of the hea-

then, in humble imitation of the unconquerable patience of Christ, and in literal obedience to His command, *I say unto you, Love your enemies; bless them that persecute you; and pray for them that despitefully use you.* At the end of my little charge, they requested to sing me a song of their own composition, and set to a native melody, in honor of my arrival; to which, as I am fond of all national customs, not contrary to Gospel truth and innocence, I readily assented. I had almost forgotten to mention that, previously to my charge, they presented me with the following address, which I insert as being entirely their own composition, and as coming, I fully believe, from their heart—

“As the members of the Church of God, whom, in His infinite mercy, He hath purchased with the precious blood of His Son Jesus Christ, and strengthened us in our holy faith by the preaching of His Word through His Ministers, experienced much joy and edification by your Lordship's visit in January, 1841; we desire to praise our gracious God for again vouchsafing unto us the privilege of your Lordship's presence, to the advancement of our spiritual welfare, as well as to welcome your Lordship among us; praying that your Lordship's presence among us from time to time may be abundantly blessed to the establishment of the Church of God in the Truth.

“It has occasioned us sincere regret to receive, through our Ministers, on several occasions, unfavorable accounts of the health of your Lordship, to whom the care of the numerous Churches in Southern India is committed; and we always felt it our duty to pray that Almighty God might grant your Lordship strength, health, and long life, crowning your labors and zealous efforts with His blessing.

“It is probably not unknown to your Lordship that the Churches of Tinnevely meet with much opposition and persecution from the heathens and Roman Catholics in this province. Under these circumstances your Lordship will permit us to add, that we beg a special interest in your prayers; and feel as-

sured that, should occasion require, we shall be aided by the influence and means which your Lordship's influential station place at your command, to the end that we may serve God in quietness and peace with godly fear."

My morning's work was concluded by an examination of the first class of the Boys' and Girls' Schools. They read to me the 15th and 16th chapters of St. John's Gospel in Tamul, and readily and satisfactorily answered all my questions.

I have not the slightest hesitation in affirming that the Word of God is making decided progress in this district.

I cannot conclude my brief remarks on this most valuable Mission in a manner more likely to interest in its behalf the friends of the Missionary Cause in England, or to encourage them in their labor of love for the evangelization of India, than with a statement of the fact, that since Mr. Schaffter has had ministerial charge of the district—which he undertook partially in 1831, but not entirely, by residing on the spot, until 1840—*eight thousand three hundred and fifty have been brought, through his ministrations, under Christian Instruction.* This is a large parish for a European Clergyman in the tropics.

Intelligence.

AFRICA.—Since our last number went to press, the long-looked-for letters from the Mission in Western Africa have arrived, bringing advices up to the 29th of October. They confirm the painful intelligence of the death of the Rev. E. J. P. Messenger, which, as mentioned in a former number, took place in March last, and likewise bring news of the decease of another faithful laborer in the Mission, Mrs. Catharine L. Patch, who died at Cavalla, in the same month. Our readers are referred to the letters and journals published in this number, for full and most interesting details of these afflicting events. While we mourn over these sad dispensations of a wise Providence, we cannot but "rejoice and give thanks" for the grace of God which sustained the dying Missionaries, and at the same time animated the zeal, and confirmed the faith, of their surviving brethren.

We desire affectionately and earnestly to ask the members of the Church of Christ, to be more mindful of the duty of intercession in behalf of Missionaries in heathen lands. No Christian man doubts the efficacy of such prayers, but, alas! few act, in this respect, in accordance with their convictions.

In addition to the death of two of our laborers in Africa, the letters just received make mention of the sickness and debilitated condition of others. We learn, with great concern, that the health of the Rev. Dr. Savage has become so seriously impaired, as to render necessary a termination of his connexion with the Mission. Much to the sorrow of his brethren in Western Africa; of whom he had been a most faithful and efficient fellow-laborer for several years, and as much to the regret of the Foreign Committee, he contemplates returning home this spring, without any hope of being able to resume his station abroad.

It is in relation to these events that the Rev. Mr. Payne, in one of his letters, just received, makes the following remarks:

"In reviewing the past six months, I feel deeply, that this period has been a season of severe trial to the faith of the Mission, and of the Church at home. I pray 'that their faith fail not.' I pray that it may ever keep in mind, that in proposing to establish a Mission in Africa at the first, the Church had distinctly in view that it was a land of sickness and death; that its Missionaries offered themselves for this work, 'not counting their lives dear unto themselves, so that they might finish their course with joy;' and, that it is only by such sacrifices as have already been made, that the command of Him 'who gave Himself for the world,' 'Go preach the Gospel to every creature,' can be obeyed with reference to this large province of Satan's empire."

While these events have weakened the force of the Mission, all our letters speak most encouragingly of the prospects of Missionary labor. The stations in Western Africa, give abundant promise of a blessed fruit; and, as a due regard to the health of our Missionaries demands that they should be allowed a leave of absence every three or four years, it follows that, in order to sustain our operations on that coast, even on their present scale, an addition to the Mission of at least four clergymen will be required within the present year. May God put it into the hearts of some among those who are looking forward to the Ministry, to consecrate themselves to this work.

CHINA.—Bishop Boone, under date of July 23d, writes as follows:—

"With respect to our affairs, I can truly say, I have never been so encouraged in the Missionary work. I have three candidates for baptism, and a very promising state of feeling among several of my catechumens. I intend to try the catechetical system on as large a scale as possible; get up classes in each of our cures, and try to fix the great truths of the Gospel in the minds of hundreds. This will aid the brethren, and supply their want of a knowledge of the language; and the Creed and Ten Commandments once understood, will render sermons much more intelligible to the parties so instructed. The last has been one of the years of hardest labor and most anxiety of my whole life; but I have been but little among the people. I hope soon to be able to spend a portion of every day in their midst, preaching the truth."

The Rev. Samuel A. Taylor has arrived in the United States from Constantinople, having been compelled to resign his connexion with the Mission, in consequence of ill health.

CONSTANTINOPLE.—The following item of intelligence, is copied from the Charleston Gospel Messenger. It is doubtless derived from a source entitled to credit, but the Foreign Committee have no knowledge of the events alluded to.

"*Mission in Turkey.*—The 'Church Times' (Baltimore) says the statements of his correspondent in the East may be implicitly relied on, and he states that a request has been presented to our Mission at Constantinople, to occupy the ground vacated by the Patriarch of the Chaldean (Papal) Church, whose see is at Moosool, in Mesopotamia; also 'to provide for the instruction and reception into the communion of our Church, of several thousand Oriental Papists in another region, who have in a body desired to be delivered from the dominion and errors of Rome.'"

ATHENS.—No later intelligence has been received from this Station.

MISSION SCHOOLS IN AFRICA.—The contributors to the support of pupils in the Mission Schools in Africa, are respectfully informed, that efficient measures have been taken, to procure regular reports of the condition and progress of the several beneficiaries connected with the Mission: Partial returns have already been received, and will be published in the next number of the "Spirit of Missions;" and in future journals of the Missionaries, further details may be looked for.

MISSIONARY APPOINTMENT.—The Rev. Phineas D. Spalding, of the diocese of Michigan, has been appointed a Missionary to *China*, under the jurisdiction of the Rt. Rev. William J. Boone, D. D., Missionary Bishop at Shanghai. Mr. Spalding is preparing to embark for Canton.

MISSIONARIES WANTED.—The Foreign Committee are desirous of obtaining the services of more Missionaries for the Missions in Africa and China. We earnestly commend this notice to the Clergy and candidates for Orders.

FUNDS.—The payments of the present season are necessarily very heavy, and can only be met by immediate and liberal supplies from our Churches. The recent arrivals from Africa have brought large drafts, for which provision must be promptly made. May we not hope that the perusal of the letters from Africa, published in this number, will open the hearts and hands of many members of our Church?

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of Dec., 1846, to 15th of Jan., 1847:

MAINE.	
Portland—St. Stephen's Ch., Ladies' Sewing Circle, bal. pledge for 2 years, ad. of Iskooee, Constantinople.....	\$75 00
Saco—Trinity Ch.....	14 50
Do., for Constantinople.....	9 50
VERMONT.	
Arlington—St. James' Ch.....	13 00
Brandon—St. Thomas' Ch.....	2 00
Sheldon—Grace Ch., §.....	4 00
MASSACHUSETTE.	
Andover—Christ Ch., for Constantinople.....	100 00
Boston—St. Paul's Ch., for education, Africa.....	50 00
Do., for China.....	10 00

Do., for Constantinople.....	5 00
Do., for Africa.....	171 57
A Gentleman, 3d payment, for sup. of 3 unmarried Missionaries, China.....	1500 00
Cambridge—Christ Ch. part.....	10 00
Do., a Communicant, part.....	11 66
Hanover—St. Andrew's Ch., part of \$50 82.....	25 82
Mansfield—A Lady, for Africa.....	2 00
Otis—St. Paul's Ch., part.....	2 50
Worcester—All Saints'.....	9 00
RHODE ISLAND.	
Lonsdale—Christ Ch.....	6 25
Providence—St. John's Ch., S. S. off'gs, colored school, for 1846, to be appropriated by Mrs. Savage, Africa.....	31 38
Do., Christmas off'gs.....	4 65
Do., Morning school Christmas off'gs.....	14 47
Westerly—Christ Ch., for education of Frances Sophia Wall, Africa.....	20 00

75 75

CONNECTICUT.		VIRGINIA.	
<i>Brookline</i> —Trinity Ch., Christmas off'gs, Constantinople.....	20 00	<i>Fauquier Co.</i> —Leeds pa. Africa....	30 00
<i>Derby</i> —St. James' Ch., do.....	23 00	<i>Fredericksburg</i> —St. George's Ch., \$16 88; for Africa, \$8.....	21 88
<i>Essex</i> —St. John's Ch., Samuel M. Haydon, §.....	2 50	Do., S. S.....	9 12
<i>Fairhaven</i> —St. James' Ch., §.....	4 00	<i>Mount Blanc</i> —E. C. Marshall, Esq.....	15 00
<i>Greenwich</i> —Christ Ch., §.....	5 50	<i>Middletown</i> —St. Thomas' Ch., Africa.....	13 00
<i>Hamden</i> —Grace Ch.....	2 00	Do., China.....	13 00 102 00
<i>Hartford</i> —Christ & St. John's Ch's, Ladies' Benevolent Society, for Africa.....	20 00	MARYLAND.	
Do. do. do., for China.....	25 00	<i>Baltimore</i> —A Subscriber, for Constantinople.....	25 00
<i>Litchfield</i> —St. Michael's Church, for Africa.....	5 00	<i>Hillsboro'</i> —Rev. R. W. Goldsborough, Christmas off'gs, §.....	5 00
Do., for China.....	3 00	<i>Washington, D. C.</i> —Christ Ch., coll. for Africa, \$12 13; China, \$12 12.....	24 25 54 25
Do., for Constantinople.....	15 00	NORTH CAROLINA.	
<i>New Haven</i> —St. Paul's Ch., in completion of \$500 for 1946.....	175 00	<i>Raleigh</i> —Christ Ch.....	20 00
<i>Newtown</i> —Trinity pa. S. S., ed. of Daniel Burhans, Africa.....	10 90	Rev. A. Smedes, for Constantinople.....	25 00 45 00
Do. Ladies' Miss. Assn., for do.....	9 10	SOUTH CAROLINA.	
<i>Norwalk</i> —St. Paul's Ch., for Constantinople.....	11 37	<i>Charleston</i> —St. Michael's Ch.....	29 36
<i>Saybrook</i> —Grace Ch.....	5 00	Do., a Member, 3 mo. installment, for Constantinople.....	7 50
<i>Stamford</i> —St. John's, for Constantinople.....	18 88	Do., a Member, do. do.....	15 00
<i>Watertown</i> —Christ Ch.....	23 00 375 25	St. Stephen's Ch., for ed. child in Africa.....	10 87
NEW YORK.		Do., Female Teachers, S. S., do.....	5 52
<i>Delhi</i> —St. John's Ch.....	6 00	Do., Whits Congregation, do.....	3 39
<i>Esopus</i> —Ch. of the Ascension, for 1947, for Africa.....	100 00	Do., Colored Congregation, do.....	3 45
<i>Hempstead</i> —St. George's Church, a Friend, for Constantinople.....	2 00	St. Stephen's Ch., mo. Miss. lec. for Dec.....	2 79
<i>New York</i> —St. Mark's Church, for China.....	48 93	<i>Society Hill</i> —Trinity Ch., for Africa, \$5 06; China, \$5; general, \$9.....	19 05
Do., for Africa.....	2 00	Do., a little Boy, for Africa.....	2 35 99 38
Do., a Family, for ed. of Henry Anthon, China.....	20 00	LOUISIANA.	
Do., Infant S. S., for do.....	4 53	<i>New Orleans</i> —St. Paul's Ch., F. R. Southmayd, ann. payment, for ed. of a child, China.....	25 00
Do., a Lady, \$10 & \$25, for ed. of Nicholas Fish, China.....	35 00	Do., Thos. Sloc, Jr., for do. do.....	25 00 50 00
St. Peter's Ch.....	24 18	KENTUCKY.	
Ch. of the Holy Communion.....	109 00	<i>Louisville</i> —St. Paul's Church, S. S., Christmas off'gs, for ed. of a child, Africa.....	20 00
Zion Ch., for Constantinople.....	13 50	OHIO.	
A Gentleman, towards the sup. of an unmarried Missionary to China.....	500 00	<i>Madina</i> —St. Matthew's Ch., a Communicant, for China.....	2 00
"A G V".....	25 00	ILLINOIS.	
A Widow's Mite.....	1 00	<i>Beardstown</i> —A Churchman.....	5 00
An Episcopalian.....	1 00	MICHIGAN.	
"C L S" for China, \$250; for Africa, \$250.....	500 00	<i>Detroit</i> —Christ Ch., for China.....	25 88
Family Mite-Box.....	1 62	St. Paul's Ch., mo. coll., part of.....	33 00
<i>Poughkeepsie</i> —Christ Ch.....	36 00 1414 76	<i>Flint</i> —St. Paul's Ch., for China.....	20 50
NEW JERSEY.		<i>Mackinaw Village</i> , for do.....	13 78
<i>Mt. Holly</i> —St. Andrew's, §.....	9 00	<i>Mackinaw Fort</i> —S. S. at, for do.....	3 33
<i>Shrewsbury</i> —Christ Ch., for Constantinople.....	4 11	<i>Port Huron</i> —Grace Ch., for do.....	5 04
<i>Swedesboro'</i> —Trinity Ch.....	2 50 15 61	Do., S. S., for do.....	2 34
St. Clair—Trinity Ch., for do.....	3 57 108 84	MISCELLANEOUS.	
PENNSYLVANIA.		"G. L. R.," through Rev. P. P. Irving, China.....	25 00
<i>Holmesburg</i> —Emmanuel Ch., Missionary Society.....	10 35	Do., through do. Africa.....	25 00
<i>Honesdale</i> —Grace Ch.....	6 00	"S. H.," for Constantinople.....	3 00 53 00
<i>Kingsessing</i> —St. James' Ch., coll. 2d Sunday in Advent, §.....	12 50	TOTAL,	\$4,685 94
Do., Ladies' Miss. Society.....	12 50		
<i>Philadelphia</i> —St. Andrew's Ch., Female S. S., ed. of a beneficiary, Greece.....	80 00		
St. Andrew's Ch., Female S. S., for Africa.....	53 50		
St. John's Church, Northern Liberties, §.....	42 00		
<i>Paradise</i> —All Saints.....	6 00		
<i>Reading</i> —Christ Ch., mo. off'gs, Nov. & Dec.....	6 70		
<i>Westchester</i> —Church of the Holy Trinity.....	14 00		
<i>Willsboro'</i> —St. Paul's Ch., §.....	5 00 248 85		

(Total since 15th June, 1946, \$15,213 96.)

NOTE.—\$25, from St. Matthew's Ch., Bedford, N. Y., acknowledged in Nov. No. "Spirit of Missions," was for education of a child in China; \$25, from "Anonymous," acknowledged in Nov. No., was for Constantinople; and \$35, from St. Paul's Ch., Philadelphia, acknowledged in the Jan. No., was for Africa. They have been entered accordingly.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

MARCH, 1847.

No. 3.

Domestic Missions.

A slight alteration of circumstances would make the speech which we give below equally applicable to our own affairs. It is an earnest appeal for those who have left the *home* altar, and the *home* hearth, to take up their abode in the unbroken forests, or the boundless prairies of the West. The motives which induce this removal may not in all cases be the same as those which actuate persons to emigrate from the Old World, but whatever may be the cause, the responsibility to us is the same, and the command is imperative "to do good, and to distribute, forget not;" the incentive a powerful one, "for with such sacrifices God is well pleased."

SPEECH OF THE REV. ERNEST HAWKINS, AT A LATE MEETING OF "THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS."

The Rev. Ernest Hawkins (Secretary to the Society) was called on to second the resolution. He was glad that the resolution was conceived in terms calling for strong support from the city and University of Oxford, for, from no one place in the whole earth was support more justly due, or could be called for with greater propriety. The city was highly privileged in possessing within itself a learned University, and the members of the University, or many of them, by the abundance of the good things they possessed, their responsibilities were greatly increased. They possessed many good things, and enjoyed the endowments of their liberal forefathers, while their brethren in the colonies had scarcely wherewithal to build a school; here there were magnificent chapels, while there they had nothing but a log cabin. In Oxford they had magnificent libraries, while there they

could hardly procure the simplest elementary books; and they were bound to impart to others of the good things they possessed. There were numerous foundations in that University where young men were preparing for the Church, not in England only, but the whole world. The territory of England was no longer what it was in the time of Elizabeth, with a population of four or five millions; now England was everywhere. Look at her valuable possessions in the New World; but England was not in America alone. She was also in the West India Islands, in New Zealand, Tasmania, India with its hundred millions, China, and now was taking possession of the large island of Borneo, four or five times the size of our own, under the guidance of that heroic man, James Brooke. The responsibilities of the empire were not confined to the people of this island only; by colonization and conquest we were sending our people everywhere, without caring for their moral education or religious nurture. Oxford was more

than any other place bound to see that this was remedied, and he was glad to witness one head of a house after another rising and calling their attention to the subject; and he was particularly pleased with the remark that their young men possessed heart, possessed ability, energy, and enthusiasm to join in the task. The colonization that was carrying Englishmen all over the world was not carrying out all classes; we were sending out to our own colonies forty thousand persons every year, on an average of the last twenty years. And who were they? Not the aristocracy—not the gentry—not the merchant, or the well-endowed tradesmen; but the poor agricultural laborers and artisans, who were actuated by no spirit of enterprise. The science called political economy, had taught that there was a surplus of population in England, and practically, for these poor men it was true, for they were thrust out from their native land to find a shelter in the woods of Canada or the pasture lands of Australia; they quitted the crowded cabins of the emigrant ship to land on the quays of Quebec or Montreal, exchanging the scarcity at home for plenty abroad, but destitute of the moral blessings of their own land. He was fond of putting before an assembly of educated persons the fact that they were almost depriving these poor emigrants of a right which they inherited in this country, whose cathedrals and schools were built for them; not for those who were as rich as the builders, but out of love to God, and for the benefit of the poor. And all these they must leave behind,

"That they may raise an independent shed,
And give the lips they love unborrowed bread."

There they possess no school, no Church, no clergyman, to offer the consolations of his sacred calling in sickness or sorrow; advantages which, however lightly they held them at home, they bitterly regret the want of in that new land. It was utterly impossible to listen as they had to the condition of the fishing settlements on the stormy coast of Newfoundland, where hundreds were left to perish in their ignorance, without a desire for the alleviation of so much misery. England began to be a coloni-

zing country more than two hundred years ago, and about one hundred and fifty years ago this Society endeavored to find means to send after and secure to the emigrant the ministrations of religion. They possessed two of the richest gifts that man could enjoy; a religion derived directly from our Lord and his Apostles, and a Church founded on the Apostolic model—a rich jewel in a rich casket. Their ships supplied them with the means of conveying instruction, and their language also which was becoming universal. Was their attachment real; did they want the Church of England to prevail? If they did, it would not do to talk only of their admiration and love, but set about planting her foundations firmly and well in their new colonies. The Bishop had told them of the exertions and difficulties to be met with in his diocese, and the Vice-Chancellor had told them of a Separatist Society which raised annually double the amount of their funds. Those who were jealous of our pre-eminence, who wished to undermine our power and influence, went to the colonies for the purpose. A seventh part of the earth's surface had been committed to the charge of Great Britain. The Queen of England swayed her sceptre over a seventh part of the territory of the earth, her people were extensively engaged in commercial pursuits, her literature was becoming the literature of the world, and the empire had altogether attained a degree of eminence unequalled even by Spain at the highest pitch of her grandeur. But if they did not use their privileges better, three centuries hence they might be of no more consideration among the nations of Europe than was Spain at present. A mighty impulse for good or evil might proceed from that place, for the patriarchs and founders of future nations were among that Anglo-Saxon people who crowded the banks north of St. Lawrence, and the plains of New Zealand; and this city and University of Oxford possessed the means which might affect whole generations and successions of men, and this was a solemn and an affecting thought.

The Bishop of Toronto, who had labored in his diocese for forty years,

could have told them that his clergy during that time had increased from five to one hundred and fifteen, but that the population had increased in a larger proportion. He received from 20,000 to 30,000 poor emigrants annually into his diocese, which is larger than England, and required at least a hundred Missionaries to supply but a portion of the wants of the people, whose children were unbaptized and ignorant, and whose children's children would be still more barbarized.—Thousands and tens of thousands among them were without a knowledge of the name or office of our Saviour; and he had counted thousands in a census who were put down as of no religion at all. The Bishop of Montreal (and he believed there were some of his name still in that University) could tell them that though there were many richly-endowed colleges in Oxford and Cambridge, he could barely raise funds for a lodging for a few students, and the salaries of a professor and teacher. In New Brunswick, the Bishop of Fredericton, a member of the college of their Vice-Chancellor, whose diocese was a province as extensive as Ireland, could tell them that he had seen the graves scattered about the road-sides, because there were none to care for the sick, and none to bury the dead. The Society had supplied twelve vacancies, and twenty more could be placed there with advantage, but they had neither means nor men. They might have learned from the Bishop of Australia that, but for the influence of this Society in his diocese, ten times as large as England, the whole population would have apostatized from Christ. The Bishop of Tasmania could have told them that 50,000 convicts formed the main population of his island. If the Bishops of India could have been present, the Bishop of the southern province could tell them that he has now under his care 50,000 persons, native Hindoos, where a few years since it was esteemed impossible and hopeless to get a single convert. But he would not claim all the credit for that Society; the Society for the Propagation of the Gospel had about 16,000 baptized converts, and the Church Missionary Society also a large number, but both Societies were

acting together. By the accounts from the Tinnevelly Mission, there appeared encouragement enough to proceed, a tenth part of the whole population having been converted, and they had only to proceed with energy and with more means for the whole province to become a Christian country; and it could no longer be said, in the language of Burke, that if the power of England were by some hurricane to be swept from the land, no monument would remain of its greatness. In these matters they must adopt the military maxims of Napoleon, march their column to one point, take possession of that point, and through that work on the surrounding neighborhood. They were not, however, without topics of encouragement, when they looked back to the time of one of the greatest ornaments of that University—Reginald Heber. What was the state of the Church of England abroad, not more than twenty-three years ago, when he went on his self-denying commission, devoting himself to the work of conversion of the natives of India, sacrificing himself, tearing himself from the home he loved, the friends who were endeared to him, the parents he revered, following his Master's example, and going forth to seek and to save that which was lost. At that time there were only three colonial Bishops, including himself—now they were sixfold multiplied. There were then only two in North America, and one in India. Now they had four for Australasia alone, and more were to be created. The Church was being put into a greater state of efficiency, and its organization completed. The Church was becoming in those places complete and independent; making greater exertions in all the North American dioceses for supporting the Church Society,* and building churches; pursuing these objects regularly and systematically; making quarterly collections, which are all sent to the central Society. Grants of lands were also being made, which were perhaps of not much value just now, but would be of greater value hereafter.

The Society was watching with great satisfaction the growing independence of the Church abroad. Let the colonies

be separated, if it should become necessary, but they would have become possessors of a great gift and rich inheritance—the Church of their fathers. Thus the United States was at present deriving the advantages of the previous labors of this Society for a hundred years. The Bishop of Newfoundland had earnestly stated that he wanted men, and they saw the moral demonstration of truth in his face, and in his anxiety not to act on the ardent and enthusiastic temper of young men. If, indeed, the colonies were to be saved to the Church of England, if the multitudes of their inhabitants were to be saved from becoming a prey to the Church of Rome, they must emulate the zeal and the persevering character of the Church of Rome; they must lose something of their reserve, their dignity, and their coldness, and, above all, not lose themselves in the swamps of controversy. They would then show something more like Christian heroism and self-denial, doing worthily in their generation, and convincing the world that they were not apostates from the faith committed to them, but were active in doing the work of the Apostles. They had had names in the Church of England that might be referred to with pride. Bishop Berkeley, a man endowed with the highest powers of intellect, and possessing high emoluments, professed himself ready to give up his

deanery in Ireland, for the purpose of teaching poor savage children, in one of the islands of the South Sea; and his enthusiasm was caught by three Fellows of Trinity College, Dublin, enjoying, at least, £100 a year each, who were ready, if allowed, to accompany him for a pittance of £40 a year. The Bishop went forth on that expedition; but he was balked by the want of sympathy of the minister of the day. The condition of the colonial Bishops at present might be something more attractive, but there were still many humble ministers going forth of whom little was known, but who were yet deserving of mention. He might not mention Bishop Selwyn, but he would mention Thomas Whitehead, of St. John's College, Cambridge, who went out in a humble capacity, satisfied to sink into a premature grave, if he might give his testimony to the truth. The city and University he was happy to see acting together in this great work, and putting an end, if an end were not put already, to all dissensions, and bringing their hearts together in one holy enterprise. He would conclude in the words of a Bishop of North America, "Oh, that God would give the English Church grace, that instead of biting each other, they would fight against the great foe of all that is good and honorable, so would their wealth not be unreasonably wasted, nor their talents thrown away."

MISSIONS (GENERALLY) IN THE WEST.

REPORTS OF MISSIONARIES.

Wisconsin.

Indian Mission at Duck Creek—
Rev. SOL. DAVIS.

"The Missionary to the Oneidas reports, that within the last six months he has performed the following services, viz: Officiated regularly on the Lord's day (except twice, when absent at the call of the Bishop,) baptized fourteen infants, administered the Holy Sacra-

ment of the Lord's Supper eight times, buried one. The school has not materially changed since last report. Five persons have been added to Holy Communion, thereby increasing the number to one hundred and sixty."

Arkansas.

Fort Smith—Rev. C. C. TOWNSEND.
"The services out of the parish have

been performed at Fayetteville, Cane Hill, and in my school room, on the Prairie, between Van Buren and Fort Smith. My pupils in the Mission school amount to twenty-eight day scholars and boarders, eleven of the latter. Our services and hymns are used in the school twice a day, and my pupils take a great interest in them. We need some small prayer-books. It will be observed that the number of services has not been as great for the last six months, nor the distance travelled. This must be attributed to the sickness which has afflicted me since July last. Still I find cause for devout gratitude to God. I am still subject to chills and fever, but manage, by God's blessing, to attend my daily duties, and Sunday services, when not confined to my bed. Our services are well attended in both places, but the congregation at Fort Smith has been greatly diminished by the departure of the officers and their families. The Church has a permanent footing in both places; has survived the onset made by her enemies; and so long as our services can be sustained here, they will be attended and appreciated. The Bishop writes me that he has recommended to the Committee to reduce the salary to \$450, leaving \$50 to be raised here. I hope this can be done next year, but rather than attempt it now, I would relinquish \$50, though, in fact, my circumstances rather suggest the propriety of additional help.

But I am in the vicinity of kind-hearted friends, and have a people who do all they can for us."

Texas.

Matagorda—Rev. C. S. Ives.

"The printed circular and your affectionate letter of August 29th, have both reached me. I am very happy to hear from you, for my mind, which before was ill at ease in reference to my situation, is now quiet. Concerning my field of labor, every thing in reference to the welfare of the Church and the success of my own endeavours, is as promising as at any period since I have been here. The same harmony and unanimity prevail among the people that ever have since I have been with them,

and though not educated in the Church, they are as willing to see her grow and prosper. There is not, however, as much practical godliness among us as I could wish, yet, in this point of view, things are quite as favorable now as at any time during my residence here.

My Sunday school was never before as flourishing as it now is. We number fifty scholars. But here again is a drawback common to Missionaries, which is a want of teachers; we have but six. I have a fine interesting Sunday school among the slaves, taught by my wife and a lady of the parish. The school under my care is as useful to my people as ever before, and perhaps more so. Whether my health will enable me to bear the labors I now perform, until the means of the community will be such that I can by others be relieved from teaching, or at least be aided in it, is very doubtful. If my strength shall fail, so that I am obliged to give up the control of the education of the young of the place, and the Church does not come to the rescue, I shall certainly leave here; for I will not remain and see the education of the rising generation pass from under her control.

I hope some clergyman can be found soon to come out and labor in Brasoria county. The field is a fine one. They will themselves raise at least \$600 in the county, which, together with what the Missionary Society has appropriated, will support a clergyman with a family. They wish a middle-aged man and a married one. Do not send one *at all*, unless he has *good common sense, respectable talents and learning, and industrious habits*, and is willing to "*endure hardness, as a good soldier of Jesus Christ.*" Such an one will found the Church *broad and deep*, but any other will only fritter away the finest prospects. They are urging me to remove there, and I doubt not would raise me \$1000 a year, including what you offer, but I shall never make another change if I can avoid it. My income there would be much more than here, and my labors far lighter, but I can never again break ground if there is any other way before me."

Mississippi.**Hernando—Rev. A. MATTHEWS.**

Not received at the time of publishing the other reports from this diocese.

"The Missionary officiating at St. John's, De Soto county, Miss., and at Hernando, begs leave to state, that since his return from the East he has nothing of interest to report.

The parish of St. John's is doing as well as may be expected until the surrounding neighborhood may be settled more closely. The female school, established in that parish, has done well, and being under the management of Episcopal teachers, will, we hope, contribute to the prosperity of the Church. The Sunday school has also exceeded our expectations.

The Church at Hernando is not yet out of difficulties, for want of a title to the lot on which it is built. The gentleman authorized to make the title is to be here this month, when we trust we will be able to pay the debt and get a clear title. If we can rely on the

promises made, we hope in the course of the coming spring, to get it in comfortable repair. Your Missionary trusts that these things will take a more favorable turn. Hernando has been a hard place in which to establish the Church. So soon as this church is out of debt, and in comfortable repair, a good opening presents itself in Hernando for a good school, either male or female, particularly the latter. A clergyman and his lady, who might be willing to take charge of a female school, might not only promote the welfare of the Church, but his own private interest. To such an one, I would give up the charge of both parishes at any time.

A young lady in Troy has engaged to play the organ in that place, a whole year, and to furnish our little village church with a bell.

This was the most liberal act I met with on my tour. The Philadelphia Female Prayer-Book Society, through Miss Smith, their president, furnished us with eighty prayer-books, to be disposed of for the benefit of our destitute church."

 Germans.

In consequence of an application from the Bishop of Kentucky to increase the appropriation, or in some way aid him in establishing a Mission to this portion of the population of his diocese, the following Resolutions were passed by the Committee at their meeting held Dec. 7th, 1846. We have postponed mentioning this circumstance, not from any want of interest in a subject of so much importance, but because we wished to be enabled to speak at some length, and to present some facts perhaps unknown to many of the members of our Church. The opportunity has arrived, now that the reports from Missionaries are all published, and in answer to the letter containing the resolutions in question, the Bishop has furnished us with some valuable information.

RESOLUTIONS.

Resolved, That ——— dollars be added to the appropriation made to the Diocese of Kentucky, as a provision for the support of a German Mission, the same to accrue so soon as the Bishop shall report to this Committee the establishment of such Mission within the bounds of his Episcopal authority, the appointment of the Missionary to be made in accordance with the rules of this Committee.

Resolved, That the letter of Bishop Smith, together with that generally of German Missions, be referred to the Indian Committee.

Resolved, That the Treasurer be instructed to open a special account in favor of German Missions.

Diocese of Kentucky,
Jan. 23d, 1847.

To the Secretary of the Domestic Committee, &c.

Since the spirited and very encouraging response of your Committee relative to special Missionary efforts amongst the Germans in this country, I have been using my best efforts to become better acquainted with their numbers and their religious condition, sympathies and prospects, that, if possible, I might aid in giving steadiness and direction to the enterprize commencing in their behalf.

Mr. Straiter, who, since I last wrote, has been admitted a candidate, seems to be in possession of ample and correct sources of information; and I proceed to transcribe some memoranda, prepared by him, at my request, embodying the whole, although with regard to the Eastern cities, you may be in possession of still more recent data.

“Number of Germans in the principal cities of the United States:

Boston, 3,000; New-York, 80,000; Philadelphia, 60,000; Baltimore, 30,000; Pittsburgh, 18,000; Cincinnati, 35,000; Louisville, 8,000; St. Louis, 20,000; New Orleans, 25,000.

Texas probably already has 40,000, making in all 319,000—and including the old and recent rural settlements, between three and four millions.”

I have conversed with Mr. Straiter with regard to the religious preferences usually developed in this country; and he assures me that the far greater part are most thoroughly and carefully instructed in the great principles of Christianity, agreeably to the usual methods of preparation for confirmation in the Lutheran Church; that if withdrawn for a time by the indefatigable labours of the Methodists, the more substantial portions of the population feel no sympathy with exciting measures, and retain the most reverential and devoted feelings towards a Liturgy, Confirmation, and the Great Fasts and Festivals of the Church. With regard to one-third of the German population of the West, he is of opinion, that, if acquainted with the true character of the Epis-

copal Church, they would give it very decidedly the preference over any American Protestant denomination. And considering that the supply of educated Lutheran clergymen is so deficient, and that the imperfectly educated too often lean towards the extravagances of the Methodists, he is clearly of opinion that a very wide door of usefulness is open to the Church in this direction; and that in truth nothing remains, but that the young people should fall into the hands of ecclesiastical enthusiasts and levellers, unless the Church should extend her reasonable aid.—Mr. Straiter also made me acquainted with a state of things amongst the German Catholics of Cincinnati, well known to him, quite similar to that out of which the movement of Ronge in Germany, and of certain Germans lately in N. York, must have grown—an utter disaffection with Rome—a tendency, perhaps, to irreligion and infidelity; but such a movement on the part, he thinks, of six thousand out of eighteen thousand German Catholics, as would unquestionably land the more sober and religious amongst them in the Episcopal Church, could they only be correctly informed with regard to our doctrines, discipline, and usages. And at this distance, it strikes me very strongly, that if we had had a few prudent and sagacious Missionaries abroad amongst persons of this class in New-York, that almost the only sad and perhaps fatal deficiency in their movement, would have been supplied by our ministry of Apostolic succession.

I have only to add, that our joy and that of many of the Germans here is very great, that the German Prayer Book is nearly or quite ready to be issued from the press. And would humbly request, that, as soon as so many are bound, fifty copies of the cheapest edition may be forwarded to Mr. Solomon Grant, Bookseller, Louisville, on the usual terms of sale, and if the trade should not feel authorized to take the sale upon themselves, we must make our Diocesan Missionary Society accountable for them.

Very truly, yours, &c.,

B. B. SMITH.

The Jews.

The astonishing movement among the Jews throughout the world is one of the most remarkable signs of the eventful times in which we live. That a people who have been for so many centuries spell-bound, as it were, in the enslaving and superstitious system of Talmudic and Rabbinical law, should at length begin to manifest a strong determination to throw off the burdensome yoke, and return to a simpler and purer system of faith and worship, affords cheering encouragement to the Christian Church to hope, that the day is not far distant when they will begin to examine, with more unprejudiced minds, the evidences of that religion which sprang up out of their own, and embrace that salvation which is of themselves. The origin of this remarkable movement may be dated at the commencement of the efforts of the London Society for promoting Christianity among the Jews in the year 1809. Christians in Great Britain, about that period, began to feel an interest in the spiritual welfare of this long neglected class of people, to devise means of approaching them, and of enlightening them, not only in the truths of Christianity, but also in the errors of their own religious system. A Society was formed to secure united effort, and a plan of operation adopted. Lectures were first delivered, which the Jews were invited to hear. But this measure only reached those few who, from curiosity, or some other cause, might be inclined to listen to them. A public discussion was next proposed, which was accepted by them, and a long debate ensued, in which, as usual, too much personal feeling was displayed, and victory rather than truth seemed to be the aim at least of one party. Missionaries were also employed to preach to them the Gospel—and the press was resorted to to spread before them the evidences of a Messiah come, and the errors of modern Judaism. All these means have, by the blessing of God, produced a gradual and powerful effect. Multitudes who had no means of examining their own system, and no ability to detect its errors, (having from their earliest life been taught to regard the Talmud as of equal authority with the law and the Prophets, and the only true expounder of both,) were enabled to see the error of this opinion, and have renounced it. The work of the Rev. Dr. McCaul, entitled "Old Paths," has been eminently successful, perhaps beyond anything else that has been written, in extending among the Jewish people a deep conviction that the whole Talmudic system is a burdensome and unauthorized yoke which their Rabbis have imposed upon them, and that it is perfectly lawful to endeavor to free themselves from it. While many have renounced it openly, and have turned to the Gospel as a more rational and spiritual explanation of the law, and have become disciples of Christ, others, who have not felt the power of Gospel truth, and who have been unwilling to abandon their nation, have called loudly for reform—have demanded the removal of the burdens under which they have so long groaned, and are taking steps to secure this object. As might naturally be expected, such a movement meets with strong opposition from the older part of the nation, who are unwilling to de-

viate in the least from the faith and practice of their forefathers, but they are unable to resist the swelling tide of feeling, which is bearing the rising generation forward toward the development of a new system of Judaism, which threatens entirely to supplant the old. Christians look both with hope and fear at this new movement:--with hope, that in rejecting the Talmud, they may embrace the Gospel--with fear, lest in freeing themselves from their old yoke, they reject all restraint and plunge into lawless infidelity. And the fact cannot be denied, that to many of these reformers, the Rationalism of Germany is more congenial than the Gospel of Christ.

Such being the state of the Jewish mind, there is a strong reason why the Church of God should, with greater zeal than ever, cultivate this hitherto unfruitful field which for so many ages past has not yielded her increase, and in this age is now only beginning to bring forth some fruit to the glory of God. So far as we can judge, the Gospel of Christ, and that alone, can ward off from that unfortunate people a greater evil, if possible, than Rabbinical Judaism, viz: German Rationalism; and we rejoice to learn that our Mother Church, fully aware of this crisis in the history of that people, are untiring in their efforts to give it such a direction, as shall be for the glory of God and the triumph of the Gospel. Having with her various labors shaken them loose from Talmudic bondage, she is now striving with all her means to introduce them into the liberty wherewith Christ makes his people free.

In imitation of her example, our Mission has been established, and is now in full operation. As it is in its infancy, being scarce three months old, it cannot be expected that we can speak of much yet accomplished. The number of Israelites who attend the services, varies according to circumstances. The number of communicants is six, five males, one female. This is the day of small things, which we are commanded not to despise. The Church which has established, will undoubtedly sustain this undertaking, and provide this infant enterprize with every thing necessary for its support and growth. Her alms and prayers are confidently expected in its behalf. And as the season is approaching when her united prayer ascends for this ancient people, that God will "take from them all ignorance, hardness of heart, and contempt of his word, and bring them back to his blessed flock," what season more appropriate for the discharge of that other part of her work recommended by the last Board of Missions at their annual meeting, viz: that an annual collection be taken up in all our Churches for the support of our Mission established among the Jews.

We shall, from time to time, report the progress of this Mission, that the Church may know with what favor the Most High regards this labor of love to the lost sheep of the House of Israel.

Intelligence.

In a congregation partly composed of persons who have not been accustomed to our form of prayer, it is felt as a difficulty that many cannot find the page of the various portions of the service as they occur. To obviate this inconvenience, some friend of Missions has prepared the following "Order for Sunday Service," adapted, we believe, to the edition of the Bishop White Prayer-Book Society, but easily altered to suit any other. It was published in the Banner of the Cross, and a request made that it might be copied into our columns: the paper of that week not having been received at this Office, is the reason why this request has not been sooner complied with. Printed at a cheap rate, and inserted in those Prayer-books distributed by our Western and other Missionaries, we conceive it would be found very useful.

ORDER FOR SUNDAY SERVICE.

<i>Morning.</i> (See page 21.)	<i>Evening.</i> (See page 27.)
1 { Sentences of Scripture. { Exhortation to Confession. { Confession of sin. 2 { Declaration of Absolution. { Lord's Prayer, with Verses. { <i>Gloria Patri</i> , with Verses. { <i>Venite</i> , with <i>Gloria Patri</i> . 3 { <i>Portion</i> of Psalms appointed, { (page 177 to 252) or one of the { <i>Selections</i> of Psalms—page 164 { to 177. { <i>Gloria Patri</i> , or <i>Gloria in Excel-</i> { <i>sis</i> , on page 23. 4 { 1st Lesson of Old Testament, { from table on page 8. 5— <i>Te Deum Laudamus</i> , on page 23. 6—2d Lesson of New Testament. 7 { <i>Jubilate</i> or <i>Benedictus</i> , on page 25. { Creed, with Verses. 8 { Verses, two Collects and Prayer { for <i>President</i> , &c. { * <i>Litany</i> , on page 32. 9—Psalm in Metre. (page 285.) 10 { Communion Service, (on page { 115) Collect. { Epistle and Gospel for the day, { (40 to 99.) 11—A Hymn.	1 { Sentences of Scripture. { Exhortation to Confession, (page { 28.) { Confession of sin. 2 { Declaration of Absolution. { Lord's Prayer, with Verses. { <i>Gloria Patri</i> , with Verses. { <i>Portion</i> of Psalms, appointed, { (page 177 to 252.) 3 { Or one of the <i>Selections</i> , (page { 164 to 177.) { <i>Gloria Patri</i> , or <i>Gloria in Excel-</i> { <i>sis</i> , (page 23.) 4 { 1st Lesson from Old Testament, { (page 8.) 5 { <i>Cantate Domino</i> , or <i>Bonum est</i> , { (page 29.) 6—2d Lesson from New Testament. { <i>Deus miseratur</i> or <i>Benedic</i> , (page { 29.) 7 { Creed, with Verses, (page 30.) { Verses: (Collect for day, page 40 { to 98.) { *Collect for Peace, &c., on page { 30. 8 { *Collect for Peace, &c., on page { 30. 9—Psalm in Metre, (page 285.) 10 { Be punctual at Church and { join in responses.

EDUCATION FOR THE MINISTRY IN THE WEST.

The annexed article, which we take from the Banner of the Cross, is on a subject of importance to the Missionary operations of the Church. Men, to labor in the West, or in the South-West, would be much better qualified

by an education in the region, to which it is intended they should devote their services. The plan here proposed commends itself by its simplicity, and is within the compass of many; and we know of few modes to which wealthy churches and individuals, could better devote a portion of this world's goods than by enabling the Bishop to carry on this great work. That part of the letter which refers to the Columbia Institute is a subject of devout thankfulness, and we trust that it will now go on prosperously in its important sphere of labor. To train up the females of the land in the ways of religion, according to the principles of the Church, is second to no object to which Christian talent can be applied. Commending this subject to the prayers and benevolence of the members of our Church who are desirous of aiding, in this way, the cause for which we plead, we would especially direct the attention of our readers to that portion of it which speaks of the spiritual destitution of that section of the country.

"The opening year has been marked by an event upon which I wish to congratulate you and the friends and members of the Church in the South-West. An arrangement has been effected with the Rector of the Columbia Female Institute, for the liquidation of its remaining debt, amounting to about \$2500. This noble institution has thus been saved to the country, and the Church, and we may confidently anticipate for it a long career, under the divine blessing, of usefulness to the cause of sound learning and piety. To the brethren and friends in the East, South Carolina, and elsewhere, who in years past so generously and liberally aided us in our time of greatest need, I wish to offer the expression of renewed and heartfelt thanks. The trustees have given to the Rector a lease of nine years upon the property from and after the first day of July, 1847. He assumes the payment of the debt in bank, and keeps the principal building insured at a sum not less than \$7000 per annum. During the period the Rector has occupied the premises, he has, from time to time, made improvements, by the erection of other buildings, etc., which he estimates at a cost of about \$7000. These improvements become the property of the Institute at the expiration of the lease. The institution is to be conducted on the same plan and principles, and with the same objects in view, as heretofore; only this important measure has been adopted, that all vacancies in the Board of Trustees are hereafter to be filled upon nominations made to the Board by

the Bishop and Convention of the Diocese of Tennessee. This will secure the management of the Institution to the Church. Upon the attainment of an object which has cost so much anxiety and labor, I may well offer you and other friends congratulations, and wish you and them many returns of "*a happy New Year.*"

I wish now, through your valuable paper, to call attention to another matter, which I consider of the utmost importance to the interests of the Church in the South-West.

For some years past, I have kept a school for small boys at my house. The pupils are between eight and sixteen years of age. The effort has been to train them intellectually and religiously, to take care of the heart as well as the head. One object which I had in view in opening my house for a school was to assist young men who were already candidates for orders, or wished to become so. I have four of that description now with me; all of them men of high promise. Three I have ordained since I began my work in this way, who are now actively and successfully engaged in the work of the ministry. These young men I employ a part of their time in teaching, which I regard as a most wholesome exercise of discipline to themselves, and for their services, I give them their board and other expenses or compensation in the way of salaries. To two of the four now with me, I give salaries as teachers, to another his board and clothing, and to the fourth his board. I direct their theolog-

ical studies at the same time. I have in my family *twelve* pupils, and it must be obvious that with so small a number I cannot continue my work without making it a losing business. At all events, I cannot enlarge the number of my theological students. Now what I desire to ask of the members of our Church who are able and desirous of doing something for Christ and his Church in this region is this: 'Will you not provide, or assist me to provide, for the expenses of such young men of good moral and religious character as will join my establishment as candidates for orders or seeking to become candidates?' For \$250 per annum, for each student, I will provide boarding and all other necessary expenses, and direct his theological studies. Some of our large city congregations, it appears to me, might thus greatly aid me in this cause. If any congregation or benevolent individual will become responsible for the above named sum, payable one half semi-annually, I will receive any young man of the required canonical qualifications into my establishment upon their or his nomination, and for the purposes named, that is, to become qualified to preach the gospel. When it is remembered that this state of Tennessee contains of itself a population of at least one million of inhabitants, and

that we have not more than ten clergymen actively engaged in the work of the ministry, it must be perceived at once that it is high time to be making efforts in some way to increase the number of qualified and efficient ministers. And then the whole region to the West and South, as far as the Gulf of Mexico and the Rio Grande, is without any institution under our control for the education of men for the ministry. If the plan which I suggest be thought impracticable, let some other be devised less objectionable, and I will go for it, heart and hand. Necessity I may say, not choice, has led me to pursue the plan which I have been following for the last four years. I will cheerfully exchange it for one more feasible and efficient.

I am here on my way to Mississippi, and if this communication, for which I respectfully ask a place in the columns of your paper and other journals of the Church, shall excite interest enough to prompt to inquiry, letters may be addressed to me for a month to come, say till the last of February, to the care of the Rev. Mr. Patterson at Vicksburg, Mississippi.

Very truly your friend

in Christian bonds,

JAS. H. OTEY.

Nashville, January 12th, 1847."

(Banner of the Cross.)

DIOCESE OF FLORIDA.

We have not received the Journal of the Proceedings of the Convention of this Diocese, but extract from the Banner of the Cross interesting particulars relative to Domestic Stations and Missionaries.

The Bishop, not being able to be present, transmitted the following

ADDRESS.

"Brethren of the Clergy and Laity:— It is with sincere regret that I announce to you, that engagements both of a private and public nature will prevent my being present with you upon the interesting occasion of your Annual meeting. But although absent in body, my prayers shall be offered for you, that the Holy Spirit may preside over your counsels and guide them by his unerring wisdom to such conclusions as shall conduce to

the glory of God and the advancement of the Church of Christ.

During the session of our last Convention at St. John's Church, Tallahassee, I performed some official acts which are not recorded in our Journal, and which require to be noticed in this address. These were the ordination of the Rev. J. Freeman Young to the Priesthood, on Sunday, the 11th of January, and the confirmation in the afternoon of the same day of nine persons belonging to the parish.

Upon the adjournment of the Convention, I paid a visit to Monticello,

where I preached morning and evening, in the Methodist Church. I found the building which our friends are endeavoring to erect there, in a very unfinished condition, and the parish altogether in a state of disorganization. I trust that the time will come, when the Churchmen of that neighborhood will arouse themselves to the necessity of doing something for themselves and for their children; for so surely as they permit the altar of the Lord to lie desolate, will he not bless them with the early and the latter rain, nor give their fields the increase.

As the Rev. Mr. Scott had not yet reached Quincy, I deemed it desirable to postpone my visit until he should have found time to survey his parish and prepare his congregation for the services of a Bishop. I hope to visit this Church early in the winter.

I have not been able, from the extreme pressure of official duties during the last year, to visit Key West. Their recent overwhelming calamity, of which I have as yet received no official account; calls for our sympathy, our prayers, and our pecuniary aid.

At the meeting in July last of the Missionary Society of the Church, the grant for Florida was raised to \$1000, which was apportioned by me as follows: For St. Augustine, \$250; for Jacksonville, \$250; for Quincy, \$200; for Monticello and Madison, \$150; for Key West, \$150. This seemed, from my knowledge of the wants of the various parishes, to be the most equitable apportionment which could be made. The Committee for Domestic Missions, however, has judged differently, and withdrawing all appropriation from Monticello and Madison, has added that amount to the sum specified for Key West. Although I deemed it, at the time, an injudicious change, as cutting off all hope for Monticello, yet a wise Providence has doubtless overruled the case, since our Church at the Key

will need all the support it can receive until it recover from its recent shock.

On the 19th October, I admitted, upon letters of dismission from the Bishop of North Carolina, the Rev. C. C. Adams, to the order of Priesthood, in Christ Church, Savannah. Mr. Adams has been appointed to the station at Key West, and has proceeded, as well as I can ascertain, to take charge of his Parish.

Before closing my address, I would call the attention of the Convention to the plans suggested by me in my last address to the Convention of January 9th, last. I sincerely believe that nothing will be done in the weaker Parishes until the stronger ones shall arouse themselves and stir them up to activity. This must be done by the voice of sympathy, the frequent visits of the nearest Ministers, and the offer of pecuniary help upon condition of their helping themselves. Unless such measures as these are adopted speedily, I fear that the prospect of the Church in Florida is gloomy, and that it will be confined to the Parishes where Churches are already established. May the Lord avert this state of lukewarmness.

Yours in the Lord,

STEPHEN ELLIOTT, JR."

The Committee on the State of the Church made the following

REPORT.

"That we have heard, with regret, the entire destruction of the Church-edifice at Key West, in a recent gale; and, also, that St. Paul's Church, Quincy, has been offered for sale on account of a debt of long standing, which, in connection with other liabilities, equally pressing, the congregation, in its feeble condition, is unable to meet. Both of these Churches we therefore feel constrained to commend to the sympathies and prayers of Churchmen and the benevolent, as worthy of pecuniary aid and assistance."

REPORTS OF MISSIONARIES.

At its last annual meeting, the Board of Missions recommended the publishing of the reports of the Domestic Missionaries in the columns of the Spirit of Missions, agreeably to the early practice of the Committee.

By some it is insisted that the entire reports should be published, just as they

are received, in order that the Church at large may know the true character and actions of the Missionaries whom they support; while others maintain that a discretion should be exercised as to publishing the whole, or portions only of each report.

The Domestic Secretary has been actively engaged since the beginning of January last, in presenting the cause of Missions to Churches in distant sections of the country; and during his absence, the February No. of the Spirit of Missions was prepared and published at the Office in New-York. It contains, among others, the report of the Missionary at Mineral Point, Wisconsin, to parts of which exceptions in various quarters have justly been taken. If this report had passed under his inspection in the course of publication, the Secretary undoubtedly would have exercised a discretion, which in his absence the person superintending the publication, for several reasons did not feel at liberty to enforce.

On his return, the Secretary brought this whole subject before the Committee, who unanimously passed the following resolution, viz :

“ *Resolved*, as the sense of this Committee, that the Secretary and General Agent is authorized, and hereby requested, to exercise his discretion as regards the publication of entire reports from Missionaries.”

In enforcing hereafter the spirit of this resolution, the Secretary hopes not to give just cause of complaint to the Missionaries or the Church at large. At the same time, it will not deprive the Missionaries of the right, nor remove from the Secretary the duty, to refer to the proper authority that which may be a proper subject of complaint, or may demand attention in any particular case.

The Secretary asks that the Church periodicals which have referred to the report of the Missionary at the Station above mentioned, will give equal publicity to this explanation.

APPOINTMENTS.

The following having been nominated by their respective Bishops, have been appointed Missionaries of this Committee :

New Hampshire—Concord, Rev. THOMAS LEAVER.

Georgia—Atlanta and parts adjacent, Rev. J. J. HUNT, from Nov. 1st, 1846. Salary \$100 per annum, and \$62,50 to the 1st Oct. 1847. Griffin and Talboton, Rev. RICHARD JOHNSON. Salary \$125 from 1st Jan. to Oct. 1st, 1847.

Alabama—Enfaula, Rev. W. J. ELLIS, from Feb. 1st, 1847. (*Post-Office, Onoitchee, Russell Co.*)

Ohio—Pomeroy, the Rev. W. CLOTWORTHY, from Dec. 1st, 1846.

Iowa—Dubuque, the Rev. ALFRED LOUDERBACK.

Arkansas—Little Rock, the Rev. W. P. SAUNDERS, until the 1st April, 1847.

RESIGNATIONS.

The following resignations have been confirmed :

Georgia—Marietta, the Rev. T. F. SCOTT, the parish self-supporting. Case and Floyd Co., Rev. O. P. THACKARA, on account of ill-health.

Kentucky—Covington, Rev. ED. LOUNSBURY, having taken charge of a parish in Cincinnati.

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the "Spirit of Missions," and separately from those designed to meet the Committee's engagements with the Missionaries.

1846.

Nov 4—Male Miss. Soc. of Grace Ch., Philadelphia, towards the Jews' Chapel.	\$200 00
Madison, Ind., from Mrs. G. Feck and Mrs. W. Lyon, Bridgeport, Ct.	3 00
Nov. 6—Nashotah Mission, from Annapolis, Md.	10 00
Nov. 7—Do., from S. C. Nichols.	1 50
Dec. 4—Trinity Ch., Geneva, N. Y., for Jubilee College.	5 00
Do., for Grace Ch., Cleveland, Ohio.	6 00
Do., for Shelby College, Ky.	10 00
Rochester, St. Paul's, for Booneville, Mo.	15 62
Grace Ch., Lockport, for the Miss. at Rushville, Ill.	1 00
Dec. 6—From a Clerk, subject to the order of Bishop Chase, for sons of the Clergy at Jubilee.	10 00
Dec. 12—Bishop Chase, from St. John's, Savannah.	1 00
Dec. 28—Collection by Infant and Sunday Scholars, St. Mark's Ch., N. Y., after Christmas Eve Examination, for Sunday schools in Illinois.	19 53
Dec. 29—Christ Ch., Reading, Pa., Christmas off'g's S. S., for the destitute S. S. in the West and South-West.	4 72
Do., Branch S. S. of the same, for do.	0 58
1847.	
Jan. 4—A New Year's gift, from St. Thomas' S. S., N. Y., for books for Knoxville, Tenn.	10 00
Jan. 6—For destitute S. S. in the West, from St. John's, Elizabethtown, N. J.	10 00
Jan. 7—For the same, from St. John's, Yonkers, S. S.	4 00
Do., St. James, Derby, Ct.	11 00
Mineral Point, Wisc., from Fem. Bible Class of St. Luke's, Philad.	7 42
S. S. in Bishop Kemper's diocese, from S. S., All Saints', Lower Dublin, Pa.	5 00
Niles, Mich., from "Lynfield," Pa.	5 00
Jan. 9—Zion Ch., S. S., for Nashotah.	30 00
Jan. 11—An Individual of Charleston, S. C., for the Rev. G. Fiske.	40 00
The same, for the Rev. J. W. Rogers.	30 00
Epiphany off'g's, Ch. of the Holy Communion, for Nashotah.	80 00
Trinity Ch., Washington City, D. C., S. S., for destitute S. S.	10 00
Jan. 15—S. S., Christ Ch., Boston, to purchase a S. S. library for Bishop Chase.	10 00
Jan. 19—Christmas collection and Sunday do., for 1846, of St. Paul's, Detroit, for Sunday schools in the West.	25 00
Do. do., Christ Ch., for do.	15 00
Jubilee College, in Ascension Ch. coll.	1 00
St. John's, Henrico pa., Va., for Nashotah.	0 50
Christ Ch., Hudson, N. Y. for S. S.	4 00

Jan. 21—By A. N. Zevely, supt. S. S. Trinity Ch., Washington, add. to supply a library to a S. S. in the South-West.	10 00
A Member of the Ch. of the Ascension, for Nashotah.	10 00
Jan. 29—From a Member of St. John's, Waterbury, Ct., for Bibles, Prayer-Books, and Tracts, for the Rev. Luman Foote.	5 00
Jan. 30—For the Rev. Charles Gillett, deposited by the Rev. G. D. Gillespie, of Cincinnati.	41 10
Do., from a Friend, through Mr. Wilcox, Philadelphia.	20 00
Ch. of the Ascension, N. Y., through Mrs. Bedell, Mrs. N., for Nashotah.	20 00
A library of S. S. books, for the Rev. Mr. Townsend, Ark., from the S. S. Ch. of the Nativity, Philadelphia.	10 00
Feb. 2—Houston, Texas, from Ladies' Miss. Soc., Christ Ch., Georgetown, D. C.	10 00
A Lady of do., for do.	5 00
St. Paul's, Steubenville, O., S. S., for destitute S. S.	2 00
Rev. Mr. Townsend, Fort Smith, from St. Andrew's, Philadelphia.	5 00
Do., for Grace Ch., Cleveland, Ohio.	5 00
Emmanuel Ch., Holmesburgh, Pa., S. S., for destitute S. S.	3 25
Ch. at Matagorda, Texas, from Christ Ch., Philadelphia.	25 00
Feb. 6—St. Michael's, Charleston, S. S., for a P. E. S. S. Union library for one of the Nashotah parishes.	10 00
St. Peter's, Baltimore, S. S., for destitute S. S.	7 50
Christ Ch., Baltimore, for Rev. Mr. Beckett.	24 35
A Gentleman, per the Rev. Dr. Whitehouse, for do.	5 00

Donations for the Jewish Chapel.

From Individuals belonging to St. Paul's Ch., Philadelphia.	\$45 00
Ladies of St. James' Ch., Bristol, Pa.	25 00
Rev. Mr. Smedes, Raleigh, N. C.	20 00
Individuals at Princeton, N. J.	40 00
St. Andrew's Ch., Philad., Individuals.	18 00

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Jan. to 15th Feb., 1847.

NEW HAMPSHIRE.

Manchester—St. Michael's.
 \$5 64 |

VERMONT.

Middlebury—St. Stephen's, Ladies' Miss. Soc.
 20 00 || St. Alban's—Union Ch. | 14 00 34 00 |

CONNECTICUT.

Bethel—St. Thomas', for Bp. Kemper's Mission.
 18 25 || Bridgeport—St. Mark's. | 3 00 |

* This library is in the care of Mr. Graffen, of Philadelphia. It will be delivered by him to any person authorized by Mr. Townsend to receive it.

<i>Branford</i> —Trinity, S. S., †.....	1 08
<i>Brookfield</i> —St. Paul's, off'gs S. S., †.....	6 00
<i>Fairfield</i> —Trinity.....	14 00
<i>Stamford</i> —St. John's, mo. off'gs.....	37 82
<i>Stratford</i> —Christ Ch.....	10 00
<i>Westport</i> —Christ Ch.....	9 86

NEW YORK.

<i>Brooklyn</i> —St. Ann's, C. R. H., †.....	50 00
<i>Cooperstown</i> —Christ Ch.....	25 00
<i>Fishkill Landing</i> —St. Anne's.....	25 37
Do., S. S.....	0 25
<i>Hudson</i> —Christ Ch.....	14 00
<i>New York</i> —Ch. of the Ascension, †, \$318 87; Special, \$64; for Ohio, \$50; Cent. Week Soc., \$9 50; Juvenile Miss. Soc., \$28 60; for slaves, \$10; for Bp. Chase, \$10.....	459 87
Ch. of the Annunciation, a Mem- ber.....	50 00
<i>St. Mark's</i> , mo. off'gs.....	25 00
Do., a Lady.....	10 00
<i>St. Peter's</i> , a Member.....	10 00
James Parrish, per Mr. Dana.....	1 00
<i>Plattsburgh</i> —Trinity.....	14 80
<i>Rye</i> —Christ Ch.....	33 00
<i>Sing Sing</i> —St. Paul's.....	22 50
<i>Walden</i> —St. Andrew's.....	6 25

WESTERN NEW YORK.

<i>Rochester</i> —St. Luke's.....	100 00
Do., S. S., Christmas off'gs.....	5 25

NEW JERSEY.

<i>Durington</i> —St. Mary's, Advent off'gs.....	40 00
Do., for Western Missions.....	5 00
Do., for Bp. Kemper's Miss.....	25 00
<i>New Brunswick</i> —Christ Church, a Member.....	10 00
<i>Newton</i> —Rev. Clarkson Dunn.....	5 60
<i>Salem</i> —St. John's.....	15 00

PENNSYLVANIA.

<i>Carlisle</i> —St. John's.....	25 00
<i>Danville</i> —Christ Ch.....	8 00
<i>Norristown</i> —St. John's, †.....	12 86
Do., S. S., †.....	13 63
<i>Philadelphia</i> —Christ Ch.....	125 00
Do. Jews.....	5 25
St. Paul's, Male S. S., †.....	7 50
St. Philip's, a female Member.....	5 00
Trinity, Male and Female S. S.....	104 37
Do., a Lady, for Bp. Kemper.....	1 00
E., for Dom. Miss., †.....	10 00

MARYLAND.

<i>Baltimore</i> —Christ Ch., for the Indi- ans.....	2 50
Do., for the Jews.....	18 80
Do., Mrs. James Howard and Children.....	15 00
Mt. Calvary Ch.....	15 40
Do., S. S.....	6 60
Do., thank off'gs of a Lady.....	10 00
St. Paul's.....	182 49
St. Peter's, two Ladies.....	9 00
Do., proceeds of the work of two little girls, Susan W. Krebe & Anne Warner.....	6 00
<i>Carroll Co.</i> —Holy Trinity and As- cension.....	25 00
<i>Dorchester Co.</i> —A Layman.....	10 00
<i>Frederick</i> —All Saints', M. J. R.....	5 00
<i>Georgetown, D. C.</i> —St. John's.....	45 00
Do., from a Family.....	25 00
To be especially appropriated.....	
Christ Ch., a Member.....	5 05
<i>Hartford Co.</i> —Christ Ch.....	15 00
<i>Howard District</i> —St. John's.....	17 00

<i>Mt. Savage</i> —St. George's.....	9 80
<i>Queen Anne's Co.</i> —St. Luke's.....	2 00
<i>Talbot Co.</i> —St. Peter's.....	23 00
Do., from a Person unknown.....	2 50
<i>Washington, D. C.</i> —Ch. of the As- cension.....	37 25
Ch. of the Epiphany.....	50 05
St. John's.....	200 00
Trinity Ch.....	41 22
Do., Fem. Miss. Soc.....	43 00
Do., a Member.....	50 90
Do., a Lady of N. J., at.....	5 00
Do., in a note to the Secretary at.....	4 50

VIRGINIA.

<i>Alexandria, D. C.</i> —Christ Ch., a few Members.....	20 00
<i>Fortress Monroe</i> —Centurion Ch.....	10 00
<i>Hedgroville</i> —Zion Ch.....	2 50
<i>Henrico pa.</i> —St. John's.....	29 52
Do., for Iowa.....	7 00
<i>Leesburgh</i> —St. James', for Ill.....	50 00
Do., S. S., for 1846.....	20 00
Do., a coll. Jan. 24, 1847.....	24 45
<i>Loudon Co</i> —Meade pa., †.....	14 38
<i>Petersburg</i> —A Presbyter, †.....	5 00
<i>St. Ann's and South Farmham pa's</i>	32 94
<i>Williamsburgh</i> —Bruton pa.....	22 50

NORTH CAROLINA.

<i>Raleigh</i> —The Hon. Duncan Cameron.....	50 00
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SOUTH CAROLINA.

<i>Charleston</i> —St. Stephen's, mo. Miss. lec. for Jan.....	8 60
St. Philip's, for Bp. Freeman.....	40 00
Do., for Bp. Kemper.....	35 00
Do., for the Jews.....	10 00
<i>St. Stephen's and Upper St. John's</i>	62 00
<i>Society Hill</i> —Trinity Ch.....	5 00

GEORGIA.

<i>St. Mary's</i> —Miss. Station.....	13 25
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ALABAMA.

<i>Carlensville</i> —Miss. Station.....	10 85
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MISSISSIPPI.

<i>McCaleb</i> —Ch. of the Epiphany.....	6 75
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KENTUCKY.

<i>Bowling Green</i> —Member of the Ch.....	2 00
<i>Danville</i> —Trinity.....	20 50
<i>Henderson</i> —H. Delano, Esq.....	10 00

OHIO.

<i>Cincinnati</i> —Christ Ch., for the Jews.....	1 00
St. Paul's.....	28 96
<i>Stuebenville</i> —Christ Ch., Christmas off'gs, †.....	10 00

ILLINOIS.

<i>Albion</i> —St. John's, S. S.....	3 00
<i>Chicago</i> —St. James'.....	12 75

MICHIGAN.

<i>Detroit</i> —St. Paul's.....	25 00
Christ Ch.....	25 00
<i>Grand Rapids</i> —St. Mark's.....	6 23
Do., Ladies' Soc.....	3 77

MISCELLANEOUS.

From a constant Reader of the Spirit of Missions.....	2 00
E. R. U.....	20 00
L. M.....	1 00
N.....	50 00
An Episcopalian.....	50 00

LEGACIES.

From the Rev. H. Anthon, D. D., as trustee of the late Chas. D. Betts, Esq.....	400 00
First payment on account of legacy of the late Hanford Smith, Esq., of Newark, N. J.....	134 47

TOTAL.....\$3,593 50

(Total since 15th June, 1846, \$14,701 80)

* In the December No., 1846, the amount credited to Stamford, \$10, should have been Stratford, Christ Ch.

FOREIGN.

Africa.

We continue the publication of the interesting journals of our Missionaries in Western Africa, which were commenced in our last number. They will well repay a perusal.

JOURNAL OF REV. E. W. HENING.

Oct. 5th, 1845.—Several months previous to this date, the King at Taboo—Kraplo—having been accused of procuring the death of a child by witchcraft, retired to a neighboring town to undergo the ordeal of the *Sassa Wood*. He had taken the poisonous decoction *twice* with impunity, and was now returning home in triumph. To place his innocence above even a suspicion, he determined to submit a *third* time to the ordeal. The place selected was the town on the opposite bank of the river, within a short distance of the Mission premises, and the time, on a Sabbath morning. As soon as I became acquainted with these facts I hastened to the spot, with a view of saving, perhaps, the life of a fellow-creature, and to prevent a profanation of the Sabbath. I was, however, too late. The *Sassa Wood* had been administered—the man escaped—and the event, as is usual in such cases, was celebrated by the beating of drums, the firing of guns, and every demonstration of frantic revelling. As I entered the town, a glance at the angry expression upon the countenances of many, convinced me that I was an unwelcome visitor. I asked permission to speak to the people, but I was told that it was a “play day”—a season sacred to the devil, and no time to listen to “God palaver.” I determined to make my appeal to the King. Since my residence at Taboo I had felt a deep interest in this individual. He had been a regular attendant upon divine worship—is a man of superior intelligence, and had repeatedly expressed to me his conviction of the truths of Christianity. I had cherished the hope, that as his mind

became each day more enlightened, he would make a public renunciation of the superstitions of his country. I was, therefore, painfully grieved and disappointed, when I beheld him giving to these superstitions the authority of his example. As I approached him, I found him surrounded by eight or ten individuals. There was one in the group who particularly attracted my notice. She was an aged female, apparently eighty years old, and a near relative of the King. She sat close to his side, and held in her shrivelled hands a quantity of greegrees, over which she was muttering, in a low monotonous tone, some magical incantations. Her office (as I was informed) was to scare away the witches. Having spoken to her about the folly of her occupation, she was affected to tears, threw her arms around the neck of the King, and begged me to desist from farther remarks. To the King himself, I expressed my mortification and disappointment at the course he had pursued, and reminded him of its opposition to his solemnly expressed opinions. He stated in reply that his opinions had undergone no change—that he not only believed but *liked* the Gospel,—that he had been falsely accused of witchcraft, and that death by the hands of his accusers, or a submission to the ordeal, were the only alternatives presented to him. He expressed himself upon these points with much apparent earnestness and sincerity, and I was, at least, persuaded of the truth of the story, that a cruel and murderous death would have been the consequence of a refusal to drink the *Sassa Wood*. While referring to the case of this individual, it is worthy of

remark, that he stands not alone in his opinions as to some of the peculiar superstitions of his country. It is a testimony—and may it not be regarded as a high one?—borne to the triumphs of the Gospel, that the faith in greegrees has been materially weakened. By many this superstition, (so formidable an obstacle to the progress of the Gospel) has been openly discarded, while others declare that they retain their greegrees simply because they are afraid of the Foetiahmen or Devil Doctors. This is not improbable, as the sole manufacture and trade in greegrees is confined to this formidable class, who would exert all their power to preserve their craft from danger.

Oct. 6th.—Early this morning the King with his retinue commenced their march into town. As he had proved himself victorious in the "witch palaver," his approach was the signal for the dispersion of his enemies, and the town was left without an inhabitant. The royal entree was distinguished by much "pomp and circumstance." The king, habited in a tawdry morning gown, and a red flannel cap, was preceded by a crowd of women singing and dancing; the rear was brought up by a motley group of men, children and old women, who compounded every noise which could be extracted from guns, drums, pans, bells, groans and shrieks, into one unearthly discord. I followed in the rear of the crowd, anxious to witness the ceremonies of the King's inauguration, or, rather, his re-investment of his abdicated prerogatives. The procession having moved eight or ten times around the town, halted from mere exhaustion in front of the royal residence. The King was conducted to a seat erected for him, under a shelter of thatch. One of the attendants, a head-man of the town, placed in his hands a wash basin, and another stuck between his teeth the tooth of a tiger. In this strange and ludicrous position he remained for several minutes, while another individual made to him an address. At the conclusion of the harangue the tiger's tooth was suffered to fall from the King's mouth into the basin. This ceremony ended, the King, turning his face in the direction of the burial-ground, called

upon the spirits of the departed to witness that he was innocent of the imputed crime of witchcraft. While he was engaged in making this solemn apostrophe, a man stood by his side with a tin cup of water in his hand. Ever and anon, as the orator warmed in his eloquence, the man filled his mouth with the liquid, and ejected it into the air with a spirt which caused it to descend in a vapory spray. Supposing that there was something significant in these rites, I asked for an explanation. No one could give it. All that I could learn was this: it was a country fashion, handed down from time immemorial, the reason for which no one could tell.

October 9th.—To-day the U. S. ship Yorktown, Captain Bell, anchored off Taboo. A complaint having been made that the natives at Half-Bereby (who had committed the murder on board the *Mary Carver*,) were proceeding to rebuild their town in defiance of the interdictions of Commodore Perry, the Yorktown had come to inquire into the circumstances. I received a note from Captain Bell requesting me to come on board, and to give him all the information in my possession. I stated to him in substance, that the natives who lived in the vicinity of Half-Bereby, had commenced a war upon that people, under the apprehension that it was their duty, upon peril of their own lives, to prevent the rebuilding of a town upon the coast—and that this was a matter of treaty between themselves and the American commandant. I further stated, that after the war had commenced, a deputation of the head-men from the neighboring towns had waited upon me for advice. That upon examining the treaty I found in it nothing to justify the course which had been pursued, and earnestly remonstrated against a farther prosecution of the war. My remonstrances, however, had been disregarded, and hostilities still continued. Upon the statement of these facts and an examination of the treaty, I was happy to find that there was an agreement in opinion between Captain Bell and myself, and that he deprecated any farther punishment to be inflicted upon the Bereby people.

October 12th.—Sunday.—Preached

in King Kraplo's town to a congregation of about ten. The events to which I have referred, induced me to select as the subject of discourse the 'superintending Providence of God,' and I was naturally led to contrast the religion of love with the slavish fear of superstition. I was heard with attention, and the usual exclamation of "hanti! banti!"—true, true. After I had concluded, a discussion arose among the old men as to the efficacy of greegrees. They were voted by the majority to be "nothing," and several declared to me that although they were afraid to *destroy* their greegrees, they would permit them to be swept out of the house by the women, should they fall from the pegs upon which they were hung. Even this concession to the power of Divine truth was encouraging. Apart from the obstacle which a firm and prevalent belief in the powers of *witchcraft* throws in the way of the Gospel, it is the prolific source of the deepest wretchedness and crime. Every one believes that he is constantly surrounded by invisible enemies, who, laying their spells upon a world of supernatural agencies, can commission them to the work of destruction. A leaf plucked at a particular phase of the moon—a fragment of cloth placed at night upon the threshold of a house—the grasp of a hand which has been rubbed with the bone of a dead man—all these are the certain means of death to the doomed victim of witchcraft. To practise upon others, and to ward off from himself these malignant influences, is to each one the great business of life. How truly applicable are the words of the Apostle! That "through fear of death they are all their lifetime subject to bondage." As every ailment and every death is attributed to witchcraft, without reference to natural disease, the ordeal of Sassa now is a thing of almost daily occurrence. But this is not all. It is often seized upon as the instrument of private malice and revenge. The murderous drug takes the place of the assassin's dagger.—Should it fail to kill—as is often the case—the wretched victim is either despatched by breaking the neck, or by being dragged by the heels until life becomes extinct.

November 6th.—To-day, I received a visit from some Bushmen who live about forty miles in the interior. They were attracted by curiosity to see the white man. They were ferocious looking men, but in their demeanor quite affable, and communicative when interrogated. Whom, asked I, do you worship in your country? "The Devil." In what part of your country does he live? "In a hole under the ground." Your people say that Gnisuah (God) made all things, why do you not worship Him? "Gnisuah lives too far off, he cannot hear us when we pray to him. Koo (the devil) lives near to us and can help us." What do you eat in your country? "We eat rice, sheep, and bullocks." Do you ever eat men? "When we take prisoners in war we eat them." Can you like such food? I asked, with an ill-concealed feeling of disgust. "Aye! aye!" was the response, "he be fine—the pass all other meat." At this point of the conversation I remembered the astonishment and dismay which Mr. Moffat had excited in the mind of a cannibal chieftain, by unfolding to him the doctrine of a general resurrection, and by arraying before his imagination the reanimated bodies of the numerous victims upon which he had feasted. My announcement, however, of the same sublime truth, was received with sullen silence, and the discourse was quickly changed by my auditors to some indifferent subject. None, however, could fail to notice the glance of almost shuddering awe, exchanged with the rapidity of thought for that of incredulity, which the principal speaker threw upon his companions. I did not permit my visitors to depart without explaining to them my true character—(universally mistaken for that of a trade man)—nor without unfolding to them the great doctrines of the Cross.

November 15th.—To-day, two native girls from Kablikah made their appearance at the Mission-house, and begged for admission as pupils into the school. I learned from my interpreter that the same application had been made by them during the residence of Mr. Minor, but that it had been resolutely opposed by their parents. In the present in-

stance, they hoped to effect their purpose in defiance of all opposition, by running away and placing themselves under the protection of the Missionary. Their friends pursued them; but all their arguments and threats, added to my own counsel, could not induce them to return. As a last expedient, the mother employed the stratagem of unstrapping her infant from her back and throwing it into the arms of one of the girls, and running into town. This ingenious expedient however failed, as one of the boys, who had manifested a deep interest on the issue, immediately caught up the child, and pursued the mother. The fugitives remained two days at my house. Had they persisted longer in their determination, there is no doubt that, according to the custom of the country, they would have been subjected to the most barbarous treatment.

November 20th.—Made a visit to Grand Bassa, a distance of about seventy-two miles down the coast. I was kindly received by the king. He displayed his liberal hospitality by placing before me a stewed fowl and rice, with a cup of palm wine, apologizing at the same time with much feeling, that his *rum jugs* were empty, and that he could offer me none of that beverage. At night, his own apartment was given up for my accommodation. In the midst however of a stifling atmosphere, the stings of mosquitoes and the noises without, I could sleep but little.—In the morning, I preached to a large congregation. Among them was a Fetishman. He attempted no reply to my observations, although I exposed with no sparing hand the various impositions which his craft practised upon the people. Upon my return home, I preached at Grand Taboo and another intermediate town.

November 23d.—Preached as usual at Kablikah and Boko, and, *as usual*, congregations very small. One general remark may be here made in reference to my ministrations among the people. Whatever be the doctrine preached, there is always an acquiescence expressed in its truth,—if indeed that can be called acquiescence, in which the lips mechanically utter the words "true, true," without the mind being for

a moment aroused from its torpor. I am persuaded that were I to announce with suitable earnestness any doctrine from the Koran, or the Shaster of India, it would elicit the same never-failing response. The remark is true, whether the task of the preacher be to publish the doctrines of Christianity or to assail the superstitions of the country. A spirited *opposition*, as it would evince at least an exercise of the reasoning faculties, would be a less trial to the Missionary. I can however record in my experience, one exception to this general observation. For several months past I had noticed an individual who was a regular attendant upon divine service, and who seemed to be deeply interested in all that I spoke. This interest continued to increase. Charles (for such was his name) was not satisfied with hearing one sermon in town, but he would immediately follow me to the Mission-house, that he might receive the benefit of that delivered to the pupils. His thirst for religious instruction still increasing, I would often find him (an unusual circumstance) an attendant at morning and evening prayers. He thus described the operations of his mind—"I know I have bad heart—suppose I no get new heart, I can't go to God when I die. When I hear prayer bell, I think he speak to me—I think he say you must go hear Gospel—may be God give you new heart. That time I go and hear Gospel, my head believe that word and I think I can mind it. But when I go town again, all people talk about devil and do devil fashion; then that thing go out of my heart." There was evidence here to encourage the hope that this poor heathen was under the influence of divine grace. But it was observed that his attendance at prayers became more irregular and less frequent than formerly, until at length he became deaf to the voice of that monitor which had first summoned him to the house of God. This circumstance, added to the deep seriousness of his demeanor, were sad proofs, that after a long and faithful struggle, he had silenced the convictions of an enlightened conscience.

December.—Having given the school vacation, my interpreter, (Musu,) with

several of the pupils, asked permission to visit Bassa. I readily yielded to the request, indulging, at the same time, the hope, that they might scatter some seeds of truth by the way. The following is a transcript of Musu's *own written* narrative. The imperfect English will be excused, when it is remembered that but a few years ago the writer himself was plunged in all the darkness and superstition which he describes :

" We went down to Bassa once, and when we got there, we went to King George's house. There we abode with him three days. All the time we stay with the King, I keep trying to teach the King and his people some things about God, and about God's laws, and about how God has made the world and every thing in it, and about the first man, Adam, and his wife Eve. And I told the people, God said we shall not have other gods before Him. But when I was talking to the people, they said to me, 'this no he we coutry fash, it be white man fash, and we no fit to do it. White man sabby (know) God, black man sabby Devil and gregrees. Suppose we no have gregrees, we go die.' But I told them God said we shall die; and I told the King, if he would give me his gregrees, I would burn them up, or I will throw them into the sea; but he told me, he think the Gospel is good, and he said he loved to hear me talk about God. The next day, one man bring the Devil-Doctor into town, and when the people saw the Devil-Doctor, they were very glad to see him. Next day, they gather together with their King and some of their Headmen, and came to the Doctor, and presented unto him a fowl and rice, and some oil. And after that, they begin to beat their drums, and the Doctor begin to dance and to blow his horn; and the Doctor told them they had broken all the laws of Devils, and that they did not serve and worship the Devils, as their forefathers did; and he said unto them, you must try to keep these laws which I shall give you, and then you cannot die. And then Dr. begin his laws: he said, 1st. When you kill monkey, cut off his head, before you bring him into town. 2d. You shall not eat palm oil, cooked with rice; and he said, every month

great number of the devils come near to one large tree standing near the town, to talk their palaver; and some said, we will kill this people; some said, we will make them pay cow and goat, and rice, and fowls; and he asked them, do not devils come in town some time? And they said, yes. And he said, the Devil sends them, and the tree where the devils meet is witch tree. After the Dr. has end his laws, I called all school boys together into the King's house, and I begin teach them there, and said, 'No man can serve two masters;' but when I begin to talk to the boys, the King himself came in, with some of the men in town, and some women. They came in making noise and laughing. I told the King to tell his people not to make a noise, I am their own countryman, who has come to talk to them about the great God, who has made us, and every thing, and who has given us every good thing we have, and they ought to open their ears and hear me.—now they could talk and laugh, but time was coming, when they must all stand before God to judge them. I said, one time I live amongst my own people and served devils and gregrees; but when God sent to us his Missionaries to teach us, I give up serving Devil and gregrees; and I begged all the people to do like me."

The following affecting incident was narrated by Musu, after his return from Grand Bassa. How forcibly does it illustrate the truth, that the abodes of heathenism are the "habitations of cruelty"!

The master of a slave at Grand Bassa, after much ill treatment, threatened to kill him, and to eat him. To escape the execution of the threat, he ran away, and concealed himself in the bush. Having neither shelter nor raiment, and subsisting upon nothing but the fruits and berries he could gather, he became severely diseased,—the whole body being covered with putrid ulcers. He was driven, by the extremity of his sufferings, to return to his master's residence; but being now incapable of labor, he was beaten away by the inhabitants, and pursued with the most cruel mockeries. He was found by Musu on the beach, where he

had lain exposed for several weeks, almost in a state of starvation. He gave him food and water, and kindled for him a fire. As he was employed, however, in this work of benevolence, several natives came to the spot, and avenged themselves for the deed of Christian charity, by applying the burning fagots to the ulcers of the wretched victim of their cruelty.

1846. *Jan. 1st.*—This day occurred the first death which has taken place since I took charge of this station. *Tano* had been for a number of years connected with the Mission, and being naturally of an amiable disposition, had given his teachers but little trouble. When I came here, he was at Kablikah, where his parents lived, having left the school at Mt. Vaughan, on account of sickness. He came to me when that town was burned by the Cavalla people. He had long been a prey to internal diseases, which terminated in dropsy, and which had confined him chiefly to his bed for the last three weeks. I had no reason to believe him seriously interested in religious truth, and was therefore surprised that he should receive the intimation of his danger with apparent calmness, and express a willingness to submit himself to God's disposal. This was, however, no satisfactory evidence that he was prepared to meet the awful change, and we laboured anxiously in subsequent conversations, as frequent and full as his painful illness would allow, to impress upon him the necessity of dealing faithfully with his own heart. He uniformly expressed the hope that he should be accepted, and apparently joined with much earnestness in the petitions which were, from time to time, offered by his side. A day or two before his death (while I was absent at Cavalla,) Mrs. Hening went to the school-house to visit him as usual. She found him in so much bodily distress, that she feared he was dying. He seemed incapable of conversation, and she inquired if he was still able to pray. She was greatly surprised and affected to hear him utter aloud in broken petitions—"O God, I have sinned—please forgive all my sins for Jesus Christ's sake—please give me new heart and take me to heaven when I die." The prayer

was offered deliberately and with most solemn earnestness, and in the absence of more satisfactory evidence, we clung to the hope that it came from a truly broken and contrite heart, and was not disregarded by Him whose mercy was *once* extended to a dying penitent. From this time he could say but little, but in reply to Musu's inquiries, he answered,—“Yes, I do believe in Jesus Christ,” and I was gratified to learn after his death, that he had, a few weeks before his bad illness, expressed his conviction of the truth of Christianity, and the importance of obeying its precepts.

February.—During this and the preceding month, the natives have been busily employed (Sundays not excepted) in preparing their rice farms, and the towns, as customary on such occasions, have been deserted by all save the few old men who are incapable of labor. Early on a Sabbath morning, I was surprised to hear an unusual noise proceeding from one of the towns, and upon inquiring the cause, I was informed that the Sasa-wood was about to be administered to a woman who was charged with witchcraft. On entering the town, I found it thronged with natives, who had assembled from all directions. The clamour was deafening; there was a wild confusion of voices. Some were begging for the life of the woman, while others were imprecating vengeance upon her head. After many fruitless efforts to obtain silence, the uproar became sufficiently hushed to enable me to speak. After I had done, an incident occurred as unexpected to myself as it was gratifying. As soon as I had taken my seat, my interpreter, Musu, arose, and taking up the burden of my discourse, continued to harangue his countrymen for fifteen or twenty minutes. Every look and action were eloquent with the intensity of his emotions. When he was compelled to stop apparently exhausted by the effort,—“O,” he exclaimed, “I feel that I never want to stop talking—when I see the wickedness of these people, I could stay here and talk to them all day long—This is God's holy day and see the devil-works they do.”—But *his* was not the only heart in which the spirit of God was at work. Another champion of the truth

appeared upon the scene. This was one of my pupils, a Christian and an adult. I had recently lectured to the school upon the story of "Naaman the leper." This, with its moral application, had been faithfully treasured up in the heart and memory of the young disciple, and most earnestly did he entreat his countrymen to come to the fountain opened for sin and uncleanness.—Who can dwell upon the incidents here recorded, and not feel his hopes reanimated? Who shall look for the day of Africa's redemption, not in a far distant futurity, when he already beholds her children thus manfully fighting under the banners of Christ, against sin and the devil?

April 12th. Easter.—A deep interest was given to the religious services of this day, by admitting five individuals to the holy ordinance of baptism. They were all pupils of the school, at Taboo—one of them an adult, who had been for some time employed by me as a trade-man. The candidates had been publicly instructed in a course of lectures on the Creed, Ten Commandments, and Baptismal Service, and also by private conversation. It is gratifying to state, that since their admission into the Church of Christ, their walk and conversation have been such as to adorn their profession. Thus signally has the Lord blessed the ministration of his word, and is raising up from the rising generation those who will go forth to proclaim the unsearchable riches of redeeming love.

EXTRACTS FROM JOURNAL OF THE REV.
J. PAYNE, MISSIONARY AT CAVALLA
STATION, DEC. 7TH, 1845.

Sunday, Dec. 7th.—Congregation to-day not so large, in consequence of the late disturbances connected with G.'s death, and the mourning on his premises, where our Chapel is located.—There were, however, at least one hundred and fifty people in attendance.

Sunday, Dec. 21st.—Congregation to-day about two hundred.

Wednesday, Dec. 24th.—Yesterday, I attended the quarterly examination of the schools at Fishtown. The number of children there, male and female, I found to be about thirty-five. They

are, with a few exceptions, small, and being ignorant generally of the language in which they are taught, (the English,) of course they had not made much progress. Indeed, Mrs. Savage, very wisely I think, has confined the girls for the most part to reading and writing. One class, more advanced, recited well in arithmetic and Grebo; and a youth who had been transferred from the A. B. C. F. M. Mission, in addition to these studies, had made good progress in geography and grammar. This young man and two girls, transferred from Mt. Vaughan, exhibited the best compositions which I have known to be written in the Mission.—My own examination having been appointed for 9½ o'clock this morning, it became necessary for me to reach Mt. Vaughan yesterday afternoon, and to hurry to my Station by the appointed hour this morning. The examination of our children indicated but little variation in the state of the classes from what it was three months ago.

Christmas Day.—We had the regular service for the day, this morning, in the boys' school-house, our family and schools making a congregation of about sixty souls. I preached from Heb. i, 1—4. In the evening, addressed a native congregation in the Chapel from the same words.

Sunday, January 11th, 1846.—This morning, about breakfast time, a crowd of people was seen going tumultuously towards the field where "gidu" is usually administered. We had soon melancholy proof that their object now was to give the poisonous potion, the lifeless body of a woman being in a very short time exposed on the beach. She was a native of Grahway, and the crime laid to her charge was, that she had taken the towel of a prominent warrior of Cavalla, to that place, to have 'wenb,' or poison, put on it, that she might kill the owner!! We were apprehensive that the above occurrence would prevent our having any congregation this morning; but so far from this, it appears to have increased it, there having been all of two hundred and fifty people in attendance. Scarcely had we left town, however, when another, quite a young woman, was seized and taken to "gidu."

It took effect very soon, she having died before one o'clock. Both these victims were unusually young to meet such a fate, and the only wives of their respective husbands—a circumstance very uncommon in this country, where men have from one to twenty women, and few have less than two.

Sunday, Jan. 18th.—There were only about seventy-five attendant on public worship this morning, the people having been generally engaged in making a "greegrec," preparatory to cutting their farms. The ceremony was accompanied with dancing, singing, and beating of drums, by which our services were much disturbed.

Sunday, Feb. 1st.—Our congregation this morning about two hundred. There were an unusual number of people in town to-day, on the occasion of the death of an aged woman—the mother of the hereditary chief of the place.—Great interest was excited, partly by this circumstance, and partly by the fact that she remembered, and was present, when this place was settled. Supposing the woman to have been ninety years old, it would appear, therefore, that it cannot be over eighty years at the farthest, since the colony from Rocktown was planted here.

Saturday, Feb. 7th.—Having been at the last quarterly meeting of the Mission, appointed Pastor of Rockbookah Station, I went down on Wednesday to make my first visit to the family located there. Doctor and Mrs. Perkins have been living at this place little more than a month. Their dwelling-house is nearly completed, but their school-house being only about half done, no school has as yet been organized. Having gone as far as Rockbookah, I determined to visit Taboo also, which I did on Thursday. I found Mr. Hening and wife, with their dear little 'Eloise,' pretty well, though all had been suffering from intermittent, and the debilitating influence of the late very hot weather.

At Mr. Hening's request, on Friday morning, I administered the communion to his family and little flock. Among the latter I felt happy to meet around the Lord's table for the first time "John Musu Neapo," the first fruits from the

Plabo tribe, and the faithful assistant of both Mr. Mingr and Mr. Hening.

All who have known this young man, have long thought him a child of grace, though his own diffidence has restrained him until lately from expressing such a hope himself. Several other members of the boarding-school at Taboo, Mr. Hening thinks, are hopeful candidates for baptism.

Returning to Rockbookah yesterday afternoon, I administered the Communion to the family there.

Friday, Feb. 27th.—This evening, united in marriage Wah William Bryant and Kneuh Margaret Champlain. Both are members of the boarding school, and the latter has been long a consistent member of the Church.

Sunday, March 1st.—This morning administered the Communion, and had the satisfaction of restoring to it, one who was suspended last year for fighting. He is, I trust, a true penitent. I preached to-day to a congregation of about one hundred and forty, my first (written) sermon in the Grebo language, having hitherto employed an interpreter. The people appeared more attentive than usual.

March 5th.—To-day, information of the death of Wheya, or Kra-baya, (Male Turtle, so called, from his great strength,) reached us.

This old man was, until a few weeks ago, one of the most respectable and influential headmen of this place. He was then, however, accused of witchcraft, and apprehended with a view of being subjected to the usual ordeal, but though he was then released and begged by the people to take his usual place amongst the headmen and forget what had passed, the disgrace of the imputation against him was more than he could endure.

About two weeks ago he came to take leave of me, saying that he was about to leave home, and might be absent for some months. He did not tell me, nor did I suspect, that he was going off to drink "gidu." He afterwards told his wife, that he did not tell me for fear of my dissuading him from his purpose. Neither did he inform his people when or why he was about to leave home: and it is said that they were just about

to send to bring him home, when they learned that it was too late.

A great number—nearly all of the headmen, have died or been killed, during my short sojourn at this place. In preaching last week from the text "Your fathers, where are they?" I could enumerate *fourteen*, all of them old, and most of them holding the rank of headmen, who had been taken away during this time! Is it that God is taking away these strong holds of superstition to make way for his glorious kingdom! Oh Lord! let thy kingdom come.

[Here follows the account of the illness and death of Mrs. Catharine L. Patch, published in the February number.]

Saturday, March 28th.—Returned from Mt. Vaughan, whither I was called most unexpectedly yesterday, to witness the departure from this to the eternal world, of another member of our mission, Rev. Mr. Messenger. He died this morning about four o'clock.

To be thus summoned away, just as he was about entering on his work as a missionary, was a severe trial to our dear brother, who thought that he had seen the hand of God so plainly directing him to this field, that he could not but believe that he was to be permitted to labor in it. When informed, however, that his end was near, he expressed not only willingness, but pleasure at the prospect of departing and being with Christ. I shall not soon forget, I trust, the cheerful smile with which he greeted me at three o'clock on the afternoon before his death, and the calmness and holy joy with which he discussed of the near prospect of his entering the heavenly world. And this was his feeling whenever he was able to express it: "Oh God! let me die the death of the righteous, and may my last end be like his."

Thus have two of our little Missionary band been taken away in the space of as many weeks! But what then? It is *our* God—the *Mission's* God, who in wisdom and love hath done this, we cannot doubt. Shall I then feel discouraged? God forbid! Shall the Church hesitate to send others to take the

vacant posts of the fallen, or shall these fear to come? Spirit of Mammon, drawing its thousands to toil and suffer and die on this coast, forbid! Spirit of Popery, which, after having sacrificed scores of lives, rises to its work with new vigor, shame away such a feeling! Spirit of Apostles and Martyrs, leading them to "joy in their sufferings, as filling up what remained behind of the sufferings of Christ, in their flesh, for his body, the Church," rebuke such a feeling! Spirit of Jesus, causing "him to lay down his life for us, help us to lay down our lives for the brethren! Oh Spirit of the living God," leading and sending the faithful ones of God whithersoever he will have them go, send forth more laborers into *this harvest*; for, truly "the harvest is plenteous, but the laborers are few!"

EXTRACT FROM THE JOURNAL OF THE
REV. T. S. SAVAGE.

From a long and exceedingly interesting journal of the Rev. Dr. Savage, which we shall publish hereafter, we have only room at present, for the following extract in reference to the pupils in the Mission school at the Station of Fishtown:

"*June 24th, 1846.*—The day for the semi-annual examination of our schools,—several boys are absent, from sickness. Those present gave gratifying evidence of their progress. The first class was examined in geography at large, natural philosophy, arithmetic as far as in division, reading, writing, and recitations in Grebo. The other classes were examined in reading, writing, numeration, addition, multiplication, spelling, with definitions in English, and recitations in Grebo. The Ten Commandments were recited by heart, first in English, then in Grebo.

Names of boys: Samuel Boyd, Thomas B. Chandler, Benjamin C. Howard, James May, and Wm. H. Harrison, the first class—William H. Harrison absent, on account of sickness—Chas. H. Richards, Wm. Suddards, Henry W. Lee, Heber Newton, Alonzo Potter, Nathaniel Bowen, Richard

Newton, Lorenzo Thomas, Theodore Dehon, Samuel A. McCoskry, Daniel Cobia, Frederick S. Vinton, Jas. C. Dunn, John Farr, Zechariah Mead, Leigh Richmond, John D. George, John S. Stone, Horace Stringfellow, Richard H. Wilmer.

Samuel Boyd has acted, for several months, in the capacity of teacher, in the absence of James Catline, absent on a visit to his friends at Cape Coast.

The studies of the female department have been in reading, writing, easy questions in geography, numeration, addition, multiplication. The older ones have a good knowledge of the outlines of Miss Swift's Natural Philosophy. Specimens of needle-work were exhibited, showing a gratifying interest and improvement. All the clothing used in both departments is cut and made by the girls. Their names are, Caroline H. Boyd, (formerly Caroline H. Clark,) Ann Richards, Amelia Griswold, Maria Vinton, Hannah Moore, Anna Payne, Eleanor Vinton, Harriette Vaughan, Charlotte Elizabeth, Anne Sherwood.

Caroline H. Clark has been married to Samuel Boyd, and, for some months past, has acted as an efficient assistant

teacher, in the absence of Susan Catline, on a visit with her husband to his friends at Cape Coast.

Mary Selden has been transferred to Rockbookah, to act as assistant to Mrs. Perkins, among her own people. Mrs. P. writes concerning her, that 'She is a great comfort to her, besides being of service to the Mission, and gives every evidence that she can look for, that she is a Christian.'

The moral conduct of the children, generally, has been better this term than ever before. The merit books show no boy guilty of lying, which before was an unknown fact,—but two guilty of fighting, (a small number,) three for disobedience. The latter are the boys *Chas. H. Richards*, *Daniel Cobia*, and *Theodore Dehon*, who absconded, to avoid waiting upon the sick Krooman.

The past term has been a season of greater sickness than I have known since I have been in Africa. The measles, intermittent fever, diarrhoea, &c., have kept nearly half of our schools down during the greater part of that period. No death has occurred at this Station, though many have in the native towns and among the colonists at Cape Palmas."

China.

Since the publication of the last number, a letter has been received from Bp. Boone, dated at Shanghai, 12th Oct., 1846, from which we extract the following:

"In my last, I asked for a layman, to conduct our school. I have no doubt of the proposition meeting the concurrence of the Committee; and I trust that the Lord will, in mercy, put it into the heart of the right man to come. I await his arrival with great anxiety.

I also mentioned, that I had hired a house, to allow of the enlargement of our school for the next year. It is not yet ready for occupation, but I hope to get possession in two or three weeks.

The lower story will be our chapel, and will accommodate about two hundred persons. I expected to have the use of it some time since, but the Chinese are very much wanting in punctuality. We are to pay a rent of \$250 per annum, in advance. When this house is ready for us, Miss Jones proposes to go there and live with the boys. This is a proposition of her own; and it will give the Committee some idea of her zeal in the work to which she has de-

voted herself. It will also furnish them with a valuable fact, from which to infer the sense of security in which we live here, when a female feels at liberty to go and live alone in a house in the midst of a Chinese city.

I would not have made the proposal of such an undertaking to her myself, as I felt that I had no right to ask it; but as it was her own voluntary offer, and believing that there was no risk, I readily acceded. It will be of much importance to the boys. * * * *

I shall endeavor, in future, to keep you supplied with intelligence for the 'Spirit of Missions.' For this purpose, I have requested each member of the Mission to keep a journal, to be handed in to me once a quarter, that I may forward it to you. Upon first arriving, the whole time of the Missionary is passed in his study. If he walks abroad, for want of a knowledge of the language, he has but little intercourse with the people. A journal, kept under such circumstances, could only chronicle the difficulties daily encountered in learning the language, which have a painful monotony to the student himself, and would be uninteresting to any one else. They are now visiting daily among the people, and hope soon to form catechetical classes; and I trust they will meet with much that will illustrate the condition of the people, and excite interest in their behalf. From the school, I will also send you reports.

I send you a copy of the catechism I have prepared for the use of candidates for baptism, and two copies of the translation of the Morning Prayer, and the service for the baptism of adults. They will be interesting to you, as our first efforts in print.

The English Consul, Captain Balfour, who has resided here since the

port was opened, and who has been very friendly to Missionary operations, to our great regret, has just left us. Previous to his departure, and as one of his last acts, he secured a lot of two or three acres of land, for the erection of a Church of England Chapel. It is hoped this building may be completed within a year from this time. Should we succeed in getting out a good clergyman it will be of essential service to the community here, and relieve the Missionaries from the labor of preaching in English, not felt at present, as they are not yet able to preach in Chinese.

The new Consul, Mr. Alcock, has, I understand, entered warmly into the plan of the Chapel, and appears in every way friendly to exertions for the religious improvement of his own countrymen and of the Chinese. Divine service is held every Sunday at the Consulate, which we attend, and the Communion is administered at my house once a month, in which we are joined by the Rev. Mr. McClatchie, two pious English merchants, and our friend Chai.

The service at the Consulate, and also one on shipboard, during the autumn and winter months, is sustained by Mr. McClatchie and the members of our Mission. The holding Divine service, as we do at present, at the British Consulate, has an excellent effect upon the minds of the Chinese. The Consul mentioned to me a few days since, that the chief magistrate of this place had repeatedly said to him, that he envied him his regularly recurring Sabbath. This I regard as a very interesting testimony of man's need of such a provision.

Doctor Medhurst has built a Chapel within the city, which is crowded every time he preaches.

INDIA.

MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

VISITATION OF THE BISHOP OF MADRAS.

TINNEVELLY.

In our last number we gave an account of a part of the Visitation of the Bishop of Madras, taken from his Journal. We now lay before our readers a further portion of this most interesting report.

Suviseshapooram.

Sept. 10, 1845.—This is the principal Station of an excellent Missionary, the Rev. E. Sargent; and I arrived here about nine last night, having been at work since half-past four in the morning, when I quitted Edeiyenkoody, and therefore very tired. I am, however, amply repaid for my fatigue.

We reached Athiseyapooram before the sun was too hot; and here we were met, on the confines of this district, by Mr. Sargent, accompanied by the Rev. H. Baker, jun., of Travancore, whom I was very glad to see once more; and I was welcomed by Mr. Sargent, as I am by all, with true Missionary hospitality—a table spread for me in the wilderness.

At Athiseyapooram I found a pretty village Church, a real Church, quite new; indeed, it had not yet been opened for Divine Service; Mr. Sargent, like Mr. Dent, wishing a new Church to be opened by his Bishop. It is forty-five feet long, by twenty-one in width, exclusive of the chancel; and it was quite filled yesterday, when I confirmed there two hundred and forty-two persons.

In the afternoon we rode, in the course of about seven miles, through six other Christian Villages, each with its little Prayer-house and resident Catechist; and the last on the road, before you reach

Suviseshapooram, possessing a Church, exactly the counterpart of that at Athiseyapooram, and likewise quite new. At Mr. Sargent's request, I preached here to the people on the opening of their Church. It has never yet been my good fortune, since I came to India, to pass through seven Christian villages in a seven miles' ride, and to rest for the night at an eighth.

This is a most important Missionary District, from the number of persons under Christian instruction, and from the contiguity of its Christian villages, whereby the inhabitants support, comfort, and, when necessary, defend one another. My worthy friend, the Rev. John Devasagayam, of whom I have spoken so often, on other occasions, as such an excellent specimen of a Native Priest, joined me here this morning. Two hundred and five persons have just been confirmed by me in the temporary Church, a thatched room, which will shortly be superseded by that noble Church of which I am invited to lay the first stone this evening.

Asirvadapooram.

Sept. 11.—The examination of the Schools yesterday was, on the whole, very satisfactory. The poor girls were frightened, and fright made them blunder occasionally; but the boys, especially those of Mr. Sargent's Boarding School, acquitted themselves nobly; and these poor, and more than half-naked creatures, gave an account of the Christian Faith, and answered questions in Scripture History, with a ready accuracy which would be considered highly creditable to any School in Europe. I heartily congratulated Mr. Sargent on their proficiency.

My address to his Catechists was long

and earnest. After dwelling on their peculiar duties, I reasoned with them quietly, but unsparingly, on the unevangelical, and, indeed, anti-evangelical character of caste, to which the Shannars are as obstinate adherents as are the Brahmins. I saw they felt my remarks, for the blood rose to their cheeks.

As soon as the sun was sufficiently low, I laid the first stone of the intended Church of St. John the Evangelist. After the Congregation had sung a Tamul Hymn, to an European air, I spoke to them with tears in my eyes and thankfulness in my heart, on the subject which had brought us together. Would that the friends and opponents of Missions could have been present. I have not the slightest desire to be "picturesque" in my description of what I see in Tinnevelly; but am, on the contrary, very anxious to avoid any language that might be misconstrued into over-praise; but there was a simple reality about the scene before me which made my heart run over. There stood a crowd of Native Christians, of whose Christianity there is no more doubt than of our own, and of whose sincerity as of ours, there is but One able to decide, but who evidently took a deep interest in what was going on; and there stood, among the other ministers of Christ who were present, the venerable John Devasagayam—he is sixty years of age, and has been laboring as a teacher of the gospel before the days of Bishop Middleton—a pure Native, and as pure a Christian as ever looked *unto Jesus*, and to Him only, as *the author and finisher of our faith*.

John offered up the appointed prayers; and I prayed also that God, for His dear Son's sake, would bless our undertaking; and then they laid into its place the first stone of what I trust will soon spring up a noble Church. Before we left the ground several stone

idols were thrown by the people into the foundation.

For the last two nights the heat has been very oppressive; a stifling breathless heat, which is the general characteristic of September throughout India. We were obliged to set off long before daylight; and when I had accomplished the ride of ten miles I felt much exhausted. I was welcomed by a long avenue of Native Christians; and at the end of this living avenue stood a remarkably pretty Church, the interior of which fully keeps the promise of its outward form. It has been recently built by the Rev. G. Pettitt, the senior Missionary at Tinnevelly, and one of the most faithful and zealous, this place being the centre of his district, although in consequence of his other duties he is obliged to reside chiefly at Palamcottah.

The Church of Asirvadapooram, the largest and handsomest village Church I have yet seen at Tinnevelly, was built by Mr. Pettitt, and opened for Divine Service about a year ago. It is forty-five feet in length—to which must be added ten more for the chancel—and thirty-three in breadth, and is entered by a lofty and well proportioned door. In this fine Church, which was thronged with earnest-looking men and women—there was no room within the walls for the children, and I am told that about seven hundred persons were present, including those under the pandal, or temporary verandah—two hundred and forty-two were brought up in a most orderly manner, "to be confirmed by the Bishop." My Sermon was interpreted by Mr. Pettitt, with a fluency which shows his thorough knowledge of the Tamul, of which most difficult language he is, I believe, a complete master. It quite repaid me for my fatigue to see such a sight, and to preach the Gospel of our dear Lord to such a Congregation.

Intelligence.

MISSION SCHOOLS IN WESTERN AFRICA.

We have received very many communications from Sunday Schools, making inquiries concerning the condition and progress of their beneficiaries, in the Mission Schools at the Stations in Western Africa. In some cases, contributions have actually been withheld, because our Missionaries have not furnished such information.

Now, it is very natural that the youthful patrons of these poor little heathen children, should feel a desire to know something of those whose support they furnish, but we cannot help thinking that there is a danger to themselves, lest in this anxiety they may be losing sight of the true principle of Missionary effort. The work of Missions is pre-eminently a work of faith, and the end, the glory of God ; while the obligation to engage in that work and to promote that end, is equally binding upon old and young, whatever be the sphere of labor, and whatever be the prospect of success.

If, however, we are willing to contribute no longer than we can see results, are we not walking more by sight than by faith? If we cannot continue patient in well-doing, unless something visible connect ourselves and our own names with our benefactions, may there not creep in, a mingling of some other motive, than a pure concern for the divine glory? and if we allow feelings of disappointment to diminish our interest in the salvation of souls, are we not measuring our obligation in the matter, by the degree of our success?

Our juvenile friends should remember, that boys and girls in Africa are not only like themselves, often needing reproof and admonition, as well as commendation; but, that they have far greater disadvantages to contend with, in consequence of the state of horrible degradation from which they have been taken. It must of course follow, that the reports made by the Missionaries must make unfavorable mention of a good many of these pupils. We should like to know then, whether their patrons are expecting to hear nothing less than that every child whom they support, gives evidence of true conversion to God, and is daily advancing in all spiritual benediction and grace? If this be the case, disappointment must certainly ensue, and one by one the contributors will fall off, until the support of these schools is left to the general fund of the Committee.

We respectfully commend these considerations to the superintendents and teachers of our Sunday Schools, giving them the general assurance, that their contributions are faithfully appropriated, and that, under the divine blessing, the fruits are already most manifest. Indeed, to these schools of the Mission, we look for the reward of present labors. From them we hope ere long to draw native missionaries, who shall be able to proclaim to their own countrymen the message of everlasting salvation.

MISSION IN AFRICA.—In consequence of the peculiarly trying nature of the climate in Western Africa, the Foreign Committee have resolved to allow their Missionaries to return on a visit to the United States every fourth year, for the

purpose of recruiting their health. A similar rule has been adopted by the Church Missionary Society in reference to the Missionaries at Sierra Leone.

FUNDS.—The Foreign Committee are pressingly in need of immediate contributions.

MISSIONARIES WANTED.—Four Missionaries are needed for Africa, two for China, and one Layman to take the supervision of the school connected with the Mission at Shanghai, China.

JOURNALS OF MISSIONARIES.—We hope that the journals from Africa, in this number, will be carefully read.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th Jan. to 15th Feb., 1847:

MAINE.	
Portland—St. Stephen's Ch., S. S., ed. Africa	\$15 00
VERMONT.	
Middlebury—St. Stephen's Church, Ladies' Miss. Soc., Constanti- nople.....	5 00
Rutland—Trinity Ch.	9 31
Do., Mrs. Mary W. Morris, for China.....	3 69 18 00
MASSACHUSETTS.	
Boston—Grace Ch., New Year off'g.	24 13
Do., do., ed. Africa.	75 57
Trinity Ch., part.....	75 00
Do., S. S., part.....	17 33
Do., S. S., Africa	15 71
Newburyport—St. Paul's Ch., part..	8 00
Do., Africa.....	2 00
Rosbury—St. James' Ch., China, \$5 50; Africa, \$5 50	13 00
Springfield—Christ Ch., half yearly payment for ed. boy, Africa..	10 00
Taunton—St. Thomas' Ch., S. S., ed. of a child, Africa.....	20 00
Do., ed. John West, China.....	25 00
Do., Christmas off'gs.....	8 54
Wilkesonville—St. John's, part.....	8 50 303 08
RHODE ISLAND.	
Newport—Zion Church, for ed. J. H. Harrison and Benj. Watson, half yearly payment, Africa..	20 00
Providence—Grace Ch., S. S., Africa.	40 00
Do., Sewing Circle, Africa.....	20 00 80 00
CONNECTICUT.	
Branford—Trinity Ch., general, \$5; Africa, \$5.....	10 00
Do., S. S., Christmas Coll., \$.....	1 08
Brookfield—St. Paul's Ch., for Con- stantinople.....	8 00
Fairfield—Trinity Ch.....	6 33
Do., S. S., for ed. Walter Buck- ly, Africa.....	9 72
New London—St. James' Ch., S. S., ed. Ichabod Pease, Africa.....	20 00
Popponesset—St. James' Ch., "L. & P.," Constantinople.....	10 00 66 13

NEW YORK.

Brooklyn—Christ Ch., for Africa... 102 50	
Ch. Holy Trinity, S. N. Burrill... 1 50	
St. Ann's Ch., "C. R. H." \$..... 50 00	
Factoryville—Trinity Ch., Miss. Soc. to be added to the funds now in trust for China.....	33 50
Fishkill Landing—St. Ann's Ch.....	22 37
Do., for Constantinople.....	5 00
Do., S. S., 25 cts.; Constantino- ple, 50 cts.; Athens, 50 cts....	1 25
Do., John Atticus Robertson, for Athens.....	5 00
Granville—Trinity Ch., for Constan- tinople.....	4 00
New York—Ch. of the Ascension, for Athens, \$2; China, \$50; Af- rica, \$50; general, \$318 88; Edward Gamman, ed. China, \$25; a Lady, \$3.....	\$448 88
Do., for ed. China S. S.—Dr. B., Rector—Mrs. R.—J. H.—E.— D. P. L.—each \$25; B. R. W.— W. H. A.—S. B.—each \$50; 3d ann. payment in completion of pledge for \$750.....	\$325 00
Do., a Lady, for Africa.....	\$3 00
Do., Juvenile Miss. Assoc., con- tributions for 1846, for ed. child in Africa, \$20; for Greece, \$20; general purposes, \$28 60.	\$68 60 845 48
Do., through Mrs. G. T. Bedell, for bread fund, Athens, for 1846,— Mrs. Capt. R.—Mrs. R. H.— Mrs. W. W.—Mrs. R.—Mrs. E. H.—Mrs. M. H.—Mrs. H. B.— Philadelphia, each \$20; Mrs. S. S., (N. Y.), \$20; Mrs. A., \$5; Miss P., \$5; Miss H. W., \$5. Philadelphia, St. Mary's Ch., Hamiltonville, \$3; Mrs. O. N. Y., \$1; subscriptions re- ceived after the acknowledg- ment for 1845, Mrs. R. H.— Mrs. R.—Miss R., (Philadel- phia), in all, \$22.....	201 00
St. George's Ch, fifth payment for ed. beneficiary, Greece.....	80 00
Do., Fem. S. S., ed. Ellen Milnor, Africa.....	20 00
Do., do., ed. child in China.....	25 00
St. Mark's Ch. from off'gs towards ed. of Henry Anthon, China....	5 00

St. Mark's Ch., from Dr. Antoon,
as trustee of estate of late
Charles Betts, Esq., for Africa. 100 00
St. Thomas' Ch., for Africa,
\$5 50; China, \$2 50; general,
\$154 20.....162 20
Mrs. J. F., per Floyd Smith,
Esq., £..... 10 00
L. M., £..... 1 00
N; for Foreign Missions, £..... 50 00
Family Mite Box..... 1 75
Cash..... 4 92
New Rochelle—Trinity Ch., Epiphany
off'g..... 21 45 1427 63

WESTERN NEW YORK.

Rochester—St. Luke's Ch..... 60 00
Do., S. School, Christmas off'g,
Africa, £..... 5 25
Do., ed. Athens, \$50; ed. Africa,
\$20; for China, \$10; for Africa,
\$80; S. S., for ed. Africa, \$20..... 150 00 224 75

NEW JERSEY.

Burlington—St. Mary's Ch., from the
Advent off'g, one half of the
undesignated off'g, \$20; for
Constantinople, \$25; a Lady
of the parish, for Constantino-
ple, \$5..... 50 00
Newark—Trinity Ch. off'gs..... 17 00
Do., S. S., Christmas off'g. 4 47
Salem—St. John's Ch..... 11 07 82 54

PENNSYLVANIA.

Harrisburg—St. Stephen's Ch., S. S.,
ed. of Joseph Howland Colt,
Africa..... 20 00
Kingessing—Jacob Donaldson, Esq.,
5th payment, for ed. of a boy,
Africa..... 20 00
Norristown—St. John's Ch., £..... 12 86
Do., S. S., £..... 13 64
Philadelphia—St. Paul's Ch., S. S.,
Christmas off'g, for Africa,
\$40; for China, \$40..... 80 00
Do., Male S. S., £..... 7 60
Christ Ch., \$20; special for Con-
stantinople, \$55..... 75 00
St. Andrew's Ch., a Lady of, for
ed. of William Hillegas, China. 25 00
Grace Ch., Fem. Society, China,
\$25; Athens, \$25..... 50 00
X., half of \$100..... 50 00
E., half of \$20..... 10 00
Pittsburg—St. Andrew's Ch., S. S.,
half yearly payment for ed. 3
children, China..... 37 60 401 60

MARYLAND.

Georgetown, D. C.—Christ Ch., La-
dies' Miss. Soc., Africa..... 5 00
Baltimore—Christ Ch., African Sch.
Misses Nicholson, Africa, \$5;
China, \$5..... 10 00
From Mr. James Hooper, for
For. Miss., \$10; for China,
\$4 04; Africa, \$5; Cape Palms,
\$2 50; For. Miss., \$3 16..... 44 70
Rev. Mr. Riley, contributions for
Africa, from S. S. Children,
Western Missions, Baltimore. 6 38
Christ Ch., Male S. S., China... 25 00
Do., Christmas off'g Fem. S. S.,
ed. Lavina Johns, China..... 25 00
Talbot Co.—St. Peter's Ch., \$5; for
Constantinople, \$5..... 10 00
Do., an unknown individual, per
Rev. Dr. Mason, £..... 2 50
Washington, D. C.—Christ Ch., S. S.,
ed. boy, Africa..... 20 00 153 68

DELAWARE.

Wilmington—St. Andrew's Ch., for
Africa..... 20 00

VIRGINIA.

Alexandria—Christ Ch., Ladies of,
for bread food, Athens..... 25 00
Do., do., for For. Miss..... 2 00
Do., S. S., for ed. of a child,
Africa..... 20 00
Do., a few friends, per Rev. Dr.
Wilmer, for ed. William E.
Wilmer, Africa..... 23 00
Berkeley Co., Martinsburg—Trinity
Ch., for Africa, \$8 25; China,
\$8 25; do. S. S., for Africa,
\$3 50..... 20 00
Essex Co.—St. Paul's Ch..... 41 07
Fayette Mountain—Centurion Ch..... 5 00
Hedgesville—Mt. Zion Ch., for China. 2 50
Henrico pa.—St. John's Ch..... 16 62
Do., Mrs. L. R. Alexander, Afri-
ca, \$2; and China, \$2..... 5 00
King Geo. City—St. Paul's Ch..... 9 00
Louden Co.—Meade pa., £..... 14 28
Loudoun—St. James' Ch., coll. in
S. S. during the year 1846, £... 5 55
Do., coll. on 10th & 24th, Jan., £... 24 45
Peterburg—A Presbyter..... 10 00
Raleigh and Dale parishes..... 7 50
St. Ann's and South Farnham par's.
Dr. Wm. A. Patterson..... 5 00 228 80

SOUTH CAROLINA.

Charleston—St. Philip's Ch., for Afri-
ca, \$10; China, \$20; Con-
stantinople, \$45..... 75 00
St. Stephen's Ch., Fem. Teach-
ers, for ed. Constantia Dupont,
Africa..... 5 50
Do., Christmas Miss lecture. 2 37
St. Peter's Ch., Mrs. Thos. S.
Grimki, ed. of a boy, China... 25 00
Do., several Ladies, per Mrs. De
Saussure, for ed. of a child,
China..... 23 80
Do., Working Society, ed. Mrs.
Hill's school, Greece..... 110 50
Northantee—Ch. of the Messiah,
\$15; for China, \$10..... 25 05 267 37

GEORGIA.

Savannah—Christ Ch., Christmas
off'g, towards the erection of a
chapel at Shanghai..... 75 00
Do., do., for general purposes,
\$5; do., for Greece, \$2 50; do.,
for Africa, 50 cts..... 9 00 84 00

LOUISIANA.

New Orleans—St. Paul's Ch., S. S.,
ed. boy, Africa..... 20 00

KENTUCKY.

Louisville—Christ Ch., S. S., annual
subscription, Constantinople..... 25 00

OHIO.

Ashtabula—St. Peter's Ch., for Con-
stantinople..... 8 00
Cincinnati—St. Paul's Ch., S. S., for
1846..... 19 27
Christ Ch., for China, \$2; for
Africa, \$18 50..... 20 50
Ohio City—A Friend..... 5 00
Steubenville—St. Paul's Ch., Christ-
mas off'g, £..... 10 00
Do., Anonymous, a Mite, for Africa 1 00 63 77

ILLINOIS.

Chicago—Fourth of a collection, St.
James' Ch..... 4 25

LEGACY.

First payment of interest on Legacy
of late Hanford Smith, Esq.,
Newark, N. J..... 134 47

TOTAL, \$3,916 15

(Total since 15th June, 1846, \$19,030 85.)

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

APRIL, 1847.

No. 4.

Missions Generally.

THE SOUTH-WEST.

The Missionary Bishop of the South-West has been engaged since last autumn in visiting the parishes and stations, and in exploring the more important portions of his extensive field. He has provisional charge of Arkansas and Texas, parts of which are rapidly filling up with an active and intelligent population, and of the Indian Territory south of 36½° North Latitude, a region equal in extent to at least twelve of our dioceses. We can but imperfectly comprehend the feelings with which he must contemplate the destitute condition of his charge, and the loneliness of his position, as he counts the number of the servants of God who are laboring with him, and are looking up to him as their leader and guide.

In Arkansas, with an area of fifty-four thousand five hundred square miles, and upwards of one hundred thousand inhabitants, there are but two clergymen of our Church in active duty, no Parishes which are self-supporting, but five Missionary Stations, and *three* of these at present unoccupied.

In Texas, with an area seven times greater than the State of Pennsylvania, and with a present population of at least three hundred thousand souls, there are but *THREE* Clergymen of our Church known to us, as engaged in active service, but two Parishes which are self-supporting, and but five Missionary Stations, *four* of which are *now* vacant! It is needless to multiply words, in order to exhibit the meagre provision as yet made for the spiritual destitution of this section of our common country. And for the Indian Territory, with an area of at least one hundred and twenty thousand square miles, and with probably seventy thou-

sand of the discontented children of the forest, (exclusive of the wild tribes of the Prairies,) confined, by the policy of their white brethren, within this limit, there is not one Missionary of our Church!

Does not the vision of some, who have solemnly devoted themselves to the service of God, rest upon this sad prospect and religious destitution, whose hands are folded, waiting in expectation of some more attractive field of labor? Are they not willing to do, and, if need be, to suffer hardships, as good soldiers of the Cross, in order to advance the cause of the Redeemer, and to extend the blessings of His Church? There are points of occupation appealing for the services of Clergymen, which, under judicious cultivation, would soon make ample returns. How long shall they appeal in vain?

We have not received anything which may have been directly addressed to this office, by the Bishop, since he started upon this tour. We are able, however, to present some interesting information, which has appeared in one of our periodicals, whose columns frequently contain interesting Missionary intelligence. At the same time, we would direct attention to the observations of the writer, in whom we think we recognize the warm heart and mature judgment of one, who has labored not in vain, in the cause of Missions.

"*Mr. Editor:* As the Missionary pulse seems to beat but feebly among us, I would venture upon an attempt, in two or three numbers of your paper, to quicken it, by calling your attention to one of the most interesting portions of the field, our South-West, giving, as a friend has kindly enabled us to do, an abstract of the movements of one of our Missionary Bishops there since last fall. This you know, is one of the hardest, most trying portions of our country to those who labor there. Bishop Polk, though in the prime and vigor of manhood, was almost worn down by its fatigues and hardships, when he was the Missionary Bishop. Bishop Otey's health was seriously impaired; and now Bishop Freeman is spending and being spent, not only by his journeyings often, but by the increasing apathy of the Church on the subject of her Missions. What is to become of that region in which the desolations, the excitements, the demoralizing influences of war, are now added to the other difficulties of subjecting it to the Prince of peace? Almost everywhere some Episcopalians may be found, who would form the nucleus of a congregation, if the preacher could be sent.

At Helena, a small town on the banks of the Mississippi, Bp. Freeman found the services he held there, well

attended, no lack of responses, some communicants. Though our services had never been performed there before, they were well received, and regarded with more than common interest, and an earnest desire expressed to enjoy them steadily. Five hundred dollars, it was thought, could be raised in the county for a minister who would divide his time between that place and a beautiful and healthful back country extending ten miles.

The congregation at Little Rock engaged the Bishop's presence and ministrations for four or five weeks, the Station being then unprovided with a Missionary: within this period, he preached and performed service sixteen or seventeen times, administered the Communion once, baptized fifteen children and two adults, confirmed five persons, and celebrated one marriage.

The importance of Little Rock, as the seat of government and centre of a wide field of influence, renders frequent visits there necessary, and accordingly the Bishop has devoted much of his time and labor to that Station.

To Van Buren and Fort Smith, within five miles of each other, the first a frontier town, the second a garrison, the station of some infantry companies, the head-quarters of General Taylor, before the Mexican difficulties, the Bishop

proceeded on horseback forty-seven miles the first day, (he must have sighed for Whitney's railroad to the Pacific,) preaching at the first place five times, confirming two persons, and at Fort Smith three times, confirming two.

Any one who knows the influences going forth from these points into the Indian Territory, must rejoice that we have one pioneer there. In due time, we trust, he will reap. Fort Gibson, still higher up the Arkansas, near whose banks it is built, presents a fine and outer point, and there a Chaplain of our Church labors usefully and acceptably. The Bishop was glad to avail himself of a steamer to this point, sending his horse by land; remained four days. A convenient and comfortable post chapel. The crowd which filled it on Sunday to overflowing, manifested deep interest in the services. The impression was decidedly of a solemn, religious character. Five or six persons were baptized, and confirmation held three several times,—at the first four, at the second six, and at the third one. Among them, a colonel of volunteers, a surgeon of the army and his lady, the lady of an officer, a corporal, a musician, a private of the army, and two Cherokee females, one of them a lady of great respectability and refinement.

On the occasion of the second confirmation at Fort Gibson, an incident occurred, which led to the third. When the candidates came forward, they were so hemmed in by the crowd pressing to witness the solemnity, that it became necessary to motion the people back to make room for them. Among the crowd, a Cherokee girl was observed to retire reluctantly; her head being covered, it was not supposed that she was a candidate. After the conclusion of the service, and the dismissal of the congregation, she was found lingering behind and sobbing bitterly. On inquiry, it was found that she had presented herself, with the rest, for confirmation, but concluded, from the Bishop's gesture, when making room for the candidates, that she was rejected;—it is needless to say she was confirmed. In her, we see a type of her race, in the presence of, and in contact with, the blessings of the Gospel, and yet, by the action, or rather

inaction, of our Church, apparently driven away to shed bitter tears at the thought, that the children's bread is not for them. Our forefathers crossed the ocean with the avowed purpose of bearing the lamp of life to these benighted natives: how passing strange that we should have forgotten them,—not a solitary Church Missionary, west of the Mississippi, laboring directly for their conversion!

After enjoying, for a few days, hospitalities, which the officers and their families so well know how to bestow upon their guests the Clergy, and those of rank especially,* the Bishop proceeded to Cane Hill and Fayetteville, properly escorted through the Cherokee nation. On his way, he enjoyed, for a night, the hospitality of the principal chief and his amiable family. He was kindly invited to visit Tahlequah, the seat of government, the national council being then in session. But the nature of his appointments in Arkansas and indications of a speedy approach of heavy rains, which, by swelling the streams, would put a stop to his further advance, determined him to decline. The event justified the decision. That very night the rain fell in torrents, compelling him, the next day, to make a circuit, in order to avoid some usually inconsiderable streams, now swollen beyond the possibility of fording them. Verily, Episcopal visitations in that region are almost as difficult as the effort

* We once witnessed an instance of this, too good to pass over in silence. On a visit to one of our garrisons, a Bishop was requested to say when it would be agreeable to him to receive the respects of the officers; he named the hour, at which they called, in a body, in full uniform, the Bishop receiving them in his robes. When they retired, a soldier, in full uniform and with side-arms, stepped up, put himself in a military posture, gave the hand salute, and said "Bishop, I report to you, as orderly," and remained motionless and silent as a statue, to receive the Bishop's orders.

The Bishop, not exactly comprehending the object of his call, and thinking, perhaps, that if he came on a spiritual errand, it was certainly *à la militaire* in its manner, hesitated as to the reply, when a surgeon, standing by, relieved him of his perplexity, by saying, "Very well, orderly, go, and when the Bishop wants you, he will call." During the remainder of the Bishop's visit, the orderly kept within twenty or thirty paces of him, wherever he went; and the Bishop soon found out the convenience of an orderly. This was but one of the many delicate attentions paid by Major A. and his command to a dignitary of the Church.

to wake up Eastern Churchmen to sustain them.

In nothing has our Church shown more wisdom than in presenting her claims and offering her blessings to those afar off, through her chief Ministers, Missionary Bishops, &c. If ardor and zeal were all, the young and inexperienced in her Ministry could as well plant her standard there. But from the lack of qualities not to be acquired in a seminary, we formerly did great wrong to its graduates, in sending them at once to the most difficult fields, before they had tried their armor, and gave first impressions of the Church not easily effaced, to those who had no opportunities of correcting them. The confidence of the Church, too, could not so well be reposed in those, who, as yet, had not earned it. Our policy is now changed. We send matured men to break up the soil and open the way for the younger; select the points for them, and watch over them in their first campaigns; encourage and strengthen them by the presence and counsels of a chief Minister. His deliberate judgment, too, of the positions to be occupied, satisfies the Church that on them she may wisely expend her means. And yet all this wisdom is thwarted when her members stop at this point, and fail to prosecute the advantages thus secured for extending her operations. Does the Church act wisely in not expending the chief part of her Missionary funds where she has sent her Missionary Bishops? Why send, and then leave them without money or men? Is not this doing herself, the cause of Missions, and the Missionary Bishops, injustice? The Spirit of Missions shows us the Missionary Bishop in the south-west with only two Missionary stations filled in Arkansas, and one in Texas. There is something obviously wrong in this. If we have but \$30,000 to expend for domestic Missions, ought not the greater part of a moiety of this to be placed at his disposal, and the Bishops of organized dioceses take less—or else the Church withdraw him?

But to proceed with the Bishop's tour. He spent a day at Cane Hill, preached to a small congregation. Remained at Fayetteville five or six days. Admin-

istered the Holy Communion to nine persons, and confirmed one. He looks upon the field as offering no little encouragement for our Missionary efforts, and feels very anxious to obtain an efficient laborer for it. Five hundred dollars (the money appropriated and promised contribution of the parish) would afford a very comfortable support in that cheap country. Within three-fourths of a mile of the village is a farm of one hundred and sixty acres, which can be procured for \$1000, affording a most admirable location in his judgment for a Mission school; an institution much needed, indeed almost indispensable to the permanent growth and establishment of the Church in this portion of the West. As an aid, too, to extending the influence of the Church into the Cherokee country, such an institution would be invaluable; and the Bishop thinks that it might be established and carried on with a very inconsiderable outlay, and a trifling expense. Two hundred and fifty dollars more, expended in an additional building, would give all the accommodation needed at present. Two Clergymen, employed as Missionaries, at the aggregate salary of \$600, would be competent both to carry on the school, and to conduct the Missionary operations in the three counties of Washington, Benton, and Madison, while one or the other of them could always be on the spot. The patronage derived from the town and neighborhood, and from the Cherokee nation, would abundantly meet the ordinary expenses of such an establishment, and, with the blessing of God, the institution would unquestionably flourish, extending at small expense the conservative and saving influence of the Church, far and wide, and rearing up native Missionaries for the further extension of the glorious work.

In which of our congregations is the Missionary spirit strong enough to take hold of this field, look out for two Missionaries, and furnish the \$600 per annum? Where are the two parishes to furnish each one-half of the \$1250 for the purchase money?—

If this is not done, what is the use of having a Missionary Bishop there?
(*Banner of the Cross.*)

REPORTS OF MISSIONARIES.

Georgia.

Cass and Floyd Co's.—REV. OWEN P. THACKARA.

I have sent in my resignation of the missionary stations of Cass and Floyd to the Bishop of the Diocese, from whom I received my appointment; my resignation was to take place on the 15th inst., although I shall continue my labors for some weeks longer. Ill health is the cause of my resigning a post in which I feel so greatly interested. The prospects of the Church in this part of Georgia were never so flattering as at present, and it is with deep sorrow that I leave a church the foundations of which were laid by my own labors. I once expected to labor in this field many years, but God seems to have ordained differently. A local cause of ill health, the lime-stone water of this country, prevents all hopes of ever being able to return. I have persisted in remaining here until I have almost ruined my constitution, which will take a long time to recruit.

Since my report in October, I have preached twenty sermons, read prayers eighteen times, baptized one child, celebrated the Lord's Supper once, and travelled ninety miles in performance of duty. The state of parish much the same as at last report. No communicant lost by removal or otherwise, and one added.

Mississippi.

Washington, Woodville, &c.—REV. W. M. GILES.

The subscriber, lately Missionary of the Church, to the towns of Washington and Woodville, Mississippi, begs leave to resign his appointment from and after January 1st, 1847. From April 1st, 1846, to January 1st, 1847, the Missionary was constantly employed at the post assigned to him. He can not be longer employed in this work,

inasmuch as he has now accepted, and entered fully upon his duties as rector of Trinity Church, Natchez.

The stations being near forty-four miles apart, your Missionary had to spend no little of his time in travelling. Owing, in part, to this, and also to other causes, he cannot make his report so full as the Committee may desire.

It is proper to mention, that he devoted to the congregation in Natchez, the morning service of Sunday, during a part of the time for which this report is made. Thus, without injuring the other stations, he was enabled to keep together a large congregation which had no pastor. All his acts at Natchez, and at his stations, are included in the above report. It may be proper to mention, that many Prayer-Books have been sold or given away, and that about 23,000 pages of Tracts have been distributed. By all these means, and by conversation, and by circulating sound Church books, your Missionary trusts that some good seed has been sown; and his prayer, in thus closing his connection with your Board, is, that God will forgive him wherein he has erred, and graciously prosper all that has been done in obedience to his will, for Christ's sake.

Here, as elsewhere, the Church of God meets with no small opposition. On the right hand and on the left she is assailed bitterly; but we faint not, the ark will quietly and securely ride the waves until she arrives at length into the holy haven of rest. May the Lord soon deliver us from all "our enemies, persecutors, and slanderers," and hasten the time when "all who profess and call themselves Christians," shall "hold *the faith* in unity of spirit, in the bond of peace, and righteousness of life;" when upon our Ministry and our people shall be poured out abundantly the healthful spirit of God's grace, and the continual dew of His blessing. Grant these things, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. Amen.

Seafartry.

Covington.—Rev. E. LOUNSBURY.

It was with no small relief that I received on Saturday last, your note enclosing the Treasurer's check for the amount of my salary to 1st October last. It served to remind me, moreover, of a duty which I have already too long delayed, viz: that of informing you of my resignation of this station, which took effect on the 1st of January last. The causes which have led me to regard this step as necessary, have grown up entirely out of the pecuniary embarrassments in which both parishes were plunged before I came here, and from which I see no hope of release for years to come.

As I have already entered upon a new parish in Cincinnati, and expect in a few days to remove from this Diocese, I would also most respectfully tender through you, to the Domestic Committee, my resignation of the appointment I hold, as a Missionary of the General Board.

Since my report of October, I have officiated regularly in both parishes of the station, with the exception of one Sunday, when I exchanged with brother F., of Lawrenceburg, Ia.

I have no doubt of the ultimate success of this parish. It will require years, however, to overcome the obstacles created by bad management at the outset. They are making an effort to separate the two parishes.

Missions to the Indians.

It is a truly gratifying circumstance to see the care of our Mother Church for the Aborigines of this continent, whom the providence of God has placed under her charge. We copy from proceedings of a general meeting of the Society for promoting Christian Knowledge, held on Tuesday, December 1st, 1846, the following particulars, which will be interesting to our readers, and may stir up those who have been blessed abundantly with this world's goods, to do something for these heathen of our own land. And those who have not been so blessed, can at least pray the Lord of the Harvest that he will send forth laborers unto this sadly neglected part of the vineyard.

A letter was read from the Lord Bishop of Toronto, dated Toronto, 8th Oct. 1846. The following are extracts:—

"Permit me to introduce to your kind notice the bearer, the Rev. Richard Flood, one of my most estimable Missionaries, and whose great success among our Indians has obtained and deserved my warm approbation.

"Mr. Flood's chief reason for visiting England is, I am sorry to say, to seek the best medical advice for a complaint in his head, which has been for

some time troubling him, and which is the result of his great exertions and presence of mind, during an accident which happened to him on crossing the river Thames (in Canada), near his own residence, returning from church in a boat with a number of his congregation. By his skill and courage, and trust in God, he was enabled to save himself and most of his companions from a watery grave, which for many hours appeared inevitable, and under the cold and terrors of which some of

them perished. His narrative of his dangerous and frightful position, firmness of mind, and final escape, is well worth hearing.

"He carries with him a manuscript of a portion of our Service in the Muncey language, which will, I hope, be favorably considered by the SOCIETY, and printed for the benefit of this poor tribe. Any kindness you may show to Mr. Flood, in promoting his objects, I shall deem a great favor, for I feel much interest in his welfare.

"The Rev. Mr. O'Meara's Chippawa translation of our part of the Liturgy has been in the press for some time, and will be ready for delivery in a few days."

The following memorandum, from Earl Cathcart, dated Civil Secretaries' Office, Indian Department, Montreal, 16th Oct. 1846, was also read :

"The Rev. Mr. Flood, Missionary to the Indians, residing at Muncey Town and Delaware, being about to proceed to England, to endeavor to raise by private subscriptions a sum of money for the purpose of erecting a church at Muncey Town, in the district of London, county of Middlesex (Canada West), for which desirable object there are no funds at the disposal of the Government, the Governor-General avails himself of the opportunity to express his approbation of Mr. Flood's exertions, and he trusts that the result will be satisfactory to Mr. Flood, and beneficial to the Indians under his charge.—CATHCART."

The Rev. R. Flood, in a letter dated London, Nov. 13th, 1846, wrote as follows :

"I beg to acquaint you that the objects of my present mission to England are simply these: first, the printing of our Liturgy in the Muncey language; and secondly, the soliciting from the members of our Church assistance towards building a church for the use of the Indians under my charge, as the temporary place of worship, a school-house, has ceased for years to accommodate the native congregation, consisting of three nations, the Muncceys, Chippawas, and Oneidas; an interesting people, who perhaps among all the aborigines of British North America

stand pre-eminent for sterling piety and love and attachment to our beloved Church."

The following extract from an account of "*pastoral visitations of the Lord Bishop of Toronto, during the summer of 1845*," was read to the Board :

"We arrived at the beautiful village of Delaware, fifteen miles distant, in very good time. Several clergymen besides the worthy Missionary, the Rev. Richard Flood, were in attendance. The congregation was not large, but very interesting; and fourteen were presented for confirmation. The Muncey village exhibited very little change since our last visit. The great Chippawa warrior, Cunatung, who was baptized and confirmed on the last occasion, had been called to a better world, but his son, a very promising youth, came forward to receive that rite. The whole of the Muncey tribe, with the exception of two, and most of the Chippawas, are now converted through the indefatigable exertions of our excellent Missionary; but they require a church very much, for the school-house, in which they now assemble for public worship, is much too small: not one-half can find room, and the rest are obliged to stand at the door and windows, and this can only be done in fair weather. The work of conversion is rapidly spreading among the Chippawas and Oneidas; and if the case of these unhappy people were fully represented at home, there cannot be a doubt that many pious persons would come forward to their relief.

"It was half-past six before we were able to quit the Indian village; and the night getting very dark, and the road rough and rather entangled, it was nearly nine before we reached the Delaware parsonage. After prayers we retired, being not a little fatigued. The Indians comprised in Mr. Flood's Mission, consist of four tribes.—The Oneidas, supposed to number fifteen hundred souls, came into the province, and purchased a tract of land in the neighborhood of the Muncey village. Being scattered on their farms, it is no easy matter to get at them; but Mr. Flood's heart is so completely in the work, that

he finds means of access to most of them. The Munceys and Chippawas number about four hundred each, and the Potawshamies about eighty. A few, and only a very few, still remain Pagans. It is impossible to leave this extensive and laborious Mission, without expressing the greatest satisfaction with Mr. Flood: he seems particularly qualified to make an effective Indian Missionary: his kind and affectionate manners, commanding deportment, and untiring labors, win their hearts; and with this combination of advantages, his

success, under the Divine guidance and blessing, is certain."

The Board agreed to grant £50 towards the erection of a church for the Indians at Muncey Town, Delaware; the amount to be paid by the Society, as soon as the work shall have advanced towards its completion.

The Secretaries reported that the Muncey version of the Liturgy had been recommended by the Standing Committee to the favorable consideration of the Foreign Translation Committee."

The Jews.

The promise made in our last number, that we would, from time to time, report the progress of our Mission among this people, we are enabled to redeem, in a manner which cannot fail to be gratifying to all who love our Lord Jesus Christ in sincerity, and more especially to those who take an interest in this particular department of their Master's work.

On Sunday afternoon, (4th Sunday in Lent,) our Missionary admitted into the Church, by holy baptism, three adult persons of the seed of Abraham according to the flesh, viz: two males and one female.

Such an event, we believe, has never before been witnessed in this city, although individual cases of baptism have occasionally occurred.

Should not our Church regard this ingathering, (the first fruit of her labor in this field,) as a pleasing evidence, that the Great Head looks with favor upon her efforts to gather into His fold the outcast children of the Patriarchs and Prophets, and manifest her gratitude for this blessing on her work?

The opportunity for evidence of our thankfulness is fast approaching; and we trust, that on that day when, alone in the whole year, we pray for God's ancient people, by name, it may be said of our Church, as to the heathen centurion, "Thy prayers and thine alms are come up for a memorial before God."

In connexion with this subject, we extract from the Jewish Intelligencer, (England,) a part of the communication of the Society's Missionary at Amsterdam, the Rev Mr. Pauli, respecting a very interesting conversation which he had lately held with a Jewish Rabbi of that city.

Many Jews have, during the past month, heard the sound of the blessed Goeipel, both in public and private; and prostrating myself before the throne of grace, I exclaim, "Lord, who hath believed our report? and to whom is the

arm of the Lord revealed?" Who has felt the glorious influences of the Holy Spirit? And yet how many a heart and conscience may not have been wounded by the fiery arrows of the Lord of mercy! On the Sunday evening (the 20th) I sat in my study,—lost in meditation whether I myself had felt the powers of the world to come, after having preached to others,—when Rabbi M., a sopher (i. e., a scribe), entered my room and said, "I am sorry to disturb you so late in the evening after your labors of to-day, but you will readily forgive me, if I beg you to consider me as a Nicodemus. True, at first sight, there may appear a strange paradox between me and that good man of old, who, by the by, had a similar occupation with me. He taught what I am copying; he, at first, was, no doubt, afraid to be seen by the Jews when he was going to Jesus, though I have been to your church several times, and have seen by the whole of the congregation of Israel; but lest you think too highly of my courage, I must tell you that my brethren think I come to hear you at times, in order only to be the better able to warn our youths against being seduced by you to forsake the religion of our fathers. And truly this was for a considerable time my only object; but, somehow or other, I feel that after all you may be in the right. You said to-day in your sermon (and I suppose you saw me), that a man may be lost to all eternity in spite of all his prayers, fastings, and alms-givings; you supported your argument with that notable chapter (fifty-eighth of Isaiah), and, I must confess, I have nothing to say against it. I thought my age, being seventy-two years old, would prove a sufficiently strong shield to ward off your sophistries; but I see that what I once considered to be sophistries prove to be the oracles of the Most High. But, pray do not think that I come to tell you that I am going to embrace Christianity, because I speak thus: though I have very minutely compared the New with the Old Testament, too many doubts must be removed from my mind, before I take such a decided step."

I observed, "I do not feel the least surprise that the Word of God has had

such an effect upon the shield of your age, inasmuch as the word of God can smite into fragments the hardest rock, even the heart of a scribe. But have you ever noticed what the *greatest blessing* was God had bestowed upon King David? Was it not that he, in the anguish of his soul, could cry, 'Thine arrows stick fast in me, and thy hand presseth me sore, for mine iniquities are gone over my head: as a heavy burden, they are too heavy for me.'

* * * * *

"But who tells you, I must ask again, that I do not confess him? Perhaps not in the way and manner you may approve of, but in a more efficacious one by far than you may be aware of: for my continually agitating the question, "Is Jesus the Messiah, or have we to look for another?" does more among the masses of our people amongst whom I live, than my publicly embracing Christianity could ever do at the present: for Jesus Christ must have still some harbingers to prepare the way before him. There is more going on among our nation, than Christians (at least here in this country) are aware of. The ferment that is spreading amongst us is of divine origin. The Eternal Jehovah works by means which our finite mind cannot comprehend, before we see his purposes accomplished. There is a roaring amongst us, like the roaring of the sea; and we shall see before long, what no man unskilled to look into the mirror of divine revelation, ever looks for. The non-Israelites in general may fancy that Judah, the Lion's whelp, has couched down; but he is not asleep: his rising and roaring will be heard, ere long, from one end of the world to the other; so that all the wild beasts of the forest, terror-stricken, flee to their dens of darkness, where they, bound with fetters of misery, tribulation, and anguish, will pine till that great and notable day, when we, with our bodily eyes, shall see what Daniel our prophet saw in the visions of the night,—"One like the Son of man coming in the clouds of heaven." Do not think that I do not confess Jesus the Messiah. There is hardly ever a Jew comes to hear you, who somehow or other is not directly or

indirectly influenced by me and some secret friends I have."

I stood astonished, and did not know what to say; for the knowledge of divine things this Israelite spoke of with such an enthusiasm, was a thing I did not expect to hear. It revealed to me what is going on among the Jews here, of which I had but a faint idea. O how I wished that some of our English friends could have heard this man!

Rabbi M. remained with me till a

very late hour in the night, and I have seen him several times since. We read together the Revelation, and the Book of Zechariah. He is perfectly acquainted with the New Testament. Though the seed sown may lie for a long time under the clods, yet, by the power of the sun, and the effect of the dew from on high, the germ will make its appearance in due season. The sower will be overtaken by the reaper, if we faint not.

Intelligence.

GIVING SYSTEMATICALLY AND FROM PRINCIPLE.

The Church has, in various ways, urged upon her members the importance and the duty of contributing *systematically* to the great and interesting objects which claim their attention, in order to extend the knowledge of the Redeemer, and the blessings which He designs for all mankind, and in particular, to adopt this plan, and apply it to the cause of Missions. By this mode, they to whom are entrusted this responsible duty, would have a reliable standard by which to regulate Missionary operations. Examples, showing the advantages of this plan, are often of great aid, to sustain and strengthen this conviction, at least until it shall have had a fair trial.

We give the following from "The American Messenger," and could only wish we had similar examples to mention from among ourselves. Any of an interesting character, which are in possession of our friends, we shall be glad to receive, and from time to time, publish.

"*Giving systematically and from principle.*—For about seventeen years, an anonymous letter has been received *every month*, directed to the Secretary of the American Tract Society, Boston, signed, 'A Friend to the American Tract Society.' For the first two years, it contained \$1 each month; for the next two years, the sum was \$2; the next two, it was \$3 per month; and when the systematic distribution of Tracts in that city commenced, \$2 more was added, making \$5 per month, at which sum it has continued to this time. It is worthy of notice, that on *every month*, during this period, the letter has been received, without a failure: and also about the same day of the month,—not varying, in any instance, more than two or three days from the 15th of each month,—thus

showing that the generous donor is as *systematic* and *conscientious* in giving to the Lord, as in paying his bank notes.

In February, 1846, this friend sent us \$75; and in August following, \$75 more, to aid in sustaining a *German colporteur* among the Germans. At the same time, he has continued his donation of \$5 each month, to the present. He began his contribution with \$1 a month, or \$12 per year, and regularly increased the sum, till it amounts, for the last two years, to \$210 annually.

It has been ascertained, that this friend is a mechanic of moderate property, and that his donations are by no means confined to this Society. The following letter shows the principles and motives on which he has cultivated his liberal spirit, even before he professed hope in Christ, or had united with his Church. His case affords a happy illustration of God's faithfulness in blessing those who act on such principles in the use of their property, to promote His kingdom on earth.

' Boston, Nov. 26, 1846.

' Dear Sir: The Lord continues to prosper me in my worldly possessions, and, I trust, to bless me with the renewing influences of the Holy Spirit. As a thank offering, both for the temporal and spiritual blessings which I enjoy, I enclose \$75, to the American Tract Society, at Boston, *for the support of a colporteur, whose labors I wish may be principally among the boatmen and others employed in the vicinity of, and upon the canals, rivers, and lakes, in the western parts of our country.* And thus, while my heavenly Father continues to supply me with the means, I intend to appropriate \$75 for your Society, *semi-annually*, for his continued support, and may the blessing of God attend his labors.

' I know not but I am as able now to increase my contributions to \$500 per annum, for the support of the cause of Christ among my fellow-men, and to pay it as promptly, as I was seventeen years ago to give *twelve dollars* per annum, when I first commenced my contributions to your and other societies.

' As I have, on another occasion, told you that I believed giving to the Lord did not impoverish any man, so I still believe, provided it be done with a right spirit. We read, that Jacob gave to the Lord one-tenth of all that God gave him, and afterwards, that he increased exceedingly. I do therefore recommend to *young men*, in particular, on commencing business, to *live within their income*, and to appropriate a portion of it to the service of the Lord, and to see that it is *promptly paid*, at stated times. Finally, I recommend to every one to read often the third chapter of Proverbs and the sixth chapter of Matthew, and to make these the man of their counsel through life.

A FRIEND.'

AN INSTITUTION FOR THE EDUCATION OF THE ORPHAN DAUGHTERS OF
MISSIONARIES DECEASED.

Among the objects which engross the attention and often weigh down the spirits of the Missionary, are the trials which may be in store for those whom God hath given him, and who may be left, as his present condition clearly indicates, entirely without the means of support, when the father, and head of the family, is taken from "the ills to come." Especially does he contemplate with deepest interest, if not with anguish, the helpless and destitute condition of his orphan children, whose age and sex shall render them dependent upon the benefactions of friends, and if these shall be wanting, upon the charity of a cold and heartless world. And he is often removed from the trials of earth before he can bestow any care upon their education, or make any provision to mitigate the evils to which they may be exposed.

It would seem that God hath put it into the hearts of others, to think also of

these things, and to endeavor to remove the evils which might result to one interesting class of orphans. God be thanked, that they are yet few in number in this country—the destitute daughters of Missionaries deceased.

A pious and benevolent lady in a neighboring city, for some time has turned her attention to this subject, and has proposed to devote her time and little property to this object. In the hope, that it may prove the nucleus around which sufficient means may eventually be gathered, to lay the foundation of a Church Institution for the Education of destitute orphan daughters of Clergy and Missionaries deceased, she has offered to receive a small number of children of this sex and condition into her family, giving them the benefit of her supervision and tender care, while pursuing a course of instruction in the admirable common schools of that city—or, if sufficient means are provided, to cause them to be instructed under her own roof, in all things requisite to prepare them for usefulness in life. She is also designing, it is understood, to bequeath at her decease, for the benefit of an Institution of this kind, if it should be established, her means and personal property, amounting to a few thousand dollars.

This information is given, in the hope, that if there are now any children of this description, and any other benevolent hearts disposed to aid in this noble enterprise, their cases and names may be communicated to the Secretary of Domestic Missions—that measures may be adopted to secure the benefits of this generous proposition, which we hope may prove the foundation of an Institution to convey blessings to many generations—and which may, eventually, take rank among those of kindred character and object, which have contributed so much to the fame of the mother Church of England.

It will be necessary for the Church, or else by the private action and assistance of her members, to make provision for the clothing, support, &c., of these children. But we have no doubt, if there are any such now in need, and who could avail themselves of the benefits of this plan, if in operation, that enough generous hearts could be found to supply the necessary means for their education and support.

THE COMPLAINTS OF MISSIONARIES.

We are sure the motive which prompts the Missionaries to state, at times, their embarrassed situation, is by some misunderstood. They do not set forth their privations, which are peculiar to the *Missionary field*, as subjects of complaint or to excite sympathy. They have looked upon these, and attempted to count the cost, before entering upon duty. But it did not enter into their calculation, nor could they or the Board of Missions anticipate, that they should be, for months, deprived of the small stipend which the Church, relying upon the faith of her members, has pledged to them. Many depend almost entirely upon this amount, in order to meet their daily wants. When a long time withheld, is it improper to make known their situation?—and to state the condition to which they are brought, not so much by the hardships of the field, as those resulting from neglect to pay the laborers, *after* they have borne the heat and burden of the day?

We ask the members of the Church, and especially our brethren of the Clergy, to think, what would be the condition of the latter, and of their families,

though surrounded by generous and liberal friends, if required to labor for six months before any salary should be due, and then six or more months of anxiety and delay to be added before it should be received? And if, when they made known their condition, would it bring relief either to body or mind to be told, "It is a part of duty to be patient under your trials. Why do you complain of hardships which are peculiar to your calling?"

We subjoin a few extracts from letters received on this subject :

"I can assure you that nothing but absolute want compels me to write, as the little I receive here is by no means a sufficiency for the necessities of my family, and at this season of the year the merchants look for the payment from those whom they have trusted for the past year. Would you, therefore, send me either all or a part of what is due, and relieve me from my present embarrassments."

"Having as yet received but half of the salary due on the 1st of October, 1846, I take the liberty to ask you, in the name of justice and mercy, to send as soon as possible the remainder. It was all pledged before it became due, and being disappointed in receiving it, I was obliged to procure a loan of the money at 12 per cent, and even at that rate I could only obtain it for a short time, so that I have been under the necessity of hiring it twice already, and am now pressed for it a third time."

"When I proposed starting for the West, it was understood at the office, in consequence of my large family, that I was to receive my stipend quarterly, and I did so receive it for a time very regularly, but now there were six months due me on the 1st of January, which embarrasses me very much. Believe me when I say, it is my principal resource to support seven motherless children. I came out here, having no doubt the Church would fulfil her engagements. One thing is certain : I have endeavored, through Divine aid, to discharge my duty, and will so endeavor, God being my helper. Money, I assure you, cannot come too soon. Much more I might say, but I trust I have said enough."

"I have been, for some weeks, anxiously looking for another remittance on account of my salary, and I deeply regret that it has not come. I am sadly in want of it. If possible, I beg that the amount due on the 1st of January may be sent to me. I see by the report in the Spirit of Missions, that the Treasury is at a very low ebb, and knowing that the Committee and its officers do all in their power to meet the wants of those who are looking to them for support, perhaps I ought not to trouble you with any communication, but wait in patience and in silence. But the truth is, I owe what is due me, and am anxious to pay it."

"Not having heard any thing from you respecting my salary for October last, I begin to fear that the letter may have miscarried, or that something may have diverted it from its proper destination. I am fully aware that the funds of the Society have been very low, and supposed that I should have to wait some time, but was sure that ere this, I should have heard something of it. I have been compelled to procure funds from some of my friends to meet my necessities, promising them that they should have been returned long ago."

"I have needed the money more than at any former period since my location in ——. And as I have never before, in eight years, uttered a word of complaint to the Committee, although often perplexed with debts, incurred on the faith of my salary, I hope I shall be pardoned for requesting a speedy transmission of the balance due last October.

"This is the season of the year when the Missionary most needs his funds in settling up his affairs, and providing for the winter, and when they have families, the strictest economy is required to make all ends meet, even when they get all

that is *promised* by their people and the Society. I say not this in a complaining spirit, for I hope I am willing to labor on, even until life's end, for the good of men, and the promotion of truth, as taught in our beloved Church. Nor will you think me too exacting, when I tell you that I have received only eight dollars from my salary since last September, and that I spent five of that in attending a special convention of the Diocese called by the Bishop.

"I would not like these facts made public as coming from me, although literally true. The reasons are too obvious to require enumeration, and will readily present themselves to your mind."

"Your favor of the 14th November last, containing a draft for my stipend for the six months previous, was very acceptable. Coming at a time when it was needed, it helped to relieve the sorrows of my situation. It was not, however, without much inward anguish, that I read in the next number of the *Spirit of Missions*, my domestic circumstances laid before the public. I do not complain, though I cannot but feel it. Some persons may be pleased with such things, but it is not the case with me. Fifty dollars of that draft was already used before I received it, and the rest will soon be gone. My health and strength have not yet been recovered. My wife is still suffering with the disease—we are better, but not well. I write to ask if you can send me what is behind of my stipend, and if it cannot be continued to me for the months November, December, and January. I am losing in weakness and pain. Or, allow me the outfit promised ere I went into that unhealthy climate. It actually cost me over seventy dollars, which sum, if I had now, would be a great help—or *else do both*, and allow me both outfit and stipend. I have incurred that expense, and suffered a loss of that length of time for the benefit of the Committee and the cause of our Master. But not to insist on strict justice, and what may be fairly claimed, let me ask for mercy and kindness to persons in affliction. We went out in health—but we went in faith, knowing that the climate was unhealthy. I heeded not the warning of friends, for I believed that our Redeemer was mighty, and would bring nothing upon us but what was for our good, and the good of His cause—and now shall we be disappointed? I cannot believe it. Will there be any complaints for the aid extended to me? Who among your contributors would not prefer giving of their abundance, to going themselves into that sickly climate? Who among them would be willing to endure illness in themselves and their families for five long months, for the little stipend allowed to a missionary? And when you think of the unbelieving smiles which seem to say, 'Ah! I told you so;' 'You might have known you would have been sick,'—who would meet such sneers for the little they give to Missions? Is not their gift to the cause of the Lord, and will it not be to them a treasure laid up in heaven? I can hardly believe that any would complain. At least, they should not, until they have suffered somewhat like us in the cause of Missions."

"I am under the necessity—I cannot help adding, the *humiliating* necessity of absolutely *begging* that which is *my own*, that for the payment of which the good faith of the Church is pledged, may be given to me. Will not the present state of the treasury, my dear Sir, allow you to send me the fifty dollars still unpaid of my last missionary year's allowance? Half of it, even, would now relieve me from not a little embarrassment, from—in plain language, *duns* and *insults*! In the foolishness of my missionary inexperience, I *anticipated* my stipend, expecting to receive it within some short period after its coming due. I *thought* necessity compelled me to such course, for 'Owe no man anything,' is, to western Missionaries, a truly 'hard saying,' and one respecting which, we have frequent occasion to say, 'who may bear it?' But the necessity will be *dire* indeed, which shall *again* lead me to lean upon such a broken reed. You may think I am making a mountain of my mole-hill; but, in every *pecuniary* respect, you doubtless cannot imagine, *how great* such little things are to us 'little men.'"

A MISSIONARY STATION BECOMING SELF-SUPPORTING.

The following letter will, no doubt, be read with much satisfaction. It is a source of gratitude, to more hearts than those directly interested in its contents, that God has given them the ability to sustain themselves, although it may be necessary to make many sacrifices, even greater than they have before experienced, in their effort to erect a temple, and maintain the worship of the living God.

For the pleasure, therefore, which we believe it will impart to many friends of Missions, we trust our Rev. Brother will excuse the liberty we have taken in publishing it.

Augusta, Feb. 26th, 1847.

Rev. and Dear Sir: The parish of St. Mark's, in this place, have been endeavouring, during the last year, to find means for relinquishing the stipend received from the Domestic Board, now \$150 per year.

Yesterday the Rector, Wardens and Vestry voted, that the Bishop of the Diocese be informed, that from and after April 1st, 1847, this Church will make effort to support itself without aid from the Board.

This has not been done without considerable difficulty and sacrifice on the part of several members of the parish. The wants of the Domestic Treasury have been urged by me as a strong argument. We give up your assistance with a good deal of hesitation, fearing that we are trying to stand alone too early. But we feel bound by conscience to make the effort, even though the way be clear only for one year.

Please have my name removed from the Spirit of Missions for April.

I have written to Bishop Henshaw, resigning the office of Missionary, and requesting that this be no longer considered a station of the Board. I presume he will communicate with you; if not, please accept this hasty letter as sufficient.

I have also sent to him the thanks, expressed by the Vestry, for the kind assistance so long afforded by the Board.

God give us ability soon to repay, into the Treasury, the debt.

Affectionately your's,

ALEX. BURGESS.

FUNDS.

The 1st of this month completes another half year—when the salary for that period is due to the Missionaries. Many of them have not received the amount due on 1st October last. In order to pay them up to that time, nearly *three thousand dollars* is needed. Knowing as we do their embarrassments, and especially to meet the payments again due, may we not be relieved of anxiety respecting them, by prompt and liberal contributions from parishes which have not given anything during the current year? There is money enough and to spare, in the Church, for all her Missionary operations, if it could only be regularly obtained and promptly remitted by those who are expected to remind her members of her pledge to Missions, and of their Christian duty.

RESIGNATIONS.

The following resignations have been confirmed:

Maine—Augusta, Rev. ALEXANDER BURGESS, the parish self-supporting.

Georgia—St. Mary's, Rev. J. A. SHANKLIN, having taken charge of a parish in Macon, Ga.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Feb. to 15th March, 1947.

MAINE.	
<i>Brunswick</i> —Christ Ch, †	\$10 00
VERMONT.	
<i>Royalton</i> —St. Paul's	3 00
MASSACHUSETTS.	
<i>Andover</i> —Christ Ch	40 00
Do., S. S.	10 00
<i>Boston</i> —Trinity S. S.	17 33
From a Lady, per Mr. Stimpson, for Illinois	5 00
Mrs. Bugardus, per Mr. Salter	5 00
<i>Cambridge</i> —Christ Ch	13 00
<i>Granby</i> —W. B. Preston, for Wis.	5 00
<i>Morblehead</i> —St. Michael's	5 00
<i>Pittsfield</i> —St. Stephen's S. School, Christmas off'gs	5 80
<i>Rosbury</i> —St. James'	20 00
Do., for Ill.	3 00
<i>Salem</i> —St. Peter's	25 00
<i>South Boston</i> —St. Matthew's	5 00
<i>Taunton</i> —St. Thomas'	8 54
<i>Wilkesonville</i> —St. John's, for Ill.	3 00 171 67
CONNECTICUT.	
<i>Cheshire</i> —St. Peter's, from the off'gs	20 00
<i>Fairhaven</i> —St. James', †	3 50
<i>Groton</i> —Christ Ch, coll. at the Clerical meeting, †	9 00
<i>Hartford</i> —Christ Ch	55 50
<i>Middletown</i> —Christ Ch, quarterly off'g	34 25
<i>Pomfret</i> —Christ Ch, a thank off'g	5 00 127 25
NEW YORK.	
<i>Cochran</i> —St. James' S. S.	2 00
<i>Maspeth</i> —Lenten off'gs	8 50
<i>Nastown</i> —St. James', for Ohio	9 00
<i>New York</i> —St. Mark's, part off'g	8 15
Do., a Member, †	12 50
St. Matthew's, S. S.	10 00
St. Peter's	22 55
<i>Sing Sing</i> —St. Paul's, a Friend to Dom. Miss., per the Rev. C. H. H.	2 50
<i>Yonkers</i> —St. John's, †	16 63 91 83
WESTERN NEW YORK.	
<i>Buffalo</i> —A. M. C.	2 00
PENNSYLVANIA.	
<i>Holmesburgh</i> —Emmanuel Ch	0 78
<i>Philadelphia</i> —Ch. of the Evangelists	10 00
St. Peter's	150 00
St. Stephen's, quarterly coll.	183 50
Ch. of the Ascension	38 07
Do., from a little Girl	1 00

Ch. of the Nativity, for the Jews	1 00
S. B. B., †	25 00 408 35
MARYLAND.	
<i>Hagerstown</i> —St. John's, weekly off'g, †	15 00
<i>Prince George's, Good Luck</i> —Mrs. M. Jackson, ann. contrib., †	5 00
<i>Queen Caroline pa.</i> —Christ Ch	5 00
<i>Washington, D. C.</i> —Trinity Ch., additional	5 50 30 50
VIRGINIA.	
<i>Fredericksburgh</i> —Mrs. D. Gordon	5 00
<i>Gloucester Co.</i> —Rev. Chas. Mann	32 00
<i>Richmond</i> —Miss Josephine Strachard, for Alabama	2 50 39 50
SOUTH CAROLINA.	
<i>Abbeville</i> —Trinity Ch	6 00
<i>Charleston</i> —St. Stephen's, February Miss. Lec.	6 23
<i>Grahamville</i> —Ch. of the Holy Trinity, for Tenn	10 00
<i>John's Island</i> —St. John's	13 75
<i>Pendleton</i> —St. Paul's	14 00
<i>Prince Frederick pa.</i>	3 25
<i>Radcliffboro'</i> —St. Paul's	39 52
Do., several individuals	20 00
<i>Richland District</i> —Zion Ch., from a Member, for Ga.	50 00
<i>Waccamaw</i> —All Saints'	17 00 179 70
GEORGIA.	
<i>Columbus</i> —Trinity	50 00
<i>Macon</i> —Christ Ch	25 00
<i>Savannah</i> —St. John's	58 20 133 20
FLORIDA.	
<i>Tallahassee</i> —For Mission on the frontier	10 00
LOUISIANA.	
<i>West Baton Rouge</i> —St. John's	10 00
KENTUCKY.	
<i>Louisville</i> —St. Paul's	61 37
OHIO.	
<i>Henderson</i> —St. Paul's, †	7 00
INDIANA.	
<i>Michigan City</i> —A Miss. Station	0 50
MICHIGAN.	
From the Rev. Chas. Fox, £5 st'g	23 25
MISCELLANEOUS.	
Mrs. Bridge per T. C. Butler	1 50
Mrs. Brown, do. do.	2 00
M. H. A., †	3 00
"Ch. on the Frontier," from 2 Ladies, for the Mission, 65; Bibles and Tracts, 63.	9 00 15 50

TOTAL.....\$1,325 67

(Total since 15th June, 1946, \$16,027 27.)

FOREIGN.

Africa.

We publish, in continuation, the interesting journals of our Missionaries in Western Africa.

EXTRACTS FROM THE JOURNAL OF THE
REV. T. S. SAVAGE, M. D., MISSIONARY
AT FISHTOWN. JANUARY 1, 1846.

Visit to Mount Vaughan.

January 1st.—Left Fishtown with Mrs. Savage and several of the scholars, on the 27th of December, designing to spend the vacation in visiting the other stations. *Mount Vaughan* is still under my superintendence, which makes the immediate field of my labors rather extensive. Here I preached on Sunday, the 28th, and administered the Lord's Supper to eight persons, seven communicants being absent from sickness and other causes. I had to perform the painful duty of suspending from the Communion one of the native scholars for unchristian conduct.

On Monday morning (29th,) we left for Cavalla, (Mr. and Mrs. Payne's station.) Our way, for about eight miles, lay along the bottom of Graway lake, the water of which had been let out into the sea; our progress was slow, as our horses had to wade the greater part of the way through mud and water. We passed over the battle-ground of the late war between the people of Graway and Cavalla. Three towns belonging to the former, and in which I had often preached, were entirely destroyed, nothing being left but their blackened ruins. Exciting rumors are abroad that these scenes of blood and carnage are soon to be renewed.

Visit to Cavalla—Ninth anniversary—Encouraging state of the Mission—View of Missionary operations—Observations on the influence of the climate.

We arrived at Cavalla at about 1

P. M., having been four hours in going twelve miles or less. This was the appointed time for our *annual meeting*. Business having been transacted, Mr. Hening preached the anniversary sermon, on Tuesday, at 11 A. M. It was truly gratifying to hear a sermon from another person, this being the first for more than a year.

We were reminded that the *ninth* year had expired since the arrival of the first Missionary of the Church; and it is a fact worthy of notice, that still surviving, he has witnessed the removal by death and other causes, of all his predecessors connected with other Missions, and now is the oldest Missionary resident within the American colonies or their vicinity. It was an occurrence calling for devout gratitude to God, that on this occasion, three out of the four white laborers who arrived within the first year of the Mission's operations, met in health, and joined in the interesting services with which the *ninth* year of our existence, as a mission, was commemorated. The review of the intermediate period was attended with feelings of joy and sorrow, a season of alternate prosperity and adversity. Up to the present anniversary, nineteen white persons have been sent out, ten of whom were females. Of this number four have died, and four have permanently withdrawn, leaving eleven still laboring in the field. Six of the present number are females, five of whom are married. Two children have been born during this period, one a son of Dr. Perkins, now four years old; the other a daughter of Mr. Hening, three months old; both in perfect health. Five stations are occupied, each with a white married superinten-

dent, and a school in operation. The whole extent of sea-coast occupied (from Fishtown to Taboo) is over 50 miles. The whole number of children connected, at the present time, with the schools, which, with the exception of that at Mount Vaughan, are boarding schools, is one hundred and fifty. Upon the whole, it must be admitted that the operations of the Mission were never so extensive nor so prosperous. The degree of health enjoyed generally, and the amount of labor performed, constitute grounds of grateful acknowledgment and renewed devotion to our work.

It is thought that in this connection a few statistics respecting the number of whites connected with the different Missions on the coast, their removal, &c., will not be without interest and important use.

On my arrival in December, 1836, I found in the Missionary field, connected with the *Methodists*, four white persons, one a female, married—*Baptists*, two males—*American Board*, two, one a female, married.

Since that time there have arrived, *Methodists*, nine, of whom four were females, two married—*Baptists*, eight, of whom five were females, married; one Missionary married twice—*Presbyterians*, seven, of whom three were females, married—*American Board*, ten, of whom four were females, married—*Protestant Episcopal Church*, nineteen, of whom ten were females, eight married, making the whole number arrived, sixty-one, of whom twenty-eight were females, and of the twenty-eight, twenty-five were married; of this number, nine children have been born, four of whom are known to be living and in good health.

From the sixty-one, there have been taken by death, *Methodists*, three males, while nine have returned to the United States, leaving one female, the only white person in the field—*Baptists*, two males and two females have died, three withdrawn, leaving one male and two females in the field—*Presbyterians*, three males have died, two females have returned to the United States, leaving one female in the field—*American Board*, and two returned

to the United States, leaving two, one male and one female, laboring in their newly chosen field at the Gaboon river—*Protestant Episcopal Church*, one male and three females have died, four have returned to the United States, leaving eleven, five males and six females, in the field.

The whole number that have died is twenty: seven females, and thirteen males, four of whom were from south, and fourteen from north of the Potomac; two were natives of England. The deaths in the case of the males are nearly that of two to one of females, contradicting the frequent declaration that the climate is more fatal to the constitution or the system of the latter, than to that of the former. It may be here remarked, that rather more than one-half of the number returned to the United States was in consequence of the failure of health. Nothing particularly need be said respecting the causes and circumstances operating in the cases of those who have died. This may be stated, that several cases might be mentioned in which other influences might be assigned, than those of the climate, as the direct cause of their death; the majority, however, were undoubtedly victims of a climate more or less unfavorable to all foreign systems.

We may be allowed to remark further, that according to our observation, the oft-repeated claim of immunity from disease and death on the ground of color, is without good foundation—and, still more so, the assertion that this immunity is in proportion to the hue of the subject; the latter, surely, can be the offspring only of inaccurate observation and inexperience. Originating from the same source, is the declaration that the natives are seldom the subjects of disease, and never of intermittents. The truth is, that the whole west coast of Africa is an unhealthy portion of the globe, and, whoever resides here must have the standard of health lowered more or less in all cases. The native of West Africa has not the same degree of strength and health as his brother of the same complexion in temperate climates. If not the native, then surely not the colonist, coming from more healthful parts in the United

States, which is found to be the case. I have never found but two, who would ever say that they had the same degree of strength here as in America, and they, I know, cannot make the same declaration with truth, now. There are many diseases and much death from disease among the native population, as well as among the classes of residents in West Africa. But this does not prove that the white man cannot live here. He has, does, and can live for years, and is accomplishing a great work for futurity;—a work that will be equal to thirty, forty, and fifty years of human life in other lands. But if he lives and labors, it must be conceded, that it will be under fearful disadvantages in almost all respects, and we do not see how it can be otherwise, for an indefinite period to come. At this anniversary, there was but one voice in the Mission, that of the lamented Minor. "Let the Mission go forward," let it go forward "more than ever."

While at Cavalla, the people were greatly excited in consequence of a report just arrived, that the people of Gray were to renew their attack that night; and that their friends at Cape Palmas and River Cavalla, members of the same section of the tribe, were to unite for their entire destruction. War drums, horns, and other instruments, were sounding at intervals through the night, while strict watch was kept in all their towns.

Visit to Rockbookah and Taboo.—Return to Fishtown.

We left Tuesday afternoon for Rockbookah, accompanied by Mrs. Patch, on a donkey, as far as Cavalla river, a distance of about five miles. On the way, we passed the ruins of another town, burnt in the late war. Kabla, the town at the mouth of Cavalla river, was also burnt, but is now partly re-built. Here we left our horses, and crossed the river, (nearly a mile wide,) in a canoe. We found hammock-bearers from Rockbookah waiting our arrival. A hammock, suspended from a pole, and borne on the heads or shoulders of two natives, affords one of the easiest modes of travelling in Africa. In this manner, we were carried for about an hour,

when we arrived at the house of Dr. Perkins, at Rockbookah. This is the capital of the Barbo tribe, over which reigns as Chief, the father of *Gripwold*. The Station was opened by Mr. Appleby about two years since. Dr. P. is now making arrangements to occupy it efficiently. The buildings not being completed, the school is not yet re-opened; but his prospects are encouraging; and we believe he will, at this point, accomplish much good. Leaving on Wednesday afternoon at about 2 P. M., with eight hammock-bearers, we arrived at Taboo, the station of Mr. Hening, at 5. Mr. H. had just returned from the meeting at Cavalla, by sea, in a canoe, and was laboring under some inconvenience from the exposure, as the sea was rough. Mrs. H., with her infant 3 months old, was remarkably well. Taboo is a pleasant spot. It has never lost its interest from having been the scene of Mr. Minor's labors, which were not without encouraging fruits: While here, a scholar, formerly at Mr. Vaughan, died from a dropsical affection, a disease of very frequent occurrence among the natives and colonists.

The school seems to be in a promising state, and the premises well cultivated, thus affording an example of agricultural labor and industry to the natives. At most of the stations there is a good garden, in which may be seen Lima beans, squashes, pumpkins, oca, egg-plants, two species of onion, tomatoes, cabbages, kale, cucumbers, watermelons, cantelopes, mustard, ginger, yams and potatoe. The sweet potatoe improves, but the other (*solanum tuberosum*.) whether from Europe or the United States, degenerates very rapidly; the largest and best tubers yield, for the first crop, roots of the size of hickory nuts, and soon completely run out. Lima beans become perennial, the stalk growing to the size of an inch or more in diameter, and yielding for years. Many of the fine vegetables of the United States might be raised, if we could get the seed. Some will not go to seed, and should, therefore, be renewed annually. On other parts of the Mission premises, may be seen growing well, maize, cassadas, plantains, bam-

anas, pine-apples, orange and tamarind trees, &c.

Fishtown, January 6th.—We left Taboo on Thursday, at two P. M., and spending a pleasant night at Rockbookah, reached Cavalla, after some unexpected delays at the river, the next evening. Leaving Cavalla on Saturday, immediately after dinner, we arrived at Mount Vaughan at six that evening, where preaching and spending the Sunday following, we stayed till Monday afternoon; thence we reached our station in safety and health that evening, having been absent nine days.

Wednesday, 7th.—The first term of new year began on Monday last. Most of the children present.

8th.—Nimleh came this evening with the twelfth chapter of second Corinthians, asking an explanation. When I came to verse fifteenth, "I will very gladly spend and be spent for you, though the more I love you the less I be loved," I drew a somewhat parallel case in that of the faithful missionary of the present day, illustrating his spirit and love for souls. He seemed to be affected to tears, and warmly thanked me for the information I had given him.

Interview with a heathen parent.

16th.—Went to Rocktown to see the parents of two boys who had run away to come to school, their fathers being opposed to their coming. I found them strongly set against the school. The father of the most promising boy used a variety of arguments to accomplish his purpose. I took the stand that I had come to do them good, that all my efforts in their behalf were gratis, and, if a child came to me with a desire to be benefitted, I should not turn him away; if his parents were irreconcilably opposed, they must come themselves and take him away. I tried to convince him that my efforts were solely for the good of his children, and that in withdrawing this child, he would be going against his best interest. He met this argument by saying, "You are paid for all you do—you have only to write home to those people who send you, when you have twenty scholars, and they will send you out plenty of money." The

origin of this story we very well knew. We are well informed of efforts industriously made to misrepresent our work and motives to the natives, and, no doubt, many believe that in their education and Christianization, we find a source of pecuniary benefit. Other misrepresentations we could state, with the names of the authors, but defer them till the cause of truth shall demand it.

He said also, that they were told by sea captains that the Missionaries were making rogues of all their children, and cited as proof, that a boy who had been taught to read and write, had forged an order on the mate of a vessel, at Whydab, while the captain was on shore, by which he had obtained considerable of an amount of goods. I told him that he knew many of his people who would have taken those goods if they could, though they might not know a word of English, much less, be able to write it. This excited quite a laugh among the bye-standers, who freely acknowledged that they would like to have had the opportunity. As a dernier resort, he stated that the boy was his only son, and that he needed his services, especially at the present time, it being *farm cutting season*. There was an expression of countenance with this statement, that led me to believe that he spake the truth. I afterwards found that he was an only son, in which case his services are needed. He watched my countenance narrowly, and perceiving an expression of sympathy, began immediately to state how much he lost by the absence of his son.—1st. He needed him to carry his "bill-hooks" (an instrument for cutting down bushes,) when he went to his farm; 2d. To get him water to drink, when he was thirsty; 3d. To get palm nuts with which to cook his food; 4th. (Putting down a small stone at each enumeration.) To catch fish and land shells for his food, &c. After he had concluded the catalogue, he turned to me with a look of sorrow, most of which was assumed, and said, "Now, you see how much I lose; what shall I do?" Well, said I, if you speak the truth, you do lose something; but, if you require me to pay you for this, then all I can say, come and take your son. I tried to

show him that his child was benefitted, and appealed to his feelings as a parent, but all apparently without effect; the only argument he would succumb to, was *money*. I left, telling him that I did not buy my school-children, and he must come for his child. He followed me for nearly a mile, and, at last, as he was about to turn back, said, "Deya! (doctor), you must keep my son, I know his heart is in school, I will let him stay." This being the chief of the settlement, the parent of the other child followed his example, and both boys have a prospect of pursuing their studies without interruption. The opposition, in the present case, was mostly a show, and made for the purpose of getting money.

Sunday, 18th.—Attendance on Divine worship has been small for some time past. This is usual at this, the busiest season of the year. To-day, however, we had a good number of both sexes present.

On coming out of the house, a krooman handed me a note from Mr. Messenger, written on board of the brig Kent, then just off the point. Mr. M.'s arrival is as agreeable as it is unexpected. I had supposed that he had fully decided against Africa, but the Lord has taught us by his dealings, more than once, to trust in Him at all times. One has been withdrawn only to send us another. This we have found the case from the beginning of our Mission.

A candidate for baptism—Contrast between the past and present condition of a pupil—A destructive fire arrested.

Tuesday, 20th.—Have just returned from Cape Palmas, where I had the pleasure of welcoming Mr. M. to his field of labor. It is the wish of the Mission that he pass through his acclimation under my charge.

A krooman, who has resolved to abandon his native customs and superstitions, has taken up his residence on the Mission premises. I have assisted him in building a small house, the posts inserted in the ground, weather-boarded and thatched. It is quite an advance upon the native style of building, but

within their power of imitation, and is to be adopted, it is said, by one in the town. This young man met with a good deal of opposition from his family, especially his wife and mother, but, by his mildness, forbearance and perseverance, has won over all to the step, and when it was taken, had the consent of the family. His wife at first threatened to leave him, and go to her home, being a member of another tribe, if he left the town and came over to the Mission. She is now voluntarily, and with apparent satisfaction, receiving regular instruction from Mrs. Savage in sewing and other necessary work, while she is as regularly under a religious influence. Her husband was asked, if he did not fear the ill-will and jealousy of his people, who sometimes are irritated at the sight of the superior condition of their fellows. He replied, "No, I don't fear them. They laugh at me and call me names, but I don't care, I'll serve God now."

He has been under regular instruction since I have been here, and can now read well in the Bible, and is beginning to write. He is very often seen with God's word in his hands. His influence is decidedly good over the school. We feel much encouraged by his conduct, and can but look upon his case as an earnest of good things to come. He is a candidate for baptism.

February 27th.—We parted to-day with Mary Selden, one of our oldest scholars. We send her to Rockbookah, to act as assistant to Mrs. Perkins, among her own people. She was the betrothed of "Griswold," who died in Boston. In 1840, I persuaded his father to procure a girl, according to their custom, and put her in school, that his son, on finishing his education, might have a suitable companion. When she came, she was a naked, heathen child, her mind as dark as her complexion; now, she returns to her tribe a professing christian, to aid the Missionary's wife in elevating her degraded sex in the scale of intellectual and moral being. Three others are acting in a like capacity, each a member of the Church, and promising much for the future.

28th.—Returned from Cape Palmas with Mr. Messenger, who is, at the re-

quest of the Mission, to remain with me till he shall have passed through his first stage of acclimation.

February 7th. (Saturday.)—Received the following note from one of our native female communicants, whom I had, a few weeks since, to suspend from the privilege of the Lord's table, for unchristian conduct :

"Dear Pastor : I am very sorry for what I have done. I know it was very wrong. I hope God has forgiven me, for His dear Son's sake. Now I think God has forgiven me. I want you and Mrs. Savage to forgive me, for Christ's sake."

Sunday, 8th.—Administered the Lord's Supper to nine persons.—Mr. Messelger, and a native scholar suspended, but now restored, being present.

Friday, 20th.—At about 11 o'clock A. M., the cry of fire was heard in the native town, and some great volumes of smoke seen to ascend very near our premises. I immediately dismissed my schools, with which and two colonist carpenters from the Cape, I succeeded in arresting the fire, by tearing down several houses, and thereby saving several hundred houses besides our own buildings. The wind was blowing from an unusual direction, which greatly aided us : had it not been for this fact, nothing short of a miracle, apparently, could have saved us, so close is our proximity to their towns. As it was, but about twenty-five huts were burnt.

Saturday, 21st.—Early this morning, the Chief, with several of his Headmen, waited upon me, with a small cow, as an acknowledgment of their gratitude for my exertions in their behalf yesterday at the fire.

Monday, 23d.—An unusually inoffensive man was apprehended to-day, as the *wizzard* who had brought the scourge of fire upon the town. He is to be subjected to the usual ordeal ordered in such cases—the administration of the *red water*, a decoction of a poisonous bark. If the powers of life should be sufficient to sustain him under the enormous quantity given in such cases, he will thereby show that he is not a wizzard ; but if he should die, the body will be cast forth as fit to be devoured only by wild beasts and birds.

I am glad to learn, that on further reflection, the people have let this man off. Surely, if one may express his opinion on the subject, in this land of darkness and superstition, this man has no witchcraft in his countenance.

March —.—We have just heard that Mrs. Patch is sick at Cavalla.

March 19th.—Received, to-day, the melancholy news of Mrs. Patch's death. Such has been her walk and conversation among us, that no one can doubt that she is now a beatified spirit. The season now set in has been one of considerable sickness, manifested, however, hitherto more among the natives and colonists at Cape Palmas, than among the Missionaries. We have no grounds for supposing that we have an immunity granted from sickness and death. We have had, however, great cause for thankfulness on the score of health. May the Lord still be gracious unto us.

March 20th.—Mr. Messenger left us this morning, for Mt. Vaughan, it being now two months since he arrived, and having had, as yet, no sickness. He took my horse from this to Rocktown, which place he visits with a view of accepting or declining it as his future station ; thence he will take my boat for Cape Palmas, by sea.

Marriage of Heathen Converts.—Illness and Death of the Rev. Mr. Messenger.

Saturday, 21st.—Married, at 9 o'clock A. M., Samuel Boyd and Caroline H. Clark, Benjamin C. Howard and Iribadi, all natives ; the former two our oldest scholars, the latter the young krooman spoken of before, who, with his wife, had forsaken the native customs, and joined the Mission. Howard has been going regularly to school from the time I first came to Fishown ; indeed, he had attended, though irregularly, the school maintained by the Mission for some months while I was in the United States. He is soon (D. V.) to be admitted to Church membership, and therefore desires to be married according to the rites of the Christian religion.

Having heard last night of the sickness of Mrs. Perkins at Rockhookah, I felt it my duty to go at once to her aid,

more especially as Dr. Perkins has been for some days in close attendance on Mrs. Patch, and I fear hardly able to meet the demands of his wife's case.

I left Fishtown at about half past 9 this morning. Taking my boat by sea, I arrived at Cavalla at 3 P. M., whence, after a lunch, I proceeded by land, and reached Rockbookah just after dark. I was greatly relieved to find Mrs. Perkins in a favorable state, and Dr. Perkins quite well. As I passed through town, I made an appointment to preach to the people in the morning.

Sunday, 22d.—While at family prayers at Rockbookah this morning, a boy arrived from Mt. Vaughan, saying that Mr. Messenger was sick. I left Rockbookah soon after breakfast, and travelling in a clear, oppressive sun all day, reached Mt. Vaughan at about sun-set,—I think the most unpleasant Sunday I ever spent in Africa.

I do not find Mr. M.'s case alarming, and can but hope that he will soon be raised up.

March 24th.—Examined to-day the school at Mt. Vaughan, under the charge of Mr. and Mrs. Appleby.

Male Department.—The number on the list is thirteen children from the Colony and three from among the natives; the latter have been received because they were formerly in school, and their parents were unwilling that they should go to any other station. The school has been opened under the charge of Mr. Appleby, solely for the benefit of the Colony. Thirteen, however, are all that he can procure; and he reports the attendance of these as being irregular, most of them being needed by their parents at home. Eight only were present at the examination. The appearance of most of these was creditable to their teacher, and to the capacity of the children. Their studies were, reading, geography, and arithmetic. One, a boy about fourteen years of age, appeared very well in fractions.

Female Department.—Twenty-five on the list; nine, only, present. Studies, reading, writing, geography, and arithmetic, as far as multiplication. Mrs. A. reports the attendance of the girls as being more irregular than that of the boys. The average attendance

in both departments is represented by Mr. and Mrs. Appleby as being not quite half the time.

Friday, 27th.—Mr. Messenger is evidently failing; indeed, I have no hope of his recovery. Some of his symptoms are anomalous, extremely obstinate and unyielding, and evidently showing a complication of disease.

I have written to Mr. Payne, informing him of my views of the case, and desiring him, if possible, to come down.

Mr. Messenger is fully aware of his danger, and has his house in order,—I think we may say so both in respect to soul and body. He is happy in view of death; and, though the dispensation is mysterious to him, as well as to us, he says he has not a regret that he came to Africa. He thinks that he was directed by the Lord, however unsearchable his ways and designs may be in respect to the event.

6 o'clock, P. M.—Mr. Payne arrived, having been *five hours* on his way from Cavalla, a distance of only about twelve miles.

Saturday, 28th.—Mr. Messenger expired at twenty minutes past four this morning. He lost his senses early last night, and died, so far as we could perceive, in that state. The close was a painful scene; and did I not believe that the powers of life, the susceptibilities of the system, were obtunded, or mercifully reduced, at such a moment, I should say that his corporeal sufferings were extreme.

In what we know of his life, and in his last sickness, we have good hope in his death; we doubt not that he is "accepted with God in the Beloved," and, therefore, that our great loss is his greatest gain.

Emotions of an indescribable character fill our hearts, at the record of this truly afflictive dispensation; but, while we lift our eyes towards Heaven in wonder, we would bow beneath the stroke in submission and adoration. Our prayer is, that it may be sanctified to the Mission, to the benighted people for whom he died, and to the Church by whom he was sent forth. May the God of Missions forbid, that, in the event, it be proved, that our departed brother had even *one ground to regret*

that he was called to his reward so soon. Can it be, that his last words will not tell upon the hearts and consciences of all who love the Lord Jesus Christ?—"The Mission ought to be sustained; a great work has been done, and a *greater still is to be done*; yes, it ought to be sustained." Shall his last question long remain unanswered?—"but, where are the men to come from?" Oh, waft, ye winds, his dying words to that "school of the prophets" whence he came. Surely, men of like spirit are there; men whose meat and drink it is to do the will of God. "Yes," it ought to be sustained; "but, where are the men to come from?" Methinks I can already hear the answer, "Lord, here am I, send me."

(To be continued.)

EXTRACTS FROM JOURNAL OF THE
REV. J. PAYNE, MISSIONARY AT CAVALLA
STATION, MARCH 29, 1846.

*Religious Services—Disturbance among
the Natives.*

Sunday, March 29, 1846.—Mrs. Payne's inability to visit the women yesterday, together with a hard rain and blow this morning, led us to anticipate a small congregation, and so it proved, not above 60 persons, including our family, having assembled.

Sunday, April 5th.—Attendance this morning about 150, chiefly women.

All the children who have been in the habit of attending our Sabbath Schools from town, are necessarily engaged at this season, in driving away rice birds from the farms of their parents and guardians. We have, consequently, only our boarding scholars in attendance now.

Saturday, April 11.—Returned from Rockbookah, whither I went yesterday to make a second pastoral visit. I was thankful to find Mrs. Perkins almost entirely recovered from her late severe attack of sickness. The Doctor, however, appeared very feeble, and to be threatened with a serious turn of illness. The station is gradually growing up, under the care of its excellent superintendent. The boys' school is in operation, and Mrs. Perkins hopes soon to be-

gin to collect girls. I administered the communion and preached.

Sunday, April 12, Easter.—Congregation this morning smaller than usual, not exceeding 120; a majority of these, our family excepted, being women.

I preached a Grebo written sermon, my first, on the Resurrection—administered the communion to eighteen of my little flock. My dear wife was unable to attend and partake with us, having been confined to her bed for four days past, by a severe attack of intermittent.

Sunday, April 26.—Attendance on public worship about 150.

Saturday, May 2.—The people of this place held a meeting this afternoon, with reference to certain reports which had been brought of the intention of the Grahway and Cape Palmas people, to rebuild the town of Grahway, within a few days.

It appears that, according to native custom, after a town has been taken and destroyed, as Grahway was, the vanquished party have no right to rebuild until they have formally obtained permission to do so from the victors, or until there has been an interposition of the Headmen of the tribe in the matter. Any attempt to re-occupy the lost territory, under other circumstances, is equivalent to a declaration of war.

But although this custom is acknowledged every where in this region of country, the Grahwayans have been so long accustomed to despise the Cavalla people, that they have not been able to bring down themselves to the humiliating attitude of suppliants. Conscientious, however, of their inability to rebuild their town, by force, they have induced, (as it is reported,) the Cape Palmas people to assist them. The plan agreed upon, is, for the Cape Palmas people to move the houses of the Grahwayans to the desired site, all ready for war; and, in case the Cavalla people make any hostile demonstration, (as they say they mean to do,) to fire upon them. Should this report of the intentions of the Cape Palmas people prove true, the Rocktown and Fishtown people, who are allies of Cavalla, will attack Cape Palmas; and thus the whole tribe be involved in war.

Sunday, May 3d.—Congregation, 10-

day, one hundred and forty, chiefly women. The men were generally engaged in fortifying the small town on the Grahway side. Administered the Communion.

Sunday, May 17th.—Though there was an excessively hard rain during last night, which continued during the morning, it ceased in time to allow the attendance of a full congregation. At least two hundred were present. Many of them were women. All seemed attentive. Oh! that some of them might be clothed in the wedding garment, of the necessity of which I labored to convince them.

Sunday, May 24th.—Congregation, this morning, one hundred and thirty.

Sunday, May 31st.—The number in attendance, this morning, was about one hundred and fifty. Some thirty of these were women.

Interviews with Natives.

Saturday, June 6th.—In making my usual round of visitation this afternoon, I got a fuller insight into the miseries of heathenism than has often been afforded in the same time before. My first visit was to W., a middle aged woman, in whom Mrs. Payne has been for some time much interested, in consequence of her regular attendance on religious services, and the remarkably sensible views of them which she has expressed. She has been unwell for some time, and the object of my present visit was to ascertain how she was. "W.," said her husband, "has been bewitched. Several weeks ago a friend gave her a fish, which he had just taken in his net. She brought it home, and hung it up over the fire, intending soon to cook and eat it. Having had occasion, however, to leave the house, she was surprised, on returning, to find that the fish had disappeared. She had set her heart too much on her treasure, however, to rest before she had made diligent search for it, and inquiries amongst her neighbors. But all in vain; and she was obliged, at length, to lie down on her mat, to rest, without having found her fish. On awaking in the morning, to her surprise and delight, she found the lost treasure by her side on the mat. She hastily

cooked and ate it. From that day, she has not enjoyed a moment's health. Can any one doubt," continued N., the husband, "that this is witchcraft?" "Well, but N.," said I, "you know I lost my umbrella, last week, in town, just in the same manner; and after the town-crier had published it, it found its way back to my room in the same mysterious manner that W.'s fish did to her mat. Was this witchcraft?" "Were you seized suddenly with sickness?" inquired N. "If you had been, this would have shown it to have been the work of a witch: but as no such effect as this followed, it was, of course, only a case of theft!" "Payne," said N., growing animated in his subject, "you foreigners don't understand this; but so powerful are the witches in this land, that if one of them even get hold of a towel, and pass over it 'weh,' (enchantment,) so soon as the owner touches it, he is seized with disease, and dies."

My next visit was to a man past the prime of life. I expected to find him in usual health, but learned before his door, that he was very ill. After some hesitation, (arising from the general aversion to have strangers see the sick,) a female relative offered to conduct me to the place of his concealment. He was more comfortless than the unfortunate sick are generally made by superstition in this country. To keep them from the gaze of witches, to whose influence and power they are supposed to be peculiarly exposed, the most pent-up and retired places are sought for them. In the present case, the house which sheltered the poor old doctor was scarcely large enough in diameter to allow him to lie at full length. There was no one with him, and with a block of wood for a pillow, and almost in a state of perfect nudity, lay the poor old man, writhing in pain from an acute attack of pleurisy. I offered to send him some food and medicine, for which he thanked me; and his son-in-law soon made his appearance, to accompany me home for them. "T.," said the old man to his son-in-law, "look out! You know they, (meaning the witches,) have just killed your mother. If you allow them to

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Feb. to 15th March, 1847.

MAINE.		
Brunswick—Christ Ch., †	\$10 00	
VERMONT.		
Royalton—St. Paul's	3 00	
MASSACHUSETTS.		
Andover—Christ Ch.	40 00	
Do., S. S.	10 00	
Boston—Trinity S. S.	17 33	
From a Lady, per Mr. Stimpson, for Illinois	5 00	
Mrs. Bogardus, per Mr. Salter	5 00	
Cambridge—Christ Ch.	13 00	
Granby—W. B. Preston, for Wisc.	5 00	
Martinehead—St. Michael's	6 00	
Pittsfield—St. Stephen's S. School, Christmas off'g's	5 80	
Rosbury—St. James'	20 00	
Do., for Ill.	3 00	
Salem—St. Peter's	25 00	
South Boston—St. Matthew's	5 00	
Taunton—St. Thomas'	8 84	
Wilkesonville—St. John's, for Ill.	3 00	171 67
CONNECTICUT.		
Chester—St. Peter's, from the off'g's	20 00	
Fairhaven—St. James', †	3 50	
Guilford—Christ Ch., coll. at the Clerical meeting, †	9 00	
Hartford—Christ Ch.	55 50	
Middletown—Christ Ch., quarterly off'g's	34 25	
Pomfret—Christ Ch., a thank off'g.	5 00	127 25
NEW YORK.		
Goshen—St. James' S. S.	2 00	
Masspeth—Lenten off'g's	8 50	
Newtown—St. James', for Ohio	9 00	
New York—St. Mark's, part off'g's	8 15	
Do., a Member, †	12 50	
St. Matthew's, S. S.	10 00	
St. Peter's	22 55	
Sing Sing—St. Paul's, a Friend to Dom. Miss., per the Rev. C. H. H.	2 50	
Yonkers—St. John's, †	16 63	91 83
WESTERN NEW YORK.		
Buffalo—A. M. C.	2 00	
PENNSYLVANIA.		
Holmesburgh—Emmanuel Ch.	0 78	
Philadelphia—Ch. of the Evangelists	10 00	
St. Peter's	150 00	
St. Stephen's, quarterly coll.	183 50	
Ch. of the Ascension	38 07	
Do., from a little Girl	1 00	
Ch. of the Nativity, for the Jews	1 00	
S. B. B., †	25 00	408 25
MARYLAND.		
Hagerstown—St. John's, weekly off'g's, †	15 00	
Prince George's, Good Luck—Mrs. M. Jackson, ann. contrib., †	5 00	
Queen Caroline pa.—Christ Ch.	5 00	
Washington, D. C.—Trinity Ch., additional	5 50	30 50
VIRGINIA.		
Fredericksburgh—Mrs. D. Gordon	5 00	
Gloucester Co.—Rev. Chas. Mann	32 00	
Richmond—Miss Josephine Strachard, for Alabama	2 50	39 50
SOUTH CAROLINA.		
Abbeville—Trinity Ch.	6 00	
Charleston—St. Stephen's, February Miss. Lec.	6 23	
Grahamville—Ch. of the Holy Trinity, for Tenn.	10 00	
John's Island—St. John's	13 75	
Pendleton—St. Paul's	14 00	
Prince Frederick pa.	3 25	
Radcliffboro'—St. Paul's	39 52	
Do., several Individuals	90 00	
Richland District—Zion Ch., from a Member, for Ga.	50 00	
Waccamass—All Saints'	17 00	179 70
GEORGIA.		
Columbus—Trinity	50 00	
Macon—Christ Ch.	25 00	
Savannah—St. John's	59 20	133 20
FLORIDA.		
Tallahassee—For Mission on the frontier	10 00	
LOUISIANA.		
West Baton Rouge—St. John's	10 00	
KENTUCKY.		
Louisville—St. Paul's	61 37	
OHIO.		
Henderson—St. Paul's, †	7 00	
INDIANA.		
Michigan City—A Miss. Station	0 50	
MICHIGAN.		
From the Rev. Chas. Fox, £5 st'g.	23 28	
MISCELLANEOUS.		
Mrs. Bridge per T. C. Butler	1 50	
Mrs. Brown, do. do.	2 00	
M. H. A., †	3 00	
"Ch. on the Frontier," from 2 Ladies, for the Mission, \$6; Bibles and Tracts, \$3.	9 00	15 50
TOTAL	\$1,325 67	

(Total since 15th June, 1846, \$16,027 27.)

FOREIGN.

Africa.

We publish, in continuation, the interesting journals of our Missionaries in Western Africa.

**EXTRACTS FROM THE JOURNAL OF THE
REV. T. S. SAVAGE, M. D., MISSIONARY
AT FISHTOWN. JANUARY 1, 1846.**

Visit to Mount Vaughan.

January 1st.—Left Fishtown with Mrs. Savage and several of the scholars, on the 27th of December, designing to spend the vacation in visiting the other stations. *Mount Vaughan* is still under my superintendence, which makes the immediate field of my labors rather extensive. Here I preached on Sunday, the 28th, and administered the Lord's Supper to eight persons, seven communicants being absent from sickness and other causes. I had to perform the painful duty of suspending from the Communion one of the native scholars for unchristian conduct.

On Monday morning (29th,) we left for Cavalla, (Mr. and Mrs. Payne's station.) Our way, for about eight miles, lay along the bottom of Graway lake, the water of which had been let out into the sea; our progress was slow, as our horses had to wade the greater part of the way through mud and water. We passed over the battle-ground of the late war between the people of Graway and Cavalla. Three towns belonging to the former, and in which I had often preached, were entirely destroyed, nothing being left but their blackened ruins. Exciting rumors are abroad that these scenes of blood and carnage are soon to be renewed.

Visit to Cavalla—Ninth anniversary—Encouraging state of the Mission—View of Missionary operations—Observations on the influence of the climate.

We arrived at Cavalla at about 1

P. M., having been four hours in going twelve miles or less. This was the appointed time for our *annual meeting*. Business having been transacted, Mr. Hening preached the anniversary sermon, on Tuesday, at 11 A. M. It was truly gratifying to hear a sermon from another person, this being the first for more than a year.

We were reminded that the *ninth* year had expired since the arrival of the first Missionary of the Church; and it is a fact worthy of notice, that still surviving, he has witnessed the removal by death and other causes, of all his predecessors connected with other Missions, and now is the oldest Missionary resident within the American colonies or their vicinity. It was an occurrence calling for devout gratitude to God, that on this occasion, three out of the four whitelaborers who arrived within the first year of the Mission's operations, met in health, and joined in the interesting services with which the *ninth* year of our existence, as a mission, was commemorated. The review of the intermediate period was attended with feelings of joy and sorrow, a season of alternate prosperity and adversity. Up to the present anniversary, nineteen white persons have been sent out, ten of whom were females. Of this number four have died, and four have permanently withdrawn, leaving eleven still laboring in the field. Six of the present number are females, five of whom are married. Two children have been born during this period, one a son of Dr. Perkins, now four years old; the other a daughter of Mr. Hening, three months old; both in perfect health. Five stations are occupied, each with a white married superinten-

dent, and a school in operation. The whole extent of sea-coast occupied (from Fishtown to Taboo) is over 50 miles. The whole number of children connected, at the present time, with the schools, which, with the exception of that at Mount Vaughan, are boarding schools, is one hundred and fifty. Upon the whole, it must be admitted that the operations of the Mission were never so extensive nor so prosperous. The degree of health enjoyed generally, and the amount of labor performed, constitute grounds of grateful acknowledgment and renewed devotion to our work.

It is thought that in this connection a few statistics respecting the number of whites connected with the different Missions on the coast, their removal, &c., will not be without interest and important use.

On my arrival in December, 1836, I found in the Missionary field, connected with the *Methodists*, four white persons, one a female, married—*Baptists*, two males—*American Board*, two, one a female, married.

Since that time there have arrived, *Methodists*, nine, of whom four were females, two married—*Baptists*, eight, of whom five were females, married; one Missionary married twice—*Presbyterians*, seven, of whom three were females, married—*American Board*, ten, of whom four were females, married—*Protestant Episcopal Church*, nineteen, of whom ten were females, eight married, making the whole number arrived, sixty-one, of whom twenty-eight were females, and of the twenty-eight, twenty-five were married; of this number, nine children have been born, four of whom are known to be living and in good health.

From the sixty-one, there have been taken by death, *Methodists*, three males, while nine have returned to the United States, leaving one female, the only white person in the field—*Baptists*, two males and two females have died, three withdrawn, leaving one male and two females in the field—*Presbyterians*, three males have died, two females have returned to the United States, leaving one male and one female in the field—*American Board*, four males and two females have died, four have returned

to the United States, leaving two, one male and one female, laboring in their newly chosen field at the Gaboon river—*Protestant Episcopal Church*, one male and three females have died, four have returned to the United States, leaving eleven, five males and six females, in the field.

The whole number that have died is twenty: seven females, and thirteen males, four of whom were from south, and fourteen from north of the Potomac; two were natives of England. The deaths in the case of the males are nearly that of two to one of females, contradicting the frequent declaration that the climate is more fatal to the constitution or the system of the latter, than to that of the former. It may be here remarked, that rather more than one-half of the number returned to the United States was in consequence of the failure of health. Nothing particularly need be said respecting the causes and circumstances operating in the cases of those who have died. This may be stated, that several cases might be mentioned in which other influences might be assigned, than those of the climate, as the direct cause of their death; the majority, however, were undoubtedly victims of a climate more or less unfavorable to all foreign systems.

We may be allowed to remark further, that according to our observation, the oft-repeated claim of immunity from disease and death on the ground of color, is without good foundation—and, still more so, the assertion that this immunity is in proportion to the hue of the subject; the latter, surely, can be the offspring only of inaccurate observation and inexperience. Originating from the same source, is the declaration that the *natives* are seldom the subjects of disease, and *never of intermittents*. The truth is, that the whole west coast of Africa is an unhealthy portion of the globe, and, whoever resides here must have the standard of health lowered *more or less in all cases*. The native of West Africa has not the same degree of strength and health as his brother of the same complexion in temperate climates. If not the *native*, then surely not the colonist, coming from more healthful parts in the United

States, which is found to be the case. I have never found but two, who would ever say that they had the same degree of strength here as in America, and they, I know, cannot make the same declaration with truth, now. There are many diseases and much death from disease among the native population, as well as among the classes of residents in West Africa. But this does not prove that the white man cannot live here. He has, does, and can live for years, and is accomplishing a great work for futurity;—a work that will be equal to thirty, forty, and fifty years of human life in other lands. But if he lives and labors, it must be conceded, that it will be under fearful disadvantages in almost all respects, and we do not see how it can be otherwise, for an indefinite period to come. At this anniversary, there was but one voice in the Mission, that of the lamented Minor. "Let the Mission go forward," let it go forward "more than ever."

While at Cavalla, the people were greatly excited in consequence of a report just arrived, that the people of Graway were to renew their attack that night; and that their friends at Cape Palmas and River Cavalla, members of the same section of the tribe, were to unite for their entire destruction. War drums, horns, and other instruments, were sounding at intervals through the night, while strict watch was kept in all their towns.

Visit to Rockbookah and Taboo.—Return to Fishtown.

We left Tuesday afternoon for Rockbookah, accompanied by Mrs. Patch, on a donkey, as far as Cavalla river, a distance of about five miles. On the way, we passed the ruins of another town, burnt in the late war. Kabla, the town at the mouth of Cavalla river, was also burnt, but is now partly re-built. Here we left our horses, and crossed the river, (nearly a mile wide,) in a canoe. We found hammock-bearers from Rockbookah waiting our arrival. A hammock, suspended from a pole, and borne on the heads or shoulders of two natives, affords one of the easiest modes of travelling in Africa. In this manner, we were carried for about an hour,

when we arrived at the house of Dr. Perkins, at Rockbookah. This is the capital of the Barbo tribe, over which reigns as Chief, the father of *Griswold*. The Station was opened by Mr. Appleby about two years since. Dr. P. is now making arrangements to occupy it efficiently. The buildings not being completed, the school is not yet re-opened; but his prospects are encouraging; and we believe he will, at this point, accomplish much good. Leaving on Wednesday afternoon at about 2 P. M., with eight hammock-bearers, we arrived at Taboo, the station of Mr. Hening, at 5. Mr. H. had just returned from the meeting at Cavalla, by sea, in a canoe, and was laboring under some inconvenience from the exposure, as the sea was rough. Mrs. H., with her infant 3 months old, was remarkably well. Taboo is a pleasant spot. It has never lost its interest from having been the scene of Mr. Minor's labors, which were not without encouraging fruits; While here, a scholar, formerly at Mt. Vaughan, died from a dropsical affection, a disease of very frequent occurrence among the natives and colonists.

The school seems to be in a promising state, and the premises well cultivated, thus affording an example of agricultural labor and industry to the natives. At most of the stations there is a good garden, in which may be seen Lima beans, squashes, pumpkins, oca, egg-plants, two species of onion, tomatoes, cabbages, kale, cucumbers, watermelons, cantelopes, mustard, ginger, yams and potatoe. The sweet potatoe improves, but the other (*solanum tuberosum*,) whether from Europe or the United States, degenerates very rapidly; the largest and best tubers yield, for the first crop, roots of the size of hickory nuts, and soon completely run out. Lima beans become perennial, the stalk growing to the size of an inch or more in diameter, and yielding for years. Many of the fine vegetables of the United States might be raised, if we could get the seed. Some will not go to seed, and should, therefore, be renewed annually. On other parts of the Mission premises, may be seen growing well, maize, cassadas, plantains, ban-

anas, pine-apples, orange and tamarind trees, &c.

Fishtown, January 6th.—We left Taboo on Thursday, at two P. M., and spending a pleasant night at Rockbookah, reached Cavalla, after some unexpected delays at the river, the next evening. Leaving Cavalla on Saturday, immediately after dinner, we arrived at Mount Vaughan at six that evening, where preaching and spending the Sunday following, we stayed till Monday afternoon; thence we reached our station in safety and health that evening, having been absent nine days.

Wednesday, 7th.—The first term of new year began on Monday last. Most of the children present.

8th.—Nimleh came this evening with the twelfth chapter of second Corinthians, asking an explanation. When I came to verse fifteenth, "I will very gladly spend and be spent for you, though the more I love you the less I be loved," I drew a somewhat parallel case in that of the faithful missionary of the present day, illustrating his spirit and love for souls. He seemed to be affected to tears, and warmly thanked me for the information I had given him.

Interview with a heathen parent.

16th.—Went to Rocktown to see the parents of two boys who had run away to come to school, their fathers being opposed to their coming. I found them strongly set against the school. The father of the most promising boy used a variety of arguments to accomplish his purpose. I took the stand that I had come to do them good, that all my efforts in their behalf were gratis, and, if a child came to me with a desire to be benefitted, I should not turn him away; if his parents were irreconcilably opposed, they must come themselves and take him away. I tried to convince him that my efforts were solely for the good of his children, and that in withdrawing this child, he would be going against his best interest. He met this argument by saying, "You are paid for all you do—you have only to write home to those people who send you, when you have twenty scholars, and they will send you out plenty of money." The

origin of this story we very well knew. We are well informed of efforts industriously made to misrepresent our work and motives to the natives, and, no doubt, many believe that in their education and Christianization, we find a source of pecuniary benefit. Other misrepresentations we could state, with the names of the authors, but defer them till the cause of truth shall demand it.

He said also, that they were told by sea captains that the Missionaries were making rogues of all their children, and cited as proof, that a boy who had been taught to read and write, had forged an order on the mate of a vessel, at Whydah, while the captain was on shore, by which he had obtained considerable of an amount of goods. I told him that he knew many of his people who would have taken those goods if they could, though they might not know a word of English, much less, be able to write it. This excited quite a laugh among the bye-standers, who freely acknowledged that they would like to have had the opportunity. As a dernier resort, he stated that the boy was his only son, and that he needed his services, especially at the present time, it being *farm cutting season*. There was an expression of countenance with this statement, that led me to believe that he spake the truth. I afterwards found that he was an only son, in which case his services are needed. He watched my countenance narrowly, and perceiving an expression of sympathy, began immediately to state how much he lost by the absence of his son.—1st. He needed him to carry his "bill-hooks" (an instrument for cutting down bushes,) when he went to his farm; 2d. To get him water to drink, when he was thirsty; 3d. To get palm nuts with which to cook his food; 4th. (Putting down a small stone at each enumeration.) To catch fish and land shells for his food, &c. After he had concluded the catalogue, he turned to me with a look of sorrow, most of which was assumed, and said, "Now, you see how much I lose; what shall I do?" Well, said I, if you speak the truth, you do lose something; but, if you require me to pay you for this, then all I can say, come and take your son. I tried to

show him that his child was benefitted, and appealed to his feelings as a parent, but all apparently without effect; the only argument he would succumb to, was *money*. I left, telling him that I did not buy my school-children, and he must come for his child. He followed me for nearly a mile, and, at last, as he was about to turn back, said, "Deya! (doctor), you must keep my son, I know his heart is in school, I will let him stay." This being the chief of the settlement, the parent of the other child followed his example, and both boys have a prospect of pursuing their studies without interruption. The opposition, in the present case, was mostly a show, and made for the purpose of getting money.

Sunday, 18th.—Attendance on Divine worship has been small for some time past. This is usual at this, the busiest season of the year. To-day, however, we had a good number of both sexes present.

On coming out of the house, a krooman handed me a note from Mr. Messenger, written on board of the brig Kent, then just off the point. Mr. M.'s arrival is as agreeable as it is unexpected. I had supposed that he had fully decided against Africa, but the Lord has taught us by his dealings, more than once, *to trust in Him at all times*. One has been withdrawn only to send us another. This we have found the case from the beginning of our Mission.

A candidate for baptism—Contrast between the past and present condition of a pupil—A destructive fire arrested.

Tuesday, 20th.—Have just returned from Cape Palmas, where I had the pleasure of welcoming Mr. M. to his field of labor. It is the wish of the Mission that he pass through his acclimation under my charge.

A krooman, who has resolved to abandon his native customs and superstitions, has taken up his residence on the Mission premises. I have assisted him in building a small house, the posts inserted in the ground, weather-boarded and thatched. It is quite an advance upon the native style of building, but

within their power of imitation, and is to be adopted, it is said, by one in the town. This young man met with a good deal of opposition from his family, especially his wife and mother, but, by his mildness, forbearance and perseverance, has won over all to the step, and when it was taken, had the consent of the *family*. His wife at first threatened to leave him, and go to her home, being a member of another tribe, if he left the town and came over to the Mission. She is now voluntarily, and with apparent satisfaction, receiving regular instruction from Mrs. Savage in sewing and other necessary work, while she is as regularly under a religious influence. Her husband was asked, if he did not fear the ill-will and jealousy of his people, who sometimes are irritated at the sight of the superior condition of their fellows. He replied, "No, I don't fear them. They laugh at me and call me names, but I don't care, I'll serve God now."

He has been under regular instruction since I have been here, and can now read well in the Bible, and is beginning to write. He is very often seen with God's word in his hands. His influence is decidedly good over the school. We feel much encouraged by his conduct, and can but look upon his case as an earnest of good things to come. He is a candidate for baptism.

February 27th.—We parted to-day with Mary Selden, one of our oldest scholars. We send her to Rockbookah, to act as assistant to Mrs. Perkins, among her own people. She was the betrothed of "Griswold," who died in Boston. In 1840, I persuaded his father to procure a girl, according to their custom, and put her in school, that his son, on finishing his education, might have a suitable companion. When she came, she was a naked, heathen child, her mind as dark as her complexion; now, she returns to her tribe a professing christian, to aid the Missionary's wife in elevating her degraded sex in the scale of intellectual and moral being. Three others are acting in a like capacity, each a member of the Church, and promising much for the future.

28th.—Returned from Cape Palmas with Mr. Messenger, who is, at the re-

quest of the Mission, to remain with me till he shall have passed through his first stage of acclimation.

February 7th. (Saturday.)—Received the following note from one of our native female communicants, whom I had, a few weeks since, to suspend from the privilege of the Lord's table, for unchristian conduct:

"Dear Pastor: I am very sorry for what I have done. I know it was very wrong. I hope God has forgiven me, for His dear Son's sake. Now I think God has forgiven me. I want you and Mrs. Savage to forgive me, for Christ's sake."

Sunday, 8th.—Administered the Lord's Supper to nine persons.—Mr. Messelger, and a native scholar suspended, but now restored, being present.

Friday, 20th.—At about 11 o'clock A. M., the cry of fire was heard in the native town, and some great volumes of smoke seen to ascend very near our premises. I immediately dismissed my schools, with which and two colonist carpenters from the Cape, I succeeded in arresting the fire, by tearing down several houses, and thereby saving several hundred houses besides our own buildings. The wind was blowing from an unusual direction, which greatly aided us: had it not been for this fact, nothing short of a miracle, apparently, could have saved us, so close is our proximity to their towns. As it was, but about twenty-five huts were burnt.

Saturday, 21st.—Early this morning, the Chief, with several of his Headmen, waited upon me, with a small cow, as an acknowledgment of their gratitude for my exertions in their behalf yesterday at the fire.

Monday, 23d.—An unusually inoffensive man was apprehended to-day, as the *wizzard* who had brought the scourge of fire upon the town. He is to be subjected to the usual ordeal ordered in such cases—the administration of the *red water*, a decoction of a poisonous bark. If the powers of life should be sufficient to sustain him under the enormous quantity given in such cases, he will thereby show that he is not a wizzard; but if he should die, the body will be cast forth as fit to be devoured only by wild beasts and birds.

I am glad to learn, that on further reflection, the people have let this man off. Surely, if one may express his opinion on the subject, in this land of darkness and superstition, this man has no witchcraft in his countenance.

March —.—We have just heard that Mrs. Patch is sick at Cavalla.

March 19th.—Received, to-day, the melancholy news of Mrs. Patch's death. Such has been her walk and conversation among us, that no one can doubt that she is now a beatified spirit. The season now set in has been one of considerable sickness, manifested, however, hitherto more among the natives and colonists at Cape Palmas, than among the Missionaries. We have no grounds for supposing that we have an immunity granted from sickness and death. We have had, however, great cause for thankfulness on the score of health. May the Lord still be gracious unto us.

March 20th.—Mr. Messenger left us this morning, for Mt. Vaughan, it being now two months since he arrived, and having had, as yet, no sickness. He took my horse from this to Rocktown, which place he visits with a view of accepting or declining it as his future station; thence he will take my boat for Cape Palmas, by sea.

Marriage of Heathen Converts.—Illness and Death of the Rev. Mr. Messenger.

Saturday, 21st.—Married, at 9 o'clock A. M., Samuel Boyd and Caroline H. Clark, Benjamin C. Howard and Iribadi, all natives; the former two our oldest scholars, the latter the young krooman spoken of before, who, with his wife, had forsaken the native customs, and joined the Mission. Howard has been going regularly to school from the time I first came to Fishtown; indeed, he had attended, though irregularly, the school maintained by the Mission for some months while I was in the United States. He is soon (D. V.) to be admitted to Church membership, and therefore desires to be married according to the rites of the Christian religion.

Having heard last night of the sickness of Mrs. Perkins at Rockbookah, I felt it my duty to go at once to her aid,

more especially as Dr. Perkins has been for some days in close attendance on Mrs. Patch, and I fear hardly able to meet the demands of his wife's case.

I left Fishtown at about half past 9 this morning. Taking my boat by sea, I arrived at Cavalla at 3 P. M., whence, after a lunch, I proceeded by land, and reached Rockbookah just after dark. I was greatly relieved to find Mrs. Perkins in a favorable state, and Dr. Perkins quite well. As I passed through town, I made an appointment to preach to the people in the morning.

Sunday, 22d.—While at family prayers at Rockbookah this morning, a boy arrived from Mt. Vaughan, saying that Mr. Messenger was sick. I left Rockbookah soon after breakfast, and travelling in a clear, oppressive sun all day, reached Mt. Vaughan at about sun-set.—I think the most unpleasant Sunday I ever spent in Africa.

I do not find Mr. M.'s case alarming, and can but hope that he will soon be raised up.

March 24th.—Examined to-day the school at Mt. Vaughan, under the charge of Mr. and Mrs. Appleby.

Male Department.—The number on the list is thirteen children from the Colony and three from among the natives; the latter have been received because they were formerly in school, and their parents were unwilling that they should go to any other station. The school has been opened under the charge of Mr. Appleby, solely for the benefit of the Colony. Thirteen, however, are all that he can procure; and he reports the attendance of these as being irregular, most of them being needed by their parents at home. Eight only were present at the examination. The appearance of most of these was creditable to their teacher, and to the capacity of the children. Their studies were, reading, geography, and arithmetic. One, a boy about fourteen years of age, appeared very well in fractions.

Female Department.—Twenty-five on the list; nine, only, present. Studies, reading, writing, geography, and arithmetic, as far as multiplication. Mrs. A. reports the attendance of the girls as being more irregular than that of the boys. The average attendance

in both departments is represented by Mr. and Mrs. Appleby as being not quite half the time.

Friday, 27th.—Mr. Messenger is evidently failing; indeed, I have no hope of his recovery. Some of his symptoms are anomalous, extremely obstinate and unyielding, and evidently showing a complication of disease.

I have written to Mr. Payne, informing him of my views of the case, and desiring him, if possible, to come down.

Mr. Messenger is fully aware of his danger, and has his house in order.—I think we may say so both in respect to soul and body. He is happy in view of death; and, though the dispensation is mysterious to him, as well as to us, he says he has not a regret that he came to Africa. He thinks that he was directed by the Lord, however unsearchable his ways and designs may be in respect to the event.

6 o'clock, P. M.—Mr. Payne arrived, having been *five hours* on his way from Cavalla, a distance of only about twelve miles.

Saturday, 28th.—Mr. Messenger expired at twenty minutes past four this morning. He lost his senses early last night, and died, so far as we could perceive, in that state. The close was a painful scene; and did I not believe that the powers of life, the susceptibilities of the system, were obtunded, or mercifully reduced, at such a moment, I should say that his corporeal sufferings were extreme.

In what we know of his life, and in his last sickness, we have good hope in his death; we doubt not that he is "accepted with God in the Beloved," and, therefore, that our great loss is his greatest gain.

Emotions of an indescribable character fill our hearts, at the record of this truly afflictive dispensation; but, while we lift our eyes towards Heaven in wonder, we would bow beneath the stroke in submission and adoration. Our prayer is, that it may be sanctified to the Mission, to the benighted people for whom he died, and to the Church by whom he was sent forth. May the God of Missions forbid, that, in the event, it be proved, that our departed brother had even *one ground* to regret

that he was called to his reward so soon. Can it be, that his last words will not tell upon the hearts and consciences of all who love the Lord Jesus Christ?—"The Mission ought to be sustained; a great work has been done, and a *greater still is to be done*; yes, it ought to be sustained." Shall his last question long remain unanswered?—"but, where are the men to come from?" Oh, waft, ye winds, his dying words to that "school of the prophets" whence he came. Surely, men of like spirit are there; men whose meat and drink it is to do the will of God. "Yes," it ought to be sustained; "but, where are the men to come from?" Methinks I can already hear the answer, "Lord, here am I, send me."

(To be continued.)

EXTRACTS FROM JOURNAL OF THE
REV. J. PAYNE, MISSIONARY AT CA-
VALLA STATION, MARCH 29, 1846.

*Religious Services—Disturbance among
the Natives.*

Sunday, March 29, 1846.—Mrs. Payne's inability to visit the women yesterday, together with a hard rain and blow this morning, led us to anticipate a small congregation, and so it proved, not above 60 persons, including our family, having assembled.

Sunday, April 5th.—Attendance this morning about 150, chiefly women.

All the children who have been in the habit of attending our Sabbath Schools from town, are necessarily engaged at this season, in driving away rice birds from the farms of their parents and guardians. We have, consequently, only our boarding scholars in attendance now.

Saturday, April 11.—Returned from Rockbookah, whither I went yesterday to make a second pastoral visit. I was thankful to find Mrs. Perkins almost entirely recovered from her late severe attack of sickness. The Doctor, however, appeared very feeble, and to be threatened with a serious turn of illness. The station is gradually growing up, under the care of its excellent superintendent. The boys' school is in operation, and Mrs. Perkins hopes soon to be-

gin to collect girls. I administered the communion and preached.

Sunday, April 12, Easter.—Congregation this morning smaller than usual, not exceeding 120; a majority of these, our family excepted, being women.

I preached a Grebo written sermon, my first, on the Resurrection—administered the communion to eighteen of my little flock. My dear wife was unable to attend and partake with us, having been confined to her bed for four days past, by a severe attack of intermittent.

Sunday, April 26.—Attendance on public worship about 150.

Saturday, May 2.—The people of this place held a meeting this afternoon, with reference to certain reports which had been brought of the intention of the Grahway and Cape Palmas people, to rebuild the town of Grahway, within a few days.

It appears that, according to native custom, after a town has been taken and destroyed, as Grahway was, the vanquished party have no right to rebuild until they have formally obtained permission to do so from the victors, or until there has been an interposition of the Headmen of the tribe in the matter. Any attempt to re-occupy the lost territory, under other circumstances, is equivalent to a declaration of war.

But although this custom is acknowledged every where in this region of country, the Grahwayns have been so long accustomed to despise the Cavalla people, that they have not been able to bring down themselves to the humiliating attitude of suppliants. Conscientious, however, of their inability to rebuild their town, by force, they have induced, (as it is reported,) the Cape Palmas people to assist them. The plan agreed upon, is, for the Cape Palmas people to move the houses of the Grahwayns to the desired site, all ready for war; and, in case the Cavalla people make any hostile demonstration, (as they say they mean to do,) to fire upon them. Should this report of the intentions of the Cape Palmas people prove true, the Rocktown and Fishtown people, who are allies of Cavalla, will attack Cape Palmas; and thus the whole tribe be involved in war.

Sunday, May 3d.—Congregation, to-

day, one hundred and forty, chiefly women. The men were generally engaged in fortifying the small town on the Grahway side. Administered the Communion.

Sunday, May 17th.—Though there was an excessively hard rain during last night, which continued during the morning, it ceased in time to allow the attendance of a full congregation. At least two hundred were present. Many of them were women. All seemed attentive. Oh! that some of them might be clothed in the wedding garment, of the necessity of which I labored to convince them.

Sunday, May 24th.—Congregation, this morning, one hundred and thirty.

Sunday, May 31st.—The number in attendance, this morning, was about one hundred and fifty. Some thirty of these were women.

Interviews with Natives.

Saturday, June 6th.—In making my usual round of visitation this afternoon, I got a fuller insight into the miseries of heathenism than has often been afforded in the same time before. My first visit was to W., a middle aged woman, in whom Mrs. Payne has been for some time much interested, in consequence of her regular attendance on religious services, and the remarkably sensible views of them which she has expressed. She has been unwell for some time, and the object of my present visit was to ascertain how she was. "W.," said her husband, "has been bewitched. Several weeks ago a friend gave her a fish, which he had just taken in his net. She brought it home, and hung it up over the fire, intending soon to cook and eat it. Having had occasion, however, to leave the house, she was surprised, on returning, to find that the fish had disappeared. She had set her heart too much on her treasure, however, to rest before she had made diligent search for it, and inquiries amongst her neighbors. But all in vain; and she was obliged, at length, to lie down on her mat, to rest, without having found her fish. On awaking in the morning, to her surprise and delight, she found the lost treasure by her side on the mat. She hastily

cooked and ate it. From that day, she has not enjoyed a moment's health. Can any one doubt," continued N., the husband, "that this is witchcraft?" "Well, but N.," said I, "you know I lost my umbrella, last week, in town, just in the same manner; and after the town-crier had published it, it found its way back to my room in the same mysterious manner that W.'s fish did to her mat. Was this witchcraft?" "Were you seized suddenly with sickness?" inquired N. "If you had been, this would have shown it to have been the work of a witch: but as no such effect as this followed, it was, of course, only a case of theft!" "Payne," said N., growing animated in his subject, "you foreigners don't understand this; but so powerful are the witches in this land, that if one of them even get hold of a towel, and pass over it 'weh,' (enchantment,) so soon as the owner touches it, he is seized with disease, and dies."

My next visit was to a man past the prime of life. I expected to find him in usual health, but learned before his door, that he was very ill. After some hesitation, (arising from the general aversion to have strangers see the sick,) a female relative offered to conduct me to the place of his concealment. He was more comfortless than the unfortunate sick are generally made by superstition in this country. To keep them from the gaze of witches, to whose influence and power they are supposed to be peculiarly exposed, the most pent-up and retired places are sought for them. In the present case, the house which sheltered the poor old doctor was scarcely large enough in diameter to allow him to lie at full length. There was no one with him, and with a block of wood for a pillow, and almost in a state of perfect nudity, lay the poor old man, writhing in pain from an acute attack of pleurisy. I offered to send him some food and medicine, for which he thanked me; and his son-in-law soon made his appearance, to accompany me home for them. "T.," said the old man to his son-in-law, "look out! You know they, (meaning the witches,) have just killed your mother. If you allow them to

kill me, too, be assured you will suffer for it."

I subsequently called on a prominent young man, who distinguished himself by his courage in the late war. But, although he had dared to face the muskets of his enemies, he was now fearful, and alarmed, in consequence of an attack of intermittent. "Some one, envious of my standing, is trying to kill me by witchcraft," was doubtless the thought passing through and harassing his mind.

And such is the picture of the whole population, under like circumstances. Believing, as they do, most firmly in witchcraft, and persuaded, from their own feelings towards others, that each one has enemies, who would cause and rejoice in his death, they are thus, "through fear of death, all their lifetime subject to bondage."

Sunday, June 7th.—Though a heavy rain came on just as our services were beginning this morning, our congregation numbered about one hundred.

I administered the Communion to twenty-one of my little flock.

Visit to Rockbookah.—Assistance from Native Teachers.

Saturday, June 13th.—Made a second pastoral visit, yesterday, to Rockbookah Station. The health of Dr. Perkins and family appeared better than it had been for some time previously.

I was sorry to find that a palaver, which interrupted the school some weeks ago, had not been settled. But thus it is, ever. Those are wide, alike, from all experience and the truth, in their views, who are wont to fancy the heathen stretching forth their hands to receive the gospel. Oh, yes! "The prince of this world" minds his interests better than to allow his children to welcome *as such*, the messengers of Him who is "to bruise Satan under his feet." So far from this, he will ever oppose, and throw obstacles in their way, so far as he may. It is this Satanic influence which now tries the faith of our fellow-laborers at Rockbookah. May they have grace to suffer patiently, firmly, and to triumph over the devil." I united with "the

Church in their house," in partaking of the emblems of the broken body and shed blood of our common Saviour. It consists of Dr. and Mrs. Perkins, Mr. James Brown, (a student and fellow-helper with Dr. P.) Mary Selden, (the betrothed of "Griswold," who died in Boston,) and a domestic.

Sunday, June 14th.—It was my privilege, this morning, to preach to a full congregation, (all of two hundred,) of whom many were women. The attendance of these latter was more than gratifying, from the fact, that for several weeks past a lingering fever has prevented Mrs. Payne from making her accustomed visits to them on Saturdays. It is a source of gratitude, however, to us, under whom she has been chiefly trained, that Mrs. Gibson, (late Louisa Davenport,) appears to take a deep interest in this labor of love, and exerts herself to keep up the interest excited by Mrs. Patch and Mrs. Payne. May the Lord make this young woman, and her husband, who is equally deserving, rich blessings to this people, after those who have instructed them shall have been called to their reward!

Sunday, June 21st.—Congregation, this morning, larger than on last Sabbath, numbering two hundred and thirty. Surely, it is a token of mercy in store for this people, that they are thus led to persevere in hearing the precious truths of the Gospel.

Sunday, June 28th.—Congregation, this morning, about two hundred and thirty. The attendance of the women good, though Mrs. Payne continues sick, and did not visit them yesterday.

JOURNAL OF THE REV. EDMUND W. HENING, MISSIONARY AT TABOO, APRIL 19th, 1846.

Exciting scene in a heathen village—Incidents in a Missionary's life.

April 19th, 1846.—*Sunday.*—Early this morning, intelligence was brought me that Wish, the king of Wutukeh, had seized upon three young men of an adjacent town, and having wounded them severely with cutlasses, threatened to cut off their heads. The custom of the country establishes a very

summary mode of retributive justice. Every inhabitant of a town is held responsible in person and property for an injury done by another. From the ferocious character of Wiah, I had much reason to fear that the bloody deed which he had threatened would be perpetrated. I hastened at once to the scene, accompanied by my faithful interpreter, Musu. I found the town crowded with natives, who had assembled from all points to intercede for the lives of the captives. This is an expedient often resorted to in cases of extremity, and rarely fails of success. There is nothing which an African likes so much as being *begged*, as it is termed. It is a homage to his self-importance. He will yield to this grateful flattery, a purpose from which all the appeals of justice and humanity could not drive him. And so it proved in the present case. Wiah had been (as he supposed) deeply wronged, by the malice of his enemies. A favorite wife had been killed by witchcraft,—revenge, ample and speedy, was within his reach—what then could arrest the impending blow? As I entered the town, the scene which met my view was one of thrilling excitement. Several hundred natives had assembled. Their painted faces, fantastic equipments, and savage yells gave them more the appearance of a conclave of fiends than of human beings. In the centre of the dark group sat Wiah—the accuser, judge and executioner. His captives fettered, and still bleeding from their recent wounds, stood before him. The demon of every malignant passion seemed to be at work in his bosom. His countenance, naturally ferocious, was worked up and darkened into an expression almost diabolical. To every appeal for mercy he had as yet turned a deaf ear. Hours had been consumed in the fruitless effort to bend his stubborn will. Remonstrances were at length added to entreaties,—the stern purpose of the savage wavered, *yielded*. He had thrown away his revenge, *but he had been begged*.

April 26th.—Sunday.—I was much surprised at receiving a message this morning, that the people at Kablika desired that I would come and preach

to them. What could so unusual a circumstance mean? The wonder was soon unraveled—when I entered the town, I found my congregation, twenty in number, sitting around a large pot of palm wine. After a solemn admonition upon the sin of thus profaning the sacred day, I left the noisy revellers to themselves, and sought the quiet of my own house. The sabbath—“sweet day of rest” to all—brings with it perhaps a still richer blessing to the dweller in a land of heathen darkness. What memories of home, *Christian* home, are then awakened! what a solemn strength comes down into the soul! what a girding up of its wearied powers to wrestle with the wickedness around!

May 1st.—Preached at Bahrwa, a small town about three miles from the Mission premises. The congregation consisted of six men and *eight women*. The latter were doubtless attracted by their curiosity to see the *kupi*, or white man, as I could rarely induce the attendance of a woman nearer home. At the entrance of the town was a large pile of wood which had been carefully arranged under a shelter. I was told that it was sacred, having been laid in expressly for the devil. My informant said (in reply to my questions) that he knew nothing about God, but that he was willing to be taught. I beckoned him to follow me. As is usually my practice, I carried with me on this occasion several of my Christian pupils to assist in the religious exercises. All was order and decorum until we knelt to pray. At this novel spectacle, men, women, and children, clapped their hands, and burst out into boisterous laughter. This continued with little intermission throughout my discourse—a discourse which unfolded to the minds of these ignorant and degraded beings the sublime truths of Creation, Providence and Redemption.

May 3d.—Preached at Kablika; subject, the parable of the “talents.” Congregation very small, but orderly, and attentive, particularly a fetishman. In the afternoon I received a visit from the king. He gave me, much to my satisfaction, the substance of my sermon. I asked him what the people thought about the Gospel. His reply was—

"Some people say that Gospel be all a lie; some say it be true word; and some say it be good fash for white man, but no fit black man." This latter objection is more frequently urged than any other. Ignorant and debased as the African is in his moral nature, he can form no conception of Christianity as a divine system affecting his *spiritual* relations to his Creator. He regards it simply as a political institution, and when invited to embrace it, feels a natural repugnance in relinquishing without an equivalent the customs and habits of his country. When pressed upon the subject, the reply is, "We are too old to change our fashions; you have our children, teach them."

May 11th.—Sunday—Met a small congregation this morning at Kablika, labored much to prove the folly and wickedness of the national superstitions. Wiah, a man from a neighboring town, seemed to be much interested in my remarks. In the afternoon I visited Boko. As soon as I entered the house, Wiah thus addressed me, "Henny! my heart tell me greege be all fool fash—he be nothing—I give you all my greege, spose you will, you can burn him up."

May 12th.—This morning Wiah delivered up his greeges, thirteen in number. They were borne home in triumph by Musu. I have little reason to doubt the sincerity of Wiah. Unrenewed as his heart is by divine grace, yet, like many others, his mind has become too enlightened to tolerate the absurder superstitions of his countrymen. And may it not be, that by a process like this, the Lord is preparing his way in the wilderness? A mass of rubbish—an incubus, under which the mind has lain crushed for ages, needs to be removed. The Gospel comes with its emancipating power. Its first work accomplished, it will move on by a gradual but *certain* progression to its ultimate and more glorious triumphs.

May 17th.—Preached at Kablika and Boko; congregations very small. The population of this region is very sparse. I have rarely been able to obtain a congregation of more than five or six individuals, and occasionally not *one*. For several months in the year, while the natives are employed about

their farms, my journal of Missionary labors would be a blank page. *In this particular*, compared with other stations, Taboo presents a most discouraging field of labor.

May 21st.—Preached at Wuukeh. Saw no one but the King and four Bushmen from the interior. These had never heard the Gospel. After I had closed an address of a few minutes, Wiah, the King, said that it was all a lie. He maintained that no one, white or black, knew any thing about God. There was *one* truth, however, he said, about which there was no doubt. Gnisuah once made a dinner; the black man who was invited, eat with his fingers, but the white man used a spoon: for this act of indecorum, the former was endowed with an inferior degree of wisdom. Gnisuah, he asserted, had made some people good and some bad. This speech of the royal theologian was warmly applauded by his associates.

Heathen Superstitions.

May 22d.—Looking out of my window, this morning, I discovered an object in the yard, which looked more like an ogre than a human being; upon a nearer approach. I ascertained it to be the pupil of a Devil Doctor. It was a *female*, but so disfigured by incrustations of filth, monkey skins, and greeges, that little of the human form could be detected under the metamorphose. Musu thus described to me the process of making a Devil Doctor. The individual is first seized with a violent shaking, or ague, all over. (Looks it not like a demoniacal possession!) In this condition he continues at intervals, for several months. In the mean time, he becomes solitary and abstracted, communing with himself in an unintelligible jargon. His friends, after some difficulty, extract from him the secret cause of his malady. He declares that the Devil has called him to be a Doctor, and has threatened heavy calamities to himself and his people, should he refuse the office. He is then recommended to study the art. With this view, he places himself under the tuition of the most celebrated of the craft. During his novitiate, (which continues

for five or six months,) he is never permitted to wash the filth from his body. At the expiration of this period, he returns to his friends, accompanied by his preceptor. The grand test is now to be made of his proficiency in the sublimest mysteries of the craft. The head of a dog is cut off, secreted in a jungle, and he is commanded to find it. This great achievement is, however, ushered in by its appropriate solemnities. The instructor and his pupil place themselves in the centre of a circle formed by a large number of spectators. The Devil is invoked, and all the resources of the magic art are employed. On a sudden, the candidate shakes violently, leaps up, and is driven by a supernatural impulse to the spot where the dog's head was concealed. He returns in triumph with the trophy, and becomes licensed to trade in all the "lying wonders" of his profession.

May 24th.—Preached, to-day, at Boko. As I reached the opposite bank of the river, I discovered a large number of people gathered around a pot of boiling palm oil. An axe had been stolen, and the whole town had been summoned to undergo the ordeal of the palm oil. The ceremony was this; Each individual was required to dip his hand first into a vessel of cold water, and then to plunge it immediately in the boiling oil. If he escaped unhurt, (which of course would be the case, unless the experiment was unskillfully performed,) he was declared innocent of the theft. The occasion gave rise to an interesting and cheering incident. A discussion arose, (no uncommon circumstance,) between one of my Christian pupils and the natives. The young man, Niapa, exposed to deserved contempt the whole system of Fœtishism, with its countless absurdities and incongruities. The experiment of the palm oil was explained upon simple philosophical principles, and was shown to have no connexion with the impostures of witchcraft. At this, the bystanders became indignant; declared that he had greatly offended the Fœtish, and that if he dared to put his hand in the oil, he would be severely punished for his sacrilege. The youth thus challenged, and stung by some taunting re-

mark on his profession, rolled up his sleeve, dipped his hand in the water, and dashing his way through the crowd, was in the act of plunging the limb in the boiling fluid. A cry of horror was heard; he was instantly seized and dragged from the spot. It is in acts of moral intrepidity like this, that we find the strong encouragement to Missionary effort. Africa, although not "stretching forth her hands in prayer to God," is sending forth her sons to the "help of the Lord against the mighty." She is forging within her own bosom, the weapons which shall annihilate her strong holds of ignorance and superstition. And the Church! shall she falter in *her* duty? Has she no voice of cheering to be heard in the din of the *unequal* strife? Her treasures! are they not the Lord's! Her sons! to what nobler cause could talents, and energies, and *life*, be consecrated!

May 27th.—Preached at Bahru; the congregation more orderly than on a former occasion. There was no laughter. I chose for my subject the "terrors of the law." In the connexion, I dwelt upon the holiness and justice of God, and the infinite love and mercy which had provided an escape for the sinner. The King, an aged man, standing on the threshold of eternity, seemed *moved* by the solemn and startling truths which had been uttered. It was the *first* time he had ever heard the Gospel. When I had closed, he raised his head from his bosom, and, in a voice tremulous from age, and in an accent which *almost* persuaded me of his sincerity, exclaimed, "I will beg God! I will beg God!"

May 31st.—To-day, I crossed the river to Boko. The natives were in the bush, and I could obtain no congregation. A deep interest in the spiritual condition of an old man of the town induced me to visit him. He is a leper. The disease has so mutilated his feet that he is scarcely able to walk. Yet he was never absent when I preached. To-day, I entered his hut. It was with difficulty that he raised himself from his mat, to welcome me. A long and deeply interesting conversation ensued. He expressed his conviction of the truth of Christianity, and the necessity of a

change of heart. Every day he prayed to God to teach him the truth. "The people," said he, "mock at me a great deal. They tell me, I cannot see God, and that it is very foolish to pray to Him. But I say to them, every one believes that there are spirits, although he cannot see them." He seemed delighted, when I exhibited to him the simple arguments in proof of the existence and attributes of the Supreme Being.

June 3d.—To-day, there was an animated discussion between the school boys and a native, upon the subject of gregees. The poor man had recently purchased one from a Doctor, at a high price. He resolved to appeal from argument to experiment: this would certainly confound his adversaries. He immediately set to work, dug a root from the ground, and with a knife scraped a portion of it into a wooden bowl half filled with water. This was then placed upon the head of one of the boys. "Now," said the experimenter, "when I call, my gregee will leave that boy's head, and come to my hand." And call, he most certainly did, not only in the most tender accents of persuasion, but in those of command. Need it be added, that the bowl obstinately maintained its position. When the experimenter had become quite exhausted in the effort, he exclaimed, amidst roars of laughter, "That Doctor tell lie too much; he make shame palaver for me this time." And will this miserable dupe, still blindly cling to his faith? Most assuredly. The Fetishman has a ready explanation of the failure. The root was not scraped with the proper kind of knife, or there was too much or too little water in the bowl, or the Fetish had not been propitiated by an acceptable sacrifice. It is thus that the most glaring imposture maintains its ground, in opposition to the evidence of the senses.

Affecting scenes with natives—Encouraging signs.

In the afternoon of this day I preached at Grand Taboo. How sad the impression which that visit has left upon my mind! I had preached upon the

omnipotence of God. I was standing by a high pole which had been set in the ground. Upon the top of it were tied some rags, and oyster shells. It was a gregee to keep away the lightning. An old man approached and thus addressed me: "THAT," said he, pointing to the mass of filthy rags and shells, "THAT is greater than God. I stood mute; I tried, but could not speak. My heart was sick. I had met with ignorance in its grossest forms, and had labored patiently to enlighten it; I had witnessed insensibility, and had never wearied of the theme of God's love and mercy; I had braved derision; but now a crushing weight was upon my spirit. My only answer, as I turned away from that old man, was—tears."

It was night before I reached home. A short time after my arrival, I received a summons!! from the Qui, requiring the presence, in town, of myself, my interpreter (Musu), and my Christian pupils. Who is this Qui, or, as it is pronounced, Quee? I have no very definite conceptions of its character. It appears to be a kind of politico-religious body which belongs to every native town. It enacts and executes the laws, is active in bringing wizards and witches to punishment, and claims the honor of being the more immediate servants and ministers of the devil. It delights to shroud its proceedings in mystery. Its sittings are in secret. When it appears openly, screeching and yelling, it is a great terror to the women. These affrighted souls immediately run into their houses, and close fast the doors. What had such a tribunal to do with me, or mine? As I could not discover the grounds of its jurisdiction over the Mission premises, I declined obedience to its summons. At a later hour in the night the summons was renewed. The cause I then ascertained to be as follows: In some one of the frequent discussions between the pupils and natives, an expression had been used in reference to the Qui, not very creditable to its dignity and importance. More than this, its savage yells had been imitated in sport, by some of the children. Upon this explanation, the second summons was as little respected as the first.

June 4th.—Early to-day several of

the Qui made their appearance in the yard. Indignant at the contemptuous disregard of their authority, they had come in person and in numbers to repeat the demand of the preceding evening. A long and angry discussion with the pupils was at once excited. The Qui, unable to accomplish their object, resorted to threats of personal violence. "We will beat you," said they to one of the pupils, "when we catch you in town." "Very well," was the answer, "you can have my back." "But we will burn you." "Very well, you can burn me if you like." "But that will hurt you." "Well, I suppose

it will." Astonished at this exhibition of firmness, one of the number exclaimed, "Why, Hini! what is the matter? once you were a Qui boy yourself." How touchingly simple and beautiful was the reply. "True, I was once like you, in darkness, but God has now opened my eyes." "Oh!" exclaimed Musu, "I could die in a cause like this." Here then is the first *open* collision between the powers of light and darkness, and here is the martyr's spirit for the crisis. May it not be, that for the healing of many, the angel of mercy is thus stirring the depths of the stagnant waters?

Intelligence.

JOURNALS OF MISSIONARIES.—We hope that the extracts from the journals of our Missionaries, published in this number, will not be overlooked. They contain much information respecting the past and present condition of the Mission, which will be found especially valuable at this time, when there is so much inquiry on the subject. The observations of our experienced Missionary, the Rev. T. S. Savage, himself a medical man, in reference to the climate, and its effects upon the constitution of the colored race, are certainly deserving attention.

A rule of the Board forbids our indulging in commendatory remarks in the case of our Missionaries. We can, therefore, only express our hearty conviction, that no one can rise from the perusal of these journals, without an affectionate regard for our laborers in Africa, and an increased interest in their work.

The Rev. Mr. SPALDING, Missionary to China, sailed from Boston for Canton, on Thursday, 11th of March, with the view of joining the Mission at Shanghai, under the jurisdiction of Bishop Boone.

Previous to the departure of Mr. Spalding, a farewell service was held at St. Paul's church, Boston, at which, after a sermon from the Missionary, addresses were delivered by the Rev. Alex. H. Vinton, D. D., and by the Right Rev. the Bishop of the diocese of Massachusetts. The occasion was one of very deep interest.

FUNDS.—It will be perceived that the receipts of the Foreign Committee during the last month, were but \$1900! Large contributions are immediately needed to carry on the operations.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th Feb. to 15th March, 1847:

MAINE.	
<i>Brunswick</i> —St. Paul's Ch.....	\$10 00
VERMONT.	
<i>Middlebury</i> —St. Stephen's Ch. . . .	3 88
Do., for Constantinople.	2 12 6 00
RHODE ISLAND.	
<i>Neesport</i> —Zion Ch., a Member, for ed Gray Gilliam, Africa.....	20 00
<i>Providence</i> —Grace Ch.	8 00
St. John's Ch., a Family, for ed. Beneficiary, Greece.....	34 00 62 00
CONNECTICUT.	
<i>Cheshire</i> —St. Peter's Ch., §.....	10 00
<i>Fairhaven</i> —St. James' Ch., §.....	3 50
<i>Groford</i> —Christ Ch., coll. at county clerical meeting, §.....	9 00
<i>Norwich</i> —Christ Ch. S. S., ed. of a child, Africa.....	25 00
<i>Middle Haddam</i> —Christ Ch., ed. of a child, Africa.....	20 00 67 50
NEW YORK.	
<i>Newtown</i> —St. James' S. S., ed. of a child in Africa.....	22 00
<i>New York</i> —Ch. of the Ascension, through Mrs. G. T. Bedell, E. N.—M. N.—H. B.—T., of Philadelphia; A., of New York, for ed., China	105 00
St. George's Ch., Mrs. S. J. R., for ed. of a Chinese youth, Shanghai.....	25 00
St. Mark's Ch., a Member, §.....	12 50
Ch. of the Messiah, (colored,) for Africa	5 55
Family Mite-Box.....	1 42
A Friend to the Church.....	50 00
T. K., for Africa.....	5 00
<i>Yonkers</i> —St. John's Ch.....	16 63 243 20
PENNSYLVANIA.	
<i>Brownsville</i> —Cash, for Africa.....	2 00
<i>Philadelphia</i> —Ch. of the Evangelists, S. S., for China.....	10 00
St. Peter's Ch.....	61 27
Church of the Nativity, for ed. Hannah More, China.....	6 00
Do., ed. N. S. Harris, Africa.....	4 00
Do., for China, \$1; Africa, \$1.....	2 00
St. Stephen's Ch.....	70 16
Do., for Constantinople.....	5 25
S. B. B., §.....	25 00 155 68
MARYLAND.	
<i>Annapolis</i> —St. Ann's Ch., for Constantinople.....	22 43
<i>Hagerstown</i> —St. John's pa., weekly off'g's.....	15 00
<i>Prince Geo. Co., Good Luck</i> —Mrs. Maria Jackson, ann. for China, \$2 50; Africa, \$2 50.....	5 00 42 43
VIRGINIA.	
<i>Brandon pa.</i> —St. Martin's, for Africa	20 00
Do., Miss Maria A. Crump.....	2 50

<i>Cumberland Co.</i> —Littleton pa., Ladies of, for ed. of William H. Kinckle, Africa.....	20 00
<i>Clark Co</i> —A Lady, for Greece.....	10 00
<i>Punguiser Co.</i> —Leeds pa., China.....	30 00
<i>Gloucester Co.</i> —Rev. Charles Mann, for Africa and China.....	12 00
<i>Richmond</i> —Monumental Ch	50 36 144 88
SOUTH CAROLINA.	
<i>Beaufort</i> —St. Helena Ch., Africa.....	15 00
Do., China	15 00
Do., Ladies' Miss. Asso., Legacy of Miss Ann Barnwell.....	300 00
<i>Charleston</i> —Ladies of, in part, of ann. con. for China, to be applied to erection of school buildings.....	200 00
St. Peter's Ch., in part, of ann. con. for ed., Africa.....	152 00
St. Michael's Ch.....	34 79
Mon. Miss. Lec.....	2 25
<i>Edisto Island</i> —Ch. at.....	20 00
<i>John's Island</i> —St. John's Ch., for sup. of Rev. Mr. Miles, Constantinople.....	40 00
Do., for Constantinople.....	9 50
Do., for China.....	5 25
<i>Gravesville</i> —Church of the Holy Trinity.....	15 00
<i>Radcliffboro'</i> —St. Paul's Ch.....	12 75
<i>Wilton</i> —Christ Ch., ann. con.....	100 00 921 84
GEORGIA.	
<i>Augusta</i> —St. Paul's Ch.....	91 00
<i>Savannah</i> —St. John's Ch.....	58 15
Do., for Constantinople.	5 00 154 15
KENTUCKY.	
<i>Henderson</i> —St. Paul's Ch., §.....	7 00
OHIO.	
<i>Chillicothe</i> —St. Paul's Ch., for ed., Africa.....	10 0
<i>Norwalk</i> —From six Laymen, for China.....	11 50
<i>Jefferson</i> —Trinity Ch., a Member, for Constantinople.....	1 25
<i>Zanesville</i> —M. H. A.....	3 00
<i>Piqua</i> —St. James'.....	3 50 28 78
INDIANA.	
<i>Michigan City</i> , §.....	30 00

MISCELLANEOUS.
Teeth Fund of a Western Episcopalian..... 30 00

TOTAL, \$1,904 10

(Total since 15th June, 1846, \$20,934 95.)

NOTE.—Rutland, Vt., Trinity Church, \$3 69, for China, acknowledged in the last No. of the "Spirit of Missions," as from Mrs. Mary W. Morris, should read Miss Mary A. Williams.

Washington, D. C., S. S. Christ Ch., acknowledged in last No. of "Spirit of Missions," as \$20, for ed. of a boy, Africa, should read, \$40, ann. contribution, for ed. of a boy and girl, Africa, under care of Rev. Mr. Payne.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

Vol. XII.

MAY, 1847.

No. 5.

Missions Generally.

Most of the semi-annual reports of Missionaries, due on the 1st April, have been received. In general, they contain encouraging accounts of their respective fields, while some present cause of deep gratitude to God, for the undoubted evidences of His blessing upon their labors.

The last has been a year of many trials. In particular, during the past winter, circumstances have tended to crush the spirit of the Domestic Missionaries "to a point of depression where effort and cheerfulness become impossible, and discouragement, and the speedy desertion of their field, almost inevitable." They have remained, however, at their posts. Patiently and laboriously they are seeking to fulfil their pledge to the cause of Missions.

To human ken, their past and present labors may appear as "the day of small things." God does not despise these. "The eyes of the Lord, which run to and fro, through the whole earth," regard them. In His own good time will He also declare their value.

Every day brings to light new facts respecting the spiritual destitution of our land, the prospects of usefulness now presented to the Church, and the duty and imperative necessity of occupying more Missionary ground.

REPORTS OF MISSIONARIES.

Maine.**Bangor—Rev. N. T. BENT.**

"St. John's Church, Bangor, is one of the most important outposts of our Church—sixty miles east of any other in New England. The city is large and growing. It is a centre of influence to an extensive region. Failure here would be disastrous to our hopes of extension in all the eastern section of Maine. If such posts be not maintained, heavy blame rests somewhere.

The earnest appeal of the parish, depressed, endangered, found me in one of the most pleasant fields of labor in a sister diocese. The question of sacrifice my conscience set aside. More favored regions must supply such as this. I obeyed the summons.

The parish had then been for several months without a rector, and furnished with little beside lay-reading. The congregation was scattered—the Sunday school languishing—their sanctuary needing extensive repairs, and the courage of the fast friends of the Church nearly gone.

The restoration of the Word and sacraments to them has been attended with God's rich blessings. The congregation is gathered again, and much increased; the Sunday school has increased four-fold; the Holy Communion, before tri-monthly, is now welcomed by devout hearts, we trust, every month. The week-day prayers and lectures have been well attended; monthly Missionary offerings are cheerfully made; the monthly catechizings excite general interest, and withal evidences appear of the power of the gospel over hearts that never felt it before.

Meanwhile, provision has been made for the purchase of a suitable organ for the Church, and \$1200 raised for the complete repair of the sanctuary.

A failure of health, temporary I trust, has interfered with my plans somewhat, and been a great affliction to me. But, through the prompt and valuable assistance of a brother clergyman, the services of the Church have been sustain-

ed with no interruption. Several children and some adults await the administration of baptism, and a class will be prepared for confirmation in the summer.

Should God continue his blessing to us, the present year will be the last for which the parish will need a missionary stipend, and hereafter, we hope, will abundantly repay in gifts to others what it has received."

New Hampshire.**Concord—Rev. T. LEAVER.**

"The Rev. Mr. Brewer left Concord in November last, and on the following Sunday, (the first in December,) I officiated; and after spending that month with the parish, accepted an invitation to become their Minister for the *present year*. A full report for the past year I am not, of course, able to present. I give below an account of my services since I returned to take charge of the parish,—including the last quarter,—and such other information as I can find upon the records of the Church. I find no Sabbath school register; have attended the school every Sunday; attendance usually small. I hope in a very short time to have its organization complete. I have usually held three services on the Sunday. Sermons afternoon and evening, and an informal address, of about fifteen minutes, or less, in the morning. This service is included in (M.) My residence has not been long enough to enable me to form a just idea of the prospects of the parish; my persuasion, however, is that if it can be adequately sustained, in a few years it will become entirely independent of foreign aid."

Delaware.**Seaford, &c.—Rev. J. B. SMITH.**

St. Luke's—"The number of communicants I take, as in my last report, from my predecessor's returns to the Convention. Being only a deacon, I have been dependent upon brethren for the admin-

istration of the Eucharist. I hope to be ordained in a couple of months, when I shall be able to ascertain accurately the number of communicants. There are several who, I think, will be confirmed, on the Bishop's visitation. During the winter, we have been unable to keep up our Sunday school, and, in fact, I have given up all reliance upon teachers, and on every other Sunday teach the children myself. I have about a dozen scholars, and these are all that are near enough to attend. The attendance on the services has been large, and the people are becoming more regular. I have officiated in this Church, during Lent, on Wednesdays, and have had quite as large congregations as could be expected in a village. I would here record my gratitude to the ladies of this parish, for their kindness to myself and family. I have experienced great pleasure in the proofs which I have received of their estimate of my poor services, and I pray that God may pour upon them His choicest blessings.

Broad Creek, Christ Church.—This congregation has increased very much since my last report. You observe no Sunday School teachers or scholars; the reason is this, the church is situated two miles from Laurel, and the children of the parish are too distant to attend. In this and other parishes, I have to catechize the children at home, when on parochial visits. It is utterly impossible to get the children out to Sunday school, as some of them would have to walk five or six miles. The people of this parish are making an effort to build a chapel in Laurel, where I reside, and I trust by our next report to be officiating in it. I have preached several times in Laurel to large and attentive congregations. There is a good opening here for the Church. I have set down in my report for St. Luke's the number of miles travelled in all my parishes, as I did not think it necessary to keep a separate account for each.

Little Hill, St. John's Church.—I have preached in this church, on the Fridays of Lent, to good congregations, although the church is nine miles in the country.

The people are much attached to our Zion, and regular and attentive to the services. I have experienced kindness in many ways, from the people of this parish, for which I am deeply grateful. I am in the habit of catechizing from house to house, as the children cannot often get out.

There is much to encourage in my parishes; but still there are a great many discouragements. The people had been destitute of services and pastoral advice so long, that they had lost all knowledge of the principles of the Church, and need to be brought back to the first elements. I have labored very hard during the last six months, and I trust the seed I have cast may be gathered to a plentiful harvest. There is room here for two more men. I could, if I were able, have three or four more stations than I now occupy. May God send more laborers into the harvest. Praying that God may pour out His Spirit upon our beloved Church, throughout her borders, &c."

Florida.

Jacksonville—Rev. J. F. Young.

"Besides the above statistics, the Missionary has visited St. Mary's, Geo.; held services and administered the Holy Communion, and also spent two weeks in St. Augustine (which has been vacant for the last year nearly,) to administer the consolations of the Gospel to one of the most devoted and exemplary of the Church's children, when her patience and submission to her Father's will were being most severely tested by a lingering and painful death. While tarrying there on this solemn errand, I performed service eight times—preached five times, and administered the Holy Communion once in private, twice to the Church, baptized two infants, and performed the burial service once. I have in three other cases administered the Communion in private to the sick, and, so far as I have been able, visited the Church families in the interior, who cannot enjoy the blessings of the sanctuary. Our prospects for growth and permanent strength as a parish have never been so cheering as at this moment, and the

tone of religious feeling is steadily improving; though deep devotion to the service of our Holy Master—fixed and *uncompromising religious principle*, we yet want more than anything else. For this, the Lord being our helper, we shall not cease to labor and pray, till the Spouse of Christ shall appear in the beauty of holiness, decked in her garments of praise.”

Key West—Rev. C. C. ADAMS.

“It will doubtless strike you singularly to find a Florida Missionary reporting from Kentucky. The report will explain the cause.

The morning after his appointment, your Missionary sailed for his field of labor, via Charleston, S. C. Before the vessel departed, on board of which he had engaged passage from the St. John's river, intelligence came of the destructive tornado which desolated the island and laid its church in ruins.

Presuming, from the accounts, that the congregation would not be able to fulfil the engagement into which they had entered; and being unable to subsist there without it, a letter of condolence was despatched, assuring them of the sympathy of their pastor elect and of his willingness, if they desired it, to cast in his lot among them, sharing their joys or their sorrows; saying, at the same time, if it were desired, he would relinquish his intention of going there.

To this letter came an answer bringing information of the serious nature of that disastrous calamity, and advices suggesting the propriety of abandoning the congregation. The substance of this communication was forwarded to the Rt. Rev. the Bishop of Georgia, provisional Bishop of Florida. From him came instructions to visit the island, examine the condition of the parish, ascertain if there were temporal and spiritual materials sufficient to make it an object to rebuild; and if so, to go abroad and beg any means required.

In obedience to this request your Missionary sailed by the first conveyance. On his arrival at the Key he was cordially received and hospitably entertained. The parish seemed rejoiced at the prospect of again hearing the glad tidings of salvation, and especially that

an effort was to be made to secure the means abroad to rebuild a house for God, where they could worship Him in the identical way of Christ's appointment.

Some of the parishioners lost almost every thing they had by the hurricane. The winds and the waves seemed to combine to work the total ruin of this little sea-girt rock. The former church edifice is a pile of ruins. It was originally a strong stone building, erected at a cost of nearly \$7000, and was free from debt, finished throughout, and annually growing in importance. Three of the heavy walls fell simultaneously, dragging about one half of the fourth into the interior, and crushing chancel, altar, pews, and every thing within. So fiercely did the tornado sweep across the island, that the entire roof, rafters, shingles, and all, was borne away into the sea, more than an eighth of a mile distant, not a fragment, save one piece of a gable end, remaining upon the ground. The parish still owns the lot, worth several thousand dollars, situated in the most eligible part of the city.

As the former building was private property, not the freehold however, and as some claim might possibly be set up by pewholders, should a new church be erected, your Missionary suggested to the Vestry the propriety of selling the ruins at public sale, as it is our intention to build a *free church*. The entire rubbish brought \$110.

After remaining two or three Sundays upon the island, calling upon the people, administering the sacrament, and visiting two sick persons, he sailed for Pensacola with the intent to visit southern cities for the purpose of soliciting aid to rebuild. But one Bishop, priest, or deacon of any diocese, has refused to allow him to present this claim to his people. Still unless the balance of the Southern and Western cities give more liberally than those already visited, or the brethren of the East, from out of their abundance, the poor brethren of the Key will have to put up with a church far inferior to the former.

Of whatever material the building may be constructed, it must be brought from abroad. The former experiment demonstrates the insufficiency of the coral stone for such an edifice. The

one item of freight, even if we construct of wood, would cost half as much as would erect a tolerably good church in New England.

The congregation of St. Paul's is large and mostly poor. The population of the Key consists of the inhabitants of ten different nations. They are remarkable for attending public worship. Being a little island, in the midst of the ocean, cut off from all regular intercourse with the main land, having no amusements, the church is a place of popular resort. More devout worshippers can nowhere be found. Since the gale many souls have been brought to the knowledge and love of Christ. They saw themselves, on that terrible night, cut off from all hope but in God, the very rock, as they supposed, yielding under their feet, and the enraged ocean swelling up to engulf them. Many a stout heart which had often been fearlessly perilled for gain, then blanched at its terrific horrors; and many a soul which for years or probably never before had prayed, then cried for mercy. The hurricane preached to them in tones of thunder of the wrath of an offended God. Those impressions have not died away; from some they never will.

The Church has already done much for the character of these Islanders. It will yet do more. God loves the Islanders, his word is full of promises for them. If the commercial world understood its true interests, it would subscribe freely to erect us a church worth 50,000 dollars, where every wrecker could hear the word of God, and learn the duties he owes to his Creator and fellow creatures. Much has been done for them; more can be. One of the captains is a communicant of the Episcopal Church, and the property of all maritime nations which passes through his hands is as safe as it would be any where on earth.

Last year, forty-six large vessels and many smaller were wrecked along our reefs, and brought into Key West for adjudication. The total value of this property was over a million and a half of dollars. Can it be otherwise than for the interest of the *commercial world*, that

this enormous amount of wealth should circulate through the hands of honest men?

Since his appointment, your Missionary has travelled over 4000 miles, preached almost every Sunday, either on sea or land, or that intermediate condition on a steamer on the Western waters. He has assisted in administering or administered the Sacrament of the Lord's Supper five times, once to a dying man, visited the sick whom he found on his journey, buried one adult, baptized one infant, and collected about \$800 towards rebuilding his demolished church."

Quincy—Rev. J. J. Scott.

"I will give a concise report of the second six months which you allow that I have labored at Quincy. The report for the whole period was made to our convention—a journal of which I will send you.

I have said prayers and preached on sixty occasions. On Sundays I have officiated, in the morning for the white people, and devoted the afternoon of three Sundays to the instruction of the colored people, and one to catechizing such children of the parish as were sent to me.

Our congregation, as well as Sunday school, have somewhat improved. Nine families are connected with the Church, and fourteen communicants. I have administered the Lord's supper six times, baptized one infant, and officiated at one funeral; and that one, I regret to say, was of the earliest, and a constant and zealous friend of the Church, whose loss among us is sensibly felt. The Church edifice, which was constructed of a size far beyond the wants of the community, is yet in an unfinished condition, and is under a mortgage for a portion of debt which hangs over it. The mortgage is to a member of the congregation. Other debts of the Church, and for which it was offered for sale under the hammer, I trust may be paid before very long. I believe the ladies, who are becoming more zealous, will do something in this behalf, though I am not able to say how much."

Alabama.**Enfaula—Rev. W. J. ELLIS.**

"By your circular it is made my duty, I suppose, to make a report for the time I have been laboring at Enfaula. I do not know that I could make any statements that would inform and quicken the Church. Below you have the statistical return."

Florence—Rev. D. BROWN.

"Not without emotion, do I sit down to a last brief report to the Domestic Committee, from this Station of Tusculumbia and Florence. Since my last semi-annual report, I have had much indisposition, but have generally been enabled to discharge my allotted duties, though often with much feebleness and pain. The moral power and influence of the Church is still not only increasing in fact, but on all hands admitted; yet, in numerical force its increase is slow indeed, owing in a large measure to the solemnity of its sober spiritual services, and in a still larger, perhaps, to the general sectarian opposition.

Another circumstance, unfavorable to the progress of the Church here, is the fluctuating character of the population. From both Tusculumbia and Florence the Church has lost, by removal, several of her best friends, and now one of our wardens here, with his family, is about to remove to Nashville."

Livingston—Rev. J. A. MASSEY.

"I have not the proper number of the Spirit of Missions to refer to, but if I remember well, it is this month that I am required to make a report. I accordingly herewith transmit it. I found, on taking charge of the parish, early in November last, about thirty communicants, and a respectable congregation for a town of one thousand inhabitants, in which there are two other houses of worship. Some few have been added to the communion list, and the congregation has very perceptibly increased. Yesterday, our little temple would scarcely accommodate the people. Our services during every day in Passion week, were well attended, and I think with very happy results. General se-

riousness has evidently increased, and some are honestly seeking to know the truth as it is in Jesus. I hope after this year, the parish will cease to need the assistance of the Board. I have been here so short a time, that a detailed account of official acts is unnecessary. They have been confined, indeed, to the ordinary Sunday services, and a Wednesday night service and lecture. I officiate once a month for a very large congregation, about eleven miles from me, and am about to make efforts to establish stations at three other points, two of them of very great importance."

Kentucky.**Danville—Rev. M. F. MAURY.**

"I enclose in this sheet, a statement of the Wardens and Vestry of Trinity Church, Danville, of the amount pledged by them for their pastor, for the next twelve months. And it may not be improper to add, for the information of the Committee, that the \$300 from the parish, and \$150 from the Society, so far, has fallen short of the actual expenses of the Missionary, from \$100 to \$150 every year, since he occupied the station in 1839.

Still, he is willing to count all things but loss, and to make every sacrifice for the good of our beloved Church, which, though neglected and despised in this western land, will at last arise and shine as the Bride of the Lamb.

We are sowing in patience and in tears, but in faith, and we shall one day reap in joy. It is to be hoped, therefore, that we may be aided at least to the amount of \$150, or more, for the ensuing year, from October, 1847, to October, 1848."

Frankfort—Rev. J. N. NORFON.

"I began my labors here Dec. 4th, 1846. The parish had been vacant eight months, and various causes had combined to hinder its growth and prosperity. Frankfort being the capital of the State, is a most important point for the establishment of the Church, and one from which its influence will be felt in all directions. My services here have been as follows: Baptized eight

infants and five adults. (In this number are included four children and one adult, baptized by the Rev. E. F. Berkeley, just before my arrival.)

Catechized the children five times; attended one funeral; administered the Holy Communion four times; read service forty times; preached and lectured fifty-nine times. *Four* have been added to the list of communicants, making the whole number thirty-two. The Sunday school consists of seven teachers and forty scholars. The number of families belonging to the parish is twenty,—adults, fifty-three, children, forty-seven; whole number, one hundred. \$19 have been forwarded to the Domestic Missionary Society, and \$8 75 expended in Prayer-Books and Tracts. The Bishop visited the parish on the 5th Saturday in Lent, and confirmed *four* persons. Besides two services on Sunday, I have had a Wednesday evening lecture, which it is my intention to continue through the year. As it is impossible to get the people out to the church for this purpose, the following plan was adopted, and it has worked so admirably, that I venture to recommend it to those who are situated like myself. The names of the families in the parish are arranged *alphabetically*, and the lectures are held at their different houses, in this order. All living in the neighborhood, who feel disposed, come in, and after using a part of the service, I expound a chapter, and close with singing, and appropriate collects. We are now going through with the New Testament in course, and care is taken to bring out *prominently* those points which have a bearing upon the *doctrines, discipline, and worship* of the Church. The servants frequently attend these lectures, and as they are very much prejudiced against us, it is the only way in which they will become acquainted with our services, or receive the benefit of our instructions.

During the session of the Legislature, I officiated *fifty* times at the opening of the two houses. The church was opened on Ash-Wednesday and Good Friday, and I have had lectures on every Wednesday and Friday evening during Lent, and on *four* evenings during Passion week.

The congregation is gradually increasing, and we have reason to 'thank God, and take courage.'

Hickman—Rev. N. N. COWGILL.

"Since my last report, little has transpired of interest. Our country has been so deluged with rain, that little could be done. When it was pleasant overhead, the travelling was such, that a congregation could not be gathered. Our house of worship could not be reached.

Still there are some who seem to be very serious and anxious to walk in the path of duty. On Sunday last, I visited a poor unfortunate young man under sentence of death, to be executed on the 16th April. He had frequently sat under my ministry, but the seed of the Gospel never reached his heart. The like total indifference and unconcern as manifested by him during his trial, probably has never been seen. Though he *now* professes to be a *reformed* man, it is difficult to find that deep conviction of sin and penitential tear for which we are taught to look, and that much love to the Saviour, when we know much must have been forgiven, if forgiven at all. He has requested the prayers of the Church; and may the fervent, effectual prayers of God's people avail him much. If it should please God to make me the instrument of good to his soul, I shall feel that my labor here will not have been in vain in the Lord."

Hopkinsville—Rev. G. BECKETT.

"Never have I prepared with greater pleasure, a report of my Missionary work, than I do this. The night of our affliction has been long and drear. Fightings without and fears within have sorely discomfited us, but by God's blessing, the time of our tribulation appears to be passing away, and the prospect of success to open encouragingly before us. It has appeared until now, that we had only formed hopes to be disappointed, and devised plans to be frustrated, but never, may we truly affirm, have we despaired of ultimate success. Clinging to the promises, we have labored on—and though the most violent prejudices and prepossessions have been

exerted against us, the object of our most ardent hopes has at length been realized, viz., the erection of beautiful church edifices in two of my principal parishes. It is almost impossible for our Eastern brethren to realize the difficulty of the work—it is only for those who have lived in the West, and been identified with us, to estimate its magnitude. Sectarian strife and division are rife in our midst, and it is only by presenting in contrast the conservative principles of our Zion, that we can hope to succeed.

If our advancement ended here, we should have accomplished but little, when considering the one great object of our labor. The Spirit of God appears to be verily with us, and a work of grace to be going on. In connection with a more diligent use of all the means of grace, we have more zeal, and an increased desire in every member to live close to God, in the faithful exercise of duty. Many of our young people have been moved to ask, "What they shall do to be saved?" and have found peace in the gospel promises. We have a larger number of candidates for confirmation, than ever before,—and the influence of our Church is more generally and deeply felt.

With the consent of my Diocesan, and leave of absence from the Committee, I have visited the North during the winter, to re-establish my health, which had suffered much from the fall fever. I embraced the opportunity, to make collections for my churches, and have enjoyed a very fair measure of success."

Louisiana.

Natchitoches—Rev. E. GUION.

"The above statement will show that, notwithstanding the discouraging circumstances which surround us at this point, our efforts have not been altogether in vain, and the result calls for devout acknowledgments to Almighty God, for the blessings showered down upon us. The distance travelled, (three thousand one hundred and twenty miles,) by me during the year, shows

that the field in which I labor is far too great for the unaided efforts of one individual, and will, I trust, be the means of calling more particular attention to the wants of this region. With the exception of the Rev. Mr. Steele, whose state of health does not permit him to do much at the present time, I am, I believe, the only Clergyman of our Church on Red River, embracing a country where the services of at least five Missionaries are needed. The Church is losing much ground by her backwardness in meeting this necessary demand. At some points, the prospects are very cheering. At Alexandria, I trust we shall, in the course of another year, have a good Church edifice, as subscriptions to that object have been liberal, and such, generally, as can be relied upon.

I am much indebted to the Bible and Prayer-Book and Tract Societies at New York, for supplies furnished me from time to time, and have found their publications valuable and indispensable auxiliaries in the Missionary work. To Messrs. Stanford & Swords, and to other individuals through them, I am likewise under obligations, for Sunday school and other books now on the way from New York, which I hope shortly to receive.

The accompanying statement from the Wardens and Vestry of the Church at Natchitoches, will inform the Committee how essential they deem it, to have the appropriation of the last year continued, undiminished; and in this opinion, I believe our Bishop fully concurs. For my own part, seeing the many wants around me, I have at times been sorely tempted to leave this town, for some more fertile soil; but, from the importance of the Station, as a bulwark against the encroachments of the Romish Church, I have, by the advice of our Bishop, concluded, through Divine blessing, to continue my residence here, and make this the centre of my field of operations. Indeed, I should have been compelled to leave here some time since, had it not been for the pecuniary assistance derived from a small school kept by my wife."

TENNESSEE.**Bolivar**—Rev. D. STEPHENS, D. D.

The Missionary at this Station, we believe an octogenarian, reports,

“The condition of my parish is nearly as usual. I have lost three important communicants by death, among whom was my dear wife, a severe and irreparable loss to me. She expired on the second of February last.”

Jackson and Brownsville—Rev. L. JANSEN.

“Concerning the spiritual condition of this Mission, I have but little to report much different from the October account. The congregation at Jackson is gradually improving, and having made an effort to pay off the debt of their church, they will have to make another soon, to finish it completely, the which, when done, will have been entirely by their own liberality. They well deserve the fostering care of the Church, the which, if continued for about two years, I doubt not they will make every

exertion to be self-supporting, and do something also yearly for the funds of your Treasury. The Church in Jackson may be considered as established. The prejudices of the community are more and more being weakened; and it being a growing place, and the seat of two colleges, there is no doubt, by the Divine blessing, the Church will prosper, though, as is always the case in this country, she has to move slowly. But she does *move*, and her footholds are *permanent*.

The good people of Brownsville are zealous and liberal to the full extent of their means. They have no church, nor any prospect of one. We worship in the court-house. In supplying this parish, your Missionary is aided by the unwearied liberality of Dr. Oldham, a gentleman often reported as one of the supporters of this Mission, and without whose aid it could not be sustained at all, at the present reduced salary of your Missionaries. His neighborhood makes one of the fields of my labors once in six weeks.”

The Jews.

INTERESTING FACTS IN INDIA.

[From the Jewish Advocate, England.]

In lands far distant from each other, varied in climate, in language, and many other respects, there has been of late years manifested a remarkable agreement in one thing—namely, an earnest desire for the spiritual good of the Jews. It would be easy to illustrate this, by pointing to the contributions which have been sent for this object from New Zealand, Sierra Leone, &c. At present we confine our illustrations to India.

In May, 1842, the Rev. G. H. Evans,

British Chaplain at Secunderabad, in the Madras Presidency, wrote thus:—

“I have great pleasure in sending you a small contribution from India, in furtherance of the blessed work of the Society for Promoting Christianity among the Jews. I cannot deny myself mentioning the circumstance which gave rise to the collection, because I think it adds much to the interest of it, and it may stir up others ‘to go and do likewise.’ At the administration of the Lord’s Supper at the church at this sta-

tion a few weeks ago, I was surprised to find among the alms-money an offering of fifty rupees (about five pounds), with a line from the anonymous donor—'For the Church of England Mission at Jerusalem;' and I was not a little gratified when I afterwards discovered that it came from a poor man, a private in the 1st Madras European Regiment, who was on the eve of retiring from the service, and returning to his native land. I never saw him since, as he left this for Madras about two days after. The rest of the money (altogether about 500 rupees) has been contributed by some Christian friends at this station who feel a lively interest in the prosperity of Zion, and who have been cheered with the recent tidings from England of a Christian Bishop going out from the Church of the Gentiles, to preach the pure Gospel of Christ once more in the land of Judah.

"May the Great Head of the Church soon make it manifest that the time to favor Zion, yea, the set time, is come; when also Jew and Gentile shall be one in Christ, and 'there shall be one fold and one Shepherd!'"

In 1843 the late lamented Bishop Alexander wrote from Jerusalem that he had received letters and contributions from India, and sent copies of two letters which had been written to him by *Native Christians* in India. Thus, they who had been in early days idolaters, were taught, by that love which pitied them, to pity others. In one letter, the *Native Catechist* says:—

"There is an interest felt by our *Native Christian* community at Madras, in what relates to the Jews and Jerusalem. We had an opportunity of speaking in our chapel at Black Town, on Wednesday, the 16th November, upon the prophecies relating to the restoration of the Jews; we are happy to say that the people seemed all completely roused to a sense of duty towards Israel and Jerusalem. Our countrymen (though exceedingly poor) and children, cheerfully came forward to contribute what they could afford for the use of the spiritual wants of the children of Israel, the proceeds of which (sixty-six rupees) we have the pleasure to forward to you

through the Rev. J. Tucker, by the present overland mail.

"We beg you to remember us and our native congregation in your prayers."

The same post conveyed to the good Bishop a letter from a *Native Christian*, which we here copy:—

"To the Lord Bishop of Jerusalem,
 &c., &c., &c."

"My Lord,—It must be matter of great rejoicing to every humble believer in Christ to be permitted to hear from a distance, or privileged to witness on the spot, the ingathering, as it were, of the ancient children of promise unto one shepherd, and unto one fold, who were hitherto scattered among all nations and in every part of the world, by the just judgment of our offended, yet merciful God. But this truth—that Word of which one jot or one tittle is not to pass without fulfilment—has been manifested in the case of the Jews, and those long deluded people may now with an unusual fervor sing:—

"Not all the blood of beasts,
 On Jewish altars slain,
 Could give the guilty conscience peace,
 Or wash away the stain."

"But Christ, the heavenly Lamb,
 Takes all our sins away;
 A sacrifice of nobler name,
 And richer blood than they."

"Under such auspicious circumstances, I have taken this liberty of very humbly addressing your Lordship, and beg leave to state, that on the 2nd of May last a most eloquent and impressive sermon was preached by the Rev. J. Tucker, B. D., the beloved pastor of the Church Missionary Chapel, Madras, for the express purpose of collecting funds to meet the temporal and spiritual wants of the saints in Jerusalem; and I am happy to say, that his undertaking was crowned with success by the blessing of our Heavenly Father. Under this sermon a most respectable Jew was brought to the saving knowledge of the truth as it is in Jesus, and subsequently baptized and numbered among the members of Christ's Church, so that in the land of Heathenism another witness has arisen. The work is of God: who can hinder?"

"Many—yea, the whole of those who had the pleasure of perusing your

Lordship's letter—were struck with the simple and earnest strain of devotion which it breathed. Those who condemn and reproach God's people, will have the reproach turned on themselves. God has promised to favor Israel; and that he may speedily fulfil that promise, and gather his people into their own land, is my humble but earnest prayer.

"In conclusion, my Lord, I humbly pray you to accept my best wishes for the success of the work you are engaged in, and I shall never fail sincerely to entreat, at the throne of grace, that God may spare and prosper, and finally number your Lordship among his heirs; and I beg leave to subscribe, my Lord,

"Your Lordship's most obedient
servant,

(Signed) "CHRISTIAN COMOROPEN.
"Madras, Dec. 24, 1842."

A Missionary writing from India to a brother Missionary in England, says:—

"A most interesting case lately occurred of a Jew's conversion. Mr. Tucker preached a sermon on behalf of the Jews on Trinity Sunday. It being quite a new thing in Madras, attention was excited on the subject, and some one put an article in the paper announcing when the sermon was to be preached. A Jew attended. The word reached his heart. He confessed the faith of Christ crucified, and has put himself under instruction, both public and private.

"He attends the Church Missionary Chapel, and comes twice a-week to me, and twice a-week to Mr. T. for instruc-

tion. I have never met anything like the rapidity of his growth in knowledge, and grasping of heavenly things. The bursting forth of a Russian summer, or the rising of an Indian sun, may give some natural illustration of the rapidity with which he has embraced the high and the deep things of God.

"But I should say, that he was led to doubt of his own religion two months before he came to the Church Missionary Church, and had procured a Bible with marginal references, and been comparing the Old and New Testaments. He was first led to doubt by that disputed passage in Josephus. Is not this remarkable?

"He is of a highly respectable family, living in Regent-square, London, quite a gentleman in his habits and feelings, well educated, and has seen a good deal of the world. He is a merchant here. He has written most interesting letters to his father, brother, and sisters, and has the strongest and simplest faith that they will be brought to confess Jesus. He rejects the idea of his having denied his own religion by this act, and declares himself a true follower of Abraham; for he says he saw the day of Christ, and was glad. It is the modern Jews he pronounces as apostates from the faith of their forefathers. In about a fortnight he is to be baptized, and I hope to be one of his sponsors. Is not this Missionary news?"

Thus is the Gospel the power of God unto salvation—to the Jews and to the Gentiles. Oh, may its glad tidings soon be heard in every land!

Intelligence.

MISSIONARIES' REPORTS.

We would affectionately, but earnestly, urge upon the Missionaries of this Department, the duty and necessity of care in the making out of their semi-annual Reports. Take plenty of time for the purpose. It is an important work. At the lowest estimate, every Report is read by five thousand persons; probably listened to by a much greater number. Few sermons are heard by more than a

thousand people; in the West but very few by a quarter of that number. Hence the importance of a good, well-written Report. Every Missionary is an agent for the spread of information. The design of publishing the Reports, is to convince the Church of the importance of the Missionary work. How can this be done effectively, if the Report is written hurriedly and carelessly? It ought also to be done with conciseness. A few facts, distinctly stated, will be read attentively. Every man has a different style,—has a different field of labor. Each portion of the field has a diversified aspect. There is great variety in the character of the population. At every Station, there is some local and peculiar difficulty to contend with. God's blessing on His Church is vouchsafed in various ways. There are lights and shadows, joys and sorrows, days of sickness and of health, days of mourning and of gladness, in the life of all His ministers. There is enough to edify and to interest, to inform and to quicken.

We must not, however, be regarded as finding fault. We only desire to say, that very much of the success of the operations of this department depends upon the Missionaries themselves. They occupy, by far, the most prominent part of the organ of the Church, on Missionary matters. The object of such an organ, is to communicate information to the members of the Church; to show the neglected condition of the field; the urgent need of more laborers.

EMIGRANTS.

A secular journal, speaking of the emigration from Europe, says, "From engagements already made by our shippers, and other circumstances, there is reason to believe that the number arriving at this port alone (New York), during the year 1847, will reach 150,000, if not 200,000."

During the month just past, the number arriving has greatly exceeded the average of this amount. From the 1st to the 16th of April, 14,934 were landed at this port, and the number in proportion, arriving at other ports, is equally great. What shall be done in a religious point of view, for this surplus population of the old world? Thousands, carrying with them the ignorance and prejudices of their foreign homes, are wending their way to the far West. Freed from the restraints of their early youth, many in their haste to get wealth will cast aside all claims of religion, and join the number of those—whose name is already "legion"—who are there, the secret or open revilers of the word of God. They, in time, will also become American citizens, wielding no unimportant influence upon the destinies of this Republic.

The problem of their influence upon the temporal condition of our country, and upon the Church of Christ—affecting also their own eternal destiny—who can solve?

The time has surely come, when it behooves every member of the Church to contemplate the responsibilities which rest upon the present generation—in regard to their own country—and ere it be too late, to stem the tide of evil—to awake to duty—to greater zeal and self-devotedness in the cause of the Redeemer.

The ratio of moral influence by no means keeps pace with the increase of population. The tide of immigration from abroad, and at home, is setting in like a

flood—and has already carried thousands beyond the most distant point occupied by us. As they move onward, many appeal to their more favored brethren to send them spiritual pastors and teachers—while every consideration which renders the Saviour dear to us, likewise calls upon us to make Him known to the reckless, the ignorant, and to those who are living utterly “without God in the world.” But at this time, we are scarcely holding the positions occupied in former years.

The Missionary spirit which, in the bosom of the Saviour, is one and the same with the love for souls that are perishing, with us has evidently declined. Yet the command, “Go ye,” is still imperative, and the promise of success is not withdrawn. Let the spirit which impelled the great apostle also constrain us, and there will be no lack of men or means. But if it fall away under the discussion of dollars and cents, we shall see no results but disaster and defeat. And the Zion of our love shall become the disgrace of the whole earth. In view of the present condition of things, we ask every friend of Missions to unite in this prayer, “O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of Thy Son our Lord; to whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.”

MISSIONARY INCIDENTS.

“It is better to go to the house of mourning than to go to the house of feasting.”

The Missionary had wrapped his cloak about him one chilly morning in February, and was passing through the hall into the street, when he encountered Judge R——, whose features bespoke some disaster, as he extended his hand in silence. After a moment, “Mrs. C. is dead, and I am making arrangements for the funeral, to take place at two o'clock: you will be prepared.” No summons could have been more unexpected, no duty more melancholy: impossible! she who but a few weeks since was apparently in the bloom of health; the cheerful tones of whose voice seemed still to sound in the ear, now to be committed to the cold tomb! yet it was so. Mysterious are the ways of God: “In the midst of life we are in death.”

At the appointed hour, a throng which filled the rooms and entrance of the spacious mansion on —— street had assembled; and a marked seriousness rested on every countenance, at the sudden visitation which had called away a fellow-mortal into eternity. Truly this was “the house of mourning,” and the busy affairs of time were forgotten in those sober meditations which absorbed the thoughts of all. The destroying angel had struck at a high mark, and in God's good Providence, sent desolation and anguish through many a bereaved bosom. As the officiating Clergyman stood in the midst of this serious assemblage, spoke of the uncertainty of life, and the wisdom of being ready at any moment to surrender it at God's bidding; as he compared our mortal existence to a “flower and shadow,”—so sadly verified in the brief sojourn of the lamented dead—many, it is to be hoped, felt the justness of his remarks, and, warned by the reality before them, resolved to live nearer to God in future. The scene was one calculated to unbend the firmest, and call forth that generous sympathy which, while it is a just tribute to affection and departed worth, improves the heart that melts at another's wo. At the foot of the sable coffin which held all that remained of the young, beautiful,

gifted and beloved Mrs. C., sat her father; her husband, and other relatives, suppressing with difficulty their emotion. The former, Major A., had providentially arrived just in time to bid a last farewell. Not aware of the serious indisposition of his daughter, he was on his way to a neighboring town, and met, alas! to soothe her last moments. She had long given her affections to God; but no opportunity had been afforded to make a public profession of religion. Sensible of her approaching dissolution, she ardently desired to receive the rite of Confirmation, which comfort in the goodness of God she unexpectedly enjoyed, for the Bishop passed through town at this important juncture, and every wish gratified, resigned and happy, her gentle spirit took its flight to a purer clime. These circumstances gave unusual solemnity to the occasion; and when, after the discourse, the last accents of prayer had died away, and the moment came to take a final look at those beloved features, now pallid and inanimate, the bursts of impassioned grief, the yearnings of intense tenderness, with which the bereaved bent over the corse, moved the cords of sympathy in every bosom. There was a sweetness then in weeping with those who wept. The soul seemed to be refined in the commingling of sorrows, in the melting of hearts. At such seasons of distress, the blessed consolations of faith which cheered a father in Scripture narrative are fit to be administered: "I shall go to him, but he shall not return to me." The believer who lays hold on the hope of immortality in the gospel, anticipates in the depths of wo a joyful re-union with his beloved, after the brief separation which this life interposes. Oh, then, may God grant that this affliction shall be sanctified to the good of those whose wailing agony in the strength of an earthly attachment cannot soon be forgotten by those who witnessed it.

The services at the house completed, a procession was formed; the long train of pall-bearers with white scarfs, and numerous carriages, making quite an imposing spectacle. Nor is it unworthy of notice, that on foot might be observed the colored domestics pressing onward to see the last of their mistress—a beautiful and affecting circumstance. Arrived at the cemetery, (about half a mile off, on a commanding ground overlooking the city, and embellished with some very reputable tombs and funereal obelisks,) as the sun cast his last oblique beams over the sad scene, "dust to dust and ashes to ashes" was pronounced; and we turned our faces homeward, not "sorrowing as men without hope for her who slept in Christ," but looking to the future period, when, together with the deceased, we trust to "have our perfect consummation and bliss both in body and soul in [God's] eternal and everlasting glory, through Jesus Christ our Lord."

There is, in the funeral service of the Episcopal Church, much to awaken feeling, and impress the irreverent mind, and its effect upon the believer is to create a mournful gladness and soothing hope, which edify and strengthen him. Especially comforting is the allusion to the hopeful departed in the petition for the Church militant in the Communion office; and when on the next (the Lord's) day, the little band of worshippers at Christ church, about to partake of the memorials of the Saviour's dying love, kneeling, took these words on their lips, "We also bless thy holy name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace to follow their good examples, that with them we may be partakers of thy heavenly kingdom."—when, with a vivid recollection of the mournful event of the preceding day, they took these words on their lips, the effect was to produce that tranquillity of feeling and spiritual joy which are so precious to the believer, as an earnest of the reality and vigor of his hopes. Such hallowed associations give wings to our faith and love, as we mount, nothing doubting, in close communion with our God! For himself, the writer felt improved by this experience; realized that it was "better to go to the house of mourning than the house of feasting," and prayed that God would keep alive the Missionary spirit in the Church, so that thence might ever flow the spiritual streams of the pure Gospel to irrigate the desert wastes of sin. Amen.

Little Rock, Feb. 20.

S.

[From the Banner of the Cross.]

GERMANS.

We recently called attention to the appeal of the Bishop of Kentucky in behalf of the German population of that State. A letter has since been received from the Missionary Bishop of the North-West, directing the attention of the Committee to the vast number of German emigrants who are settling within his jurisdiction. In Iowa and in Wisconsin, there are whole towns, if not counties, filled with them. Information from another source also states, that large parties emigrating from the same neighborhoods at home, are expected this spring. In one case, nine hundred are on their way to one point, or settlement. Among these emigrants are Protestants, as well as Romanists. The Bishop of the North-West asks, with earnestness, whether the Church will supply the means to support at least one Missionary among them? A pious and devoted man, a native of Germany, is now preparing to take Orders, with a view to labor as an Itinerant Missionary among his countrymen settled in Wisconsin. May not the Committee say, in behalf of the Church, that funds shall be provided for his support?

FUNDS.—At this time, (April 20th,) the Treasury is overdrawn nine hundred dollars, on account of salaries due the Missionaries on the 1st October last. It is therefore impossible to answer the inquiry, contained in almost every one of their April semi-annual Reports, "When may I expect to receive the amount of salary due me?" The Treasurer can only look to the friends of Missions, and particularly to the Rev. Clergy, for the means to answer this important and anxious question. On the first of April, another half year's salary became due. The amount of contributions has materially diminished during the past year. The Missionaries are in the field, laboring, as well as they are able, under many depressing circumstances. Yet the Treasurer will not be able to make any remittances until he is repaid the amount overdrawn, and shall receive sufficient funds in addition, to justify him in paying on account of the April salaries.

RESIGNATION.

Ohio—Rev. G. B. STURGES, Dresden and Madison.

APPOINTMENTS.

The following having been nominated by their respective Bishops, have been appointed Missionaries of this Committee:

Maine—Itinerant, Rev. SAMUEL DUNBORROW, April 1, 1847.

Georgia—St. Mary's, Rev. J. A. WOODWARD, Jan. 1, 1847.

Ohio—Dresden and Madison, Rev. A. T. McMURPHY, April 1, 1847.

Illinois—Alton, Rev. S. Y. McMASTERS. Joliet and Lockport, Rev. D. E. BROWN.

Iowa—Dubuque, Rev. J. DUPUI.*

* The appointment of the Rev. ALFRED LOUDERBACK has been cancelled, at his own request.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th March to 15th April, 1847.

MAINE.		
<i>Gardiner</i> —Christ Ch., §	.....	26 63
RHODE ISLAND.		
<i>Providence</i> —Grace Ch	.....	3 00
St. John's, Ladies Jews Soc. ¹	.....	55 25
<i>Warren</i> —St. Mark's, for Ill.	.....	7 25
<i>Woonsocket</i> —St. James'	.....	20 00
A Friend	.....	8 00
An Infant Class	.....	1 00
		24 50
CONNECTICUT.		
<i>Derby</i> —St. James' ¹	.....	10 69
<i>Essex</i> —St. John's, for the West	.....	10 00
<i>Litchfield</i> —St. Michael's, Easter coll.	.....	11 00
<i>Middletown</i> —Christ Church, Ladies'		
Misc. Soc	.....	20 00
<i>New Haven</i> —Trinity	.....	10 00
Do., S. P., contrib. 6 months	.....	30 00
<i>Newtown</i> —Trinity, Ladies' Miss. Association, §	.....	8 50
<i>Plymouth</i> —St. Peter's	.....	25 00
<i>Rosbury</i> —Christ Ch., §	.....	1 50
<i>Stamford</i> —St. John's	.....	16 62
<i>Waterbury</i> —St. John's	.....	100 00
		243 31
NEW YORK.		
<i>Brooklyn</i> —Christ Ch.	.....	25 26
<i>Fishkill Landing</i> —St. Anna's, Mrs. F. Dubois	.....	5 00
<i>Fushing</i> —St. George's, Easter coll.	.....	40 00
Do., from a Friend	.....	5 00
<i>Harlem</i> —St. Andrew's	.....	2 00
<i>New York</i> —St. Mark's, mo. off'g.	.....	55 70
Calvary Ch. ¹	.....	35 00
St. Bartholomew's	.....	1000 89
Grace Ch.	.....	600 00
St. Thomas' ¹	.....	80 00
Christ Ch.	.....	40 62
Ch. of the Ascension, a Member	.....	3 00
St. George's	.....	45 00
Do., a Member, for Ill.	.....	50 00
Do., for Chester, Ill.	.....	2 00
<i>Sing Sing</i> —St. Paul's, off'g.	.....	2 00
Do., special off'g.	.....	25 00
Do. ¹	.....	2 00
<i>Troy</i> —St. Paul's, from the Easter off'g.	.....	221 71
<i>Glens Falls</i> —Ch. of the Messiah	.....	10 00
<i>Sandy Hill</i> —Zion Ch.	.....	10 00
<i>Fort Edward</i> —St. James'		
Tithes of a Clerk	.....	15 00
C. E. B., an Easter off'g.	.....	56 00
H. S. H., do.	.....	5 00
Tithes of a Clerk	.....	17 00
From several Ladies & the savings of two little Boys	.....	17 35
		2362 63
WESTERN NEW YORK.		
<i>Geneva</i> —Trinity Ch., a Member, §	.....	10 00
NEW JERSEY.		
<i>Berkley</i> —St. Peter's, §	.....	3 25
<i>Burlington</i> —From the Rt. Rev. the Bishop of New Jersey ¹	.....	25 00
<i>Ches's Landing</i> —St. John's, §	.....	0 70
<i>Hoboken</i> —St. Paul's	.....	10 00
		26 95
PENNSYLVANIA.		
<i>Huntingdon</i> —St. John's ¹	.....	2 15
<i>Philadelphia</i> —Ch. of the Nativity, a Member ¹	.....	50
Trinity Ch., a Lady	.....	1 00
<i>Reading</i> —Christ Ch.	.....	3 66
		7 30
MARYLAND.		
<i>Alleghany Co.</i> —Emmanuel pa., §	.....	8 80
Do., Christmas off'g's S. S., §	.....	3 88
<i>Baltimore</i> —Christ Ch., a Member, §	.....	5 00
Mt. Calvary Ch.	.....	1 00
<i>Hillsboro'</i> —Rev. R. W. Goldsboro', §	.....	2 80
		20 68
VIRGINIA.		
<i>Fredericksburgh</i> —St. George's	.....	15 00
<i>Kanawha Co</i> —A Lady	.....	10 00
<i>Liberty</i> —Mrs. M. J. Wilson	.....	3 00
<i>Lynchburg</i> —St. Paul's ¹	.....	12 00
<i>Lichmond</i> —Monumental Ch.	.....	6 60
Do., 2 Ladies	.....	4 00
Walker's Ch.	.....	14 25
<i>St. Ann's pa.</i> —Christ Ch.	.....	13 75
		78 80
NORTH CAROLINA.		
<i>Mrs. L. M. Nelson</i>	.....	1 50
SOUTH CAROLINA.		
<i>Charleston</i> —St. Michael's	.....	12 15
Do., from a Lady, for Tenn.	.....	5 00
<i>Cheraw</i> —St. David's	.....	14 00
<i>Columbia</i> —Trinity	.....	30 00
<i>Waccamaw</i> —All Saints', for the West	.....	25 00
		87 15
GEORGIA.		
<i>Athens</i> —Emmanuel Ch. ¹	.....	10 00
<i>Macon</i> —Christ Ch. ¹	.....	11 00
Do., Ladies' Asso.	.....	20 00
Do., Little Girls	.....	5 00
<i>Savannah</i> —A Friend to Missions	.....	5 00
		51 00
KENTUCKY.		
<i>Frankfort</i> —Ascension, Easter off'g ¹	.....	13 00
OHIO.		
<i>Ohio City</i> —St. John's	.....	5 00
<i>Zanesville</i> —L. & W., §	.....	2 50
		7 50
INDIANA.		
Self-denial of three Little Girls, daughters of a Missionary	.....	3 60
ILLINOIS.		
<i>Chicago</i> —St. James', §	.....	18 00
<i>Lancaster</i> —M. S. Marsh, §	.....	5 00
		23 00
MICHIGAN.		
<i>Detroit</i> —St. Paul's	.....	50 00
<i>Pontiac</i> —Zion	.....	3 30
		53 30
MISCELLANEOUS.		
Proceeds of a Worsted Shawl	.....	4 00
From a Friend	.....	50
Do. do ¹	.....	5 00
		9 50
TOTAL	.....	3,130 66
(Total since 15th June, 1846, \$19,157 92.)		

¹ Indicates the Good Friday and other collections for the Jewish Mission.

FOREIGN.

Africa.

JOURNALS OF MISSIONARIES, WESTERN AFRICA.

EXTRACTS FROM THE JOURNAL OF THE
REV. T. S. SAVAGE, M. D., APRIL
12TH, 1846.

BAPTISM OF A HEATHEN CONVERT.

April 12th. (Easter Sunday.)—The day has been one of great interest. The young krooman before spoken of as having denounced his native superstitious customs, was baptized, and admitted to the table of the Lord. The question, "Dost thou renounce the Devil and all his works," never appeared to me so full of meaning before,—for their religion is emphatically and literally the religion of the Devil. To propitiate him, is the object of all their sacrifices and worship. They believe in the existence of the Creator, and sometimes, though seldom, invoke Him; but it is only to secure His aid, in making the Devil favorable to them. As the latter is the source of all evil, so he must be propitiated, for, in warding off evil, they secure their happiness, which consists in the gratification to the full of all their corrupt animal propensities; and evil, in their view, consists in the prevention or diminution of their gratification, whether the cause of such diminution lies in the subject or object. Their sacrifices are, therefore, offered exclusively to evil spirits, whenever disease is to be removed, or favorable crops, or any other good, to be desired. So, also, their thank-offerings, which are not few, are made to the same evil being, while God, the source and giver of all, is not in the least regarded. He is not an evil being, and is, therefore, not to be propitiated. A failure in their attempt to ward off evil, they attribute to God. He willed it so; therefore all attempts to make it otherwise, would, of course, be useless.

Howard, (the English name of this young krooman,) was, not long since, a full believer in this system, and a practitioner of its disgusting and degrading concomitants; probably as devout a worshipper of Beelzebub as any other member of his tribe; but to-day, in the presence of his aged Chief and others of his country-men, he distinctly and firmly declared, in the language of the Prayer-Book, "I renounce them all; and, by God's help, will endeavor not to follow, nor be led by them." He has been now, for more than a year, under direct religious instruction, and for several months on trial, for admission to the Church, during which time he has evidently been growing in grace and in the knowledge of his Lord and Saviour Jesus Christ. He is a man of marked character among his people, and will, we think, make an instrument of good, in his future intercourse with them. He is now in a course of preparation, as a teacher of a day school in his native town, and evidently anticipates, with delight, the time when he shall act as an approved instructor to his countrymen. Three of my older scholars are candidates for the same privileges enjoyed by Howard to-day.

Sunday, April 28th.—For some Sundays past, have had but a few from the towns, to hear God's Word; to-day, however, a larger number came, among whom the Chief seemed to be an attentive listener.

April 29th.—Nimleh, (English name Samuel Boyd,) came this morning, with his wife and Benjamin Howard, with this question, "What was the first thing that God created?" I told him to take the Bible, and read, which he did. I then asked, what the Word

said. He replied, "In the beginning, God created the heaven and earth." I asked, if in that he found an answer to his question. He replied, that Caroline (his wife) had said, that *light* was the first thing created; that he had contradicted her, and was supported by Howard; but still she insisted upon it that she was right; and not agreeing, we referred it to you. I then asked Caroline, who told her that light was the first thing created. She replied, that she had always been so taught, and she read so in her books. I then explained to them how this apparent contradiction had arisen: that there must first be the existence of matter, or the elements of things, and then the relative position of the elements in the formation, or organization, of the things themselves. By a few familiar illustrations, they were easily made to comprehend the several stages of Creation, and seemed truly delighted at the thought of understanding so clearly those words of the Apostle, "that things which are seen were not made of things which do appear."

EXERCISES AT THE SUNDAY SCHOOLS—DESIRE OF A NATIVE TO BECOME A MINISTER OF THE GOSPEL.

My Sunday school is now in a very interesting state. I have recently adopted a series of simple questions put to the school generally, while all are permitted to answer according to their knowledge. The exercises of the school are as follow:

After our devotions have been performed, which are according to a small Liturgy drawn up by the Mission, each class reads and answers questions put by the teachers. This continues about thirty minutes. A Grebo hymn is then sung, when all being awake, and thoroughly aroused from that listlessness into which the African mind is so apt to fall under one continued exercise, are prepared for the general questions and the impressions I desire to make.

The book on which this exercise is based, is that issued by the Protestant Episcopal Church in the Diocese of So. Carolina, "A Catechism to be used by the Teachers in the Instruction of Persons of Color." It is, of course, found necessary to vary some of the questions

from their original form, and add others. This book, on the whole, I find a very useful and excellent one for the religious instruction of this people. Yesterday was the eighth occasion of the kind. The first, second, and part of the third Lessons in the "Easy Instructions," were gone through, embracing the subjects *concerning God and our duty to Him; concerning Sin; concerning Jesus Christ.* I am happy in being able to say, that every question, amounting to fifty-two, besides as many or more extempore, arising out of the occasion, was promptly, intelligibly, and correctly answered by at least half of the school. This, when we remember that they had never been taught from *this very book*, but that their answers were made from the general instructions they had received from time to time, is gratifying evidence that our labor has not been lost to the mind at least, and affords good hope, that the heart and conscience will yet be touched.

Some of the questions put yesterday were as follow: They were carefully put in English to the interpreter, a well instructed Christian convert, who conveyed them, to his best ability, in Grebo, to the children.

Are all men sinners? "Yes," by the whole school. What do you mean, by saying that all men are sinners? "That they do not love God, but break His commandments." And yet does God desire them to repent and be saved; and has he promised to hear their prayers? "Yes," by all. But how is this, if all men are really sinners, and do not love Him, nor obey Him? "Because He loves them," by all. Can any one say a verse that proves or shows that God loves us? "God so loved the world, that He gave His only begotten Son," &c., by three or four. You say, that God loves us, and does not desire that one should die and go to hell, but rather that we turn from our wicked ways and live. For proof, I referred them to Ezek. xviii, 23, 32. Now tell me what he has done that shows us that this is so. "He sent His Son to die for us," by almost all the school. This was proved, by referring them to 1 Tim., i. 15. Who was Jesus Christ? "God's Son," by all.

Was he equal with God? "Yes," by all. Was he God, as well as man? "Yes," by all. As God, did he live always? "*He lived always,*" by all. Referred to St. John, i, 1, 2. Who is meant here by the Word? "*Jesus Christ,*" by nearly one half of the school. What did Jesus Christ do when he was in the world? "*He made sick people well; opened the eyes of the blind; raised people from the dead,*" by half of the school. What else did he do? "*He preached the Word to the people,*" by as many more. And what did he say? "*Repent, and turn to God.*" Well, because he did all this, what do you say of him? What does it prove him to be? "*Very good,*" by all. Did many people believe on him? "*No, sir.*" Do you think, if Jesus Christ were to come down again to earth, go about and do the same things and preach the same words, that men would believe on him more than they did then? "*No, sir,*" by nearly all the school. Why do you think so? "*Because they love sin.*" Do men love sin now as much as they did then? "*Yes, sir,*" by the whole school. Well, you say that men would not believe in Jesus now any sooner than they did then, because they love sin now as much as they did then. Can you give any other reason for saying so? Let all think a minute. After about two or three minutes' silence, one, another, and a third, said, "*Because when Jesus went up into Heaven, he commanded his disciples to go into all the world and preach that same Word to every creature; and God's ministers have come to this people; but we do not see them believe it.*" Two of the three who gave this reply are candidates for baptism; the third was Benjamin Howard, the krooman just admitted to the Church; the names of the other two, James May and Thos. B. Chandler.

I then referred them to the conversation between Abraham and Dives, and Abraham's reply to the request of Dives, that Lazarus might be sent to his brothers, to warn them against coming into that place of torment, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Many other questions were put, direct and collateral, and were answered with equal promptness and intelligence. My interpreter is a native of this town, and, in the absence of my regular teacher, *James Cataline*, who is absent on a visit with his wife to his native place, Cape Coast, acts as the teacher of the school. I have taken especial pains to train him to the work of interpretation, so that preaching through him is far more effectual than it would be, if I were to preach in Grebo. He was formerly a scholar in the Mission of the American Board, and there made a profession of the Christian religion, and seems to be almost the only one who has maintained his profession since that Mission was removed from Cape Palmas. He came to us a mere lad, and has been mostly educated since that time. He is a good reader, a good penman, is intelligent in geography, the subject of natural philosophy, as far as it is embraced in the small work of Miss Swift; has been through the English grammar, and through fractions in arithmetic. On the return of Cataline, the regular teacher, who also is a native, I shall carry him forward in his studies, in hopes that he will be an instrument of greater usefulness in the Mission. He has more than once expressed a desire to become a Minister of the Gospel. I have recently married him to *Caroline H. Clark*, one of the female scholars of the school. This change of state, we have found, in most instances, to operate unfavorably, for a time, upon our converts, but no such effect has been visible in Nimleh, (*Samuel Boyd*.) But on the contrary, he appears to be greatly improved, and daily promises to be an encouraging instance of the good effects of our labors.

FIRST APPEARANCES IN THE AFRICAN CHARACTER NOT TO BE RELIED ON—DIFFICULTIES UNDER WHICH THE SCHOOLS LABOR—TRIALS OF THE MISSIONARIES.

I have made little reference, hitherto, to my school, because

1st. In the opening of a Station, things are necessarily in a forming stage, and, therefore, involve more or less uncertainty.

2d. Experience of African character

has taught me, that you cannot rely upon first appearances. No beings promise more, and none perform less. Many circumstances exist, and facts occur, at the inception of operations at a given point, that would be full of interest, provided there would be *permanency*, but this, it being likely, will not exist; to relate such and such things, would be to convey false impressions, and create hopes that, in all probability, will not be realized.

Some members of my school promise good things for the future, and of their usefulness I have strong hopes, but others, again, (especially in the Female Department, most of whom we brought from Mt. Vaughan,) disappoint us, and often prove causes of great trial. Their course is too often like the foot-paths of their parents, while roaming in their native forests; and these are strikingly illustrative of the character of the people at large. They often run in a direct course for some distance, but a small object arising, even a bush that would require but a child's effort to throw aside, will cause a sudden and disagreeable crook, so that four times the distance, and perhaps the same proportion of time, will be requisite, to get back into the same line; besides, more than probably on a puddle or slough will have to be encountered before the circuit is accomplished.

They have been inured from their infancy to all that is bad and debasing, and that without restraint from their parents. A course of vice is the only course in which they are trained. To steal audaciously, to cheat or over-reach all with whom they deal, and to indulge "to the full," the violent of the passions, and do all this without detection, where detection would involve serious consequences is the height of education among this people. *Korou* is never given by a parent to a child for theft and its cognate vices, except when detection follows; and then only for not having "been caught," i. e. cunning, to escape exposure. The child that cannot do this, promises little for success in adult life.

In respect to the future, they believe that all souls will pass through an intermediate plane from death, (affording a

dim outline of the Romanist's idea of Purgatory,) called *Meru* (pronounced *Maroo*), on the way to their final destination, where they recount "the deeds done in the body;" and he who can relate the greatest number of hair-breadth escapes, marvellous feats, and piratical transactions, no matter how deep the dye of his brother's blood upon his soul, will wear the crown!

It is no uncommon thing for mothers, when influencing their children to revenge a wrong, or do some great deed, or wives their husbands, to say, "When you come to *Meru*, what will you say? You go say nothing!" Parents teach their children never to receive a blow, but to give in return two for one; one for retaliation, the other for revenge. I have seen mothers beat their children even under three years of age, because they yielded in a fight! If children are seen quarrelling, they are encouraged to go on, because, say their parents, "it gives them a *strong heart*." But a few days since, I asked an old woman of high standing, and who professes to be a great friend, why she did not bring a little grandson, who was often with her, to school; she replied, "Oh, he's a fool, he has no head, (no sense;) if another boy strikes him, he won't strike back. I've beat him often for that thing, but he won't do it; he fears plenty."

Other facts might be mentioned illustrative of the evil influences under which the children of our schools are born, and which continue to operate more or less to resist or counteract the good effect of our instructions. In such a statement sickness should not be omitted. Once, and often twice in the year, more than half of the school will be unable to attend from this cause. Cough, lung fever, diarrhoea, dysentery, and intermittent fever, are very common; indeed, seldom a week passes without one or more being sick. When this occurs, some friend of the child will come and ask to take him home, under the impression that some superstitious rite must be performed before the devil will take off the sickness. Should we refuse, the child will probably run away, and generally they have a desire to go home when sick, as their mothers are very kind: the older children, however, usually pre-

fer to stay. When children are thus taken home, they more frequently remain long enough to lose the good impressions that have been made, and return with their old habits renewed and strengthened.

If a member of the family should die, (and all blood relatives, near or remote, are considered intimate and important members,) all other members are expected (if it be possible) to meet at the house of the deceased, and offer their sympathy. The children of our schools are therefore called home again; their heads must be shaved, and other ceremonies arising out of their superstitions observed. We are happy to find, however, that the older children, especially our converts, are permitted to become exceptions. The younger cannot always be denied, and we find it necessary often to let them go, while days, and sometimes weeks, are spent at home, and always with unfavorable results. Hardly a month passes without some one dying either at home or at sea, nearly or remotely related to some one in the school.

These are some of the obstacles (while others remain) to the steady advancement of the children in the scale of civilization, education, and christianization. No one, not a long resident, can conceive the number and extent of the difficulties with which the missionary has to contend in the work of unbending and straitening these *knotty twigs*. When we add to these, other defects, such as instability, insincerity, ingratitude, &c., which some declare are not only characteristic of the race, but constitute the very *woof* of their character, (whether truly or falsely, this is not the place for me to say,) such traits however, existing, and operating most strongly, it appears to be wonderful that we should have succeeded in retaining one and rescuing him from his native state of stupidity and debasement. Such a case is rare, where grace has not been implanted in the heart. The only chain that can hold them is that let down from heaven; this, blessed be God! when it once reaches the *heart* and is there *fixed* by the Hand that holds it, makes them *ours*, and brings them to the cross.

Viewing our work under any aspect, whether among the adults or children, it will be found to be emphatically one of *faith*;—of faith in respect to *ourselves*,—of faith in respect to the souls committed to our charge, and, not the least, in respect to the Church at home, who sustain us. Ah! have we not at every step to cry from the heart, "*Lord, sustain—Lord, increase our faith!*"

VISIT TO A KROOMAN—FIRST PATIENT IN THE HOSPITAL.

May 30th.—Was called to town today, to see a krooman just landed from a Liverpool vessel, who was frost-bitten in coming off the English coast. I found him in a pitiable condition—every toe on his left foot, with the adjoining bones, had sloughed off, besides every finger on both hands, to the extent of one or two joints. He was totally helpless, and greatly cast down, knowing undoubtedly that a helpless man is a friendless one among this people. Having completed a small building on the Mission premises, under the imposing title of Hospital, I requested that he might be sent to me, saying that I would take care of him till he recovered or died. He was brought the next morning, without even his chest, of which, with all his earnings for two or three years, he had been robbed. They had taken even the bandage cloths and ointment which had been given him by his captain on landing. The poor boy seemed to feel very much this unkindness, but it is something which he no doubt expected, and that of which in all probability he has been guilty himself.

This is the first patient I have received into my hospital. Not long since, the father of one of my school boys died, and, while sick, he asked to be taken on the Mission premises, that he might be solely under my charge, and also, I thought, to avoid the nostrums of the "country doctors," though he himself was one of the most prominent. I could not do so, not having any place to receive him in. I then resolved to erect a small thatched building for this purpose, which I have done, having two comfortable rooms, at an expense of less than thirty dollars. It was just completed as the present patient arrived.

Cape Palmas, Saturday, May 2d.—Was called in to-day, to see the supercargo of a Bremen brig, who was attacked with epilepsy. The climate is decidedly unfavorable for all diseases involving directly the brain and nervous systems. Its unfavorable influences are almost always primarily and chiefly manifested in those parts of the system, indicating thus clearly, that persons so disposed should seek some other climate.

Sunday, 3d.—Preached, and administered the Lord's Supper at Mount Vaughan to six persons. Several were absent, not being aware of my arrival. It is the height of the rainy season; a good degree of uncertainty must, therefore, attend my appointments to preach here. Divine service was again held in the evening, when a better congregation was had than in the morning.

Tuesday, May 5th.—Returned yesterday from Cape Palmas, considerably fatigued. I admitted an old man to-day into the hospital with a disgusting disease, but one very common among the natives.

The people have often wondered at the operations of the Missionaries, being greatly at a loss to originate adequate motives for their doings. They have now become accustomed to our schools, and preaching, and the ordinary movements of the Missionary, looking upon him as a being *sui generis*, but, generally believing, as we think, what they have been told by enemies to Missions, that he is rewarded by money from people at home; but what influences those "people at home," they have yet to learn from their informants. This hospital, however, is something of which they have never heard, quite a new thing under the sun. What should induce any man to take in a krooman, a total stranger, without fingers and toes, and especially a decrepid old man, with a disgusting disease, who can prove to be nothing else but a burthen to himself and others, lies beyond their conceptions. "He is of no use," say they; "must eat and drink, and can do nothing."—Such they would leave to die, if not by disease, by starvation. Oh, may they soon learn that Christianity contemplates the best good of body and soul.

DISCOVERY BY THE SCHOOL GIRLS OF AN OLD WOMAN DESERTED BY HER RELATIONS.

May 9th.—Several of the school girls came to-day to Mrs. Savage with apparent concern, two with tears in their eyes, saying that an old woman who had been cruelly neglected by her family, and to whom we had given food and shelter for some time, had been stoned and knocked down by some boys in town. This is the second instance of an old woman being left by her family, to die by starvation, during our residence at this place. Our girls found them both out; how many more exist we cannot tell, for they are evidently kept from us. She was discovered in a distressed condition; the first intimation we had of it, was, the girls asking permission to take some fuel and a portion of their food to "old *Téleh*," who was blind and "close starving." We have found out that it is of little benefit to send food in such cases, unless it is by some one who can stay by the recipient and keep the spectators from stealing it; we, therefore, thought it best to bring the old woman on the premises, and did so, appointing certain girls to take charge of her. She desired to make a visit in town this morning, and was permitted to do so, and while on her way was attacked by some cruel children, who knowing that her family wanted her to die, treated her as described. She was immediately sent for, and soon her *little guardians* were seen guiding her by the hand through the Mission gate with apparently as much care as if she were a beloved grandparent. It was to us an interesting sight, and yet painfully affecting. Such sympathy on their part, we know is not a plant of indigenous growth. *It belongs not to the soil of heathenism*; their "tender mercies are cruel." The exhibition of such feeling in any degree is therefore to us full of interest and encouragement, and the best indication that we can have that our instruction has not been in vain. The old woman tottered along, emaciated, shrivelled and wounded, wearing a countenance, if at all expressive, indicating the existence within of feelings diabolical. She is truly a benighted, degraded, miserable being, "having no hope, and without God in the world."

We should be truly gratified if the girls continue their kindness to her, but "patient continuance in well-doing" is a rare virtue among them.

May 11th.—I am sorry to record so soon that one of the girls who seemed to feel so much the other day for old Tete, and who attends upon her, has been detected in abstracting largely the fish given to her for breakfast. Food, especially meat, affords a temptation under which they are all very weak.

Sunday after Ascension, 24th.—In explaining the subject of my morning-sermon to Nimleh, my interpreter, I had occasion to refer to the resurrection of the saints at the crucifixion of Jesus, and their appearance in Jerusalem. He asked how this could be, and said that he had often thought upon it, but found it hard to reconcile with his ideas of God's goodness. Why should He send back those souls from heaven, where they were enjoying its happiness, into this world of sin and evil? His difficulty was not unbelief, for he said it was too plainly declared in His word, but the unpleasant aspect it put on the character of God.

CRUEL TREATMENT OF A KROOMAN BY HIS OWN RELATIONS.

27th.—On receiving the krooman into the hospital, I hired a man nearly related, to attend him as nurse. Today he received his pay, and at night it was discovered that he had stolen the sick man's blanket, under the pretence of washing it. All that they have now left him, is a ragged handkerchief round his waist, the only clothing with which he came here, and an old cloth cap, which he needs as little as he does a set of midshipman's buttons. I thought this last act of cruelty too barefaced to pass unnoticed. I therefore called his Headman, or the Patriarch of his family, who is responsible, and informed him of the particulars, saying, that not a man from the town, not even a relation of the sick boy, of whom he has several there, (one, a sister,) had ever brought him so much as a cassada to eat since he had been under my care; that I had hired his nephew to act as nurse, and paid him well, and the

only return he had made, was to steal his sick cousin's blanket,—a man perfectly helpless, not having hands or feet to defend himself. This "big gentleman" of the Grebo tribe, for such all the heads of the families are considered, opened his eyes with an expression, apparently, of unfeigned astonishment, that I should expect it otherwise. "Why," replied he, with a lip quivering under a half-suppressed smile, "he is a *Grand Sess* man," i. e. belongs to another settlement, and, therefore, is a legitimate object of robbery. "Besides," he added, "those *Grand Sess* kroomen have killed too many of our people at Fernando Po." A feud has lately sprung up between the people of *Grand Sess* and this part of the Grebo tribe, in consequence of the destruction of a settlement of Grebo kroomen at the island of Fernando Po, and the murder of some of its inhabitants by a similar settlement at the same point of people from *Grand Sess*. The latter, *Grand Sess*, is an off-shoot from the Grebo tribe, a large town, or settlement, about forty miles west of Fishtown, from which large numbers of young men go annually to sea, in the capacity of kroomen, or laborers, on board of vessels. The news of this affair has arrived since the reception of the krooman into the hospital. If I were to give him up into their hands, I have no doubt that they would kill him. This robbing native seamen, however, as they land from vessels, is universal on the Coast. Members of the same tribe, residing in different towns, and sometimes even of the same town, are not exempt. This very krooman has, undoubtedly, been guilty of the same thing, and will be again, whenever the opportunity shall occur. Of this disposition all are aware, and whatever is done in this way by one town or tribe, is considered in the light of reprisal. According to their custom, whenever an individual commits an act of aggression, or contracts a debt which he refuses to pay, any other individual of that family, or even of that town, is liable to seizure, till the difficulty shall be settled, either amicably or by war; and too often war

is the resort, so that many lives will fall as the sacrifice to one. In the times of traffic in human flesh; captives, in such cases, were sold into slavery; but now, unless there is a prospect of peace immediately, they are put to death. This very Grand Sess people, within the last two years, treacherously murdered twenty persons,—men, women, and children,—members of their own tribe, though of a different town, for a trivial matter, and are now engaged in an exterminating war with that settlement on that account.

EXTRACTS FROM JOURNAL OF REV. J. PAYNE, MISSIONARY AT CAVALLA STATION, FROM JUNE 30TH TO SEPTEMBER 30TH, 1846.

QUARTERLY MEETING OF THE MISSION—RELIGIOUS SERVICES—BAPTISM OF THREE BOARDING SCHOLARS.

Tuesday, June 30th.—To-day the quarterly meeting of the Mission was held at this place. We had the satisfaction of seeing Drs. Savage and Perkins, and Mr. Hening, all, apparently, in good health.

Sunday, July 5th.—Congregation this morning, although the day was fine, did not exceed one hundred and thirty; many of these were women. I administered the Communion.

Sunday, July 12th.—The attendance this morning was about one hundred and fifty: much the larger portion were men, the women being generally engaged in cutting rice.

Sunday, July 19th.—The congregation, this morning, attended public worship, having been prevented from doing so, by illness, for more than two months past.

Sunday, July 26th.—Was able, this morning, to preach to a congregation of about two hundred, though feeling quite weak, from an attack of intermittent, which I have had on every alternate day during the past week. On reaching home, however, I felt so uncomfortable from the effects of quinine and other medicines taken to prevent the recurrence of the paroxysm of fever, that I found it necessary to keep in bed until night. I was therefore absent from

the Sunday school, (though for the first time, to my recollection, since we have been living here,) and also from our usual Sunday evening services. My place was supplied by Mr. J. T. Gibson, our teacher, whom we trust God is preparing for great usefulness. His wife also took charge of the female department of the school, as she has done for some time, Mrs. Payne having been again confined to her bed by fever.

Sunday, August 2d.—Our congregation numbered two hundred.

This morning I baptized three of our boarding scholars, they having been candidates for twelve months. Their conduct during this time having corresponded to their profession, I had great satisfaction in admitting them into the congregation of Christ's flock. Their names are Benjamin C. Webb, Horatio Gillet, and James Pratt. The first two are sixteen and the last fifteen years of age.

Administered the Communion to twenty-one of my flock. Mrs. Payne is still confined to her bed, having but little fever, but too weak to do anything—even to sit up.

DRINKING "GIDU" BY A YOUNG MAN AND AN OLD WOMAN.

Sunday, August 9th.—To-day our congregation was small, not exceeding one hundred. The cause was two-fold. A young man from one of the small towns drank "gidu," and vomited it, thus proving his innocence. This took place in the large town. It is usual for the friends who perform the kind office of administering this ordeal, (as it is esteemed to be, where it is done privately,) to escort the happy individual home, amidst great demonstrations of joy and triumph. To-day the escort was unusually large, and the singing and firing of guns have been kept up during nearly the whole day.

While this was going on, a poor old woman, sixty years of age, was staggering through the town under the influence of "gidu." We came upon her as we were going to the chapel. She had stopped just by her house, probably to behold it for the last time, for the poison was fast pervading her system. Unable to stand erect, she was

supporting herself by resting her hands upon her knees, bending forward, and her eyes fixed on the ground. Behind and around her was a mixed crowd, looking on with every variety of emotion, save those of the pity and love which Christianity inspires. Her personal enemies and those of her family,—those who were eager for the bullocks, to be paid in case of her death,—and the better disposed, who really believed that they had, in the effects of the poison upon her, ocular demonstration of the old woman's guilt,—all these were looking on, anxious to see her fall, to rise no more. Mingled with these, was another class of spectators,—the near relatives of the accused. These, notwithstanding their professed creed, that only witches who deserve this fate, die of "gidu," yet, in the sacred relations of mother, sister, aunt, felt a tie which even heathenism has not been able to destroy.

The ground on which this individual was accused, was the expressed suspicion of a near female relative,—a mere girl,—who having been taken suddenly ill, said, that this old woman was trying to kill her! Oh! if there be a spectacle, above all others, calculated toicken the heart, to move the pity, and to call forth the prayers and efforts of the Christian, and to make him labor for the downfall of heathenism, and the establishment of the kingdom of righteousness, and peace, and love, it is the one here presented.

I have been again too weak, from the effects of intermittent fever, to attend our Sabbath school.

Monday, August 10th.—The old woman who drank "gidu" yesterday, was forced to repeat it to-day, and died.

Sunday, August 16th.—Congregation this morning from one hundred and fifty to two hundred. The number of women in attendance lately has been smaller than formerly, in consequence, in part, of the illness of Mrs. Payne, and her consequent inability to visit them. As she is now, however, convalescent, I trust she may be soon able to resume her labors amongst them.

Sunday, August 23d.—Attendance on public worship about the same as on last Sunday.

During the services this morning, a

young man, in passing the chapel, made a noise, with a view to disturb them. It is not a little remarkable, that this is the first instance of any attempt to disturb us which has ever been made, though the chapel is in the middle of the town. This called forth a very general expression of disapprobation from those present.

Sunday, August 30th.—Congregation this morning about one hundred or one hundred and twenty. The people, alas, were generally employed in building their houses, wilfully disregarding God's holy day.

Friday, Sept. 4th.—Returned from a visit to Rockbookah and Taboo, whither I went, accompanied by Mrs. Payne, partly to recruit her health, to make a pastoral visit to Rockbookah, and to hold, with Dr. Perkins and Mr. Hening, a special meeting, in order to supply Fishtown station, vacated by the resignation of Dr. Savage.

I was thankful to find the families at both the stations well. At Taboo I had the satisfaction of administering the Lord's Supper, for the first time, to four members of the boarding school. Mr. Hening informed me that there were others in an interesting state of mind. The boarding school at this station is of a highly encouraging character.

At Rockbookah, I administered the Lord's Supper, and passed two or three days in refreshing intercourse with the Mission family there—rendered the more interesting from the fact, that they were probably the last days we should ever spend together there, it having been determined that Dr. Perkins shall remove to Fishtown.

COMMUNION ADMINISTERED TO TWENTY-THREE PERSONS.

Sunday, Sept. 6th.—Attendance this morning, about one hundred and twenty. Administered the Lord's Supper to twenty-three professed members of Christ's Church, twenty of them being natives. Oh! that they may be all found among his true disciples when Jesus "shall make up his jewels."

Sunday, Sept. 13th.—Our congregation this morning was quite full, all of two hundred being present, a large proportion of them being women. This

latter is the effect of Mrs. Payne's* being able again to resume her visits to them on Saturday afternoons. Rev. Mr. Hening, from Taboo station, preached to the native congregation, and also to the Mission family in the evening. This service from a brother minister was truly acceptable, it being the first of the kind which we have enjoyed for more than two years.

RE-OPENING OF THE RIVER CAVALLA STATION—MAKING OF A GREEGREE.

Sunday, Sept. 20th.—This morning our chapel was filled by a congregation of at least two hundred and thirty.

The Sunday School in the afternoon was increased by the attendance of the scholars from the River Cavalla station. This was re-opened on last Thursday, after having been suspended more than 18 months. The young man who has been appointed to the temporary charge of it, is Francis Allison, a native of Grahway. He was educated in the Mission of the A. B. C. F. M., at Cape Palmas; subsequently passed some time in the United States, learning the book-binding business, and afterwards was employed in the Gaboon river. Having lately made a visit to his aged father at Cape Palmas, he found him so unwell that he determined to remain in the neighborhood for a time, and requested that he might be employed in our Mission. He was appointed accordingly, to the River Cavalla station, where he has commenced his labors with very flattering prospects of success. Already his school is full, and he says the people press him to take more children.

I have been informed of a most curious greegree, which the people have been making, on this Lord's day. On last Tuesday a native house took fire, endangering the whole town. The manner in which the fire was said to have originated, gave satisfactory proof to common sense people that there was nothing mysterious about it. A woman having placed some rice straw over the hearth to dry, shut her door, and went to visit a neighbor. The straw took fire and caused the catastrophe. But this plain account did not satisfy the people. It was at one time reported that a man

had been seen running from the house, on the alarm of fire being given, and it was conjectured that he had been sent by the enemies of this people to burn the town. But *this* was not marvellous enough, and the solution upon which public opinion appears to have settled down is the following: A sea turtle was killed a short time since, and the people had not given any of it to the Ku (departed spirits and demons) of the town. This had so exasperated them (the Ku,) that they had sent one of their number to burn the house, giving him, however, a special charge to destroy only one house, and that of some obscure individual!!! The greegree made to-day was designed to appease the Kwi!

Thursday, Sept. 24th.—Returning from one of my preaching stations, I noticed by the way-side, a new path opened to a neighboring clump of trees. Following the path, I found some oil, rice, &c., which had been recently deposited there, as an offering to some Ku, or demon. On inquiring, I received the following account of it. Some ten days ago, an old woman having gone near to this spot, was bitten by a snake, and died the same day. The suddenness of the death, being rather an unusual occurrence here, alarmed the people so much that a deputation was sent to a distant deyá, to learn the cause. The solution was, that it was not really a snake, but a Ku, assuming the form of a snake, which had bitten the woman and caused her death. The "deyá" said, moreover, that this same Ku formerly lived in a grove of trees near the town, which had been lately cleared, and that it was this, destroying his late residence, which had provoked him to take vengeance on the woman, and to remove to the point before designated. That the people, however, might not be alarmed at having so dangerous a neighbor, they were informed that the Ku would only bite *witches*, and that the old woman who had been killed, had been looking for, and found some deadly preparation at the time he attacked her! Still it was necessary that he should be appeased by an offering, and this was what I had been looking at.

Rumor says, that while the sacrifice

was being made, the Ku, in the form of a large snake, made his appearance and rolled about on the grass, in token of his pleasure at, and acceptance of, the offering!!

Sunday, Sept. 27th.—After having had my heart cast down this morning, by seeing multitudes of people bringing in from the bush thatch for their houses, I met in the Chapel the largest congregation which I have preached to for many months.

Mr. Hening sends the following extract from the journal of Mrs. H.

PROFESSION OF CHRISTIANITY BY A NATIVE.

Monday, July 27th.—One evening, about three weeks ago, while Mr. Hening was confined to his room by intermittent, Dua-Krah came to the sitting-room, and stood as if he had something to communicate, but knew not how to begin. On asking him what he wanted, I received the heart-cheering answer, "Mrs. Hening, I come tell you, I think God give me new heart." I was surprised, and oh! how truly rejoiced! for he was a few months ago brought to the brink of the grave by dangerous illness; and as he seemed indifferent to the exhortations addressed to him when God, in great mercy, raised him up, I feared he had resisted the spirit and hardened his heart. Finding that he could not well understand my inquiries in English, I sent for Musu, to act as interpreter, that I might learn something more of

the state of his mind. This excellent young man had fully shared my anxiety on his pupil's account, and had striven, both during his illness and since his recovery, to awaken him to a true sense of his condition. Most fully, therefore, did he participate in the feelings of gratitude and joy which now filled my own heart, and with a face beaming with delight, he carried on the interesting conversation which followed. The poor boy expressed a deep sense of sin, and of his just exposure to God's eternal wrath; but placing his dependence on the Saviour of the lost, hoped that even he might be accepted. He professed his willingness to be known among his people as a Christian, and to bear the shame which he well knows must follow. I exhorted him to cultivate a spirit of self-distrust, as conscious that his only strength was in God, and to walk as a little child afraid for one moment to quit his Father's hand. In this instance, as well as in all others, we wait, with trembling hope, for the only satisfactory evidence, the fruit of faith manifested in a life of holiness."

August.—During this month I have suffered from frequent and violent attacks of intermittent. I have been incapacitated by extreme debility from all exertion of mind or body.

Sept. 2d.—To-day we were cheered by a visit from Rev. J. Payne and Dr. Geo. A. Perkins. The sacrament of the Lord's Supper was administered. Five pupils of the school were, for the first time, admitted to the sacred rite.

China.

EDUCATION OF CHINESE YOUTH.

Appended to the eighth annual report of the Morrison Education Society of Hongkong, China, which has recently been received, we find some specimens of original compositions by pupils of the Institution, under the care of this Society. As they may be interesting to those among us who have furnished con-

tributions to support our own Missionary school at Shanghai, we publish one or two of them in our present number.

BY A PUPIL OF THE FIRST CLASS.

6½ years under instruction.

"Why do you wish to get an education?" A question propounded by my teacher.

The object which led me to come to this school, was to learn English, so that I might make money by dealing with the English, and I had no hope of becoming a scholar. But this was a low object when we look at the desire of those people who support us. The people in Christian countries look at this vast country full of all sorts of wickedness, a land where the name of Christ is not known, with compassion, and pray over it. They exert themselves to send Missionaries to bring the good news of the only way of salvation to this country, and the foreign merchants in this country offer their help, and furnish some of them with money. The only hope which they cherish, is that China may be enlightened, and turn to be a Christian country, and that its people may share the blessings which they themselves enjoy. Now this is the hope that all Christians have, and shall we who are the objects of their hope, waste the money which they subscribe in desiring merely that we may get a fortune by means of the education which we receive in this school, and make their ardent desire of no effect? We ought to know better than that, after being under the instruction of a Christian teacher for years. It is our duty to learn to be good, and then with all our power to do or to help others to do good.

The first object that I had in studying English has gradually changed since I came to the school. In process of time I found myself interested in study, and forgot what I should do hereafter. The first thing that interested me very much was that the English language is composed of twenty-six letters. In me who had never known or heard of an alphabet, it excited a deep admiration. The second thing was that the English school books were made so simple that they may be easily understood, and that the explanation of the teacher always accompanies the lesson that we study. Then I found

something in books which is better than money, that is knowledge. In the Bible Solomon speaks to us very plainly of certain riches which lead to shame and want, but knowledge is ever praised. Riches may be lost in a single night, but knowledge lasts as long as a man lives. It is by knowledge we discover that there is a God, and but one Living God, and by the knowledge which we have already, we may discover other mysteries which were entirely unknown to former generations. It is knowledge that has made England so powerful, that an English army of a few thousand troops could threaten the whole of China, and in short, knowledge is necessary to our happiness, comfort, and power; and if we neglect our studies we are ungrateful to our best benefactors.

Knowledge is important to every individual, and it is especially so to us. We are born in a country where science is not much known, and art is in a rude state, and the modern improvements of the West are unknown. In our time China is open to free trade with foreigners, and the eye of China is open, and perceives that there are some things good in the Fan-qui which she did not know, and she watches them carefully, waiting to see that in them which has made them so superior to herself. If we had not the opportunity of being educated we might hope in vain to improve our nation; but since we have it, we should labor hard to make the most of it; for

"All that is good, 'tis Heaven's wise decree,
We win by toil, and all to this is free;
Knowledge is power, and books that knowledge hold,
But we must delve for knowledge as for gold."

BY A PUPIL OF THE FIRST CLASS.

6½ years under instruction.

"What is the chief end of man?"

Our lot is cast among beings who hold intercourse and fellowship with their race. We are to conform to the customs, manners, and mode of life of any society which Providence has assigned to us, provided they are right;

men are therefore solicitous enough to acquire information about the world, and the transactions of life. Consequently they are ready to give ear to knowledge serviceable for worldly pursuits, to qualify themselves for business among men. As we are eager to supply our mind with temporal knowledge, we should be more eager to store up that of spiritual concerns, involving our duties to God, and his appointments for us. The reflection that we are immortal beings, whose present duties and future happiness will be affected by the application of our knowledge, is enough to stimulate us to attention, and make us exclaim "who is sufficient for these things?" He that estimates rightly the value of himself, and his connection with the future, will not be indifferent to this momentous subject. How weighty and important is the counsel of the old proverb "know thyself!" Should one contemplate the great universe, the existence of God manifested in his works, his constant control over all things as they are, and the number of irrational beings enjoying their innocent pleasures, he would be filled with astonishment, that men placed amidst these wonders can possibly be blind to the great end for which they are created. Among the creations of God, we observe every thing is tending to a state which answers the will of God, and fulfilling the offices which he has assigned to it. As for man, he is not contented with the mode of life the brutes lead, but is in a condition widely different from them. Although among the human family, many are the projects and contrivances they are inventing and employing in their courses of life, yet how many are entirely ignorant of the end they are living for; as if the Author of their nature had just placed them in existence, with no object in view, and free from all responsibility. Therefore they make progress in the improvements of the arts and sciences devoted to temporal things, and leave unknown the things embracing the highest of all human pursuits. Generation succeeds generation in endless train. To what are their fancies soaring, and what are their imaginations anticipating in all the labors they undertake under the sun? Men are created

for a great and good object, which may serve to be the great regulator of reason, and the balance wheel of life. If men were born for no object, but to abide on earth to mingle with men, and then vanish away, it would be better to indulge themselves in pleasures. But now as the husbandman ceases not to toil, because he expects to reap a plentiful harvest, much more God, whose works exceed our power of expression, waits to reap a harvest from the souls of men. Hence men are created to accomplish the object predestinated by Him who worketh all things after the counsel of his own will. As his desire is that man should pursue a high end, he has promoted him above the brute creation. That men should fancy that what is required of the brutes will be required of them, can be only ascribed to blindness of their understandings. For God created man after his own image, with dominion over all creatures, and has granted him the greatest boon, the soul. Of all the sentient beings of this spacious earth they are the only beings that are endowed with moral faculties. The Creator has implanted in their bosom "the holy tribunal of conscience." Though from the same Author, the nature of the brutes affords scarcely a point of resemblance to men. From all this we are convinced that the Creator has shewed indubitable marks of love and partiality to men, to distinguish him above other animals. A contemplation of the efforts he makes to effect the lofty object for which he made man, will convince us of the ardent desire he feels for accomplishing it, and the necessity of our understanding it. He studded the boundless firmament with ten thousand shining orbs, which give animation to our spirits, and fill our hearts with emotions of wonder and adoration. He created the great light to rule by day, and the bright moon by night, and set them to be for signs, for seasons, and for years, which admonish us of the fleetness of our days. He restrains not the precious drops of the rain, and the genial rays of the sun, to assist the labors of man. His tender care over us exceeds that of parents to their offspring, in that he feeds us, shelters us, provides every thing necessary

for our comfort, and protects us every where, even while we are ungrateful. The blessings he bestows are mainly to make men acknowledge him to be their God. All his providence and mild administration, which shew to us that he is a great and powerful, but kind and affectionate God, indicate the same object which we are bound to perform, and which he is anxious to attain. But one should not imagine that man is essential to God's happiness, from the love and kindness which flow from his benignant nature. For he has myriads of holy beings before his presence, and worlds twinkling in the sky, numerous beyond all the comprehension of men. "How manifold are his works! in wisdom has he made them all: the earth is full of his riches. The heavens declare the glory of God and the firmament sheweth his handy work," and what wants he besides? God is essential to our happiness, and we should not refrain from fulfilling his purpose, else all the privileges we possess, and his providence will be in vain, God's admonitions will avail us nothing, and our real happiness will be lost for ever. We should, then, exercise our talents and employ our time in discovering the chief end of man, which is the main concern of our present life, and our future destiny. Our endowments, our precious hours, our knowledge, and every gift is from above, and we should not usurp them for our

own gratifications, nor withhold anything due to him. What an infinite importance is attached to this matter! Many a man among the nations that ascribe their existence to "the unknown God" has sighed to know their destiny, but in ignorance dropped from the stage of life into eternity. Life is short. Time glides away rapidly. Our short course will soon be terminated, and we shall take our slumber in the bed of clay. Let us learn to prize the hours—learn to esteem life as it deserves. It is not bestowed in vain, but to serve the purposes of God. He has determined to glorify himself, and has so planned the universe, that every thing should work for his own glory. He has created man to be his special instrument to execute this work. The Bible is full of this sentiment. We should therefore use our highest exertions, as good and faithful servants, to perform our duties in preference to seeking silver and choicest gold, yea, even the whole world. In Him is a fountain of happiness, which the angels in heaven enjoy, singing their perpetual hallelujah. This happiness God desires to bestow on man, that we from him may derive substantial enjoyment in this world, and in the world to come. For this did Christ die, and after this should all men pursue. One should not, therefore, complain of his day, "Oh that I had never been born; or what is mine end, that I should prolong my life."

Intelligence.

AFRICA.—Since the publication of the April number, letters have been received from the African Mission of as late date as the 29th January last.

The members of the Mission were, generally, enfeebled by the climate. The Rev. Dr. Savage had somewhat improved in health, but was preparing to return to the United States by the first opportunity. The journals and letters forwarded by this vessel, are reserved for a future number of the "Spirit of Missions."

CHINA.—A private letter from one of our Missionaries in China, dated at Shanghai on the 29th Nov. last, has the following observation :

" You speak of our having means at our disposal as soon as you have more frequent communications from China. Ah, my dear brother! the *men are the means*, and when shall we have these? Especially, I think, do we need a physician, for many reasons. These people cannot be made to comprehend the disinterestedness of our object. Their general opinion of foreigners is, that they are *bad, rich, violent men*, and they have had too much reason for thinking so. Dr. Lockhart's Hospital is beginning to make them feel that all foreigners are not what they suppose, but it is slow work. While Dr. Boone* was with us, it was delightful to observe how naturally the poor people came to us for relief, like sick children to their parents, so that in a little while my house, (which was the most convenient,) became a little Dispensary, and my heart was made glad to see with what confidence in our ability and good will the poor came to us with their ailments. But now he is gone, and Dr. Lockhart has removed three miles off, to the other side of the city, and I am forced to send away from my door many whom the report of Dr. Boone's skill and benevolence had brought to it. When our friends want to know what are the trials of our Missionaries in China, tell them, *such things as this.*"

ATHENS.—Advices have been received from the Rev. Mr. Hill, dated at Athens on the 15th February last. All connected with the Mission were well.

* A brother of Bishop Boone, who made a voyage to China, for his health.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th March to 15th April, 1847:

MAINE.

Bangor—St. John's Ch., mo. off'gs. \$30 00
Do., S. S., for ed. J. Wingate
Carr, Africa..... 20 00
Gardner—Christ Ch., mo. coll., &c. 25 83
Do., S. S., for Africa..... 18 17 94 00

RHODE ISLAND.

Providence—Grace Church, Sunday
off'gs, special, for For. Missions. 6 00
Do., special, Constantinople.... 25 00
Do., appropriated by Com. of S.
off'g to Constantinople..... 25 00
St. John's Ch., Morning S. S., for
ed. of Loo-Kea-Ping, and 3
others, China.....100 00

Warren—St. Mark's Ch., ed. of G.
W. Hathaway and Julia Ann
Brown, Africa..... 13 25
Woonsocket—St. James' Ch..... 20 00 189 25

CONNECTICUT.

Hartford—Christ Ch., mo. coll..... 49 00
Middletown—Christ Church, Ladies'
Mis. Soc..... 4 00
Newtown—Ladies' Miss. Asso..... 8 50
Plymouth—St. Peter's Ch., for Con-
stantinople..... 20 00
Do., S. S. ed. Theophilus Morris,
Africa..... 20 00
Roxbury—Christ Ch..... 1 50
Stratford—An Individual..... 20 00 123 00

NEW YORK.

Glens Falls—Ch. Messiah, Zion Ch.,
Sandy Hill, and St. James' Ch.,
Fort Edward..... 10 00

New York —Ch. of the Epiphany... 32 53	Georgetown —Christ Ch., Male Miss. Soc. 3d ann. sub. sup. of Anthony Hyde, China..... 25 60
Do., for Africa, \$5; China, \$4... 9 00	Washington —St. John's Ch., S. S., for ed. of Lorenzo Thomas, Africa..... 30 00
St. George's Ch., for China, \$1; Africa, \$50; G. M. F. J. and S., ann. con., for ed. Africa, \$20; do. do., ann. con., ed. China, \$25; legacy of a Colored Woman, for Africa, \$70 79; St. George's Ch., for China, Africa, and Greece, \$228 43; do., additional, \$2..... 387 22	Trinity Ch., for ed. of N. Stringfellow and Beth Todd, Africa.. 40 00 214 69
Do., a Member, sup. of child, China..... 25 00	VIRGINIA.
Do., a Member, a thank offering for spiritual mercies..... 100 00]	Amherst Co., Ho. —Miss Eliza Crawford, Africa..... 5 00
Do., Mrs. F. A. Tracy, 3d ann. paym't, ed. 2 children, China 50 00	Fredericksburg —St. George's Ch... 15 00
St. Bartholomew's Ch., S. S., ed. of Sophia Bartholomew, Africa, \$20; Christmas off'g, ed. Africa, \$5..... 25 00	Do., Female S. S., ed. child, China..... 25 00
Christ Ch., S. S., for ed. T. Lyell Gulon, Africa, for years 1847 and 1848..... 40 00	Liberty —Miss M. I. Wilson..... 2 00
St. Mark's Ch., mo. off'g, gen'l, \$1; China, \$1..... 2 00	Marshall Co. —Mrs. M. A. Whitaker, for Constantinople..... 3 00
Troy —St. Paul's Ch., from Easter offerings..... 100 00 701 75	Richmond —Through Mr. Hubbard, Miss S. M. Page, ann. con., for Mrs. Hill's school Greece.... 30 00
WESTERN NEW YORK.	Savings of a Poor Member, through Mrs. E. Wickham, for Constantinople.... 35 00
Geneva —Trinity Ch., a Member, for Africa, \$..... 10 00	Anonymous, for do..... 5 00
Mt. Morris —St. John's Ch., S. S.... 1 25	All Saints' pa., a Member of, for ed. Upton Beall, Africa..... 20 00 140 60
Utica —A Member of Grace Ch., Utica, for Africa..... 10 00 21 25	NORTH CAROLINA.
NEW JERSEY.	Elizabeth City —Christ Ch..... 4 00
Berkeley —St. Peter's Ch..... 3 25	Do., for Constantinople..... 6 00
Chase's Landing —St. John's Ch..... 70	Leahsville —Mrs. Lucy M. Neilson.. 1 80 11 80
Hoboken —St. Paul's Ch., for China. 7 00 11 00	SOUTH CAROLINA.
PENNSYLVANIA.	Beaufort —St. Helena Ch., Ladies of, for ed. of "Christine," at Athens..... 80 00
Churchtown —Bangor, Ch., 3 Ladies, for Africa..... 15 50	Charleston —St. Peter's Ch., towards sup. Bp. Boone, 1847, China, 457 95
Do., a Member, for do..... 2 50	Wm. C., for Africa..... 50 00
Do., Christmas off'g of Children, for do..... 1 31	St. Michael's Ch., off'gs..... 6 53
Harrisburg —St. Stephen's Church, Easter off'g..... 13 00	Do., 2 Members, for ed. of Mary, Maxwell, Africa..... 20 00
Philadelphia —Ch. of the Epiphany, \$250; Sewing Soc. of do., \$250; S. Schools of do., \$250; —\$750, all for sup. of Mr. and Mrs. Payne, Africa, for year 1847. S. Schools of do., for ed. of 3 children, Africa, \$50; Ch. of the Epiphany, for ed. child, China, \$25..... 835 00	Charoan —St. David's..... 15 00
Ch. of the Nativity, for ed. of Samuel Jacobs, Africa..... 11 49	Columbia —Trinity Ch..... 15 00
Do., ed. N. Seyre Harris, Africa. 1 00	Do., for Constantinople. 10 00
Do., ed. of Hannah More, China. 10 00	Richland District —Zion Ch..... 6 50 680 98
Do., China, 25 cts.; Africa, 50 cts. 0 75	GEORGIA.
St. Andrew's Ch., Female Bible Class, ann. con., for ed. J. W. Claxton, Africa..... 20 00	Athens —Emmanuel Ch..... 30 00
St. Paul's Ch., Young Ladies' Bible Class, ed. Helen S. May & Sam'l A. McCoskry, Africa. 40 00 951 55	Macon —Christ Ch..... 50 00
MARYLAND.	Monroe Co. —Montpelier Institute, Working Soc., ed. China..... 25 00
Alleghany Co. —Emmanuel Church, Easter off'gs..... 8 50	Do., farewell off'g of Young Ladies, for China..... 15 00
Do., S. Schools, Christmas off'g, \$ 3 63	St. Luke's Ch., weekly coll., for ed. Africa..... 20 00 140 00
Baltimore —Christ Ch., a Member, \$ 5 00	ALABAMA.
St. Peter's Ch..... 195 00	Mobile —Christ Ch., Bp. Folk Miss. Assn., 4th payment, ed. Emma A. Jones, Africa..... 20 00
Do., for Africa..... 5 00	KENTUCKY.
Hillsborough —Rev. R. W. Goldborough, \$..... 2 50	A Member of the P. E. C..... 5 00
	OHIO.
	Steuensville —St. Paul's Ch..... 25 60
	Zanesville —L. and W., \$..... 2 50 27 50
	ILLINOIS.
	Lancaster —M. S. Marsh, Esq., \$..... 5 00
	Springfield —S. S., ed. Africa..... 4 00 9 00
	MISCELLANEOUS.
	H. N. J., for Africa and China..... 150 00
	Rev. C. D. C., for Africa..... 25 00 175 00
	TOTAL \$3,435 76
	(Total since 15th June, 1845, \$24,620 41.)

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

Vol. XII.

JUNE, 1847.

No. 6.

Missions Generally.

We continue the publication of the Reports of Missionaries. We trust that the attention of many will be directed to this interesting and important field. No one, in this age and generation, can measure or adequately value the results of their labors there. No one at this moment can fully realize the extent, importance, the present and future condition of that vast region. The population is pouring in by every avenue. On the borders of Lake Superior, down to the Gulf of Mexico, and Westward over the Rocky Mountains to the Pacific Ocean, emigrants are seeking new homes.

Temporal cares and temporal objects now engross attention. From the force of circumstances, their present vision is chiefly bound to the earth and earthly things. Many are the privations they experience, in the hope of seeing better days. But many will go down to the grave, before these hopes shall be realized. Here and there are some who love the Church of God, and yearn for the solemn services and religious privileges of their former homes. These are yet comparatively few, and as our Missionary Stations indicate, are thinly scattered throughout the land: there are however many, who, by the efforts of our Missionaries, are becoming interested in the Church of our affections, and in her solemn services. They, as well as the whole population of a new country, have not the means to supply their spiritual wants, or to provide proper religious instruction for themselves and children. They look to us for help. When we contrast our means with theirs, our religious privileges with their destitution, can we deny their claims upon us? "For lack of knowledge," many shall doubtless perish there. Can we say that we have no sympathy for their condition? Have we no interest in their future welfare? Is not our own fast bound up with theirs?

REPORTS OF MISSIONARIES.

Maine.

Augusta—Rev. A. BURGESS.

"I send above the regular annual report, which includes the services of Easter Day of the year. I have no remarks specially to make, besides those in my letter addressed to you a few weeks since.

As the parish has been to a good deal of inconvenience in resigning the Missionary stipend this Spring, rather than at the coming October, I shall be very glad to receive the balance of \$75, due this station, as soon as the state of the Treasury will permit.

With many thanks for the long continued favors of the Committee towards this Church, and with prayers for the prosperity of our Mission, &c."

Brunswick—Rev. THOS. F. FALES.

"I was not able to make out my semi-annual report of this station at the appointed time, and I must beg you to excuse its late appearance.

The above table contains the statistics which are required to be furnished from April to April. Owing to my own uncertainty as to the permanent connection of some individuals, and families, with our congregation, I have preferred making no statement at all, rather than one which might afterwards appear to have been too large. Our congregations were never so good as at present, and although there has not been that increase in the strength of this parish which we hoped another year would show, yet your Missionary is far from being discouraged, and his conviction of the importance of this station is continually deepening. We began with the smallest possible nucleus, and perhaps our growth from that feeble beginning has been as encouraging as the circumstances would have permitted us to expect. There is a prospect now, that this town will, in the course of a few years, be considerably increased. It is destined ultimately, we think, to support quite a large manufacturing population; and our Church, we trust, if sustained until that time, will show a proportional advancement in numbers and strength. If, in this expectation, however, we should be dis-

appointed, we think that the importance of sustaining our services in this place, and that the general influence for good which they promise to exert, may well encourage the Board to continue for a long time their accustomed aid. At this moment, there are indications of good which give us the cheering evidence that God has smiled upon our labors, and their fruits will no doubt be reaped in other portions of our vineyard, although they may not add materially to the strength of this struggling parish.

The statement required from our wardens and vestry will be enclosed and forwarded with this report in a few days."

New-Hampshire.

Manchester—Rev. W. H. MOORE.

"In presenting my report of the condition of this station, and my services in it, during the year past, I take occasion to express my thankfulness to God, who has kept his servant still in his vineyard, and to acknowledge the patience of the Committee in extending their aid still to this station, when we had hoped to be able by this time to go alone. In the expectation of this, I advised the Bishop last spring that I should be able to get along with half the stipend then allowed to this station, and it was accordingly reduced. The parish had much increased then. But very shortly afterwards, we experienced one of those depressing alternations which are no novelty in this parish. Many of our worthy families removed, and a large number of individuals. Many have since come in, but we do not yet stand as strongly as before. It is this constant ebb and flow which has so disappointed our expectations, in respect to the speedy establishment of this parish. It is a draw back which almost all of our Western stations experience to a sad degree, but I doubt if any one has shown so great a fluctuation as mine. But there must be an end of this incessant change, and I hope this end is not far off.

We have experienced, in common with all parts of the Church, great spiritual torpor. But we have still used the appointed means of Grace in their

season, feeling sure that God will yet bless them. Our Lent services have been attended by a larger number than any former season, and there were other evidences that the influence of these services is very blessed, and that where used in faith, they are well adapted to procure that 'refreshing' from the Lord, so greatly needed—so long looked for.

Our Sunday-school, though small, is still continued. The first Sunday of each month, the children are publicly catechised in the church.

During the last season, I took a tour, at the request of my Bishop, in company with a brother clergyman, to the upper part of the State, preaching as we went, and performing the service of the Church, as fully as if in our own churches. There being two of us, and having a number of Prayer Books, which we distributed to those present, before commencing service. We found scarcely any difficulty in doing this. Our object was to let people have an opportunity of learning something of the Church, and to find out any stray sheep belonging to the Church's fold. We have reason to think the effort not to have been without good results."

Delaware.

Lewes—Rev. J. L. CHILDS.

"My remarks as to the several stations are as follows:—At Lewes, although I cannot speak of any other improvement, the regular attendance is much larger now, than at any time before, since I have occupied the station. There are, however, serious obstacles to our growth from internal difficulties, and I believe from them alone. At St. George's the regular attendance is probably increasing. In Long Neck I reported in October, that I had just commenced soliciting funds from abroad to build a chapel. The design was conceived in August, and our building calculated to hold about 100 persons, is now ready for the plasterer, and will be set apart, God willing, for Divine Worship in May next. I have held service in a school-house in the vicinity, and the attendance has been large, and is increasing. At Millsboro', a lot has been given for a church, and about

five hundred dollars subscribed;—part of the materials for building are on the ground. As to Dagsboro', I think it is not worth while to continue the services there any longer—the only inducement thereto, is the existence of an ancient Church edifice, now rapidly going to decay. On the whole, I must add, that the attendance reported, and the buildings projected, are hardly to be taken as indications of spiritual improvement. My only source of encouragement in this respect, is that Holy Word, which contains promises of grace and mercy for fallen man."

Georgetown, Cedar Creek, and Milford—Rev. J. L. McKIM.

"The services indicated to have been performed in Cedar Creek Church, should more accurately be stated as performed in the country around that Church. St. Matthew's (the centre,) is really attended but thinly: at several school-houses, however, within a range of ten miles around that point, the Missionary's work is very acceptable to the people; and there is reason to hope, the Church is beginning to find favor in the eyes not only of her straying children, but of strangers also.

In the towns (Georgetown and Milford,) the Church may be considered as established, for years past; the forest and the farming districts of this country are the true Missionary ground."

Alabama.

Carlowville—Rev. F. B. LEE.

"I have for many months been devoting some time to the instruction of the colored population. This has consisted in teaching the portions of our service which are invariable, together with a few hymns. I have, moreover, held a regular service for them at church once a month, and meet them one evening in the week at my residence. There are only two of these connected with our Church—but the prejudices of those who belong to the Baptist denomination are fast wearing away, and I trust may be succeeded by a positive partiality for our services. Of those not yet admitted to any Communion (I entertain no doubt), we shall make many converts.

The general condition of my charge, it will be seen, is flourishing. Accessions to our numbers, however, are few, and those entirely the result of immigration; little is to be hoped for from any other source.

Agreeably with the requisition of the Board, I report an increase in the amount of salary raised by the congregation. It is now (from Easter,) to be fixed at \$400, until they shall be able to do better."

Kentucky.

Bowling Green—Rev. W. D. HARLOW.

"As my report for this month would be nearly what it was last October, I have concluded that it is better to make my statement at this time in a few lines instead of figures.

My health has been delicate ever since my last report, so that I have been able to accomplish but little in the way of increasing our numbers in this place. For several weeks I suffered with severe sore eyes, which prevented me from officiating in the church. Besides this, with one exception, I have performed the duties of my office regularly every Lord's day. The excepted time occurred on a most inclement day, when all the churches in the town were closed.

By means of a Tea Party, and my begging in Louisville and Lexington, we were enabled a few months since, to pay about \$150 towards liquidating a debt of several hundred that was hanging over our little Church. The balance of the debt we have arranged in such a manner, as that it shall never endanger the sale of the building.

We have had no baptisms as yet, but several are soon to be admitted to that Holy Sacrament.

The Bishop is expected shortly to visit us, when we trust there will be some candidates for Confirmation. May the Lord bless his work in this part of his moral vineyard."

Paris—Rev. G. G. MOORE.

"Things in this station remain pretty much as they were at my last report. In that report, I mentioned having commenced preaching in the city of

'Maysville, near *fifty miles* from this.' The prospects are still brightening there. A few weeks since a parish was organized by the name of the Parish of the Church of the Nativity; about thirty-five persons subscribed their names as parishioners, to the articles of association, some of whom were members of different religious *sects*. There are six candidates now for Confirmation, and a prospect of several more in a little time. They have commenced a subscription for building a church, and called a Minister to the rectorship of the parish. I must not omit to mention here, the very efficient help in this good work which has been rendered by Rev. Mr. Craik, and Rev. Mr. Gallagher of Louisville, and particularly the frequent and able services of the Rev. Mr. Berkley of Lexington. Divine Service has also been commenced in Cynthiana, a village fifteen miles distant from this, containing about twelve hundred inhabitants.

Here, too, the prospects are very flattering for establishing the Church. A *parish* by the name of the Church of the Advent, was organized on the 6th of January, consisting of about forty members, and there are now thirteen *communicants*. Several more will come into the Church soon.

In consequence of their success and prospects in Maysville, I have discontinued my labors there, and accepted an invitation to the rectorship of this Church, where I officiate regularly on the second Sunday of each month, and once on a week day in the intermediate time. Here, likewise, I have been very much aided by my worthy friend and brother, Rev. Mr. Berkley, whose heart has become of late very much animated with Missionary zeal, and warmed up with Missionary fire!

There are several other points within fifteen, twenty, and thirty miles, where I have no doubt the Church might be speedily established, if we only had the men to present her admirable and superior claims to the people. Oh! that God would send forth more 'laborers into the harvest!'"

Mississippi.

Yazoo—Rev. N. W. CAMP.

"Since his last report, your Mis-

sionary has spent nearly all his time in and about the station. In January last he was absent from the station one Lord's day, and in February, two Lord's days—though engaged on those days in the duties of his profession.

We are encouraged to renewed labor, knowing that the same good Lord who has watched over and prospered us hitherto, will continue to vouchsafe his blessings, if we remain faithful.

Efforts are now being made to raise money for our new church, in which, accommodation for negroes will be amply provided. Bishop Otey has so recently been here, and has expressed himself so freely and frankly concerning both our labors and prospects, that I refer you to him for any farther information you may desire."

Port Gibson—Rev. W. PRESBURY.

"Having been a Missionary without salary for two years past, and not required to make regular reports, I am not conversant with all the changes that have been made by the Board, nor do I know whether reports should be made after any prescribed form or not. If I should err, therefore, in this respect, you will pardon my error, and embrace the first convenient opportunity of correcting it.

My appointment to this station extends from the 1st of Dec., 1846, with a salary of two hundred dollars. I first visited the parish in Nov. last, and received a call to the rectorship. A considerable portion of Dec. was occupied in removing my family. On the 1st of Jan., I entered upon the active duties of the parish, since which time regular services have been held, with the exception of two Sundays, when the congregation were prevented from assembling by heavy rains. Indeed, the frequent rains and overflowing of the creeks, since my arrival here, have kept a considerable portion of my congregation entirely aloof from the services of the sanctuary. The parish being situated in the country, and in the midst of a planting population, which is necessarily sparse, is not large, and perhaps never will be, though I doubt not that during the summer considerable additions will be made to my congregations. At pre-

sent they vary from twenty-five to seventy-five. The parish, however, though small, is important, from the fact of its comprising several families, the younger portion of which, it is hoped, will be trained up in the Church and for the Church, which we venerate and love, as well as for the kingdom of heaven. Our Church here owes its origin, under God, to the efforts of a pious and zealous layman, who, some years since, commenced services as lay-reader under his own roof. The number of attendants upon his services gradually increased, and a parish was at length organized. Soon, through the liberality of a few individuals, a glebe was obtained, a small, but neatly finished, Church edifice was erected upon it, and a commodious house for the rector; and recently a school-house has been added, where the children of the parish and vicinity may be taught various branches of science, in connection with our holy religion. Of this school I at present have charge. Such are the results of small beginnings, or rather such is the blessing of God upon the promptings of a correct faith. How many laymen in our Church might go and do likewise. And who can estimate the effect of our Liturgy, the reading of the Scriptures, and a Gospel sermon, by one whose heart burns with love to immortal souls? Had we an army of such, how soon might our moral wastes bud and blossom as the rose. The parish, indeed, considering the smallness of their number, deserve great credit for what they have already accomplished, and their example is well worthy of imitation. Our Church here may now be considered as permanently established, and nothing seems to be wanting but the fostering care of the Missionary Society a little longer, to render it self-supporting."

Louisiana.

Franklin—Rev. S. G. LITTON.

"Being appointed Missionary last October, it becomes my duty to forward to you a semi-annual report. During the last six months, I have been officiating in this place, and although, as might be expected in a new field, there have been difficulties to contend with, will

there is every reason to thank God and take courage. Except to a few, very few indeed, our Church was a stranger when my services commenced, still she has, through the blessing of God, gained favor in the sight of the people. The attendance on the services is very good, and steadily on the increase, while the interest displayed by those who attend, for the welfare and the prosperity of our cause, is at once gratifying and encouraging. At present we labor under great disadvantage, having no place to assemble for worship but the Court-house. I hope, however, that this drawback will soon be removed, as we are now making arrangements to erect a Church edifice. A gentleman in the neighborhood, and who is a member of the Vestry, has given us the brick, another has donated a bell, and in addition to these donations, a lot has been given to the Vestry sufficiently large for our Church, and a parsonage. As yet, we have not a sufficient amount to complete the building, but I feel confident, such is the good will and liberality of the community, that they will come nobly forward, and perfect the good work which they have commenced. Until this desirable object has been effected, we must struggle on, as we are now doing, and submit to many inconveniences, buoyed up with the hope that by the end of the year, we will have a temple, whither we may go up with glad hearts, and grateful feelings to Him who has smiled upon us in our united efforts to establish at this place the Church of his Son, our Saviour and our Head. When I reflect that but a short time since, the Church and her services were unknown, except to a very limited number, and now consider the decided interest in her behalf, an interest that is manifested by works, on the part of the many who now assemble with us, and whose is the desire that our Zion should be established in their midst, it cannot be otherwise, but I should feel grateful to that good God who has sustained me in my humble efforts, and opened for us a prospect of usefulness in this field of labor. I hope in my next report, should my health be spared, to be able to communicate something that will interest, and at the

same time prove, that the appropriation made was not *altogether* useless. In the mean time, every thing that can be; will be done on my part, 'God being my helper,' to advance the interests of the Zion of our common love, in this portion of the Lord's vineyard."

TENNESSEE.

Knorrville—REV. T. W. HUMES.

"Since the 1st of last October, at which time I succeeded the Rev. Chas. Tomea, as Missionary at this place, I have regularly performed Morning and Evening Service, and preached twice every Sunday, with the exception of two days, upon one of which I was absent, attending the death-bed of a parishioner and near relative, and upon the other, was confined to my room by severe indisposition of body. Besides these duties, I have read Morning Prayer every Wednesday, in the church, and also performed the same service upon most of the holy days appointed in the calendar, with a sermon each upon Christmas and Good Friday.

There are several children now in readiness for baptism. The Sunday-school, and the catechetical examinations on every Sunday afternoon, are faithfully attended by the children of the congregation, who number about thirty; and promise to be fruitful of good results. The congregations are large and attentive, and I have good reason to hope that I shall be able to present a class of six or eight persons to the Bishop for confirmation, at his anticipated visitation in the summer or fall. The moral influence of the Church upon the community generally, I believe to have been very great. Although no additions of adults have been made to our fold since my appointment as your Missionary, yet I feel that I have not been laboring in vain. The seed of the good word of God which has been sown in tears, will, one day, I am assured, be reaped in joy. The times and the seasons are in the Father's own power. Earnestly endeavoring to know nothing among my people, but Jesus Christ and him crucified, I have in much infirmity labored to fulfil my

duty; and must leave results with him who has declared that his strength is made perfect in weakness."

Randolph, &c.—Rev. J. W. ROBERT.

"I cannot conclude this report without saying one word of circumstances *peculiar* to this field of labor:

In every other tract of country, so fertile and densely populated as this, Christian societies of all creeds, and of *none at all*, are vigilant, and zealous to promote their own *peculiar* views. But here, in a tract of forty miles square, are thousands (*nominal* Methodists, Baptists, and Presbyterians,) as partial to the Church as to their own societies, and are what they *are*, and yet *are not*, only by *accident*, and from among them was nearly one half of those added to the Church last year.

Another class are pious, humble, and devout persons, attached to no society whatever. Of these there are hundreds, whose sincere hearts long for more strengthening spiritual food than they have yet received in only reading the blessed Word and prayer. And when I see them struggling on, without sacraments, against the world, the flesh, and the devil; and often falling, and sometimes ready to despair, I cannot be contented as an idle spectator and rejoice in the hope of saving only my own soul; but venture to appeal with more earnestness and boldness to you than I ever have before—to assure you that your labor is not in vain in the Lord—that, although far distant, you have visited, in your charities, many a dying-bed among this class, and strengthened their souls by the sacraments and prayers of the Church for the struggle for death. They rest in peace. May God return something into your own bosoms and bless your children when they wander in a distant land!

Another class is composed of characters to be met with in every community: those 'having *no hope*, and without God in the world.' But even this class are here *peculiar*. They came into the country at an early day, when every thing was wild, and religious advantages uncared for and unknown. No Sunday-schools inviting the feet of the children to piety, they grew up untu-

tored and wild as the deer they chased upon the Sabbath, and now being grown up, and heads of families, they seem themselves almost impervious to truth, and another generation at their feet, find it easier to imitate the vices of their fathers, than to walk in the narrow and thorny path of those who 'glory in tribulation.'

But if this class are *peculiar* on account of their *inexpressibly miserable condition*, are they for this reason undeserving our sympathy?

For my own part, having observed them from my boyhood, I know how to pity them, and make many allowances. Your children were called every Sabbath to the Church. No such voices from Heaven broke upon these morning solitudes, and even at this day, there are thousands of poor people so remote from places of public worship, that they never hear the Gospel. When you were preparing for the struggle of life, the graces of the spirit were offered you in Confirmation and the Lord's Supper. These often resolved to serve their Redeemer, but wanting the means of Grace, they fell.

Shall their children follow in their footsteps? Shall these rising generations share no sympathy of Christians? Shall our Missionary efforts be discouraged by the thoughtless, who have sometimes undervalued our humble labors? And while the harvest in the West is more than plenteous, and the laborers so few, who would not pray to the Lord of the harvest?—who would not share his temporal goods?—who would not take up his Cross and come 'without purse or scrip,' trusting in Him who feeds the sparrow and clothes the lilly of the field?

I designed calling your attention to a *fourth class*—the *colored population*—and to describe their condition with some particularity; but only have room to state that they are very *destitute* and very desirous of *instruction*. In my three parishes there are about 4000; as to their temporal interests, comfortable and happy, so much so that many subscribed for the relief of suffering Ireland, but of this whole number I venture to assert that not one hundred have been *baptized*."

The Jews.

"The undersigned reports, that since his last communication to the Committee, he has been regularly engaged in preaching the Gospel to the children of Israel, in the place provided for this purpose. On the first Sunday in Advent, the chapel was opened for public worship, which has since been regularly conducted therein, twice on each Lord's day. The attendance has been small, and will of necessity continue to be so, for some time to come, unless the plan of our Mother Church be adopted for carrying on this work—viz., of encouraging Christians favorable to this cause, to give it countenance by their presence, and aid by their personal co-operation. On the Fourth Sunday in Lent, I administered the holy rite of Baptism to three persons of the seed of Abraham, whose walk and conversation since have been most exemplary, and who have given the most satisfactory evidence of their sincerity in professing the Christian faith. There are three other persons whom I have under instruction. In addition to these, there is a whole family living in the country, the father of which has recently expressed his desire to enter with all his household, the Christian Church, and to be baptized in the Mission Chapel in this city. He is

a man of some distinction among the Jews, being both wealthy and learned, and will perhaps address his brethren of the house of Israel in a short treatise on the design of Old Testament dispensation, giving also his reason for embracing the Christian faith. I am more and more persuaded that the Jewish mind is in a transition state, that the faith of many of them, in their own system, begins to be shaken, and now is the time, the most favorable time, to present to them the Gospel, as Judaism perfected, and show them the substance of all those shadows which they never yet have understood. So far as duty is concerned, I feel that nothing can excuse the Church for neglecting to testify to the Jews that Jesus is the Christ, even if no ingathering follows. But when God is pleased to smile upon our poor endeavors, and to bless them to the saving of some souls, are we not in duty bound to increase our efforts to promote the work we have undertaken.

The present number of communicants attending the Jewish Chapel is sixteen, eight of whom are Israelites; of the Israelites, five were confirmed by Bishop Delancey on Good Friday last.

Respectfully submitted,

I. P. LABAGH, Miss'y to the Jews."

Intelligence.

MISSIONS TO THE GERMAN POPULATION.

At a recent meeting, the Domestic Committee resolved, in answer to the application of the Missionary Bishop of the North-West, to appropriate funds for the support of a Missionary among the Germans within his jurisdiction, as soon as a suitable laborer was ready to enter upon the work.

To meet this, and a similar promise made to the Bishop of Kentucky, the Committee confidently rely upon the liberality of the members of our Church, feeling assured that the necessary funds for the support of this interesting branch of Domestic Missions will be forthcoming at the time required.

Instead, however, of promising support for *one* Missionary only, to each of the above Bishops, why may not funds be supplied for the maintenance of *four* laborers, in a field too long neglected, and where even more might now be advantageously employed?

Contributions will also be gladly received for the purchase of German prayer-books,—the present edition being too costly to allow the publishing society to furnish them for gratuitous distribution.

FUNDS.

On the 15th, the Treasurer's accounts for the current fiscal year will close, preparatory to the meeting of the Board on the 23d inst.

Owing to the great number of parishes which have not yet contributed, there is a lamentable deficiency in the treasury, compared with the amount usually received at this period of the year. In consequence, many of the Missionaries have not been paid anything on account of salaries due on 1st April last; and unless funds are provided, they cannot be paid.

The hope is still cherished, that contributions will be received in time to be included in the annual report, which may cheer the hearts of the laborers, and remove the sad apprehension that the pledge of the Church to them was about to be broken. The friends of Missions, and particularly the Rev. Clergy, are invoked to aid the cause without delay.

"Thy prayers and thine alms are come up for a memorial before God."

The following appropriate prayer was written upon the paper enclosing One Hundred Dollars, which formed a portion of the collection recently made for Domestic Missions in St. John's Chapel, in the City of New-York:—

"Almighty God, who art pleased to permit Thy feeble creatures to co-operate with Thee, in carrying out the designs of Thy Providence, and by their prayers and alms to further the extension of Thy kingdom on earth; grant unto all those, who being baptized into Thy Holy Church, have, in its ministration and Sacraments, most bountiful provisions for all their spiritual necessities; that they may always have a truly grateful sense of Thy mercy and goodness, and be ever ready and prompt, as Thou givest opportunity, to extend these blessings to others, and to give, as Thou hast prospered them, for the support of those whom Thou sendest into Thy vineyard—and that each one may in his degree share in the reward of those who turn many to righteousness.

Accept, O Lord, this my offering, and let Thy blessing rest on me, for Christ our Lord's sake. Amen."

Rogation Sunday.

RESIGNATIONS.

Iowa—Bloomington, Rev. DANIEL MURPHEY, from April 1st, 1847.

Alabama—Tuscumbia and Florence, Rev. DAVID BROWN, April 1st, 1847.

APPOINTMENTS.

The following having been nominated by their respective Bishops, have been appointed Missionaries of this Committee:

Alabama—Huntsville, Rev. H. C. LAY, from the date of his entering upon his duties there.

Mississippi—Jackson, Rev. J. W. HOSKINS, from March 1, 1847, salary \$250.

Louisiana—Franklin, Rev. S. G. LITTON, from October 1st, 1846.

Tennessee—Somerville, Rev. Wm. H. BURTON, from Jan. 1, 1847, salary \$200.

Michigan—Jonesville and Hillsdale, Rev. R. S. ELDER, salary \$100, from date of entering upon his duties.

Arkansas—Little Rock, Rev. W. P. SAUNDERS, appointment extends to November 15th, 1847.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th April to 15th May, 1847.

CONNECTICUT.	
<i>Fairhaven</i> —St. James' Ch.	\$3 00
<i>Moriden</i> —St. Andrew's Ch.	30 00
<i>New Milford</i> —Mrs. M. A. B.	20 00
<i>Plymouth</i> —St. Peter's Ch.	25 00
<i>Stratford</i> —Christ Ch.	5 00 73 00
NEW-YORK.	
<i>Brooklyn</i> —Calvary Ch.	60 34
<i>DuId</i> —St. John's ¹	4 72
<i>Glan's Falls</i> —Church of the Messiah ¹	} 5 00
<i>Sandy Hill</i> —Zion Ch. ¹	
<i>Fort Edward</i> —St. James' Ch. ¹	} 7 00
<i>Hempstead</i> —St. George's Ch.	
<i>New-York</i> —St. Thomas' Ch.	79 37
St. Luke's Ch.	8 ¹ 79
St. John's Ch.	311 75
St. Paul's Ch.	103 08
Church of the Epiphany	30 50
<i>Saratoga Springs</i> —Bethesda Ch.	7 52
<i>Sting Sing</i> —St. Paul's Ch. special offerings	30 00 726 35
WESTERN NEW-YORK.	
<i>Auburn</i> —St. Peter's Ch. ¹	9 00
<i>Bainbridge</i> —St. Peter's Ch. ¹	2 00
<i>Genesee</i> —St. Michael's Ch.	7 32
<i>Genesee</i> —Trinity Ch.	15 30
Do. ¹	25 00
Do., for Kentucky	5 00
<i>Greene</i> —Zion Ch. ¹	3 00
<i>Guilford</i> —Christ Ch. ¹	1 00
<i>Honoyas Falls</i> —St. John's Ch.	3 10
<i>La Roy</i> —St. Mark's Ch.	5 75
Do. ¹	6 00
<i>Lockport</i> —Grace Ch. ¹	7 00
A Communicant, for the Rev. R. J. Walker	1 00
<i>Mantius</i> —Christ Ch.	5 00
Do. ¹	3 00
<i>New Berlin</i> —St. Andrew's Ch. ¹	5 00
<i>Onesago</i> —Christ Ch.	6 64
<i>Onesago</i> —St. Paul's Ch.	2 00
<i>Oxford</i> —St. Paul's Ch.	17 00
Do. ¹	18 00
<i>Pierrepont Manor</i> —Zion Ch. ¹	7 00
<i>Rochester</i> —St. Paul's Ch. ¹	6 00
<i>Rome</i> —Zion Ch.	2 24
Do. ¹	4 60
<i>Sackett's Harbor</i> —Christ Ch. ¹	3 00
<i>Seneca Falls</i> —Trinity Ch.	3 00
<i>Syracuse</i> —St. Paul's Ch.	25 74
Do. ¹	7 58
<i>Utica</i> —Grace Ch.	60 00
Do. ¹	13 00
Trinity Ch. ¹	7 08
<i>Watertown</i> —Trinity Ch. ¹	3 00
A Donation on Thanksgiving Day, through the Rev. Geo. Watson	2 00
A Friend, by the hands of Bp. De Lancey	10 00 301 15
NEW JERSEY.	
<i>Jersey City</i> —St. Matthew's Ch., a Lady	1 25
<i>Newark</i> —Trinity Ch. offerings	29 25
<i>Princeton</i> —Trinity Ch. ¹	25 00
PENNSYLVANIA.	
<i>Ebelsburgh</i> —Emmanuel Ch. ¹	3 00

<i>Jerseytown</i> —Mrs. M. P. Mills.	7 00
<i>Philadelphia</i> —St. Luke's Ch.	372 65
Trinity Ch. ¹	2 75 365 40
DELAWARE.	
<i>Broad Creek</i> —Christ Ch.	2 77
<i>Georgetown</i> —St. Paul's, and }	} 15 00
<i>Milford</i> —Christ Ch.	
<i>Lawson</i> —St. Peter's Ch.	3 90
<i>Middletown</i> —St. Ann's Ch.	10 00
<i>Newark</i> —St. Thomas' Ch.	9 54
Do., for Bp. Freeman's diocess.	1 89
<i>Newcastle</i> —Emmanuel Ch.	19 57
Do. ¹	7 00
<i>Seaford</i> —St. Luke's Ch.	2 44
<i>Swyrna</i> —St. Peter's Ch.	2 35
St. George's Chapel.	2 38
<i>Wilmington</i> —St. Andrew's Ch.	45 00
Trinity Ch.	15 72
The Diocese of Delaware	28 62
The Treasurer of Do.	4 25 171 00
MARYLAND.	
<i>Annapolis</i> —St. Ann's Ch., 2d quarterly collection	12 38
The Diocese of Maryland.	4 00 16 38
VIRGINIA.	
<i>Georgetown & Fluvanna districts</i> —St. James' Pa. S. M.	
Portsmouth—Trinity Ch., Lent off'g.	13 00 43 00
SOUTH CAROLINA.	
<i>Charleston</i> —St. Phillip's Ch. ¹	60 80
St. Stephen's Ch. ¹	7 12
St. Michael's Ch. ¹	35 00
<i>Edisto Island</i> ¹	13 50
<i>St. Stephens and Upper St. Johns</i>	82 00
For Domestic Missions.	9 00 306 92
GEORGIA.	
<i>Savannah</i> —Christ Ch.	50
ALABAMA.	
<i>Mobile</i> —Christ Ch.	322 00
Do. Sunday School.	5 00
<i>Montgomery</i> —St. John's, col'd communicants ¹	10 50 337 50
KENTUCKY.	
<i>Covington</i>	6 50
A Friend to Missions, from L. P. Maury	5 00 11 50
OHIO.	
<i>Boardman</i> —St. James' Ch. ¹	} 5 00
<i>Canfield</i> —St. Stephen's Ch. ¹	
<i>Cincinnati</i> —St. Paul's Ch. ¹	2 00
<i>Hudson</i> —Christ Ch. ¹	2 06
<i>Norwalk</i> —St. Paul's Ch. ¹	6 00
<i>Perfield</i> —Christ Ch. ¹	} 3 00 19 06
<i>Grafton</i> —St. Stephen's Ch. ¹	
MISSISSIPPI.	
<i>Columbus</i> —R. T. Hoskins, Esq.	3 00
MICHIGAN.	
<i>Marshall</i>	12 50
ARKANSAS.	
<i>Fort Gibson</i> —Coll. at the (Mertow).	10 00
MISCELLANEOUS.	
An Easter offering from Mrs. D.	3 00
W. M. J.	5 00 8 00
TOTAL	\$2,379 83

(Total since 15th June, 1846, \$21,537 75.)

¹ Indicates the sums for the Jewish Mission.

FOREIGN.

Africa.

We beg to call the attention of the friends of the Mission in Africa, and especially to those who have contributed to the support of beneficiaries in the Mission schools of the station, to the following letter of the Rev. Thos. S. Savage, written in January last, and recently received. It will be found to answer many inquiries, and while it plainly sets forth difficulties, it presents ground for much encouragement.

LETTER FROM THE REV. THOS. S. SAVAGE, CAPE PALMAS, JANUARY, 1847.

Your general letter, dated April 29th, came to hand on the 10th of September, having been detained in a manner unaccountable to us, at Monrovia. That part referring to the beneficiaries in our schools, demands a special reply. As you made no specifications, we are still ignorant of the precise nature of the inquiries of the patrons, answers to which they make conditional to the continuance of their contributions. We feel constrained to remark, however, that, if a correspondence be required with each patron and Sunday school supporting such children, as particular respecting character and progress, as has been sought in some cases, it is unreasonable, inasmuch as it will be difficult of compliance, and will call aside the Missionaries from their appropriate work. Time that is needed for the instruction of the children and the preaching of the Gospel to the heathen will be spent in presenting motives to *Christians at home* for continuance in well-doing!

A resolution was taken by the Mission the last term, requiring the superintendents of the several stations to give at the annual examinations the name of each pupil in attendance, with such facts respecting character and progress as their health and other duties will permit,—such facts to be forwarded to the Secretary of the Foreign Committee, with the usual returns of the stations. The

year now drawing to a close, these communications, (the Lord willing,) you will soon receive, and we can but hope that they will afford sufficient encouragement to the several patrons, both in prospect and reality, to *continue their contributions*. Though the “work” may appear to them to have been hitherto one “of faith,” let them be assured, that, nevertheless, it is emphatically a “labor of love,” and cannot be without its appropriate reward.

It is perceived with pleasure, that some of our friends at home entertain moderate and correct views of the character of the work, while others, it would seem, are too sanguine in their expectations respecting the *time* and *extent* of its results. When men labor by proxy, being at a distance from the scene of their enterprise, they cannot feel the force of the circumstances, difficulties, and trials of their agents, and, therefore, are liable to forget that there is a “*seed-time*” as well as harvest; or, if they do not so forget, may they not lose sight of the fact, that soils and climates differ, and that, as there are preparatory stages and difficulties to every great work, the time required and results sought must be, by an unalterable law of nature, in due proportion?—So forgetting, are not some of our friends at home in danger of demanding *out of time* and to an *extent unwarrantable*, the return of their labors?—Such being our impression, it is thought, that, as

the particulars demanded concerning the pupils will shortly be communicated by the superintendents of the several stations, a concise statement at this time, of the most prominent difficulties in the way of *speedily* accomplishing the wishes of the patrons, may be attended with benefit.

We would here remark, that we have had considerable difficulty in ascertaining at a proper time, and with accuracy, the names of new beneficiaries, as issued in the "Acknowledgements" in the Spirit of Missions. For names you refer us to the published list in the June No., for 1844, and the subsequent issues of that periodical. You have already been informed that *not a number* of the Spirit of Missions, not a letter, periodical, nor paper of any kind, sent by the Atalanta, ever came to hand. You have made reference several times for information on certain points to letters sent by that vessel. The Atalanta, you are informed, was sold to the slavers at Gallinas, not coming down the coast lower than Monrovia, which accounts for the failure. Our files of papers and Spirit of Missions since, have been irregularly received. We would suggest, therefore, that hereafter a *written* list of the names *correctly given* be sent, with a duplicate, either semi-annually or annually, such list beginning with July immediately succeeding the printed list of June, 1844.

By the printed list which we received by the *Chatham*, we find that during the preceding six years, one hundred and sixty-four beneficiaries were assumed; of this number, (taking your account as correct,) one hundred and ten only were regularly supported from the time of their assumption, leaving a deficiency of fifty-four. The payments for the latter were made, it would seem, some for one, some for two, and a few for three years, while, in other cases, but *part* of the sum needed annually was paid in. Now, a difficulty of some moment to those patrons who contribute regularly, arises out of this state of things.

It has been a custom in past time with us, to appropriate names to each station for as many children as the Missionary, with the assistance he may have, can instruct. These names are entered in the records of the station, and thus

become permanent. Should a beneficiary die or abscond, the *name is retained* and applied to his successor. We have children in the school who have been regular attendants for three, four and five years, whose support failed the first, second, or third year, or was paid only in part;—such of course (the whole number being limited) take the place of others, whose support is regularly paid in. The following is but one case among several that might be stated.

Two benevolent females in Massachusetts, in the fall of 1838, requested that two native girls might be added to our list of beneficiaries, whose support they would assume. The name of *Hannah More* was assigned for one, and the other left to receive that of the wife of some Missionary. *Hannah More* and *Anna Payne* consequently became scholars in 1839, and have continued so to this day, being now members of the Female school at Fishtown; but, on reference to the printed list referred to, only \$30, it will be perceived, the *first year's* support, have ever been paid. This is an evil over which we have no control,—can it be avoided?

The preceding derives additional force from the next difficulty to be stated.

At one period, the number of Missionaries and teachers in the field was sufficient for the efficient conduct of *eight stations*, having under instruction more children than had been actually supported any one year; some have since fallen the supposed victims of the climate and of their labors; others have withdrawn, from the failure of their health, while some of the teachers, proving unworthy of their trust, have been dismissed, thus reducing the number of stations to *three among the natives*.—*Fishtown, Cavalla* and *Taboo*, with but *four* schools in connection; the school at Mount Vaughan being for the benefit of the children of the colonists, is not included in this enumeration.

The aggregate number of pupils in the above four schools was limited to one hundred and twelve, which it was supposed from experience would be as many as the Missionaries with their teachers could efficiently instruct, and, at the same time, faithfully preach the Gospel to the adult population. Since

the reception of your letter, however, the number of pupils has been unlimited, the superintendents of the several stations having been authorized by the Mission to receive as many as can be obtained. While this increase of pupils may meet the full number of beneficiaries proposed to be supported at home, it will greatly increase the labors of the Missionaries, and if it be not allowed to interfere with the preaching of the Gospel, it will render the instruction, in view of their present reduced numbers and labors generally, proportionally less efficient. Here, then, arises another difficulty over which *we* have no control. As one and another falls, or withdraws for want of health from the field, the number of pupils and the prosperity of our schools must be more or less affected. Shall, then, these vacancies, providentially occurring, be promptly filled, and the full number of beneficiaries be regularly sustained and efficiently taught? With God and his Church, we must leave the answer.

The next difficulty to be noticed arises out of the field itself.

Our operations, *it should be kept in mind*, lie among a *purely heathen people*, a people strongly characterised by deceit and covetousness or selfishness. They have no conception of the high advantages of Christianity, education, and civilization. The residence of a Missionary and the establishment of schools among them, they desire, but they appreciate them so far only as their pecuniary expenditures, and that for the time being, are concerned. Beyond this, they who are best acquainted with the influences of heathenism, and the African character in particular, do not expect them to look in the early stages of Missionary operations. There is but little difference in parental character and family discipline throughout their communities. It is seldom, indeed, that a child is compelled to do anything against his inclinations. Perseverance in discipline is a concatenation of troubles, and to perseverance and trouble, the African is constitutionally averse. Hence arise difficulties of various kinds.

When boys have so far advanced in education as to give to the parent the idea, that by their knowledge of Eng-

lish they can obtain lucrative employment on board of vessels or in some of the colonial settlements on the coast, efforts are put forth to abstract them from the Mission. Not unfrequently the pupil himself, getting high ideas of his own powers by comparing himself with the mass around him, will abscond to seek his fortune in another course of life, while others, who would otherwise remain, are tempted by evil-minded persons—traders and others—who make to them proffers of advantageous employment. Should there be a design to withdraw, the parents having no real control over the child, though they may be opposed to the step, will yield to his desire. These causes operating more or less, constantly, changes have occurred in all the schools, affecting their permanency and prosperity, and hence the speedy accomplishment of the designs of the *beneficiary system*. We are happy, however, in being able to state that these difficulties are becoming less as wisdom in management and knowledge of native character are gained by experience on the part of the Missionary; and as his character and operations are better known by the population at large. Let the pupil become attached to the teacher and the school, and so small is the influence of the parent, he will be retained; should he become truly a child of God, he will then be held by a tie of no uncertain power.

Here we would beg leave to lay before the Committee for their immediate consideration, a suggestion that appears to us one of great importance in this stage of our operations.

The Missionary Society of the Church of England has long been in the practice of sending out to West Africa a class of laborers under the name of *Catechists*, whose duty it is to superintend the schools, qualify teachers, and aid the Missionary in his plans of imparting religious knowledge to the people. After serving an unlimited time in this capacity, having proved their aptness to teach, the adaptation of their system to the influences of the climate, and gained the confidence of the Mission, they are returned to England for a short theological course in the Islington Institution, then admitted to orders and

sent back in the full character of Missionaries—*Missionaries tried* and prepared by residence and experience for efficiency in the work. In some cases they are admitted to orders without any preparatory theological course at Islington, this depending on the character of the individual, his attainments and the demand for his services. Many of their ordained Missionaries, and the most efficient, are men who have been raised up and *trained* on this plan. Were it possible, every Missionary should be a *trained and tried man*. This is especially true of West Africa, and can there be a better plan devised for training and trying your men for the work than this?

The suggestion then, we would, as a Missionary, make, and urge home upon the immediate and prayerful deliberation of the Committee, is this,—Encourage pious young men, the *foundation of whose education is laid*, especially such as are looking to the Ministry, to come out in the capacity of *catechists* at a moderate salary. While in the discharge of their peculiar duties, they can pursue, under the supervision of the Missionary, a course of theological study, when, having been *tried and found worthy*, they can be sent home at the recommendation of the Mission, for orders. Are there not students in our Theological Seminaries, who, having spent one or two years in study, will give a hearty response to this call?

After the above mention of some of the difficulties that lie in the way of a *speedy accomplishment* of the beneficiary system, it may not be amiss to state briefly some facts of encouragement.

The first in order, and one *requiring time* for its accomplishment, is a perceptible gain as a Mission, upon the confidence of the native population at large, in our mode of dealing, and the sincerity of our profession of a *desire to do them good*. They have learned to distinguish between the Missionary and the trader, and perceive a difference between their objects, principles, and practice. They also see a marked difference in these respects, between the Missionary and themselves, while they are carefully taught that the cause of this difference lies in their religion. Having no confidence in the sympathy and assistance

of one another in distress, (their superstition involving in the worst suspicions their nearest relatives,) they know that they can turn to the Missionary without fear, in whose breast they have learned such feelings are cherished for exercise. We cannot doubt that ultimately, if we "*do not grow weary in well-doing*," but possessing our souls in patience, let our light shine with increasing and appropriate lustre, in fine, if we live and labor in the faith and the spirit of Christ, we shall reap an abundant harvest. Seeing the beauty and experiencing the substantial and growing benefits of Christianity, can they fail in view of the divine promise, and under the spirit of all power, to adopt its principles, precepts, and practice?

While we have had to record now and then a painful instance of apostasy, we can state, and this we would do with heartfelt gratitude to God, that we are not wanting in more cases by far, of a gratifying adherence and advancement in the profession of our religion.

The aggregate number of native converts in the Mission from its beginning, is thirty-seven; of these five have gone back to heathenism, three stand at present suspended, and twenty-nine remain in good standing. Four are engaged in teaching, while others are usefully employed in other capacities, (as of carpenters, blacksmiths, secular agents, &c.) under the careful supervision of different Missionaries. This, it is freely granted, is small success in view of the health, life, and money expended for its accomplishment. But has the time set for the completion of the work expired? Who and what has stood in the way of greater success? Has the Church, in her collective character, and in that of individuals, done her duty? Have we worked out the faith, the love, and the funds of the Church? To you we must look for the answer. Let this be what it may, your agents in the field still read in God's Word, of commands and promises,—*commands of fearful import*, and promises "*exceeding great and precious*," and so long as these remain to be fulfilled, they say in the last words of the lamented Minor, "*Let the Mission go forward—let it go forward more than ever.*"

MISSION IN WESTERN AFRICA.

We take from the *Episcopal Recorder* the following extract of a letter from the Rev. Mr. Payne, one of our Missionaries in Western Africa. "It was addressed to the Rector of the Church of the Epiphany in this city, in reply to a communication, which informed the writer that the support of himself and wife had been undertaken, in equal portions, by the congregation, the Sewing Society, and the Sunday Schools of that Church, in lieu of the lamented Messenger, whom they had formerly sent out; and it was designed for perusal before the Sunday Schools. Much of it, however, will be interesting and useful to others besides children. The sentiments which it contains, will show the spirit of self-devotedness and of love to Christ, which animates our representatives in that distant field, and may serve to induce us, not only to maintain and reinforce them in their work of faith, but to imitate their example in our own sphere."

"My acquaintance with Mr. Messenger was short, having been in his company only twice—once on the day of his arrival, when I went up to Cape Palmas to welcome him to Africa; and again, when I was summoned to his dying bed. It required not the attribute of Omniscience, however, for one to say of him, even at the first interview: 'Behold, an Israeelite indeed!' Simplicity, sincerity, and a child-like faith shone perspicuously in his character, and must have been at once discernible by all the 'spiritually-minded.'

During his short stay at Mt. Vaughan—the station in 'the colony'—he frequently preached; and the expressions of admiration by 'the colonists' gave high promise of usefulness, in case he should settle among them.

In a short time he removed to Fish-town, in order to have the medical attendance of Rev. Dr. Savage, while passing through the acclimating fever. It was very remarkable that, although new comers are usually attacked within three or four weeks after their arrival, Mr. Messenger enjoyed almost perfect health for two months. This induced the hope that he might escape the fever altogether, or else have it very slightly; and Dr. Savage readily assented to his leaving Fishtown for Mt. Vaughan, with the view of meeting all the members of the Mission at their Quarterly Meeting, which was to take place at this station, the last week in March. On he way, he visited Rocktown, where it

has been long thought advisable that a Missionary should be placed. He exerted himself a good deal in examining this interesting spot, and this, together with sea-sickness, from which he suffered much in his passage to Cape Palmas in a boat, so prostrated him, that he felt compelled to rest some hours at the Cape, before going out to Mt. Vaughan, about three miles distant. Arrived here, he soon retired to bed—from which, alas! he was never more to rise.

From the first, he complained of an affection of the back—a disease, from which, he said, he had suffered in the United States. Mr. Appleby, the morning after he was taken ill, despatched a messenger for Dr. Savage, who had gone to Rockbookah, to visit Mrs. Perkins, who was supposed to be dangerously sick. Dr. Savage found Mrs. Perkins doing well, however, and was therefore enabled at once to obey the summons to attend Mr. Messenger, which he continued to do until his death, extending to him all the kind and unwearied attentions for which he is so remarkable. But the time of our brother's departure had arrived; and neither the skill nor kindness of a physician could change it. He continued to fail slowly, but very perceptibly, until he breathed his last.

To be thus suddenly called away, just as he was about entering upon his work, was a severe trial to our dear brother. He felt so firmly persuaded that he had seen the hand of God di-

recting him to this field, that he could not reconcile this at first with what now appeared to threaten him. But when the will of God plainly appeared, faith triumphed, and he expressed not only willingness, but pleasure, at the near prospect of departing and being with Christ, which was far better, he felt convinced, than the accomplishment of his own plans. I shall not soon forget the delightful smile with which he greeted me at 3 o'clock, on the afternoon before his death, and the calmness and holy joy with which he discoursed of his soon entering the heavenly rest. And these were his feelings, whenever he was able to make them known until the last. When unable to speak, it appeared to give him much happiness to have me read hymns to him. Of these he delighted most in such as set forth the mercy of God to sinners, and especially his love in Christ Jesus. Amongst the former I named the tenth of our collection as very beautiful. 'Oh! yes,' he remarked, 'but there is *no Saviour there*. The hungry soul needs a *Saviour*. This is the only food which can satisfy its desires. Read to me those hymns which speak of *Him*.' In such a frame of mind it was, that our dear friend passed away from us, feeding on 'the Life of those that believe,' to be fully satisfied in the paradise above. Who would not 'die the death of the righteous,' and have his 'last end like his?'

But whilst most, perhaps all, would die as our departed brother died, and many are reconciled to his early death so far as he is affected by it, it is not so easy for them to reconcile this great loss with the good of the cause for which they pray and contribute. Even amongst your own people, zealous, liberal towards their Master's service, as (thank God!) they have long been—you write, there was 'a shock,' 'a reaction on the subject of Missions, especially in Africa,' on receiving the intelligence of their late Missionary's death. Is this right? Ought it to be so among Christians, the very name and nature of whose calling implies self-denial, self-renunciation, perfect self-devotion in their Master's cause? Ought not the spirit and conduct of those engaged in

a far inferior service put to shame such feelings?

In reflecting upon this subject, I have been led to draw a parallel between the *Christian* soldier, sent out from your Church, and one engaged in a different warfare, whose name has been prominently before the American public, during the past year. At the breaking out of the war with Mexico, there went forth from the State of Maryland, at his country's call, a gallant young officer, everywhere known and respected. In addition to his eminent qualifications and his skill, in the particular service to which he belonged, he gave the highest promise of efficiency, on the field of battle. He commanded a company of artillery. With lofty hopes he went forth to the scene of warfare, and reached it safely, and finds himself just as, and where, he desired to be on the battle-field, in charge of his terrible battery. The enemy approaches,—the fight begins, the engines of destruction commence their work,—and wherever they are directed, terrible is the effect. But lo! just as his own and the highest expectations of his friends are about to be realized, a fatal ball comes, and the young officer is struck down!

Now, the motives which led this young gentleman to the post of danger and of death, may have been the highest which ever animated a soldier—the good of his country. The war in which he engaged, may be allowed to be as lawful as any which nations ever wage. But still, how incomparably does even such a motive fall below that of the Christian warrior—how wide the contrast between the nature and objects of the war in which the one and the other engage. In the one case, the aggrandizement of a nation at the sacrifice of thousands of lives, is the object—in the other, the glory of God in the salvation of a world. But what was the effect of the young officer's early death, to whom I have been referring? Did his comrades shrink back in discouragement and despair from the hazardous conflict, or spectators pity him as a poor misguided young man—or his country abandon a war which has proved fatal to him, in common with so many of her sons? Oh no! far from it. No sooner

does the officer fall, than another takes his place; the war is still prosecuted with vigor, and the gallant *Lieut. Ring-gold*, who laid down his life, lives in the memory of his countrymen. Thus it is with 'the children of this world.'

But how is it with 'the children of light'—the army of the living God? They send forth a few soldiers, where there should be scores, to encounter the enemy in his strongest holds. Now, one volunteers of singular promise. He goes forth in obedience to 'the King of Kings.' The glory of God is his motive—the salvation of man from sin, and death, and hell, his object. There is no questioning his authority, there is no doubt of the goodness or ultimate triumph of his cause; for the truth and power of God are pledged to ensure it! The young soldier reaches the field of conflict,—he engages the enemy,—but he meets an early death. And now behold what a spectacle is presented to the view of the Great Captain of our salvation! His army is panic-struck—some are quite discouraged—others waver, while not a few are to be found, who, instead of admiring the one who could 'lay down his life for the brethren,' despise his folly, and reproach those who encouraged him in it!!

Oh! Spirit of the Crucified! descend upon thy Church and make it *thine*, not in name only, but in deed and in truth! Especially grant to thy faithful people, of 'the Church of the Epiphany,' the heart not only to give and to pray, but to *suffer* in thy blessed cause! May they cheerfully give, not only one, but many of their number, if it be the will of God, 'to fill up that, which is behind, of the sufferings of Christ, for his body's sake, which is the Church!'

Thus much, Rev. and dear brother, on the above subject, in responding to

your letter, informing me of my being adopted by you and your people, in place of the Missionary sent forth from your midst. May a double portion of his spirit rest upon me! And, to the end, that the connexion now established between us and you may be blessed, let me, in the words of the great Missionary, entreatingly say to you, 'Brethren, pray for us, that the Word of God may have free course and be glorified, even as it is with you.'

My own and the health of other members of the Mission—excepting Mrs. Payne, who is suffering from a disease of the lungs, and Dr. Savage, who is about leaving us—is tolerably good. But we need help most sadly, both to supply vacancies occasioned by Mr. Messenger's death, to occupy new stations, and to relieve those for a season, whose health requires a change of climate. Are there no more young ministers connected with the Church of the Epiphany, or if no ministers, are there not, there or elsewhere, of your acquaintance, young men qualified to act as catechists in the Mission—having in view the ministry; in case their constitutions should prove adapted to the climate, and themselves qualified for the sacred office? The only plan upon which Missions can be maintained in this country, is to have American *superintendence*, with *native assistance*. Bishop Wilson says this must be the case for years to come in India. Of course much more here. Accordingly, the Church Missionary Society has long pursued this policy at Sierra Leone. In every one of their large important schools, there is a white superintendent or catechist. These pursue their studies while rendering valuable present service, with the view of returning to England, if qualified for ordination, in three or four years."

Athens.

We have received the following letter from the Rev. Mr. Hill, dated Athens, April 18th, 1847, which contains his report of the condition of the Mission.

School, an outline of the plan there pursued, and some interesting extracts from letters of the pupils :

“ The Christmas holidays is the period which enables us to test not only the improvement of our pupils, but the interest with which our efforts are regarded both by the parents and the community at large. At no former period have we experienced more sincere gratification at the actual condition of our schools, especially as regards the great progress the pupils have made in Scriptural knowledge and its effects as exhibited in their improved manners and morals; nor have we ever had greater reason to be satisfied with the impression made upon the community, as evinced by the numerous and grateful acknowledgments of the parents and other connections of those under our charge. When the school was re-opened, (at the usual time,) after Miss Baldwin's departure, we determined not to receive any new pupils, and not to permit the number in the aggregate to exceed five hundred. That number was immediately filled up, and it was gratifying to us to welcome again so many of our dear pupils. Of this number, the greater part entered our school when we recommenced our operations in 1843,—most of them in entire ignorance, or, if any of them had been previously in other schools, they at least scarcely knew how to read. The distribution of the Scriptures to the various classes, according to our invariable rule, is limited to those who can read understandingly. The Scriptures so distributed are as follows:

To the 1st Class, 26 copies of the Prophets.

To the 2d Class, 13 copies of the Historical Books of the Old Testament.

To the 3d Class, 39 copies of the Pentateuch.

To the 4th Class, 21 copies of the New Testament.

Presented at the Christmas feast, 1846.

There were also given at this time, to be used as reading-books alternately with the Scriptures, nine copies of the Young Cottager, and fifty other religious tracts of various kinds, suitable to their ages. To the under-teachers, belonging to our Bible Class, ten copies of the whole Old Testament.

That you may comprehend to what extent Scriptural instruction is given in our schools, it may be well to enter into some explanation of the internal arrangement of our establishment. You will see how completely the religious principle is interwoven with all our instruction. When a pupil has passed through the infant school, or, if too old for that department, has been otherwise prepared in the elementary lessons, and begins to read, the first book placed in her hands is a copy of the Book of Proverbs, from which lessons are selected best calculated to be beneficial, and such as are most likely to make an impression on the memory. When so far advanced as to read well, the New Testament is given, and lessons are selected from the Gospels and the Acts. When they have completed these, they commence the Old Testament, and, as we have it bound up in separate parts, we are able to apportion it according to the progress of the pupils in Scriptural knowledge; and, in fact, our whole school is classified accordingly. Thus you will be able to comprehend the order of the distribution on Christmas day, the ‘Prophets’ being given to the most advanced class. As there are no reading-books yet published in Greek, which we think fit to be given to those under our care, except religious tracts, we confine ourselves to those in our own depository; and thus the Dairyman's Daughter, the Young Cottager, and other books of this kind, are used alternately with the Scriptures, to the exclusion of all other reading, except for mere purposes of study, such as grammar, geographies, &c. There are also portions of Scripture committed to memory during the week, which form the basis of catechetical instruction and Gospel teaching on the Lord's day. The very young children are taught their Scripture lessons by dictation. These lessons consist of interesting narrations from the Old Testament. We make a profitable use of a Catechism of simple questions with Scriptural answers, relating to the principal events in the life of our Lord, published by the Episcopal Sunday School Union. Those relating to the birth of

Christ formed a part of the exercises on Christmas day.

Such is a brief outline of our plan of religious instruction; and when it is recollected that children of the age of 4 to 7, after having been taught to read, are then carried step by step through the whole Bible, and as they advance in years and knowledge, are taught to examine the doctrines of the Gospel, which are explained to them, 'line upon line, and precept upon precept,' it is to be hoped, if we have any faith in the word of God, or in our own experience, that when they leave the schools at the age of 14 or 15, they will have acquired such a knowledge of truth as will enable them to 'cleanse their way,' and, through God's grace, 'make them wise unto salvation'; or, at least, leave them 'without excuse,' if they do not obey it. Neither are we left without proof, that to many it has been made 'a savour of life unto life.' How many of the mass of those who have so long been 'hearers of the word,' will eventually become 'doers of it,' we know not; it is the office of the Holy Spirit alone to make 'the foolishness of preaching' effectual to the salvation of the sinner;—but as we wish to honor God by a firm belief in His promises, we cheerfully confide to Him the result, trusting that He will make the means that for so long a period have been in use here, effectual to carry out His purposes of grace. The time of harvest may not have yet come, but we will 'with patience wait for it.' In the mean time we have much to encourage us, as to the efforts we have put forth in the experiment of simple Gospel teaching, and from these are derived our hopes for the future. I trust the following extracts will afford you some tangible proof that we have at least some grounds for the hopes I have expressed. They are portions of letters written at different times by some who have for years been removed from our personal influence. They are now residing in different parts of the world, far removed from each other; but their language, you will see, is that which none but the Spirit of God could dictate, and it is that which every experienced Christian will recognize and understand.

Extract of a letter from E. K., July, 1846. (The original is in English.)

"My beloved friends! It is a long period since I wrote to you. God has been proving me, but the cup of patience I drink through, and patience in due time will have its perfect work. I cannot restrain my thoughts; they are full of you, my beloved friends, and my love is richer than my pen. Our friendship proceeds from the purest source, for it is founded on the Rock of Salvation, and no power on earth can shake it. Your instructions (so many proofs of love) have been my sustenance on my journey, 'travelling through the wilderness.' What a blessing was this! Was it that I was better than so many others, that my lot should have fallen in such ground? Oh no; it is free grace that I am what I am. Do you ever think of seeing me in the little yellow chair, on which, while yet a child, I used to sit by your side, and hear you narrate to me the wonderful dealings of God to the human race, and the unspeakable things which He has prepared for them that love Him? When reading the other day, I met somewhere with the following sentiment: 'The more we love one another, the less should we flatter them, and the purest love is best shown in passing over no fault.' I thought of you both, my friends, and said, 'This is the kind of love I have experienced, and I am all the better for it,' for your reproofs have been to me as an ointment on my head, and the benefit of them I feel every moment of my life; and should I live to see you again, I am ready to undergo the same distilled reproofs whenever you find anything amiss in me."

The following is an extract from another letter from the same person:

"What a blessing it was for me that through your kind care, I paid so much attention to my Bible. I should have been undone without it! Its blessed promises support me, and enable me to bear the trials of life with Christian resignation. My difficulties, troubles, and crosses have taught me much, and I sincerely thank God for the means His Divine Providence uses, to bring me to myself. My favorite hymns in

your Prayer-book are the 161st, 162d, 163d, and 183d, for they express my daily feelings. I often sit alone, that I may give free vent to my thoughts, and pour out my complaints before Him who knoweth all! Before I cease, my heart is filled with thanks, and yearns after Him 'who careth for my soul'—(flesh is weak.) 'Who finds not Providence all good and wise—alike in what it gives and what denies?' This morning, taking a survey of all respecting my present circumstances, I met with the following texts: 'They that fear thee will be glad when they see me, because I have put my trust in Thy word'—'I will lift up my eyes,' &c. I leave you to think how much comfort I felt from these my morning meditations. It cheered me for all the day, and enabled me to go on. O how grateful do I feel toward those who took the pains to immerse me in the living fountain! All other accomplishments avail nothing, when they are not seasoned with the salt of truth."

I add only one other extract from the pen of the same interesting young disciple. It is dated the beginning of this year.

"Yesterday was a day of reflection. My meditation was upon the swiftness of time, and the flight of years! a subject which ought always to fill our hearts with gratitude and love towards Him who holds the universe in the hollow of His hand! My only comfort is the assurance that all events are at the command of Him who directs all our steps. 'His purposes will ripen fast.' My only supports are those which religion furnishes me," &c.

Another of our former pupils, who resides in another part of the Mediterranean, writes thus to us:

"I can never forget the pains you took to teach me what is right and what is wrong. Whether I live near you or distant from you, I can never forget your instructions. But to be able to perform what these dictated, I must ask for help from on high. From myself I cannot hope anything. Every perfect gift I

receive only from my Heavenly Father. Jesus himself said, 'Without me, ye can do nothing.'"

The same person, on another occasion, writes thus:

"This world is indeed full of much good, but of unavoidable evils also. The great Giver of all good leaves us in this world only to correct ourselves. He tries us with different afflictions and tribulations; but he that endureth to the end shall, without doubt, hear the sweet voice of the Saviour calling him to 'a continuing city,' where there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, but life eternal—and happy are they who shall obtain this happiness, superior to all other. Of this future happiness I am now thinking. I neither rejoice at the prosperities of this world, nor at its misfortunes do I grieve much, for nothing in this world is sure, and this life is only like a dream. But what shall I render unto my Lord for all His benefits towards me? When I was yet a babe, He deprived me of my beloved parents; but he did not forsake me. He gave me many benefactors. May He make me worthy of their benefactions! His right hand does not cease to procure for me the favor of respected persons. May He engrave on my heart the fear and love of His name, that I may worthily glorify Him! . . . How much I thank the Giver of every good, because He vouchsafed that from such a great distance you do not cease to love, and comfort, and strengthen me, to have my hopes placed on the most merciful and good Father of the fatherless! Many have been your endeavors for me. Much have I received, and much will be required of me."

Here, for the present, I stop, but by the subsequent post I propose to continue a few more extracts, (we have abundant store of such sweet letters,) and add other matters of equal interest. We commend ourselves to your prayers, and with our kindest regard to all the members of the Committee, I am, in the name of the Mission family.

China.

JOURNAL OF THE REV. E. W. STYLE.

In making a report of my occupations during the past year, it seems more convenient to remark fully on each important topic under the date when it is first mentioned, than to continue a series of brief entries under successive dates. I commence accordingly with the day of my arrival here.

ARRIVAL AT THE SEAT OF THE MISSION—
RELIGIOUS SERVICES AT SHANGHAI—CIR-
CUMSTANCES IN WHICH THE MISSION IS
PLACED.

19th Nov., 1845.—Our tedious and stormy passage, of nearly a month, up the coast from Hong Kong, made the affectionate hospitalities of our Bishop's house doubly welcome. We continued to enjoy membership in his family (occupying a chamber in Mr. Graham's house), until the 1st of May, when a house in close neighborhood to the other two, was procured, and this we continue to occupy, though it is only by degrees—one room after another, at intervals of some months—that we can bring it into habitable condition.

On the 23d.—Sunday—I officiated, by invitation of the then consul, Capt. Balfour, at the British Consulate, which is to us in the place of a church for the present, though there is some prospect of the erection of a church proper, and the settlement among the foreign residents of a chaplain of the Church of England; and greatly is such a step to be desired for Missionary reasons. The present consul, R. Alcock, Esq., has renewed the invitations given by his predecessor, and such an arrangement has been made, that our Bishop, Mr. McClatchie, Mr. Graham and myself, officiate alternately.

In the afternoon I was present at a Chinese service held by Dr. Medhurst in a large room at his own house, which was usually filled with attentive hearers. More recently, that is, since August last, Dr. M. has held these services in the new chapel, which his Society has built nearly in the centre of the

city; and, oh! it would do any Christian man's heart good to see the crowds which press into the building to hear him explain in their own hard language, "what this new doctrine is."

1st Dec., 1845.—Being the first Monday in the month, the customary meeting for prayer on behalf of Missions was held, at which all attend who, as we trust, love the Lord Jesus in sincerity. Very recently, within a few days past, the Rev. Wm. Milne (of the London Society) and Mrs. Milne have increased the number of usual attendants, for although their present dwelling, and the permanent residence they are about to build, lie on the other side of the city, all make a point of being present at this meeting.

On the 7th Dec.—Sunday—I partook of the Holy Communion for the first time on heathen ground. It is administered by the Bishop at his own house on the afternoon of each first Sunday in the month; some of the foreign residents joining with us. At our last Communion seventeen were present.

On the Sunday evening, it has been our custom to assemble as a family, and either listen to a sermon read, or study together some portion of the Scriptures.

Christmas day was one of great enjoyment to us. All our Mission company assembled at the Bishop's, and after Morning Prayer, again partook of the Communion. We remained together during the rest of the day, and enjoyed many delightful thoughts connected with the communion of All Saints, which we felt it our privilege to enter into in an especial manner on this sacred day, and under our peculiar circumstances. Our hearts were very near to those from whom we were personally far removed.

In the case of one recently arrived at his post, in the midst of a heathen people, being as yet unable to communicate with them at all, it is natural for him to lay hold of the opportunities which may be presented to him of ministering in his own tongue for those to

whom Providence has made him neighbor; it keeps him from being overborne with a sense of his uselessness, if he is still permitted occasionally to proclaim the Gospel, and endeavor to build up in our most holy faith, such as are led not to neglect the assembling of themselves together. In this view, our services at the Consulate, and those which are held on board ship for the benefit of the sailors in port (frequently a considerable number), have afforded much refreshment and profit. But there is another aspect in which these ministrations may be regarded, bearing very directly upon our proper Missionary work. I will not dwell upon the obstacles placed in our way by the conduct and character of the subjects and citizens of Christian countries, nor will I enter into details to prove the correctness of my own impression of the terrible evils which flow from this source; though most powerful appeals, *on Missionary grounds*, might be made by the dwellers in foreign lands in favor of Sailors' Homes, and Bethel Societies, and Christian Education; and also in favor of sending chaplains in our national ships, and building churches and settling Ministers among the Christian residents in foreign ports. But on these points I can only touch in passing, because they are somewhat (yet not altogether) aside from our especial work; I take it that no man who has received the commission to "preach the Gospel to every creature," and has added his promise "to use both public and private admonitions—as need shall require and occasion be given," can feel at liberty to refuse giving some portion of his time and strength to such duties as those just mentioned.

I have thus endeavored to convey a true idea of the circumstances in which we find ourselves, and the means which are placed within our reach of cherishing, by Christian intercourse and united worship, the life of religion in our own hearts. I suppose that few Missionaries are so much blessed as ourselves in these respects; much as we miss the sweet communions, and the worship of the great congregation at home, we have many similar blessings, and some which could hardly be enjoyed except by those

who feel themselves to be dwelling in the very camp of the enemy, but under cover of the promise that the powers of darkness shall not prevail against them. Would that the numbers of our own Mission were enlarged, or even that the places of those we have lost were supplied! To see so much needing to be done, the field so open, the preparation so arduous, and the prospect of others joining us so faint—this constitutes our greatest and most painful trial.

STUDY OF THE LANGUAGE.

Having thus disposed of this subject at one view, I date back to the day after our arrival—

20th Nov., 1845. — When we made our first essay on this formidable language, we began with what it most immediately concerned us to know, *i. e.* the local dialect of this region. At a subsequent date, we (who arrived last) took up the study of the character, sometimes reading in our class an approved Christian tract or treatise, (by doing which our first difficulties were much relieved by our knowledge of the general subject,) after that a little Chinese book on morals and manners, and more recently, commencing one of the Chinese classics, some knowledge of which seems indispensable, both for the reason that they contain the most admired Chinese sentiments and those with which the general mind is imbued; and also, because these books being considered perfect models of style, from them the best phraseology is to be learned—and the Chinese is a language of phrases.

The study of a foreign tongue furnishes few incidents which can be reported on, and yet this it is which occupies our time, and tries our faith and patience to the utmost. I am naturally fond of learning languages, and yet I know of no *earthly* motive which could induce me to prosecute the study of Chinese. If I did not feel it to be my divine calling to strive after the ability to speak to this people, *in their own tongue*, the wonderful works of God, I would desist at once, so intolerably cumbrous and inaccurate a vehicle does it appear to me for the conveyance of human thought. I could wish that some of our friends at home, who have had

doubts about the desirableness of reaching English to the children of our schools, had the opportunity of spending one day in visiting Chinese schools, or in themselves stemming the torrent of confusion which pours down upon the head of the young beginner; I am convinced that their doubts would be settled entirely and finally, and that they would regard the Chinese child who is blessed with the knowledge of a western tongue as one disenthralled from a most injurious mental bondage. Time would fail me to tell of the complication of difficulties which are constantly multiplying themselves as one passes from province to province. It would be thought that I was possessed with an almost hypochondriac aversion to the language, if I gave a full expression to my conviction of its formidableness. An incidental remark of Du Halde will confirm what is usually believed concerning this most peculiar mind-fetter of the third of mankind. He writes :

“ There is no nation in the world more addicted to study, but then *they spend their younger years in LEARNING to read*, and the remainder of their lives is taken up either in the duties of their function or in composing academical discourses.”

As far as a twelvemonths' residence and observation will justify me in saying so, this is a true representation of the life of those who aim to be scholars. The country-people appear to be, generally, quite ignorant of letters, and I am disposed to doubt the high estimates of the number of *readers* which some recent publications exhibit.

EXCURSIONS INTO THE COUNTRY—CHINESE
ROMAN CATHOLICS.

12th Feb. 1846.—On the invitation of Dr. Lockhart, (medical Missionary from the London Society,) I accompanied him in one of the frequent excursions which he and Dr. Medhurst are accustomed to make, for the purpose of distributing books and tracts through the surrounding country. In order to comply with the consular regulation (which limits the time, during which a foreigner may be absent from Shanghai, for the purpose of travelling inland, to twenty-four hours,) we got into a boat

at about midnight, took what rest we could, while the boatmen sculled steadily through the winding canals, towards our point of destination, the city of *Ching-poo*, distant about thirty miles. Nine o'clock next morning found us at the foot of a few hills which are the only ones that break the monotony of flatness for many a league, in this region. A walk of five miles brought us to *Ching-poo*, and there we distributed great numbers of tracts, &c., finding it difficult to pass through the streets with sufficient rapidity to prevent our being borne down by the crowd which followed us. Our books were generally received with great civility, nay, with an appearance of courtesy which afforded a striking illustration of the general attention paid to the cultivation of good manners. In a few cases they were taken with an ungraciousness which reminded me of the manner with which the tract-distributor in Christian lands is sometimes greeted; but in only two or three instances were they positively refused.

This part of our work ended, we made a circuit of the city, walking round on the wall and being much struck with the neat appearance of the whole country, and the countless numbers of canals which most conveniently intersect the fields in every direction, and at small distances from each other. On one side, a large number of the tribute junks, which annually carry rice to Peking up the Great Canal, were moored near to the city; in another direction, we saw a seven-storied pagoda, just outside the wall; within the city, a temple to Confucius stood prominently out from amidst the other buildings, and many pleasant fields and cultivated gardens gave a rural aspect unlike that of most walled towns in the Western world. “ Where every prospect pleases,” might be said of all we had surveyed that day, but a dark shade passed over the feelings with which we gazed upon these scenes, because we knew how vile was man whose good they were all designed to subserve.

In connection with the subject of Tract Distribution, I may here mention what are our own plans for this purpose. On the 4th of May, Mr.

Graham and myself met the Bishop in his study, and after uniting in prayer, proceeded to draw up some general scheme for future operations. In view of the fact, that this one city presented a field far too large for profitable cultivation by so small a number as ours, it was determined that each of us should devote himself to a certain district, and endeavor to follow up by personal visits the distribution from house to house of carefully selected tracts. The next step would be to form catechetical classes, and hold small meetings, and finally to build a church and hold regular public services. The Bishop's district lies within the city; Mr. Graham's at the Eastern suburb; my own more to the Southward, and in the immediate neighborhood of my house.

To detail all the scenes of interest which my visits among the people, thus providentially committed, as it were, to my care, would exceed all reasonable limits. It shall, however, be my endeavor hereafter to make notes of whatever I meet with in this way, which may be likely to give our friends at home a true idea of the field we have to cultivate.

Occasional short excursions, it is my custom to make alone, into the surrounding country. I am always received with an apparent cordial civility by the country-people, and my tracts are eagerly sought for, except when I light upon some hereditary Roman Catholic families, and then there is no cordiality in my reception, and no readiness to receive my tracts. Dr. Medhurst told me the other day that, in one of the Roman Catholic Chapels, he had seen a writing posted up, proscribing the tracts issued from Shanghai as "obscene books," and commanding them to be burnt whenever met with: a terrible edict for those who issued it, when we remember how much of what we distribute is pure Scripture. But I shall have occasion to write more fully on this subject: Shanghai was a kind of Roman Catholic head-quarters about two hundred years ago; great numbers of their adherents are found in our immediate neighborhood, and a building has been very recently procured by them in the district which I have spo-

ken of as allotted to me. Within the last few days, while visiting *Loong-ho* (a village about five miles distant, remarkable for its elegant Pagoda), I met with a family whose reserve and indifference to my tracts sufficiently indicated that they were not merely heathen idolaters; I found a small private chapel in one of the wings of the house, the altar of which was decorated with several French pictures of the Virgin, having written under them, as uttered by her, some of the promises of Holy Scripture, most impossible to be made by any but a divine person. In this light, I have no doubt, she is regarded by most of their members, who are doctrinally unschooled, and who learn their own faith from their teachers' practice; I have myself received from a poor Roman Catholic Chinaman this answer to my question—"Who are the persons of the Trinity?"—"Holy Father, Holy Son, and Holy Mother."

The last excursion I made was in the London Society's boat, a few days since. We visited *Nan Zeang*, a very large town about fifteen miles distant. A great number of Tracts were distributed, and Dr. Medhurst preached twice, in different parts of the town, to the crowds which gathered round him and listened with respect and attention.

Our school having been opened during the previous month, and being now reduced to regular order, I commenced instructing the children in singing on the 4th of March, 1846. The progress they have made has not been satisfactory to myself, though I am aware that very much ought not to be expected in any one department from those who find almost every thing they are taught entirely new to them. They can, however sing four hymns in English, besides one or two other things. In chanting they have made a commencement, and I am anxious they should pursue this diligently; for I am disposed to think that compositions in the style of Hebrew poetry will be found far more available for Christian purposes than strict metrical versification.

I might here say much of the importance and success of our school, and my testimony would be entitled to some confidence, because on my arrival here,

and for some time afterwards, I was far from being an enthusiast on this subject; I had many doubts as to whether this instrumentality were not rather merely educational than strictly Missionary. But I am now quite convinced that, for China (without making the question a more general one) it is, under present circumstances, one of the very best ways of reaching and conciliating the people, of doing a great amount of unquestionable good to the scholars themselves, of conveying a correct impression of our object and principles, (an end very hard to be accomplished)—in short, of letting our light shine so that others may see, and be guided to the right way, now in the hour of our dumbness, when we are as yet unable to speak to the people plainly and fully of the goodness of the Lord, and his purposes of mercy to them and to their children.

Another way of gaining their confidence and convincing them of our good will, we find to be in the appropriation of our Communion alms to the relief of the many cases of helpless poverty (especially amongst widows) which such a city as this presents. There is here a great deal of premeditated and—so to speak—professional beggary; but there is also a great amount of actual suffering and misery, brought on in the ordinary course of His Providence who has declared that “the poor shall never cease out of the land.”

MARRIAGE OF A CONVERTED CHINESE—
TRANSLATION OF THE SCRIPTURES—BAP-
TISM OF A CONVERT—REMOVAL TO A NEW
ABODE.

On the 31st of March, I was present at the marriage of a converted Chinese, now connected with the London Mission. The ordinary customs of the country were retained, with the exception, of such as savored of idolatry, every trace of which was carefully and expressly avoided. The mutual promises which are in accordance with the divinely appointed conditions of the marriage state, were demanded and given; and Dr. Medhurst, who performed the ceremony, took advantage of the occasion to explain to the surrounding crowd of curious spectators,

the nature of this holy relation, and the respects in which it differed from their own mistaken and (to the women) degrading view of it. On this, as is the case on all such occasions, great attention was paid to the speaker.

Good Friday was commemorated by service and a sermon at the Bishop's house. The following day, 11th April, a meeting was held of the Shanghai Local Committee on the revision of the New Testament. The performance of this much-desired revision is entrusted to the Protestant Missionaries at the several stations of Hong Kong, Canton, Amoy, Ning-po, Foo-Chow, Shanghai, and Bangkok; each station revises a certain portion allotted to it, and then sends copies to each of the other stations: a final meeting of delegates from all the Local Committees is arranged to take place here in the month of June next. Its proceedings will, I have no doubt, furnish me with much interesting information to communicate.

Sunday, 12th April, was signalized by the baptism of *Chi*, the youth who accompanied Bishop Boone to the United States, now become, as we trust, a brother in the bonds of the Gospel. I was one of his sponsors on that occasion, and it is with much thankfulness, I am able to say that he has walked consistently ever since. The service, owing to his acquaintance with the language, was conducted in English, but the Bishop added an explanation and exhortation in Chinese for the benefit of the bystanders, some of whom had expressed interest on the subject; but no fruit seems to have ripened yet. *Chai* was confirmed on the 28th of June, at the same time that the Bishop's little boy was baptized.

Friday, 1st May, found us in our own house, which is conveniently situated, having the school-house on the Western side, and on the Eastern, the Hong of a cotton merchant. This last circumstance has brought me in contact with several companies of traders from the interior, and adjoining provinces—*Keang-Se*, *Keang-Nan*, and *Che Keang*—whose custom it is to bring to this place such commodities as their own provinces produce, take up their abode in the Hong of the merchant to

whom they consign themselves, and there remain until they have sold what they brought, and have purchased what they wish to take home. When about to take their leave, I usually present them with an assortment of books and tracts, which thus, it may be hoped, find their way, and do good, in places where as yet the living Missionary may not penetrate.

Our present situation has the advantage (in compensation for its many drawbacks) of inducing our neighbors and their friends to pay us social visits; to some extent they have done so, but chiefly (it is to be supposed) from curiosity. I have not found more than one or two who cared to return, when they find that the writings which hang up in my study are the Creed, the Lord's Prayer, and the Ten Commandments, and that the topics to which I endeavor to lead their thoughts are religious ones. Doubtless my own inability to sustain a suitable conversation has a great deal to do with their failing to return; and most distressing and humiliating is it to feel so incompetent as I do, now after a twelvemonths' study. Some short time since, at the Bishop's suggestion, I made an attempt to gather a class of such as might be willing to receive instruction in the catechism, but I fear the effort was a premature one, so far as my ability is concerned; I have not been able as yet to effect this object.

On the 16th of June, the Bishop himself formed such a class among the servants of our several families, and this has continued to meet twice a week, the members of it showing much interest and acquiring much religious knowledge.

INCIDENTS AT SHANGHAI.

On the 23d Aug., I was called on to perform the burial service over the remains of a young ship-master, who commanded one of the many fast-sailing crafts that run up and down this stormy coast. I mention this incident chiefly for the purpose of bespeaking for the Missionary a share in the sympathy and prayers of those whose relatives are led, in the course of Providence, to find their temporary homes upon these distant shores. It cannot

be a matter of indifference to those who prize Christian ordinances, that in the hour of death, and at the time of burial, those who are dear to them—not less dear because so distant and so alone—should have the presence and the offices of a Christian Minister. Oh! let prayer be made that in these trying hours he may be both wise and faithful! During my short residence here, several, both English and Americans, have received at this place the summons to their last account; in some instances, under circumstances more painful than it would be easy to describe.

On the 18th Oct., observing a large number of good-sized junks on the opposite side of the river, accompanied by *Chai*, I visited them with Tracts, furnishing the cabin table of each with a selection. Such a visit I had previously paid with the Bishop and Dr. Boone, to a number of large junks—better catled ships—from Fokien and Canton. The annual fleet of grain junks which carry the tribute-rice to Peking, has been visited in like manner, and our reception is invariably civil, even to courtesy.

Monday, 9th Nov., was signalized by the birth of our little boy, and by my commencing to conduct family prayers in Chinese for the sake of the servants: in doing this I was effectually assisted by the selection of prayers from our Morning Service, which the Bishop had translated.

FIRST PUBLIC RELIGIOUS SERVICE—WANT OF A PHYSICIAN—MISSIONARY PROSPECTS.

29th Nov., Sunday.—The Bishop held his first public service in the large lower hall of our new school-house. These services have been regularly continued without any diminution in the number of the congregations, but with a decided increase in their interest and orderly behaviour.

This is the last, and must be regarded as the greatest step that has been made in the course of our proceedings: we endeavor, as far as in us lies, to be eyes to the blind, and feet to the lame, to visit and relieve the widows in their affliction, and to care for the fatherless; but that "to the poor the gospel is preached," we regard as the crown of all our instrumentality.

I have thus endeavored to give the Committee such an outline of our proceedings as may enable them to understand our operations, and sympathize with our efforts. If, in doing this, I have travelled beyond the limits of a purely personal report, it has been because, tongue-tied, and in some degree hindered as to eye-sight, I have been able to do personally so little that could call for mention.

From one topic I have refrained entirely—namely, our want of a physician among us; not so much for our own health's sake, as for the benefit of the heathen, and the favorable establishment of our Mission. It was a heavy day to me when Dr. Boone, the Bishop's brother, left us; for altho' not officially connected with our Mission, his presence and the reputation of his skill brought many a poor diseased creature to our doors, and afforded us many opportunities of saying some word which might be in season to the souls of those whose bodies we endeavored to heal. Dr. Boone left us last month, and since that time we have been obliged to turn away from our doors many applicants for relief, whom the recommendations of their acquaintances, formerly relieved, had induced to apply to us. It was of little use to tell the poor, diseased, enfeebled creatures to go to Dr. Lockhart's Hospital, three miles off. The end of it is, they have ceased to come.

Before concluding, it occurs to me that what I have said about the language, may convey an over-discouraging impression to some who may be looking towards China as a field of usefulness. If there be any such who are conscious of a decided inaptitude for the acquisition of a language, according to my judgment, that fact is conclusive as to their unsuitableness for this part of the world; but on the other hand, I think, that with the facilities we now possess, those who hereafter come to join our Mission, may promise themselves that at the end of a twelvemonth, they will be able at least to exercise the office of a Catechist, and how soon after that they may become able preachers of the Gospel, depends chiefly upon their individual ability and diligence.

There is, regarding our field, upon the whole, no room left for discouragement concerning China. Difficulties are now as remarkably removed as they once were remarkably immovable: all obstacles seem disposed of readily except the one—that is, the language; and concerning that, surely we may take this comfort—that what children can learn by the time they are five years old, with no other incentives than such as childhood supplies, we can pretty certainly acquire in the same space of time, seeing we have the constraining motive of the love of Christ.

Intelligence.

The Foreign Committee of the Board of Missions have recently received highly interesting and encouraging intelligence from their Mission at Shanghai, China, and having every reason to believe that the providence of God has opened a wide door for the promulgation of the Gospel at that Station, are desirous of strengthening the Mission and enlarging the operations there, without delay.

They are, in particular, most anxious to respond immediately to a very urgent

appeal from the Missionary Bishop, the Rt. Rev. Dr. Boone, for funds sufficient to erect a church edifice. The Bishop has fitted up a hall in the building occupied by the Mission school, which is capable of accommodating about two hundred and fifty worshippers. Public worship, in accordance with the Liturgy of our Church, (translated by Bishop Boone,) is regularly conducted in this place, and the Gospel preached in the Chinese language every Sunday to as many as the hall can hold. Bishop Boone is satisfied that a church, capable of holding four times the number, would be as regularly filled, and is very anxious to avail himself of the opportunity of bringing a larger audience within the hearing of the truth. The ready attention given by the Chinese to our Missionaries, the cordial good will manifested towards them by all ranks, the great facilities of access allowed to them, the increasing numbers and prosperity of the school, all lead to the conviction, that in no instance, since the revival of Missionary effort at the close of the last century, have the prospects of success been so favorable.

The Foreign Committee feel that they would be wanting in duty and in faith, were they to hold back at this time. They do not propose to ask for collections from Churches to meet this particular object, but they trust that the amount needed may be obtained from subscribers, without interfering with the general contributions to their treasury.

The Committee, therefore, respectfully solicit from individual members of the Church, contributions to this special fund, for the erection of a plain but neat brick church at Shanghai, estimated to cost \$5000. Already has the subscription been commenced in New-York, and finds favor with all who have been applied to. Immediate returns are desired, and it is hoped that the numerous friends of this Mission, while they do not remit their exertions, or diminish their contributions, for the supply of its general wants, will feel it a privilege to give freely to accomplish a purpose so essentially necessary to its success, and, as the Committee believe, so connected with spiritual benefits to the Chinese, as the furnishing to the Mission an appropriate place for Christian Worship.

It is hoped that contributions will be forwarded to the Treasurer, Dr. J. СМѢТЪ РОСІЯНЪ, in season to enable him to remit the whole amount needed to Bishop Boone by the steamer and overland mail of 1st June next.

The following extracts are from a letter of Bishop Boone to the Foreign Committee, under date of January 12, 1847 :

" I am thankful to be able to say that we have made steady progress in our work during the past year. A Catechism, intended as a guide to candidates for baptism, and the translation of the Morning and Baptismal Services, occupied our time during the first months of the year, and prevented my giving much attention to the study of the local dialect, which delayed the commencement of public worship and preaching.

After I was prepared to commence regular services, we were delayed by the dilatoriness of the Chinese workmen, in preparing the building we had rented for a school-house and chapel.

We held our first service in this chapel on Sunday, Nov. 29th. About one hundred and fifty persons were present, of whom fifty were females. Since then it has been full every Sunday, and I am listened to with much attention.

The members of my catechetical class are regular in their attendance, and are getting on well in the attainment of Christian knowledge.

Mr. and Mrs. Syle are both engaged in the study of the language, and Mr. S. will soon be able to take a class.

The school has increased to twenty-three, and at the Chinese New Year, now near at hand, we shall enlarge it to thirty-six, the extent of our present accommodations. Under the tuition of Miss Jones and Miss Morse, of whose entire devotion to, and indefatigable discharge of their duties, I cannot speak too highly, the boys have made excellent progress in their English studies, and I entertain most sanguine hopes that, ten years hence, they will be a great aid to us in our Missionary work.

The source of greatest encouragement to us at Shanghai, is the listening ear which is given to the people. Dr. Medhurst's chapel is crowded every Sunday, and on two evenings of the week. Our own little place is full, and also Mr. McClatchie's, so that it is estimated that more than a thousand people hear the Gospel preached in Shanghai every Sunday. This, I believe, is quite unprecedented in the history of Protestant Missions in China—indeed, we have lived to see a new era. Oh! that God would give us all, both those at home and those in China, grace to profit by the opportunities now afforded of doing good to this people.

This promising state of things induces me to request the Committee, and I entreat them not to refuse, to send to me, at the earliest time possible by the over-land mail, funds to build a church. I might just as well have six hundred persons to hear me preach, as the two hundred or two hundred and fifty who now come to listen to me. I am satisfied, that if I had accommodations in the city, and held two services on Sundays, I could preach the Gospel to over one thousand persons. Dr. Medhurst has at least four times the number to hear him in his new edifice, that he had when he was preaching in a Chinese house.

If possible, such an opening ought to be improved, and I am persuaded that the Church will respond promptly and liberally to an appeal for this object. Dr. — wrote me some time since, that he had the first \$100 ready. I propose to build, forthwith, a perfectly plain brick church, forty-five feet wide by seventy-five feet in length, to accommodate six hundred persons, which, from careful estimates, can be built of brick for \$4000, to which we must add \$1000 for land, in all say \$5000.

I would be very glad if you could procure for me, from some good architect, a plan for a plain, neat church, without galleries, of the above dimensions, stating minutely, height of walls, ceiling of what kind, height, &c., width and depth of chancel, number and position of windows, their height, width, &c. Indeed, I wish the plainest and minutest directions, with accurate drawings and scale of measurements, as the Chinese will look to me for all these matters.

Will not some one at home send me a pulpit, reading desk, and stone baptismal font, and also the chancel rails? They need not be of any expensive wood, but of neat workmanship, and painted.

Before we can get the church finished, Mr. Syle will, I doubt not, be able to assist me in preaching, when we intend to have services frequently in the week, as well as twice on Sundays."

CHINA.—The Foreign Committee have advices from Shanghai up to 13th February. The Mission school was in successful operation, and Bishop Boone was preparing to enlarge the number of the pupils to thirty-six,—being all that the present school-building will accommodate.

The Bishop had commenced, in November last, regular religious services in the Chinese language, having, by great labor, prepared a translation of the

Morning and Evening Prayer, and other necessary portions of the Prayer-Book, and qualified himself to preach in the dialect of that province. The hall occupied for public worship, which is capable of holding two hundred and fifty persons, is filled, and the Missionaries are enjoying every facility for the promulgation of the Gospel among the people of that province.

Bishop Boone calls earnestly for more Missionaries, and the Foreign Committee are desirous of engaging the services of some well qualified men, to embark early in the summer. The Rev. Mr. Graham is obliged to return, on account of ill health. In reference to this; the Bishop says :

"It is my painful duty to inform the Committee of the entire failure of Mr. Graham's health. He is expected to leave us, on his way to the United States, in the ship that takes this letter to Hong Kong. Mr. Graham's health has been gradually sinking for months, without his physicians being able to assign any adequate cause. During the warm weather, we flattered ourselves with the hope, that the cold weather would restore him. The winter is now half over, and he has continued to waste away and become weaker, until he is almost bed-ridden. He is now in such a state, that I fear further continuance at this place would be at the risk of his life.

We regret exceedingly our loss of Mr. and Mrs. Graham. The latter has endeared herself, by her uniform, cheerful, prudent, correct, Christian demeanor, to every member of the Mission. They both leave the Mission with great regret, and I heartily commend them to the sympathy and kind offices of the Committee.

Dr. Lockhart has furnished me with his medical certificate, expressing in the strongest terms his opinion of the necessity of Mr. Graham's immediately leaving this place, and going home. As the case is so plain, I will not trouble the Committee with a copy of it."

• • • "I find my position difficult to maintain. It is not merely the work which I daily do, for I have been accustomed for years to work as hard as I could, from the time of rising to that of retiring to rest, but it is the pressure of work which ought to be done, and which I cannot do, and which is far more wearing than actual work, which I find constantly accumulating, that presses me sorely, and calls loudly for help. The Lord grant that efficient help may soon come. But it is better to let us alone, than to send us inefficient men; they will but increase, to an insupportable amount, my burthen. What are we to do? My dear Brother, we must pray more earnestly and fervently to the Lord of the vineyard, to send forth laborers into His vineyard, and urge upon all Christians to pray for us."

AFRICA.—The advices from Cape Palmas are also as recent as January last. Notwithstanding the exhausting and debilitating effects of the climate, and the calamities which had fallen upon the Mission, from illness and death of Missionaries, the survivors continue strong in faith, deeply engaged in their work, and confidently looking for the fruits of their labor, of which they have already been able to reap some portion; as we may gather, among other incidents, from the mention in Dr. Savage's last journal, of the administration of the Lord's Supper, on one occasion, to no less than twenty converts from heathenism.

These self-sacrificing men must, however, be speedily relieved, and the Committee hope, ere long, to send out more Missionaries, who shall lighten the labors of all now engaged, and enable those who are most enfeebled, to visit their native land.

The Committee are resolved to concentrate their efforts, vigorously, upon the educational department of the Mission; and those who go out now, will devote their attention chiefly to the instruction of those pupils who give evidence of piety, in the higher branches of learning and in theology. In this way, it is hoped that another period of ten or fifteen years will afford a body of native teachers and Missionaries, who must form our main dependence in the effort to carry the Gospel into Africa.

The Committee are encouraged to believe that the favorable prospects which God is opening to the Foreign Missions of the Church, will animate her members to renewed interest, and more enlarged liberality in their behalf.

FUNDS.—The receipts of the Foreign Committee for the month ending on the 15th May, have amounted to but little over one thousand dollars, less than one-third of the sum that was actually needed during the same time. As the season for collections is now nearly over, the Committee cannot but look forward to the summer months with great solicitude. It is a very poor consolation for them to know that other Missionary Institutions of the country have, during the past year, to a much greater extent than themselves, fallen short of the contributions of some preceding years. It is hoped that those who are in positions to quicken the liberality of the Church, will bear in mind these things, and aid us in endeavoring to remove all just grounds for the remark, that the very prosperity with which a gracious Providence has, during this year, blessed all the business interests of the country, has only induced forgetfulness of God, and indifference to His glory.

The Annual Meeting of the Board will be held on the 23d inst., in St. Bartholomew's church, New-York.

The Right Rev. the Bishop of Massachusetts will preach the annual sermon on the first evening of the Session, in the Church of the Ascension.

On the second evening a public Missionary meeting will be held, (D. V.) of which timely notice will be given.

THE FINANCIAL YEAR will close on the 15th June. All contributions to be included in the present year, must be sent in before that day.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th April to 15th May, 1847:

VERMONT.	
<i>Burlington</i> —St. Paul's Ch.....	\$20 24
MASSACHUSETTS.	
<i>Boston</i> —Christ Ch. S. S., for education of a child, China.....	25 00
CONNECTICUT.	
<i>Fairhaven</i> —St. James Ch. S. S.....	3 00
<i>Hartford</i> —St. John's Ch., children of, for Constantinople, \$7 45; China, 67 cts.....	8 08
<i>Pomfret</i> —Christ Ch., Thank offering of a member, omitted in the April No. of Sp. of Missions...	5 00 16 02
NEW-YORK.	
<i>Hempstead, L. I.</i> —St. George's Ch. S. S.....	7 00
<i>Newtown, L. I.</i> —St. James' Church, China.....	9 00
<i>New-York</i> —St. Luke's Ch., from two individuals, for Constantinople	1 25
Family Mite Box.....	3 37
W. M. S. S.....	5 00
A Lady, sent to the Mission Rooms.....	50 26 13
WESTERN NEW-YORK.	
<i>Geneva</i> —Trinity Ch., \$2 50, \$2 50, \$2 50, for China.....	7 50
Do., \$3 50, \$3, \$3, \$2 50, Africa..	19 00
Do., for general purposes.....	1 00
A friend, by hands of Bishop De Lancy.....	5 00
<i>Honeoye Falls</i> —St. John's Ch., for Constantinople.....	2 00
<i>La Roy</i> —St. Mark's, Africa.....	5 75
Do. S. S. children, for do.....	4 00
<i>Lockport</i> —Grace Ch., China, \$1, Africa, \$1.....	2 00
<i>Mantiua</i> —Christ Ch.....	3 00
<i>Mount Morris</i> —St. John's Ch., Africa.....	14 00
<i>New Berlin</i> —St. Andrew's, for Constantinople.....	5 00
<i>Oxford</i> —St. Paul's Ch.....	14 00
Do., the Misses Van Wageningen, 3d annual payment, ed. W. H. De Lancy, Africa.....	20 00
Do., Ladies of, 3d annual payment, ed. Ruth Tracy, China.....	25 00
<i>Utica</i> —Grace Ch.....	10 00
Trinity Ch.....	5 00 142 25
NEW JERSEY.	
<i>Hoboken</i> —St. Paul's, for Africa.....	9 00
Do., additional.....	1 00 10 00
PENNSYLVANIA.	
<i>Morriotta</i> —St. Gabriel's Ch.....	5 00
<i>Pottstown</i> —Christ Ch.....	10 00 15 00
DELAWARE.	
<i>Levco</i> —St. Peter's Ch.....	4 50
John Rodney \$1; Wm. Orr, 50c.	1 50
St. George's Chapel.....	1 06 7 06
MARYLAND.	
<i>Patapeco</i> —Patapeco Fem. Institute, for Constantinople.....	7 57
<i>Washington, D. C.</i> —Trinity Ch. Fem. Miss. Society, for ed. of four girls, China.....	100 00 107 97
VIRGINIA.	
<i>Louisa Co.</i> —A Lady, per Rev. Mr. Wharton.....	10 00
<i>Petersburg</i> —St. Paul's Ch., for Africa, \$75; for China, \$81 97.....	156 97
<i>Richmond</i> —Mrs. Williams, sub. per Bp. Johns, for Constantinople.....	15 00
Doctor Bolton, for China.....	5 00
Mrs. S. Bolton, do.....	5 00 191 97
SOUTH CAROLINA.	
<i>Charleston</i> —St. Peter's Ch., for ed., Africa.....	5 00
Do., part of annual contribution towards support of Bp. Boone, China.....	187 50
A Lady of Upper St. John's Parish, for Africa.....	25 00
A Lady, for ed. of Alexander Glennie, Africa.....	20 00
A Clergyman, for Constantinople.....	25 00 262 50
GEORGIA.	
<i>Savannah</i> —Christ Ch., for Constantinople, \$5; China, \$2 50; Africa, \$2 50; Greece, 50 cts.; General, \$75.....	85 50
Ladies' African Society, Africa.....	52 50
Do., for education, Africa.....	60 00 199 00
ALABAMA.	
<i>Mobile</i> —Bp. Polk Miss Society, for ed. two children, China.....	50 00
<i>Montgomery</i> —St. John's Ch.....	55 50
Do., for Constantinople.....	6 00 111 50
OHIO.	
<i>Cincinnati</i> —St. Paul's Ch., for Africa.....	11 21
Do., for China.....	11 22
<i>Cathicothe</i> —St. Paul's Ch., for Constantinople.....	10 00
Do. S. S., for ed. J. Budd Britton, Africa.....	10 00
<i>Piqua</i> —Ladies' Sewing Society, for ed. of a child, China.....	25 00 67 43
ILLINOIS.	
<i>Chicago</i> —St. James' Ch. S. S.....	9 00
KENTUCKY.	
<i>Jefferson Co.</i> —St. Matthew's Ch.....	16 80
TOTAL	<u>\$1,227 78</u>
(Total since 15th June, 1846, \$25,665 29.)	
<p>NOTE.—In the May No. of Spirit of Missions, the Acknowledgment from Ladies' Missionary Society, Christ Church, Middletown, Conn., should read \$14 instead of \$4.</p>	

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

JULY, 1847.

No. 7.

PROCEEDINGS

OF THE

BOARD OF MISSIONS.

TWELFTH ANNUAL MEETING.

ST. BARTHOLOMEW'S CHURCH,
New-York, June 23d, 1847.

This being the time and place for the Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," several Bishops and other members of the Board attended divine service at 9 o'clock A. M.

Morning Prayer was read by the Rev. Mr. Van Pelt, Secretary of the Board.; the Ante-Communion service, and the service for the Celebration of the Lord's Supper by the Bishop of Massachusetts, assisted in the distribution of the elements by the Rev. Mr. Van Pelt.

The religious services having been concluded, the Board proceeded to business.

Present: The Rt. Rev. the Bishops of Vermont, New-Jersey, Massachusetts and Pennsylvania; the Rev. Messrs. Anthon, Balch, Bedell, Burgess, Cooke, Crocker, Cutler, Dorr, Henderson, Halsey, Irving, Jarvis, Jones, McVickar, Meade, Neufville, Ogilby, Proal, Richmond, Robertson, Rodney, Suddards, Van

Ingen, Van Pelt, Wainwright, Whitehouse, and Woodbridge; Messrs. De Peyster, Gardiner, Huntington, Newton, Rogers, Stanford, Winston, and Woolley.

The Rt. Rev. the Bishop of Vermont, being the senior Bishop present, took the chair.

The roll having been called, it was, on motion of the Secretary,

Resolved, That the reading of the minutes of the last meeting be dispensed with.

On motion of the Rev. Dr. Dorr, the Board proceeded, in compliance with the third article of the By-Laws, to the appointment of a Secretary; and on motion of the same, the Rev. Mr. Van Pelt was re-appointed.

The Secretary having requested the appointment of an Assistant Secretary, and nominated Mr. William T. Webbe to that office, he was accordingly appointed.

On motion of the Secretary, it was

Resolved, That a special committee be appointed to examine and report whether any vacancies, at present, exist in this Board.

The Secretary, the Rev. Drs. Meade and Neufville were appointed the committee.

The Rt. Rev. the Bishop of Connecticut appeared and took the chair.

The Rev. C. H. Halsey, as Secretary and General Agent of the Domestic Committee, presented and read the Annual Report* of that body, required by the eighth article of the Constitution; which, on motion of the Rev. Dr. Meade, was referred to a committee of five.

The Rt. Rev. the Bishop of Pennsylvania, the Rev. Drs. Burgess, Crocker, and Neufville, and S. H. Huntington, Esq., were appointed the committee.

The Rev. Mr. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report† of that body; which, on motion of the Rev. Dr. Meade, was referred to a committee of five.

* Vide Appendix A.

† Vide Appendix B.

The Rt. Rev. the Bishop of New Jersey, the Rev. Drs. Meade, Dorr and Whitehouse, and E. A. Newton, Esq., were appointed the committee.

The Rev. Mr. Irving, on behalf of Dr. J. Smyth Rogers, Treasurer of the Foreign Committee, presented the Annual Report* of that officer, duly audited ; which, on motion of the same, was referred to a committee of three.

The Rev. Dr. Proal, the Rev. Mr. Richmond, and Mr. Huntington were appointed the committee.

The Rev. Mr. Halsey, on behalf of T. N. Stanford, Esq., Treasurer of the Domestic Committee, presented the Annual Report† of that officer, duly audited ; which, on motion of the same, was referred to a committee of three.

The Rev. Mr. Woodbridge, the Rev. Dr. Van Ingen, and Mr. Gardiner were appointed the committee.

The Secretary laid before the Board the Annual Report‡ of the Right Rev. Dr. Kemper, Missionary Bishop for the North-West, and the Annual Report§ of the Right Rev. Dr. Freeman, Missionary Bishop of the South-West ; which, on motion of the Rev. Dr. Meade, were referred to the committee to whom was referred the report of the Domestic Committee.

The Rev. Mr. Irving presented and read the Annual Joint Report|| of the Secretaries and General Agents, as Editors of the Spirit of Missions, on the condition of that periodical ; which, on motion of the Rev. Dr. Meade, was ordered to be printed with the minutes of the Board.

The Right Rev. the Bishop of Massachusetts offered the following resolution :

Resolved, That a committee of six be appointed to take into consideration the circumstances of the Constantinople Mission, and to ascertain from all authentic sources its prospects of future usefulness, and to report at the Triennial Meeting of the Board ; which, on motion of Mr. Newton, was laid on the table,

* Vide Appendix D.

† Vide Appendix C.

; Vide Appendix F.

‡ Vide Appendix G.

|| Vide Appendix E.

and made the order of the day for to-morrow morning, immediately after the reading of the minutes.

A communication* from the Right Rev. Horatio Southgate, D. D., Missionary Bishop of the Protestant Episcopal Church in the Dominions and Dependencies of the Sultan of Turkey, was presented and read by the Secretary ; which, on motion of the Rev. Dr. Robertson, was referred to the same committee to whom the report of the Foreign Committee was referred.

On motion of the Rev. Dr. Meade, it was

Resolved, That when this Board adjourns, it will adjourn to attend Divine Service in the Church of the Ascension, at 8 o'clock this evening, on occasion of the preaching of the Annual Sermon, and to meet in the place of the present meeting to-morrow morning at 9 o'clock, for the transaction of business.

On motion of the Rev. Dr. Meade, the following resolutions were adopted :

Resolved, That the proceedings of this Board, attested by its Secretary, be referred to the two Committees for publication.

Resolved, That the proceedings of the Board be printed in the "Spirit of Missions," and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the Reports of the Treasurers be printed with the Proceedings of the Board.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

On motion of Robt. H. Gardiner, Esq., the following resolution was adopted :

Resolved, That the Secretary of the Foreign Committee be requested to report to this Board, the effect that has been produced upon the receipts of the Board, by the employment of Special Agents, with a comparison of the receipts through them with the expense of their support.

The Rt. Rev. the Bishop of Vermont offered the following resolutions :

* Vide Appendix H.

Resolved, That the General Convention be respectfully requested to consider the expediency of passing a law, making it the duty of every communicant of the Church to contribute to the Missionary Treasury a sum not less than one dollar per annum; one twelfth of which it shall be incumbent on the Rector to collect on every occasion of administering the Sacrament of the Lord's Supper, reckoning at least twelve such occasions in the year, but in such a mode as shall in no way interfere with the Communion Alms.

Resolved, That the Foreign Committee be recommended to consider the expediency of providing for the maintenance and education, within the Church in the United States, of such youths as may be selected for that purpose, by our Foreign Bishops, and our Missionaries in Africa, with a view to the supply of native Ministers.

On motion, the Board adjourned.

8 o'clock, P. M.

The Board attended divine service. Evening Prayer was read by the Rev. B. C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn, L. I., and the Annual Sermon preached by the Rt. Rev. the Bishop of Massachusetts, from the 8th verse of the 2nd Psalm. "Ask of me, and I shall give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Festival of St. John the Baptist, June 24th, 1847.

9 o'clock, A. M.

The Board met.

Present: The Rt. Rev. the Bishops of Connecticut, Vermont, New Jersey, Western New York, Maryland, Massachusetts, Rhode Island, and Pennsylvania; the Rev. Messrs. Anthon, Balch, Bedell, Burgess, Croke, Crocker, Dorr, Halsey, Henderson, Irving, Jarvis, Jones, McVickar, Meade, Morgan, Neufville, Ogilby, Richmond, Robertson, Rodney, Sherwood, Suddards, Turner, Van Ingen, Van Pelt, Wainwright, Whitehouse, Woodbridge, and Wyatt; Messrs. Ashhurst, Curtis, De Peyster, Gardiner,

Huntington, Newton, Rogers, Sands, Stanford, Winston, Wolfe, and Woolley.

Morning Prayer was read by the Rev. S. F. Jarvis, D. D., LL. D., the Ante-Communion Service by the Rt. Rev. the Bishop of Western New York, assisted by the Rev. Dr. Jarvis, who read the Epistle.

The religious services being concluded, the Board proceeded to business.

The Rt. Rev. the Bishop of Connecticut, being the senior Bishop present, took the chair.

The calling of the roll being, on motion of the Secretary, dispensed with, the minutes of the last meeting were read.

The order of the day,—being the resolution of the Rt. Rev. the Bishop of Massachusetts, in relation to the Constantinople Mission,—was taken up.

Pending the consideration of this resolution, the Rt. Rev. the Bishop of Maryland moved to lay it on the table. The ayes and noes being called for, were as follows :

Ayes—The Rt. Rev. the Bishops of Connecticut, New Jersey, Western New York, Maryland, Rhode Island, and Pennsylvania ; the Rev. Messrs. Dorr, Henderson, Halsey, Jarvis, Jones, McVickar, Meade, Morgan, Ogilby, Proal, Richmond, Robertson, Rodney, Sherwood, Turner, Van Ingen, Wainwright, Whitehouse, and Wyatt ; Messrs. Curtis, De Peyster, Gardiner, Huntington, and Newton. Total, 30.

Noes—The Rt. Rev. the Bishops of Vermont and Massachusetts ; the Rev. Messrs. Anthon, Balch, Bedell, Burgess, Cooke, Crocker, Irving, Neufville, Suddards, Van Pelt, and Woodbridge ; Messrs. Ashhurst, Rogers, Sands, Winston, Wolfe, and Woolley. Total, 19.

So the motion to lay on the table was carried.

The Rev. Mr. Woodbridge, as chairman of the committee to whom was referred the report of the Treasurer of the Domestic Committee, presented the following report :

The Committee, to whom the accounts of the Treasurer of the Domestic Committee were referred, find that the same have

been duly examined and certified to be correct, and recommend that they be received and entered on the journal of this Board.

GEO. WOODBRIDGE,
J. V. VAN INGEN,
R. H. GARDINER.

New York, June 23d, 1847.

The Rev. Dr. Proal, as chairman of the committee to whom was referred the report of the Treasurer of the Foreign Committee, presented the following report:

The Committee to whom the account of the Treasurer of the Foreign Committee was referred, report that the same has been duly examined, compared with the vouchers, and certified to be correct, by a committee appointed for that purpose, and therefore recommend that it be published in the proceedings of this Board.

P. ALEXIS PROAL,
WM. RICHMOND,
SAM'L H. HUNTINGTON.

New York, 23d June, 1847.

The Rev. Dr. Whitehouse, as chairman of the committee appointed at the last meeting of the Board to take charge of the funds collected for the erection of a Jewish chapel, presented the following report; which, on motion of the same, was referred to the committee to whom the report of the Domestic Committee was referred:

The Committee appointed by resolution of the Board at the last meeting, "to take charge of certain funds, and apply them to the purpose for which they were given, viz: the erection of a chapel for public worship for the benefit of the Jewish Mission," beg leave to report:

That in the execution of this trust, the Committee have purchased an edifice lately known as the "Church of the Redemption," situated in Sixth street, near the Second Avenue, in this city. The amount paid for the property is 10,750 dollars, of which \$3,750 has been paid from amount of funds received by the Committee, and the balance remains on bond and mortgage on the premises. Under the name of the "Church of the Cir-

circumcision," it has been occupied for public worship by the Missionary to the Jews, since the 1st Sunday in Advent. In order to attain this desirable object, the Committee availed themselves of the opportunity to purchase an edifice already built, rather than attempt to erect one, which, besides costing much more, would not have been for some time available for the use of the Mission.

The title of the property, by legal advice, was vested in the Committee as Trustees, and can be transferred now or hereafter at the order of the Board.

Connected with this is the report of the Treasurer of the Committee, R. B. Minturn, Esq., of the amount received and disbursed by him.

All which is respectfully submitted.

HENRY J. WHITEHOUSE,
Chairman,

June 24th, 1847.

The Secretary, as chairman of the committee appointed to examine and report whether any vacancies at present exist in the Board, reported that there were no vacancies.

The Rt. Rev. the Bishop of New Jersey, as chairman of the committee to whom was referred the report of the Foreign Committee, presented the following report :

The Special Committee, to whom was referred the Annual Report of the Foreign Committee, have carefully considered the same. They are of opinion that the work entrusted to this Committee never gave such evidence of God's favor, in its present success, and future promise, as at this time. When they review, from field to field, the progress of the Gospel, in this portion of the heavenly vineyard, they instinctively exclaim, with grateful and adoring love, "What hath God wrought!" They add, in the undoubting confidence of faith, what will He not work, even by us, if we are true to Him, and to our trust!

They turn to Athens, the darkened eye of Greece. They find in that first fruits of Missionary zeal, beyond the borders of our land, the clearest tokens of increasing influence for good. The Mission there is well established in the confidence alike of government and people; and has won, for our western branch

of the One, Holy, Catholic, and Apostolic Church, the admiration and respect of the great multitudes, from every nation, who are attracted to the land of Plato and Socrates. To have gained a hearing, and secured a lodgment for the Gospel in the Church where the Apostle first proclaimed it, in the ears of scoffing Stoics and self-indulgent Epicureans, is much to have accomplished, in a period much longer than the Mission has existed. The strength of Missions much depends upon the moral power with which they speak to human hearts. The enterprise to plan, the skill to conquer, the perseverance to maintain a Mission, such as this, in Athens, in circumstances so peculiar, against difficulties so trying, is an argument that cannot be resisted, to prove that there is life and warmth and energy in our communion, and that God is with us, of a truth. It should re-act upon ourselves. It should re-invigorate our enterprise. It should re-animate our skill. It should re-double our perseverance. What if the fruits, so called, were fewer far, and far less precious, than they have been! Our business is to plant, and water; and to leave increase to God. We know that every plant of His will live, and grow, and bear its fruit. It is only children that expect to see the oak, the next day after they have planted in the acorn. "Wait, I say, on the Lord!"

The reports from Western Africa are cheering, to our highest expectations. Disease and death, indeed, have done their work. One and another has gone up to heaven, as men judge, prematurely, from the shores of that dark land of slavery and superstition; and the curious and the carnal, as of old, exclaim, "To what purpose is this waste!" But when we hear of Christian schools, and Christian churches, and Christian homes, that spring up, in the Gospel's cheerful light, and make a sunshine in the shadiest place of all the earth; when we see the arts of life, with all their comforts and refinements, reclaiming those wild wastes to usefulness and happiness, and naked savages, now clothed, and in their right mind, sitting at the feet of Jesus, to be taught of Him; when we hear of native teachers, and begin to cherish our heart's fondest hope for Africa, the promise of a native ministry, we feel that from the bones of these, our brethren, as

from the prophets of old time, a virtue has come forth, which God will make more glorious than the longest life could be, and more effectual for the cause, for which they lived, and were content to die. One want there is, for which this Mission sadly pines, a Bishop at its head. Let us unite our prayers, that God may give even this to us, at our next General Convention. Let us unite our praises to the glory of His grace, that even now it is fulfilled, as David spake, and Ethiopia does stretch forth her hands unto God.

From the Mission at Constantinople, we are without details of information. This is explained, as follows, in a letter from the Missionary Bishop to the Secretary of the Board: "I had the intention of sending you my annual report to the Board, at this time; but, upon further consideration, it seems to me best to defer it till the Triennial Meeting, which occurs this year. In this way I shall be able to embrace some topics which I can now present but immaturely, and speak of some labors which I may then report as completed. Besides, as the deferred question concerning the Mission comes up at the Triennial Meeting, it seems best that the report should be presented at the same time. The Board will thus have a full view of the Mission, up to the time of its action, and will be able to deliberate more advisedly concerning its interests. I take this course with the distinct understanding, that no question relating to this Mission will be considered at the Annual Meeting; upon which I regard the vote of the Board at its last meeting as decisive." It is perhaps as well that this is so. The Mission at Constantinople is, beyond any other that we can attempt, the least to be looked to for rapid and direct results. It is a Mission for influence. It is a Mission for the interchange of offices of love with ancient sister Churches, long estranged from Western Christendom. It is a Mission for restoration, and renovation, and revival. There is nothing so delicate; there is nothing so difficult; there is nothing that requires such time and care; there is nothing so trying to impatient sight; there is nothing that so much demands the exercise of faith. A mistake may mar the work of ages; a hasty word undo the hope of years. We must pray and trust.

Surely we can afford to do so. The object for which we work and pray, is the re-union of national Churches, the return of myriads and millions to the confidence and communion of the saints. In other fields we labor worthily, to win a single soul to Jesus Christ. In this, the prize of faith and patience is no less than the whole Eastern Church ; and, through it, the widest and most effectual door that can be opened to the vast world of Eastern heathendom ;* thus placing the Mission to Constantinople and the Mission to China, as fellow-laborers, hand in hand, and heart to heart, in the great work of bringing all the Gentiles home to God. The Committee regret the occasion for the resignation of Mr. Taylor, and for the return of Mr. Miles ; and for the latter, they must hope that provision may be made for his return to a portion of the Missionary field, for which he must have attained valuable qualifications.

The China Mission is full of encouraging promise. The cheerful tone of the active Bishop there deserves a cordial response from all our hearts. He is working zealously and well ; and his fellow-helpers are evidently of an excellent spirit. Nothing could be more commendable than the self-devotion manifested by the ladies connected with the Mission. The people among whom they labor, are of a character to be won and moulded by feeble gentleness and grace. A nobler spectacle is no where to be found than that which they present, who have given themselves to it for Christ. The subject of providing a Liturgy for the native worship, which is occupying now the attention of Bishop Boone, is of the first importance. We need to pray for choicest gifts for one who lays the foundations of the Church in such an empire as that of China. He needs the sevenfold graces of the spirit in their fullest measure : the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, the spirit of God's holy fear—and these will God bestow in answer to our prayers.

The Committee have not lost sight of the financial aspects of the report committed to them. They do not, however, share in

*See Buchanan's Christian Researches.

the views taken of them by the Foreign Committee. They deeply regret that Churchmen do not rise to the true estimate of their great privilege, to spend, and to be spent, for Christ. They earnestly pray, that they may learn, by rich experience, the truth of those most gracious words of His, "It is more blessed to give than to receive." They confidently trust, that a better state of things, in this respect, will wait on the bold leading of the Board of Missions, for Christ and His Church. They are sure that what is called for, under God, in this great cause, is a firm front and steady foot. They would have the Board adopt and follow the language in which God addresses them, as once the leader of His chosen, "Speak unto the people, that they go forward!" The whole history of Missions is a record of encouragement and animation. It is but to work and wait, to make the blessing sure. Look at the work of grace in India. See, where, half a century ago, the venerable Schwartz and his associates labored, and wept, and prayed, with but an ear or two, to cheer their hearts, whole fields now white unto the harvest. "More than eighteen thousand souls," writes the Bishop of Madras in 1845, "have renounced idolatry, and placed themselves under Christian instruction, since January, 1841, when I last visited these Missions. Thus, in four years and a half, the Christian community in Tinnevely has doubled itself: the increase during that period being equal to the total increase of the fifty-four years which have preceded it." The thing that hath been is the thing that shall be. "In Him there is no variableness, neither shadow of turning." Only let us go on, in faith, and hope, and love. What are we, that we should be God's fellow-helpers, to bear forward the precious Cross of His dear Son, and set it up among the Heathen, for whom He died? What are we, that we should not wait God's time, and take His way, and rejoice, if need be, to lay our lives down, even before the promised land is seen; that so an entrance into it may surely be effected, for the happier souls that shall come after us?

To the people of our communion, the Committee must address a single "word in season." The present year has been a year of unparalleled scarcity and suffering to other portions of the

Lord's family ; to us, a year of unexampled plenty and prosperity. And yet, the gifts into the treasury of God fall off, on every hand ! What is this, but to tempt the Lord our God, to visit us with scourges ? What is it, but that which is written, " He gave them their desire, but sent leanness withal into their souls ?" What may it be, unless we turn, and repent, and give ourselves to Him, and all we are and have, but that which is also written, " When He slew them, then they sought Him ?"

In conclusion, the Committee offer the following resolutions for adoption by the Board :

Resolved, That the aspect of the field of Foreign Missions is encouraging ; and calls for our renewed devotion, in the prosecution of the work, as for our fervent thanks to Him, " who hitherto hath helped us."

Resolved, That the Clergy and people of the Church be earnestly and affectionately entreated to commend the work of Foreign Missions to the blessing of God, in their daily prayers ; and to further it, as He shall prosper them, by their continual alms.

All which is respectfully submitted :

GEORGE W. DOANE,
WILLIAM COOPER MEAD,
B. DORR,
HENRY J. WHITEHOUSE,
EDWARD A. NEWTON.

On motion, the resolutions connected with the report were adopted.

On motion of the Rev. Dr. Meade, the following resolutions were adopted :

Resolved, That the Secretary of the Board be authorized to make arrangements for the place of the Triennial Meeting, on the second day of the session of the next General Convention, and to fix the time of meeting.

Resolved, That it be referred to the two Secretaries and General Agents, to prepare the Triennial Report of the Board to the General Convention, and present the same at the next meeting of the Board.

The Bishop of Connecticut having retired, the Bishop of Vermont took the chair.

The Rt. Rev. the Bishop of Pennsylvania, as chairman of the committee to whom the report of the Domestic Committee was referred, presented the following report :

The Committee to whom was referred the Annual Report of the Domestic Committee, beg leave respectfully to report,

That in consequence of the approach of the Triennial Meeting of the Board, they do not consider it necessary or expedient to enter at large upon the questions which pertain to this Department of our Missions. They cordially concur with the Domestic Committee in their desire to see the field of our operations enlarged, especially on the coast of the Pacific—among our Indian tribes, and also among the immigrants, who are flocking in such unprecedented numbers from all parts of Europe. They are deeply impressed, however, with the wisdom of the resolution adopted at the last meeting of the Board, that new stations ought not to be multiplied, nor new obligations contracted, until those now existing are better provided for. The Board is now in arrears to the fund for paying Domestic Missionaries to the amount of nearly \$10,000, and on the first of October, some \$16,000 more will be due. It seems to your Committee, therefore, that between this and the Triennial Meeting of the Board, all the energies of the Committee should be directed to the supply of this pressing demand, and that for this purpose, a special appeal should be made to the Church. In what form this appeal should be made so as best to attain the object immediately in view, and yet not interfere with the permanent income of the Board, nor with the modes of collection adopted in different parts of the Church, is a question in regard to which the Committee have felt considerable embarrassment, and they would be glad to refer it to the special consideration of the Board as one of instant and most urgent importance.

At the last meeting of the Board, it was resolved that monies which had been collected, or which were held for the establishment of an Indian Bishopric, should be applied to the erection of a chapel for the Jews in the city of New-York, and a com-

mittee was appointed to superintend the work. It appears from the report of that Committee, that a building and lot were soon afterwards purchased; the balance due, after applying the fund in hand, being secured by a mortgage on the property. In the course of the year, however, as appears from the report of the Missionary in the employment of the Board, he has arrived at the conclusion, that a separate place of worship for this object was not desirable, and that his labors might be more useful, if he were first to visit families, and deliver lectures in places temporarily provided for the purpose, and were afterwards to introduce his converts, and such of their nation as are willing to hear the Gospel, to the Pastors of the city Churches, where, instead of being isolated from the great body of the Church, they could become parts of a promiscuous Christian congregation. He would also in such case be enabled to devote a portion of his time to the service of the Jews in other parts of the United States. It is therefore suggested that as an opportunity is now presented of making advantageous sale of the property, it ought to be embraced, and that the income of the fund which will thus be returned to the Treasury, be added to the principal for the present, or be expended from year to year in procuring temporary accommodations, such as are above referred to. The Committee are inclined to the opinion that the sale of the building and lot is advisable, and they therefore recommend the adoption of the following resolution.

Resolved, That the Special Committee appointed last year on the subject of a Jewish edifice, be continued, with all requisite powers to effect a sale of the building and lot now held by them in behalf of this Board, provided the consent of such donors as are known, can be obtained; and that they be directed to pay over the proceeds of said sale to the Treasurer of the Domestic Committee, to be held by him subject to the future action of this Board.

ALONZO POTTER,
N. B. CROCKER,
GEORGE BURGESS,
EDWARD NEUFVILLE,
S. H. HUNTINGTON.

June 24th, 1847.

The resolution appended to the report was adopted.

On the motion of the Rev. C. H. Halsey, the following resolutions were adopted :

Resolved, That the seal provided for that purpose by the Domestic and Foreign Committees be adopted as the seal of the Board of Missions, and that the Committees respectively be authorized to affix said seal to documents, which in the regular transaction of the business of said Committees, may or shall require the same.

Resolved, That the Treasurer of the Domestic Committee be empowered to receive the legacy, either in whole or in part, of Samuel S. Olden, deceased, to give receipts and acquittances therefor, to make any settlement or compromise in reference to the same, which he may judge expedient, to execute any conveyances or releases to the executors or the devisees under the will, or to both, as counsel may advise ; and to affix to any such instrument the seal of the Board of Missions.

The Rev. Mr. Irving, in compliance with the resolution adopted yesterday, requesting the Secretary and General Agent of the Foreign Committee to report to the Board the effect that has been produced upon the receipts of the Board, by the employment of special agents, &c., presented the following report :

In conformity with the resolutions of the Board of Missions, calling upon the Secretary of the Foreign Committee to state what results had been accomplished by the special agents employed by that body, it is respectfully reported,

1. That in the appointment of special agents, the object had in view was not so much the collection of funds for an immediate exigency, as the imparting to the large number of parishes in the Church, now unacquainted with the Foreign Missionary field, that information which must be the foundation of any interest, and which must precede all contributions. For a full statement of the reasons for adopting this measure, the Board are referred to the Annual Report of the Foreign Committee, 1846, pp. 33, 34.

2. That the actual pecuniary returns of the agents of the Foreign Committee thus far have been less than what may be rea-

sonably looked for hereafter, partly from the early resignation of their agent for the South ; partly, from the providential interruption, by illness, of the labors of the agent for the North ; and partly, from the fact that the agents, when officiating, have in many cases made no collections, deeming it expedient that these should follow in the ordinary course of parochial contributions.

3. That where a comparison between the receipts from parishes visited by agents, and from the same in former years, shows even a less amount collected during the year, there is reason to believe the efforts of the agents have had the effect of preventing a further declension of Missionary spirit, and of bringing into the treasury much of what has been given.

4. That the direct results accomplished by the Northern Agency, (the only one that has been in operation for any period,) have been about one hundred churches visited—an average of about four sermons in each week—7800 miles travelled, and \$4000 collected. (An appendix is added containing particulars.)*

5. That the reports of the agents bear testimony to the kindness with which in nearly every case they have been welcomed by the parochial clergy, who have very generally expressed their conviction of the salutary influence of an Agency judiciously conducted.

6. Finally, that the Committee desire only to make a fair trial of a system commended to them by the experience of all other Missionary institutions, and will unhesitatingly abandon it when its failure shall have become manifest.

PIERRE P. IRVING,
Sec. For. Com.

June 24th, 1847.

On motion of the Rev. Dr. Burgess, the following preamble and resolution was adopted :

Whereas, the Domestic Committee is now in arrears to the Fund for paying Missionaries to the amount of nearly \$10,000 ; and whereas, \$16,000 more are indispensably necessary in order

* On file at Mission Rooms

to enable the Committee to meet the engagements which will fall due to Missionaries on the 1st of October, prox. ; and whereas, it is due alike to the Missionaries and to the honor of the Church, that this Committee should be able to meet the General Convention free from debt ; and whereas, the entire sum required within a year from the present time, to pay the existing debt, and sustain the existing Missions, will be about \$40,000 :—

Resolved, That the Secretary of the Domestic Committee be directed to send to the Bishop of each Diocese, or, if there be no acting Bishop, to the President of the Standing Committee, a number of circulars, containing the present resolution, with the request that he will forward one, with his written sanction, to the Minister of each parish in his Diocese, requesting an early reply from each, in which the Minister be desired, either to promise a collection from his parish for Domestic Missions, before the 1st of October next, or else to state the amount for which his parish may be reasonably held responsible, within the year ending on the 15th of June next.

On motion of the Rev. Dr. Meade, that after the reading of the minutes, and uniting in suitable devotions, the Board adjourn.

The Board then united in prayer, offered by the Rt. Rev. the Bishop of Vermont.

The Board adjourned *sine die*.

Attest,

P. VAN PELT,

Secretary.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

AUGUST, 1847.

No. 8.

APPENDIXES.

[A.]

TWELFTH ANNUAL REPORT OF THE DOMESTIC COMMITTEE.

The Domestic Committee, in presenting their Twelfth Annual Report to the Board of Missions, desire to express their unfeigned gratitude to Almighty God, for the measure of success which has been bestowed, for the evident tokens of His favor upon this portion of the Missionary field, and for the encouraging prospects of usefulness which it presents.

While the indications of His providence, in opening extensive fields and favorable opportunities of doing good, have been many and undoubted, the Committee have not had the means to embrace them, except in a limited degree. And although forced by circumstances to reduce, rather than expand operations, they also have not been able to meet the obligations which the Church has incurred, with the few and widely scattered laborers in the field.

Notwithstanding, however, the depressed condition of many of the Missionaries, their last semi-annual reports generally contain encouraging accounts of their respective fields, with the acknowledgment that God's blessing has attended their labors, wherever energetically put forth.

CONDITION OF THE FIELD.

Three Bishops, ninety-eight Presbyters and Deacons, and three Laymen, are at this time in the pay of this department.

Since the last Annual Report, thirty-one appointments (see Appendix Aa) have been made ; of these, twenty-three are new Missionaries. During the year, twenty-nine have resigned, two have died. Five stations have become self-supporting.

(Appendix Ab) exhibits the Missionary force now (June 15) employed, and the stations occupied, with the salaries attached.

During the year, at thirty-eight stations, eighty-nine adults, and at seventy-two stations, four hundred and fifty-nine infants, have been baptized. Thirty-three stations report one hundred and eighty-three who have been confirmed. Eighty-eight stations report (April 1) two thousand four hundred and eighty-nine communicants. Forty-four stations report one thousand and forty-two families attending our services, and forty stations report fourteen hundred and eighty-five children in their Sunday Schools.

The Treasurer's report shows the amount paid to the dioceses respectively.

FUNDS.

The following statement of particulars, in the form heretofore adopted, is submitted :

Four hundred and twenty-five dollars and twelve cents are known to have been received from Sunday Schools ; in addition to which, one hundred and ninety-one dollars and thirty-eight cents (not available to the general fund,) were specifically appropriated by the contributors, to supply books for destitute Sunday Schools in the West, agreeably to the recommendation passed at the last meeting of the Board.

DIOCESE.	No. of Churches contributing in		Communicants in 1844.	Amounts contributed 1846.	Amounts contributed 1847.
	1846.	1847.			
Maine.....	5	3	485	185 30	98 83
New Hampshire.....	7	4	500	212 12	47 64
Vermont.....	15	12	1536	184 52	130 64
Massachusetts.....	31	24	4386	3333 36	1157 91
Rhode Island.....	14	9	2116	885 16	483 92
Connecticut.....	52	43	7467	2435 33	2123 71
New-York.....	82	73	13436	9807 02	6540 56
Western New-York.....	33	32	5369	960 26	766 65
New Jersey.....	20	25	1946	833 15	762 14
Pennsylvania.....	45	40	8865	3933 25	2656 57
Delaware.....	9	14	538	422 03	396 54
Maryland.....	45	48	6193	2275 76	1643 67
Virginia.....	29	32	5000	984 87	930 00
North Carolina.....	11	8	1711	383 36	260 05
South Carolina.....	35	23	3535	3098 02	1775 57
Georgia.....	6	7	700	627 10	417 98
Florida.....	2	3	182	20 00	35 00
Ohio.....	27	18	3734	814 67	176 27
Michigan.....	14	8	1119	582 20	268 31
Indiana.....	8	5	379	51 65	23 50
Wisconsin.....	...	1	1000	.....	12 00
Illinois.....	17	7	1710	241 59	87 47
Missouri.....	2	1	.....	303 69	8 50
Kentucky.....	11	8	565	472 00	226 67
Tennessee.....	7	2	650	246 70	40 00
Alabama.....	9	5	349	599 16	365 35
Mississippi.....	2	2	297	229 64	9 75
Louisiana.....	4	1	331	119 00	10 00
Arkansas.....	3	5	.....	55 97	52 46
Miscellaneous.....	...	...	.....	1167 75	1416 97
	536	463		35472 56	23300 39

For the Jewish Mission, (including two hundred and four dollars and ninety-five cents, for the chapel in New York,) thirteen hundred and fifty-two dollars and forty-eight cents.

LEGACIES.

C. D. Betts, Esq., of this city by his last will and testament, directed a sum of money to be placed at the disposal of the Rector and Wardens of St. Mark's Church, to be applied for the promotion of religion. A portion of that sum, \$400, was given to this Committee.

From the Executors of the Estate of Hanford Smith, Esq., late of Newark, N. J., \$134 47 have been received, being the first payment of interest on that portion of his estate devised to this department.

LIABILITIES.

In addition to the amount of \$1,775 03 due to the Treasurer on the 15th June, the sum of \$9,099 75 is now due to the Missionaries, for salary due April 1st, making the indebtedness of the Committee \$10,874 78.

ACTS OF THE COMMITTEE.

Immediately after the last meeting of the Board, appropriations to the Dioceses aided, for the year beginning on the 1st October following, were made. A circular containing the Resolutions adopted by the Board, and the plan of operations of the Committee based upon them was also issued. A copy of which is herewith submitted. (See Appendix Ac.)

It was addressed to the Right Rev. Bishops having charge of Missionaries, to the Missionaries respectively, and for general information, was published in the September No. (1846,) of the Spirit of Missions.

The Committee have since followed this, the original plan, adopted by the Missionary Society, and believe that it will work advantageously, giving greater efficiency and success to our operations in the Domestic field. They feel bound, however, to state to the Board, that as yet, and perhaps it is too early to expect it, no information has been received, that Parishes now aided are making extra efforts soon to become self-supporting; while the fact communicated to the Bishops within whose jurisdiction there are stations, that the appropriations could not be increased, and in some instances were obliged to be diminished, received the expression of their unfeigned regret. Situated as they are, in the midst of fields bending under the weight of the harvest, and running to waste for want of laborers to gather it, they appeal, but almost in vain, to their more favored brethren for aid.

Every argument which induced the Church to enter upon this field, presents itself with undiminished force, while the rapid increase of population, and the spiritual destitution of the extensive and hitherto unex-

plored regions of country into which the tide of emigration is flowing, demand increased efforts.

OREGON.

At an early period of the year, the attention of the Committee was called to the numbers emigrating from the United States to the North-West coast of America, as well by the passage round Cape Horn, as by the route over the Rocky Mountains; and in one instance they were solicited by those embarking to supply them with religious services and instruction in their future and far distant homes.

The subject was referred to a special committee, who made the following report:

“The Committee to whom was referred a resolution relating to the establishment of a Mission in Oregon, REPORT: That they deem the subject of deep interest, and one which must soon engage the grave consideration of the Church at large. But the present embarrassed condition of the Treasury, and the opinion expressed by the Board at its last annual meeting, ‘That no increase ought to be made in the number of stations until those now recognized are more adequately sustained,’ preclude the prospect of immediate action thereupon, by the Domestic Committee.

“They would, however, recommend that the whole subject be referred to the next meeting of the Board of Missions, with a request that it may receive the attention of that body, which it undoubtedly deserves. They therefore recommend the adoption of the following resolution, viz:

“Resolved, That the subject of establishing one or more Missions on the N. W. coast of America, among members of the Church and others, who may be residing within the territorial limits of the United States, be referred to the next annual meeting of the Board of Missions, as deserving its serious consideration, and prompt and efficient action.”

In view of this resolution, the Committee now present this subject to the Board.

Perhaps the present moment, owing to the peculiar circumstances existing in that region, may by some be deemed unfavorable for the establishment of a Mission there. The religious bodies around us, however, have already sent pioneers into this vast region. The rapid changes which are taking place, and the thousands who are directing their attention and footsteps thither, call upon the Board as wise stewards, to make seasonable provision;—as well for those who have gone forth from the altars and firesides, as for those who are utterly indifferent to their present spiritual destitution, and regardless of their future destiny.

GERMANS.

The Committee have also had their attention more directly drawn to the condition of the German population in this country, by an interesting communication from the Rt. Rev. Bishop of Kentucky, relating to the Germans within his jurisdiction.

The Committee, in answer to his inquiry for aid, resolved to appropriate a sum sufficient to support at least one Missionary to the Germans there, as soon as the Bishop shall report that a suitable person is ready to enter upon the work.

They have likewise given the same assurance to the Rt. Rev. the Missionary Bishop of the North-West, who made a similar application in behalf of the same class of population residing within, and emigrating in vast numbers to, the regions under his spiritual care.

The Committee rely upon the liberality of the members of the Church, for the support not of a solitary Missionary only, in each of these sections of our country, but of others also, as they shall be required, and can be obtained for this interesting and promising field of Missionary labour.

INDIANS.

The Committee would again direct the attention of the Board to that sadly neglected field, of Missions to the Indians.

It is true that the Board, at the last annual meeting, requested the Domestic Committee to establish as rapidly as possible, a Mission among one of the tribes of the Indians, West of the Mississippi. But the Domestic Committee are convinced that some action on the part of the Board is necessary, in order to awaken the Church at large, in this matter, and to induce her members to advance the means necessary to conduct the operations of this Mission with efficiency and success.

Information obtained by the present Secretary, at Washington, respecting the Green Bay Mission property, is now under advisement by the Committee. They are glad, to state, that it presents the prospect of settling the claims to said property favorably to the interests of the Society.

JEWS.

The Committee refer the Board to the reports of the Missionary in the "Spirit of Missions" for its past condition, and for its present condition and future prospects, to the report of the Missionary herewith submitted. (See Appendix Ai.)

LEGACY OF S. S. OLDEN, DECEASED.

Agreeably to the suggestion of counsel engaged in the settlement of

this estate, the Committee request the Board to empower the Treasurer of the Domestic Committee to adjust, settle, and to receive the amount which may be realized from said estate, and to give full and sufficient acquittances, and to affix the seal of the Society to the same, and to do all such other acts as counsel may advise for the full settlement of the same.

SECRETARY AND GENERAL AGENT.

The Board having referred the whole subject of the appointment and salary of the Secretary and General Agent of the Domestic Committee to that Committee, with power, &c., at their first meeting thereafter—the Rev. N. Sayre Harris having tendered his resignation, to take effect on the 1st October following,—the Committee unanimously elected the Rev. Charles H. Halsey to succeed him, who, having accepted the appointment, entered upon its duties at the time last mentioned.

In separating from their late Secretary and General Agent, with whom they had, for four years, been intimately associated in the great cause of Missions, the Committee could not refrain from the expression of their respect and affection, founded upon the earnest zeal, the untiring energy, and the self-denying spirit exhibited by him in that holy cause, and they parted from him with the prayer that his usefulness may be long continued in his Great Master's service.

CONDITION OF THE TREASURY.

It will be remembered, that notwithstanding the success which attended the efforts of the Special Agents in obtaining funds to meet the demands upon the Treasury, there was a debt of \$8,042 12 existing against it on the 15th June last. This gradually increased until on the 10th October last, when a half year's salary became due to the Missionaries, it amounted to upwards of \$14,000, and towards meeting the obligations of the Committee, the sum of only \$2,720 97 had been received since the 15th June preceding.

In view of this state of things, and aware that the Special Agents had recently approached almost every accessible point, and trusting that the Church need only to be informed of the true condition of this department of Missions, to induce her members to come speedily to its relief—the Secretary, in behalf of the Committee, issued a circular addressed to all the Rt. Rev. the Bishops, and nearly all the parochial clergy, requesting their co-operation and assistance.

As far as known, but one Diocesan, the Bishop of New Jersey, called the attention of the Clergy and Churches of his charge to this subject. The Committee also report the grateful fact, that at the time by him re-

commended, contributions for its aid were generally made throughout that Diocese.

The present Secretary from the time of entering upon his duties, has with few exceptions, been occupied on every Sunday, in presenting the cause of Domestic Missions to the Churches in different sections of the country.

From the 1st of October to the 15th June instant, the sum of \$20,579,42 has been received; this, with the amount previously mentioned, of \$2,720 97, makes the sum total of \$23,300 39, received since the 15th of June last. A sum \$12,232 17 less than was received during the previous year,—being also between 9 and \$10,000 less than is required to pay the Missionaries up to the first of April last.

In communicating to the Board this deficiency, the Committee feel that it is but justice to themselves to state, that they have made during the past, as in former years, every exertion to avoid this condition, and to meet the just claims upon the Treasury. The work in which they are engaged is not their's only. It is God's appointed duty to His Church on earth, to every member in it. Upon them He confers the honor of executing His gracious purposes towards a fallen world, and there rests a corresponding responsibility if this is neglected.

It is true, that this department stands not alone in reporting to those to whom it must look for direction, its pecuniary embarrassments. But it is no consolation to know, that almost if not every institution, in and out of the Church, which has for its object the spiritual welfare of mankind, is at present in a similar condition. While our land has been blessed with unexampled prosperity, and the members of the Church, in common with others, have reaped their portion of these temporal benefits, the cause of Missions has languished, and the laborers sent forth to bear the heat and burden of the day, have suffered for want even of the little pittance that is promised them.

Perhaps at no period in the history of our country, has the Head of the Church presented to its members greater opportunities of extending its blessings to thousands who are destitute within our spreading land, than at this moment. At no period has there appeared greater need of exertion to meet these opportunities, as well as the just claims upon her as the "Witness and Keeper" of the Truth. God has opened the way. He is waiting to see His chosen instruments execute their appointed work. When they shall cause His name to be known and honored, then He shall make it "a blessing" upon our land. Hence the Committee unhesitatingly ex-

press their belief, that all that is needed at this time, is a *just sense of responsibility on the part of every member of the body of Christ, in the work of Missions*, with frequent and earnest prayer to Almighty God for His blessing upon its designs, in order to crown it with a measure of success, which shall cheer every heart, and "make glad the city of our God."

During the past year, only four hundred and sixty-three, out of at least thirteen hundred Parishes, have contributed to Domestic Missions. A comparison of the returns for the past and present year shows the following results. The largest contributing diocese (New-York,) has fallen off nearly one-third, the next largest (Pennsylvania,) has decreased in the same ratio; Massachusetts more than one-half; South Carolina nearly one-half; Maryland nearly one-half; Rhode Island nearly one-half; while some of the dioceses receiving aid from the Board, as Maine, New Hampshire, Ohio, Michigan, Illinois, Missouri, Tennessee, Mississippi, and Louisiana, have contributed in even smaller proportions than those we have enumerated. Various reasons, local and temporary, might be assigned for these deficiencies, which it is not the province of the Committee to discuss.

They believe, however, that there is a remedy. It can relieve the present and prevent all future evil of the kind, which now cramps the energies of the Church. It is in the possession of every member of the Church militant. It was bestowed by the Great Captain of our salvation, when He gave the command which is inscribed upon the banner of Missions. It is the *will to do* what He commands. It is the *proper use of the ability*, which He has given. It is *its constant exercise*, as there is opportunity. And if, when the Great Apostle preached "Christ and Him crucified," as the foundation of our faith, and the hope of our salvation, he also enjoined "to do good and to distribute, forget not, for with such sacrifices God is well pleased,"—so is it now imperative to preach the same blessed doctrines, and to enforce the same duties upon men. In proportion, also, as her members are reminded of their responsibilities, and are directed where they can do good in the cause of their ascended Lord, do they respond to these claims, and pray for their success, and give, or send, if they cannot go themselves.

Knowing therefore, where lies the remedy, the Church looks to those to whom the important and honorable duty is entrusted, to apply it.

The experience of the Committee confirms this testimony of one of the warmest hearts which still beats responsive to the claims of Missions. "But, after all, it is *the leading of the Clergy*, that under God is most to be

relied on. They stand upon the wall. The people look to them. "If the trumpet" in their hand, "give an uncertain sound, who shall prepare himself to the battle?"

It is for them to point the way, to go before in it, to lead, to guide, to cheer, to urge. Receiving their commission from the Apostles, they share the Apostolic trust. They will be held to answer to the full amount of all their talents, and of all their influence, for the conversion of the world. All this the people know. They expect them, therefore, to speak out. They are prepared to follow where they lead. It is but seldom that they undertake to go before. The minister of Jesus, then, who holds back in this great work, keeps back his people too. He shuts up the kingdom of Heaven against men, neither going in himself, nor suffering them that enter to go in. He writes against his soul the sentence at which Paul trembled, "Woe is unto me if I preach not the Gospel!"*

It may be that, counting as man reckoneth, some are disappointed in the results of our Missionary operations in the West. And although the conviction is strengthened by each year's experience, that by concentration upon strong points, and with strong men adequately supported for a season, the Church would make a much deeper impression, and would grow more rapidly in the West, yet who shall now measure the harvest which shall be reaped from the seed sown during the past twelve years? In eternity it shall be known, but time cannot declare the amount of good resulting from the contributions of the Church towards the support of nearly one hundred Missionary stations in each year.

Not always to the same recipients have these been given. As far as can be ascertained, at least five hundred stations and destitute parishes have shared the benefactions of the Church. Of these, seventy-nine have become self-supporting, and one hundred and thirteen churches have been built, or are now in progress.

The Committee are prepared gradually to concentrate the operations of the Society upon strong and prominent positions. But, in justice to existing stations, the process must be gradual, and will not be without many and great difficulties.

Very few of the stations now receiving aid, are even half sustained from parochial resources. Many of these would utterly fail, and wither away, if our assistance was summarily withdrawn. While some, from force of local circumstances, will not be in years, if ever, able to support themselves. The latter class, after receiving assistance for a reasonable period from the funds of the General Society, should be required to look for fur-

* "Missions in the Church," page 18.

ther aid, if necessary, from local or Diocesan resources, to which they can apply with better prospects and more just claims, perhaps, than to the Church at large. These, in a measure, now retard the growth of others. For they absorb as much, without any prospect of increase or of future self-support. Thus the efforts of the Society are weakened, and the interest of the Church in behalf of Domestic Missions is diminished,—for success in Missions, although often impatiently expected, is necessary to awaken sympathy and to command support, especially from those who are far removed from the scene of labor.

But dark and discouraging as is the prospect of pecuniary aid, the Committee are more and more constrained to persevere in the work. The vast numbers which are yearly added to the population of our common country, and the momentous interests involved in the future social, political and religious condition of the West, demand redoubled and not diminished efforts, on the part of every member of the Church of Christ.

While God is opening the door of access to every portion of our land, the Committee would entreat the Church not to draw back. To do so, would be far worse than never to have put her hand to the plough. It would prove the Church recreant to her high trust, and her children worse than rebellious, in turning aside from the path of duty and of usefulness, which God himself is pointing out, in answer also to their prayers.

The ratio of moral influence by no means keeps pace with the increase of our population—and we have need to humble ourselves before God, that so little is being accomplished in proportion to our opportunities, yet, in one respect, it is a source of gratitude to Him, that the Church which He hath founded upon the rock Christ Jesus, hath gained a foothold in the West, and for the undoubted evidence given, that if the means were only supplied according to the need, her foundations could be laid broad and deep upon that virgin soil.

In conclusion then,—“What is there but want of faith to limit its progress in the West, or to prevent its dispensing every spiritual and social blessing to the busy people round it? To say that it is beset by peculiar dangers, is only to assert of it that which may be said of the Church Catholic at every period since her first foundation. Never has she been free from danger; never has it seemed less than imminent and menacing. At one time, persecution from without has threatened to beat down and root it out; at another, heresy has raised against her its parti-colored banner, and seemed ready to swallow up the faithful. Schism has some-

times divided her; and sometimes the friendship of the world, and the fair speech of men, have almost robbed her of her jealous love for truth, and sullied her virgin holiness.

Yet in all trials, and through all opposition, God has ever held her up. And so it must be; ever ready to fail, but never failing; leaving, it may be, one land, to rise with new splendour on another; out of weakness waxing strong: this has been, and this must be her course.

This was foretold of her when it pleased our Lord to show to His first Twelve the shadow which her long-after history cast forward: 'Then shall many be offended, and shall betray one another, and hate one another: and many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.'

So it has been, and so it must be to the end. Always is there trial enough to betray the ungodly and the insincere; always is the danger enough in following Christ, to lead the half-hearted to go over to the world's side; but ever is there in Christ's presence and in Christ's promises strength enough to hold up them that will cleave to Him.

And so it will be until He come again; for He has founded His Church upon a rock; and the gates of hell shall not prevail against her."

By order of the Committee:

CHAS. H. HALSEY,
Sec. Dom. Com.

[B.]

TWELFTH ANNUAL REPORT OF THE FOREIGN COMMITTEE.

THE FOREIGN COMMITTEE submit their Twelfth Annual Report with feelings of a very mingled character. While the Missions under their charge have, during the past year, enjoyed evidences of the Divine favour, which call for sincere thankfulness, painful emotions are awakened by the recollection of valuable labourers removed by death, and of others disabled by protracted illness. At the same time, the Committee have experienced the most serious perplexity from the straitened condition of their treasury, which has not only prevented their availing themselves of encouraging opportunities of extending their efforts, but has actually embarrassed them in their endeavours to provide things honest, and to honour the drafts of their Missionaries already abroad. But as openings for usefulness are becoming every day more apparent, and proofs are multiplying of the converting and sanctifying power of God's spirit to the heathen under the influence of our Missions, the Committee feel that the path of duty before them is plain; and they cannot but hope, notwithstanding the present apparent want of zeal in the Church, that the obligation to sustain their plans, will continue to be increasingly felt and recognized on the part of its members.

STATE OF THE FUNDS.

The receipts during the year ending 15th June, 1847, amounted to

£30,691 37

The expenditures during the same period, amounted to.....33,059 33

The balance in the Treasury on that day, amounted to..... 488 99

As just intimated, the Committee have not been without much anxiety throughout the whole course of the year which has just closed. At some periods, indeed, they have been threatened with calamitous embarrassments, and have only been relieved by an assumption of responsibility by individuals, which the Church ought never to allow, and to a repetition of which, the Committee cannot consent. They have reason for believing that the deficient amount and late transmission, of contributions to their treasury, have not been owing to any change of views

concerning Foreign Missions, on the part of those from whom they have hitherto derived their support. They attribute these in some measure to the divided sentiment in our Church in reference to a portion of our Foreign Missions, to the intervention of other and unusual objects which have claimed a share in the benevolence of the Church, and likewise to a more vigorous concentration of effort in some of our dioceses, in relation to their own domestic operations. The Committee have no desire that their wants should be supplied, to the detriment of other well-founded claims; still they are persuaded, that were there more of the spirit of Christ, and more interest in his cause among us, there would be found quite enough of resources for all, without straitening any. The deficiency of receipts is the more painful, because not being confined to their treasury, but being common to many other religious institutions of the country, and occurring in a year of almost unexampled plenty and prosperity, it gives ground for the apprehension, that the very blessings of Providence have had the effect of curtailing the liberality of those who have enjoyed them.

Many appeals have been made to the Church with but little result. Already have the Committee been obliged to decline making new Missionary appointments, and to refrain from enlarging existing Missions: and unless a more general and hearty effort shall be made by the Church, before the triennial meeting of the Board, to relieve them from their present critical situation, they will be compelled inevitably to recommend to that body an immediate reduction in the number of their Missions. This measure, the Committee feel, would not only be deeply humiliating and painful, but would give a shock to the cause of Foreign Missions in our Church, from which it will be difficult to recover, and which nothing but extreme necessity will authorize.

If any thing effectual is to be done in the work of Missions, it is not by any feeble efforts. Labourers must be greatly multiplied. "The day is gone by, when simple Christians, after dismissing two or three Missionaries, could sit down in the self-complacent hope that they had evangelized a vast continent." Such enterprises as we are called to, will require, ultimately, a body of men who can support each other by their counsel and prayers, and stand in the breach when one and another falls, and so carry forward the arduous work.

AGENCIES.

In the last Annual Report, mention was made of the appointment of two Agents by the Committee. This step was taken under the conviction, that an extension of Missionary operations could not be effected

without an increase of Missionary spirit and liberality at home, and that to produce these, more efficient efforts were necessary to impart information to the Church on the subject of Missions. The designs of the Committee have however been but partially carried out. The Rev. Mr. Rooker, the Agent for the Southern district, relinquished his agency within a fortnight after the last annual meeting; and the Rev. Mr. West has been prevented by illness from visiting the Churches to the extent which he had contemplated. He has, nevertheless, prosecuted journies through a large portion of the dioceses of New England, and that of Pennsylvania, besides meeting special appointments at Diocesan Conventions, and Missionary Associations and Convocations.

During the spring of the present year, the Rev. Charles C. Pinckney, Jr., of South Carolina, having with great kindness offered his services without salary, has been acting as an agent for the Committee in the South. They feel under great obligations to this gentleman for the zeal and activity with which he has sustained the cause of Foreign Missions, and believe that his agency has exerted a very favourable influence in the parishes which he has been enabled to visit.

The Committee cannot doubt that the results of these united efforts have been highly beneficial, and are desirous that a system found to be necessary by all other religious societies, here and abroad, should receive a thorough trial.

ATHENS.

Established December, 1830.

The Rev. J. H. Hill, Mrs. Hill, Miss Baldwin, Miss Mulligan, and several
Greek Teachers.

The Rev. Mr. Hill reports the condition of the Mission at Athens to be highly satisfactory, so far as general acceptance and usefulness are concerned; but the Committee regret to learn that the health of Mrs. Hill, for so many years a most efficient and valuable teacher, has been materially impaired. Miss Baldwin has returned to the United States, on a visit, after an absence of twelve years, during which she was a very faithful assistant in the Mission.

Mr. Hill reports that, "At no former period have we experienced more sincere gratification at the actual condition of our schools, especially as regards the great progress the pupils have made in Scriptural knowledge and its effects as exhibited in their improved manners and morals; nor have we ever had greater reason to be satisfied with the impression made upon the community, as evinced by the numerous and grateful acknow-

ledgments of the parents and other connections of those under our charge. When the school was re-opened, (at the usual time,) after Miss Baldwin's departure, we determined not to receive any new pupils, and not to permit the number in the aggregate to exceed five hundred. That number was immediately filled up, and it was gratifying to us to welcome again so many of our pupils. Of this number the greater part entered our school when we recommenced our operations in 1843,—most of them in entire ignorance, or, if any of them had been previously in other schools, they at least scarcely knew how to read. The distribution of the Scriptures to the various classes, according to our invariable rule, is limited to those who can read understandingly. * * * * * When it is recollected that children of ages from four to seven, after having been taught to read, are then carried step by step through the whole Bible, and as they advance in years and knowledge, are taught to examine the doctrines of the Gospel, which are explained to them, 'line upon line, and precept upon precept,' it is to be hoped, if we have any faith in the word of God, or in our own experience, that when they leave the schools at the age of fourteen or fifteen, they will have acquired such a knowledge of truth as will enable them to 'cleanse their way,' and; through God's grace, 'make them wise unto salvation'; or, at least, leave them 'without excuse,' if they do not obey it.

Neither are we left without proof, that to many it has been made 'a savour of life unto life.' How many of the mass of those who have so long been 'hearers of the word,' will eventually become 'doers of it,' we know not; it is the office of the Holy Spirit alone to make 'the foolishness of preaching' effectual to the salvation of the sinner;—but as we wish to honour God by a firm belief in His promises, we cheerfully confide to Him the result, trusting that He will make the means that for so long a period have been in use here, effectual to carry out His purposes of grace. The time of harvest may not have yet come, but we will 'with patience wait for it.' In the mean time we have much to encourage us, as to the efforts we have put forth in the experiment of simple Gospel teaching, and from these are derived our hopes for the future."

Our esteemed Missionaries at this station have been quietly, but diligently and effectively prosecuting their labours, and the Committee have the most satisfactory evidence that the main object of the Mission, viz. the spiritual enlightenment and conversion of youth has been kept constantly in view, and, by the blessing of God, in no small measure attained. The labours and expenditure of this our oldest Mission, have beyond doubt been the source of much blessing to the people whom it was intended to benefit. And although no special efforts have been made to

awaken more interest in its behalf, in the Church at home, yet it continues to commend itself to the warm regards of those who have given it their more particular attention.

The expenditure has amounted to..... \$3,836 68
 The receipts specially for this Mission during the year, have been
 1,295 98

WESTERN AFRICA.

Established March, 1836.

Rev. J. Payne, Rev. E. W. Hening, George A. Perkins, M.D., Mr. Appleby; Mrs. Payne, Mrs. Hening, Mrs. Perkins, Mrs. Appleby, Mrs. E. M. Thompson, Assistants, together with several Native Teachers.

The Mission in Western Africa has been very severely tried during the past year, by the death of two laborers, and the severe illness of others, connected with it.

The last annual report made mention of the appointment and departure of the Rev. E. J. P. Messenger, for Cape Palmas. The Providence of God did not, however, permit him to enter upon the labour to which he had so ardently devoted himself. He was attacked by the fever of the Coast within seven weeks after his arrival, and departed this life, to the great grief of his brethren, on the 27th March, 1846. He had been known for years as a most assiduous and successful teacher in the Sunday School of the Church of the Epiphany, Philadelphia, and was subsequently eminent for works of piety while connected with the Theological Seminary of Virginia. His thoroughly tried character had given the Committee ground to hope much from his services in Africa, when they were cut off by the dispensation of a wise but mysterious Providence.

Within a week of his death, the Mission was called to lament the loss of another of its number, in the death of Mrs. Catharine L. Patch. Mrs. P. joined the Mission in August 1844, and becoming an inmate of the family of the Rev. Mr. Payne, devoted herself most faithfully, in connexion with Mrs. Payne, to visiting the huts of native women, and to the work of instructing heathen children in the knowledge of Christianity. An attack of fever removed her from her earthly labours, in March, 1846, after an illness of a few days. Possessing the entire confidence and warm affection of her companions, her loss was felt by them as a deep affliction.

In addition to these trials, the health of nearly every other member of the Mission has suffered severely: and that of the Rev. Thomas S. Savage,

M.D., has been so completely prostrated, as to compel him, under the advice of his brethren, to a reluctant resignation. At the last advices, Dr. and Mrs. Savage were preparing to return to the United States.

The Committee deeply lament the sad necessity which deprives the Mission of its oldest member, and one whose experience, abilities, and fidelity have been, under the Divine blessing, of the greatest importance to its permanence and success.

While sorrowing over these painful dispensations, the Committee cannot but record their appreciation of the faith, and patience, and self-sacrificing zeal which have been evinced by all their excellent and beloved Missionaries and Assistants on the coast of Africa. In the midst of tribulation they are full of trust, and their chief anxiety seems to be, lest the Church at home should be discouraged. It is in relation to these events that the Rev. Mr. Payne makes these remarks :

“ In reviewing the past six months, I feel deeply that this period has been a season of severe trial to the faith of the Mission, and of the Church at home. I pray that its faith fail not. I pray that it may ever keep in mind, that in proposing to establish a Mission in Africa at the first, the Church had distinctly in view that it was a land of sickness and of death ; that its Missionaries offered themselves for this work, ‘ not counting their lives dear unto themselves, so that they might finish their course with joy ;’ and that it is only by such sacrifices as have already been made, that the command of Him who gave himself for the world, ‘ Go preach the Gospel to every creature,’ can be obeyed with reference to this large province of Satan’s empire.”

And so another (the Rev. Mr. Hening) writes :

“ This visitation of an all-wise Providence has produced among us no feeling of despondency or relaxation of effort. Indeed, when we behold our comrades thus falling by our side, and realize the frail tenure of our own lives, the motive becomes more urgent to do, with ‘ all our might,’ the work which is before us. All that we ask is, that the Church shall remain faithful to her responsibilities. If those whom she has sent to lead a forlorn hope, fall with their armour around them, let her commission others for the contest.”

While these events have weakened the force of the Mission, the prospects of fruit from Missionary labour are highly encouraging. The baptism on one occasion of five converts from heathenism, and the administration, on another, of the Holy Communion to twenty native communicants, are among the facts which show that the Lord does not withhold His blessing.

The Missionaries call imploringly for help, and it must be afforded them, or they will perish and the Mission expire. In accordance with the usage of the Church Missionary Society, the Committee have resolved that their Missionaries on the Western Coast of Africa shall have leave to visit the United States every fourth year : and they hope by concentrating their efforts more vigorously than ever upon the educational department of the Mission, to provide efficient native assistance within a very few years. But to save the lives of those now engaged, and at the same time to sustain the Mission, even on its present footing, the Committee should send out four more Missionaries during the present year—and yet, they have not the means to do it. With the experience of the past year before them, they dare not incur the risk of a failure to provide for the drafts which the Missionaries appointed would be authorized to draw.

The MISSION SCHOOLS at the several stations are in an encouraging condition. The number of pupils is about one hundred and fifty. The occasional removal of children from under the influence of the Missionaries, continues to present an obstacle in the way of their endeavours. "This," observes the Rev. Mr. Payne, in his annual report, "though a great evil, must exist until heathen parents shall so far appreciate education and Christianity, as to co-operate with the Missionary in keeping their children in the schools. Both patrons and Missionaries, however, may remember, for their encouragement, that the good seed which they have been the instruments of sowing in the minds of those who have gone out, though scattered widely and exposed to most injurious influences, cannot be lost to Africa. No child can remain long under our influence without having his faith in the superstitions of his country shaken, if not rooted out by the truth of the Gospel ; and the qualification of a number, small as it is, to act as teachers and assistants, is certainly the attainment of an object important enough to compensate for all the labour and money bestowed upon this department of our work. Nor does a view of such as have been qualified for teachers show all that has been accomplished by the Mission Schools. They have been the means of raising up assistants, who, in various capacities, relieve the Missionaries, and by their example as well as their employments, give form and strength to the cause of Christianity and civilization. In the place of an illiterate heathen interpreter and translator, I have now an educated and a Christian one. Instead of having to purchase provisions for the station, as at first, at the sacrifice of one half of my valuable time, to 'serve tables,' all this is now done by a Christian native. One youth, by devoting his attention to a

mechanical department, during the hours of labour required from all the pupils, has become quite a good carpenter. He repairs the houses on the Mission premises, and, with the exception of the thatching, has built entirely four buildings, inhabited by native youths, now grown to adult years and married. Another, formerly a member of the boarding-school, in connexion with an adult native communicant, living in the native town, carries on a blacksmith's forge on the premises. In this is made a variety of articles needed in the Mission, and also such tools as are used by the natives in tilling their rice-fields. Those things are exchanged for rice, for the use of the Mission, at such a price as to pay the artisans and also the expenses of the shop; so that two families are supported, and a useful trade introduced, without any expense to the Mission, and but little to the Missionary."

At the *Primary Station*,—Mt. VAUGHAN,—Mr. and Mrs. Appleby were in charge, until the resignation of Dr. Savage rendered a change necessary. Mr. and Mrs. A. then removed to Rockbookah, and Dr. Savage was to remain at Mt. Vaughan until his departure for the United States. Religious services have been regularly conducted, and the Rev. Mr. Payne, in addition to his other numerous engagements, preaches here once in each week. Communicants, white, two—colonists, eight—total, ten.

Mrs. E. M. Thompson, who, at the date of the last report, was in this country, has returned to Africa, and is now engaged as a teacher of the school at Mt. Vaughan.

The station at FISHTOWN was relinquished by the Rev. Dr. Savage upon his resignation in December last. The importance of the position induced the Mission to transfer Dr. Perkins from Rockbookah to Fishtown, where he is now engaged, in the superintendence of the Mission school, and in a constant attention to his professional duties as medical Missionary. Communicants, white, two—colonist, three—native, one—total, six.

The young man who was reported last year as a student of Medicine, has disappointed the hopes which had been formed of him. His deportment had been such, as to render necessary a painful exercise of discipline.

The Mission school at this station had been in most successful operation under the care of D and Mrs. Savage. Full reports have been published in the *Spirit of Missions*.

At ROCKTOWN there has been nothing done during the past year, for the want of Missionaries.

At CAVALLA, the Rev. Mr. Payne and Mrs. Payne continue to reside. This station suffered a severe loss in the death of Mrs. Patch, already mentioned. Communicants, white, one—coloured, twenty-two, of whom two

are colonists, and the remaining twenty natives, converts from heathenism. Mission school, male department, thirty-three—female department, seventeen—total, fifty.

The Missionary thus reports: "Public service has been held on every Sunday morning during the year in the native chapel in the town, and I have preached on every occasion except three, when the Rev. Mr. Hening, of Taboo, officiated for me. A service has also been held in the chapel on every Wednesday evening for the heathen, and one for the benefit of the Mission family and schools on Monday and Thursday evenings, on the Mission premises. On all other evenings except the above, instruction is given to the members of the two schools, and prayers are offered. During the week I have preached in the afternoons, in the four small towns around Cavalla, and since October have visited the River Cavalla station once a week and preached, examining the schools there and catechising the children at least once a month, thus holding five services besides those in the large town and those for the Mission family. The congregations in the chapel on Sundays have averaged two hundred: during the week, fifteen or twenty.

"It is not my privilege to record such blessings upon my labours as in some former years. Only three persons connected with the boarding school have been added to the Church. Still much has been done. The word of God which 'shall accomplish that whereunto it is sent,' has been preached. Multitudes have heard it, to whom it shall be 'a savour of life unto life, or of death unto death,' in the day of the Lord Jesus; and last, tho' not least, the members of the little flock which God hath given me have been instructed and built up in their most Holy faith."

The station at the RIVER CAVALLA has continued under the care of a native communicant, who has had fourteen pupils under his charge. The Rev. Mr. Payne has extended to it his pastoral oversight.

ROCKBOOKAH has again suffered from an unavoidable transfer of superintendents. Dr. and Mrs Perkins having, under instructions of the Mission, removed to Fishtown, and their places at Rockbookah having been filled by Mr. and Mrs. Appleby. Communicants, white, two—colonists, two—natives, one—total, six.

The station at TABOO, the most remote from Cape Palmas, continues under the charge of the Rev. Mr. Hening, who had the satisfaction of baptizing on one occasion five converts from heathenism. These were subsequently admitted to the Holy Communion. The Missionary reports that "the number of pupils at present at the station is sixteen, being a decrease of four since the last report. The causes which have led to this result

and which must continue to operate at all of the stations, are beyond the control of the superintendent. Apart from these adverse influences, the condition of the school in its most important aspect, that of the moral and religious character of the pupils, is highly encouraging." Speaking of the native communicants, he observes: "To report merely the fact that these youthful disciples are consistent Christians, would of itself afford cause for gratitude to God. But there is still a characteristic of their piety which gives to it a peculiar and prominent elevation. It is exhibited in an ardent desire to teach others 'the truth as it is in Jesus.' Scarcely a day passes, in which discussions are not excited between the pupils and their countrymen. Christianity, with all its enlightening and ennobling doctrines, is thus brought into comparison with heathenism. Its cause is never surrendered, either to ridicule, or threatened persecution, but is maintained with a moral courage, worthy of its sacred character."

We cannot better close our review of the Mission, than by using the language in which the Rev. Dr. Savage concludes his last report to the Committee :

There "is a perceptible gain as a Mission, upon the confidence of the native population at large, in our mode of dealing, and the sincerity of our profession of a *desire to do them good*. They have learned to distinguish between the Missionary and the trader, and perceive a difference between their objects, principles, and practice. They also see a marked difference in these respects, between the Missionary and themselves, while they are carefully taught that the cause of this difference lies in their religion. Having no confidence in the sympathy and assistance of one another in distress, (their superstition involving in the worst suspicions their nearest relatives,) they know that they can turn to the Missionary without fear, in whose breast they have learned such feelings are cherished for exercise. We cannot doubt that ultimately, if we '*do not grow weary in well-doing*,' but possessing our souls in patience, let our light shine with increasing and appropriate lustre, in fine, if we live and labour in the faith and the spirit of Christ, we shall reap an abundant harvest. Seeing the beauty, and experiencing the substantial and growing benefits of Christianity, can they fail in view of the divine promise, and under the spirit of all power, to adopt its principles, precepts, and practice ?

"While we have had to record now and then a painful instance of apostasy, we can state, and this we would do with heartfelt gratitude to God, that we are not wanting, in more cases by far, of a gratifying adherence and advancement in the profession of our religion.

"The aggregate number of native converts in the Mission from its be-

ginning, is thirty-seven ; of these five have gone back to heathenism, three stand at present suspended, and twenty-nine remain in good standing. Four are engaged in teaching, while others are usefully employed in other capacities, (as of carpenters, blacksmiths, secular agents, &c.,) under the careful supervision of different Missionaries. This, it is freely granted, is small success in view of the health, life, and money expended for its accomplishment. But has the time set for the completion of the work expired ? Who and what has stood in the way of greater success ? Has the Church in her collective character, and in that of individuals, done her duty ? Have we worked out the faith, the love, and the funds of the Church ? To you we must look for the answer. Let this be what it may, your agents in the field still read in God's Word, of commands and promises,—*commands of fearful import*, and promises, 'exceeding great and precious,' and so long as these remain to be fulfilled, they say in the last words of the lamented Minor, 'Let the Mission go forward—let it go forward more than ever.'"

The expenditure on the African Mission during the last year has amounted to.....\$10,333 59

Special contributions for the same..... 7,693 84

The support of a married Missionary is borne by the Church of the Epiphany, Philadelphia, and that of a female assistant by St. John's Church, Providence.

P. S.—Since the report was drawn up, a late arrival from Africa brings intelligence from the Mission of as late date as 26th April last. A letter from Dr. Perkins, the medical Missionary, contains the following encouraging remark : " You will be rejoiced to hear that the members of the Mission are in tolerable health, and the several stations in a prosperous state. We (at Fishtown) have been more encouraged of late in our labours. There has been a season of more than usual seriousness among our scholars. Two of our more advanced boys,* we hope, have become subjects of renewing grace, and will probably be baptized at the next visit of the Rev. Mr. Payne."

CONSTANTINOPLE.

Established April, 1839.

The Right Rev. Horatio Southgate, D. D., Missionary Bishop.

The Board of Missions having at its last session resolved to refer the question of the expediency of continuing the Mission at Constantinople to

* T. B. Chandler and James May.

the Triennial Meeting of the Board in October next, the Foreign Committee have continued the appropriation heretofore established, with a mere verbal alteration, viz. :

To Bishop Southgate,.....	\$3000
To the Rev. Mr. Miles,.....	1000
To the Rev. Mr. Taylor,.....	1000
	<hr/>
	\$5000

The Committee have to report the resignation of the Rev. Mr. Taylor, in consequence of ill health, and the return of the Rev. J. W. Miles. Mr. Taylor, who had given himself very sedulously to the duty assigned him, of acquiring a knowledge of Arabic, was seized by an hemorrhage of the lungs in July last, and was so rapidly reduced by it as to render necessary his return to the United States. Since his arrival in this country his health has been somewhat improved, and although there is no prospect of his being enabled to resume Missionary duty, the Committee trust that one so strongly entitled to their respect and regard, may be spared to do service in the Church at home.

The Rev. Mr. Miles arrived in New-York on the 7th June inst. Among the reasons which prompted him to leave the Mission, was the receipt of information from the Association in Charleston, which had hitherto sustained him, that they could not be responsible for his support after the 1st July next. The Committee hope that his valuable services may be obtained for some other portion of the Missionary field. The Mission is now reduced to the Missionary Bishop alone.

No communications have been received from the Mission since the letter of Bishop Southgate, of 10th Sept. last, announcing the illness and resignation of the Rev. Mr. Taylor. As the Missionary Bishop makes no report of his proceedings, and renders no account of his expenditures to the Committee, they are without materials from which to frame any report to the Board of Missions.

The expenditures on the Mission at Constantinople, during the past year, have been, (exclusive of \$750 of the present quarter's remittance, yet to be made).....\$3,721 21

The receipts for it specially have amounted to.....2,648 19

CHINA.

Re-established, May, 1845.

The Rt. Rev. Wm. J. Boone, D. D., Missionary Bishop; the Rev. E. W. Syle, P. D. Spalding, Presbyters; Misses Jones and Morse, Teachers.

The accounts from the Mission at Shanghai are such as to lead to the conviction, that the providence of God has never opened to the Christian Church a more favourable opportunity for promulgating among the heathen a knowledge of the Gospel. The disposition of the inhabitants is so courteous, access to them so free, opportunities of gathering congregations so great, facilities of spreading information among a reading people so extraordinary, to which we may add that the climate is so salubrious, and the necessary comforts which a Missionary can procure, so abundant, that there seems nothing left to be desired. If ever there were an *open door* for Missionaries, here is one; and if the means and the men shall be provided, the anticipations of the most sanguine cannot fail to be realized.

The report of the Missionary Bishop to the Board of Missions, which is herewith submitted, renders it unnecessary that the Committee should go into a detailed report of the condition and prospects of the Mission.

The Committee have learned, with much regret, that the failure of the Rev. Mr. Graham's health has rendered it necessary for him to retire from the Mission, and he is now on his way to the United States. The Rev. Phineas D. Spalding, who sailed from Boston in March last, takes his place; and the Committee cannot but hope that the inviting nature of this sphere of labour will induce others among candidates for the Holy Ministry, to listen to the earnest and repeated entreaties of the Missionary Bishop for immediate assistance.

Bishop Boone reports the baptism of a young man who has been for some time a member of his household, and who looks forward to the work of the Ministry.

The Mission school, confined thus far to a male department, has been in successful operation. Pupils have been selected with great care, and, after a sufficient probation, have been received under the bond of their parents, to leave them in the undisturbed care of the Missionaries for a period of ten years. The number hitherto has been twenty-three, but was about to be increased to thirty-six, being all that the building could accommodate. Under the tuition of their teachers, of whose entire devotion to their employment the Bishop speaks in very high terms, the pupils have made excellent progress in their English studies, and the belief is confidently entertained, that, ten years hence, many of them will prove most valuable aids in Missionary work.

Public religious services in Chinese are now regularly held by the Missionary Bishop, in a hall fitted up in the building occupied by the school, capable of holding two hundred and fifty people: this is filled on every occasion of its being opened, by an attentive audience.

The Morning Prayer, and other portions of the Liturgy, have been translated by Bishop Boone, together with an introductory Catechism, intended for the use of candidates for baptism.

The very great encouragement afforded to the Bishop by the aspect of every thing about him, has induced him to make an earnest appeal to the Committee for more Missionaries, for a layman to assist in the school, and for funds to enable him to erect a plain but substantial place of worship, capable of holding one thousand persons. The Committee have been anxious to comply with these requests, and have issued a circular, soliciting from individuals contributions to a special fund for the erection of a Church at Shanghai, to cost \$5000.

Thus far, however, their anticipations have not been realized. The subscriptions for this object are yet wholly inadequate; and the efficiency of this most promising Mission is in danger of being much hindered. It needs nothing, under the blessing of the Spirit, but the hearty co-operation of the Church, to render it all that can be desired.

The Committee, in their last annual report, went so fully into the consideration of this Mission, that it is not deemed expedient to enlarge further upon its importance, and its most favourable aspect. They again entreat for it the attention of the Church, and invoke the blessings of God in its behalf.

The expenditure of the China Mission, during the year past, has been\$7,256 61

The receipts for it specially have amounted to.....9,750 06
of which \$1000 are from St. Peter's Church, Charleston, towards the support of Bishop Boone; and \$900 from St. John's Church, Providence, for the support of the Rev. Mr. Syle.

CONCLUSION.

The Committee, in conclusion, beg leave to invite the attention of the Board to the three following subjects: 1. The need of a disabled Missionaries' fund; 2. The need of more Missionaries; 3. The need of larger contributions from the Church.

1. As to the first of these, the Committee more and more realize the obligation resting upon the Church to make some *provision for disabled*

Missionaries, and the widows and children of deceased labourers. When we remember the perils to life and health encountered by our Missionaries abroad, the entire consecration of their time to their peculiar work, the utter inability for them to lay anything aside from salaries barely sufficient for necessaries of life, we shall readily perceive that they can rarely possess the means of preparing for a season of sickness, or for the support of members of their families whom they may leave behind them. The Committee would adopt the language used so effectually some years since by the Church Missionary Society, and remark, "That those who, by the appointment of Divine Providence, are dependent on the Missionaries for education and support, cannot be neglected without the violation of a moral obligation, is evident; and if the Missionary's whole time be devoted to the Society's objects, on a salary not more than sufficient to meet necessary expenses, the Society seems bound to provide for the fulfilment of that obligation, which, from the very nature of his compact with the Society, the Missionary is incapacitated from fulfilling." The Committee therefore respectfully ask the Board to consider the propriety of establishing a fund for this object, and of inviting members of the Church to make contributions to it and also to provide for it by legacies.

2ndly. The Committee invoke the Board to second their *appeal to the Church for labourers in their portion of the Lord's vineyard.* It is a matter of very great difficulty to obtain clergymen competent, and at the same time willing, to bear their part in the great work now opening upon the Church. Repeatedly have the Committee expressed their need of Missionary labourers, but never has the urgency of the case been greater than now. They have sent out their plea throughout the land, but almost in vain. Openings for enlarged operations are presented in China; the Missionary Bishop is fainting under the work ready to his hand; even the means of support are provided; and yet the application is comparatively fruitless. The station in Western Africa, sustained under so much trial, and yet blessed already in the salvation of immortal souls, is ready to expire for the want of men. Multitudes of our youth are drawn every year to the same quarters of the globe through *the love of money*; multitudes are eager to step into the ranks of the fallen on the field of battle, for *the love of glory*; and yet but two individuals among all the religious youth of the Church have been found during the last year to offer themselves to the work before us, for *the love of Christ!*

Missionaries must be had, or the Missions of the Church must fail. Men of piety, sober, judicious, resolute: men having a knowledge of the Missionary work, deeply impressed with the demand of Christian devoted-

ness it makes on those who embrace it: men who will be willing for a season to forego the comforts of married life: men of good natural capacity and temper, having a disposition the opposite of the melancholy: men possessing sound bodily constitution, and good general health, and fitted thus for patient, active, laborious employment, these are what are wanted. The cause of Christ, the salvation of souls now demands such labourers. The Committee commend this important subject to the consideration of the Board.

Finally, the Committee feel constrained to recur again to a subject already introduced, *the state of their finances*. They, on the 1st day of July next, will be in arrears for their bankers' acceptances in London to the amount of \$2,000.

The whole of the past year has been a painful struggle, and the Committee will feel great reluctance in continuing the conduct of the Foreign department through another season on its present scale, unless the congregations of the Church will come more generally and more liberally to their aid. Disastrous as it may be to the Missionary spirit of the Church, there must be a reduction of stations, if there be not increase of resources. The Committee ask the Board to use their influence to prevent this most afflicting resort.

The Committee respectfully commend these several points to the consideration of the Board: and, while entreating, in behalf of their work, the intercessions of the Church, earnestly offer their own prayers that God may effectually stir up the hearts of his faithful people, at this trying period, so that the designs of the Church may be yet more enlarged, and that from many ransomed souls, "thanksgivings on this behalf may ascend to the saviour of sinners, Christ Jesus our Lord."

In behalf of the Foreign Committee:

PIERRE P. IRVING,
Secretary.

MISSION ROOMS, FOREIGN OFFICE,
New York, June 15th, 1847.

[U.]		Dr.	Cr.
THE COMMITTEE FOR DOMESTIC MISSIONS, in account with THOS. N. STANFORD, Treasurer.			
1847. To balance due the Treasurer June 15th, 1846.		\$1,787 33	
June 15 To cash paid in support of Domestic Missions, viz:			
Maine.....\$496 00			
N. Hampshire.....175 00			
Delaware.....547 37			
North Carolina.....125 00			
Georgia.....547 01			
Florida.....479 00			
Alabama.....1,053 50			
Mississippi.....656 19			
Louisiana.....835 00			
Tennessee.....808 50			
Kentucky.....757 73			
To cash paid the Missionary Bishops, (North-West		15,437 20	
\$700, South-West \$663 63).....			
" the Bishop of Illinois.....		1,363 63	
" travelling expenses of Missionary Bishops,		750 00	
North-West \$467 67, South-West \$331 25.....			
" salary of Secretary and General Agent.....		798 92	
" salary of Assistant Sec'y \$750, additional \$50.....		1,554 15	
" travelling expenses of Sec'y & General Agent.....		800 00	
" salary of Missionary to the Jews, for the pre-		202 36	
sent, and a balance due for last year.....		1,092 50	
" travelling expenses of do.....		32 50	
" trust funds in the hands of the Committee, paid			
to the Com. for erection of a Jewish chapel.....		557 34	
" salary of the Special Agents, (South \$62 50,			
West \$50).....		112 50	
" travelling expenses of Special Agent, (South)		36 34	
" Spirit of Missions.....		50 67	
" print'g Proceedings of last Board of Missions		68 31	
" rent, postages (Secretary and Treasurer), dis-			
counts, fuel, stationery, lights, porter's wa-			
ges, and other incidental expenses of the office.....		491 67	
		\$25,075 42	
			\$31,947 91
			1,147 53
			204 95
			1,775 03
By cash received from various sources, for general			
purposes of the Committee.....			
" for Jewish Mission.....			
" for the erection of a chapel.....			
By balance due to the Treasurer this day.....			

(E. & O. E.) THOS. N. STANFORD, Treasurer.

The undersigned have examined the above account, and have found the same correct; and that there is now due to the Treasurer one thousand seven hundred and seventy-five 03-100 dollars.

GEO. C. MORGAN, }
B. L. WOOLLEY, } Auditing Committee.

New-York, June 22d, 1847.

DR.	[D.]		CR.
FOREIGN COMMITTEE in account current with their Treasurer, J. SMYTH ROGERS.			
To amount of payments, on account of—			
Greece.....	\$3,836 68		\$1,205 98
China.....	7,256 61		9,740 06
Africa.....	10,333 59		7,693 84
Constantinople.....	3,721 21		2,648 19
Church at Shanghai, China.....	749 06		8,354 24
Church at Matagorda, Texas.....	59 00		749 06
To paid Treasurer of the Jewish Mission, by order of Board of Missions, amount received by the Foreign Committee for the Jews.....		1,406 90	200 00
To paid Rt. Rev. G. W. Freeman, Bishop of Texas, balance due him from Foreign Committee on acc't salary.....			3,856 95
To paid salaries of Agents.....	250 00		
" travelling expenses of do.....	1,350 00		
" Secretary & Gen'l Agent, on salary acc't.....	397 08		
" Assistant Secretary, on do.....	1,861 85		
" travelling expenses of Secretary.....	750 00		
" printing Annual Report, &c.....	59 46		
" rent of Mission rooms, postages, fuel, stationery, transportation, and other incidental expenses.....	131 79		
" returned to " Spirit of Missions," am't paid by it into the Treasury in 1846.....	850 04		
" discounts on uncurrent money.....	50 00		
" on deposit in the Life and Trust Co.....	66 06		
To balance Cash on hand.....	1,000 00		
	488 99		
	\$34,548 33		\$34,548 33
		By amount contributions, viz:	
		On account of Greece.....	
		China.....	
		Africa.....	
		Constantinople.....	
		General.....	
		building Church at Shanghai, China.....	
		erection of School buildings, do.....	
		By balance in the Treasury, 15th June, 1846.....	

(E. & O. E.)

New-York, June 15th, 1847.

J. SMYTH ROGERS, Treasurer.

The undersigned, an Auditing Committee, have examined the Treasurer's accounts, with the vouchers, and find the same correct.

FRED'K. S. WINSTON,
LEWIS CURTIS.

New-York, June 16th, 1847.

[E.]

JOINT REPORT ON THE CONDITION OF THE "SPIRIT OF MISSIONS,"

Required by Resolution of the Board of 1843.

The Editors of the "Spirit of Missions" report, that this publication, which was formerly so heavy a charge upon the Missionary Treasury, continues to support itself. Its circulation, however, with a very little effort on the part of the Clergy interested in Missions, might be greatly extended, making it thus a source of revenue as well as a means of communicating information.

The subscription list, after striking off those who, on the 1st of January, were indebted for two years and upwards, contains the names of 2,700 paying subscribers. About 1,200 are distributed to the Clergy gratuitously. A material reduction of this free list is, in the judgment of the Editors, very desirable.

A detailed statement of the condition of the Journal, from the Publisher, has been submitted to the Editors, and is on file at the Mission Rooms.

CHAS. H. HALSEY,
PIERRE P. IRVING,

Secretaries.

Mission Rooms, 15th June, 1847.

[F.]

REPORT OF THE RT. REV. JACKSON KEMPER, D. D.,
MISSIONARY BISHOP IN THE NORTH-WEST.

TERRE HAUTE, Indiana, June 10th, 1847.

To the Board of Missions—

DEAR BRETHREN : I am happy to inform you that I have been enabled, since my last annual report, to devote all my time to the Mission, the oversight of which was entrusted to me by the Church. Many parts of Indiana and Wisconsin have been visited twice or oftener, and I have been, as usual, in Iowa and among the Oneidas. The statistics I have been accustomed to submit to your consideration, I shall postpone until the next meeting of the General Convention, because I have reason to expect that several events, highly important to Churchmen in the North-West, will occur before that time ; and as the twelfth year of my office will then close, I wish to state, to the highest Council of our Church, a summary view of what has been accomplished since the fall of 1835.

For years I have not been so encouraged as during the last six months. Stations are multiplying, the clergy are increasing, and the oldest parishes, some of which were nearly ruined during the years 1838 and 1839, are diminishing their debts and gaining strength. The Board may justly be proud of the success of their labors, and have much cause to bless the Lord our righteousness for the good that has been done—the sinners who have been converted, and the members of Christ's flock who have been saved from error, heresy or schism, and consoled by the preaching of the Word and the ordinances of the sanctuary.

In this great and glorious work, the Church, I trust, will not faint. The field before us is constantly enlarging. There should be no cessation to our efforts until the heralds of the Cross have proclaimed the everlasting Gospel on the shores of the Pacific, and at the extremity of our continent. The duty is sacred and most imperative ; it has been awfully neglected ; it is unfilled ; it is expected of us by the sacramental host of God's elect, and by our adorable Head, who has commissioned us, as part of his universal Church, to preach the Gospel to every creature.

Deeply interested in the welfare of my brother Missionaries in the West—knowing their zeal and self-sacrificing spirit, and the meekness with which they have encountered opposition, neglect and want, I implore the Board, by the love of Christ, to fulfil their pledges to them, and let the Church be no longer disgraced by the delay of remittances to their faithful laborers, even for nine months and more beyond the promised time, whereby embarrassment, suffering, and mental agony have been caused.

May I hope, yea, may I not ask in God's name, that at the opening of the approaching General Convention, every debt of the Board will be cancelled ? When such measures can be adopted as may be deemed most

expedient, we in the West will be ready to make known our wants and prospects. Further aid is necessary, but I trust not absolutely so. If furnished, it will be most gratefully received, and while we are cheered and animated thereby, the blessings of many who were ready to perish will descend upon your heads. But the ground will not be deserted. The work will go on; and though many may be driven from their posts, and some may perish in the wilderness, and all will suffer—there are those who will be faithful to the end; and going forth in the name of the Lord, and in the power of His might, they will confidently rely for success on Him who is mighty to save.

There are at present, belonging to my jurisdiction, eight candidates for holy orders. Since the first of January, I have admitted seven persons to the diaconate, all of whom received their theological education in the West. Among the forty-five clergymen who acknowledge me as their Bishop, there are at least sixteen actively engaged in the Master's work who are unaided by your funds. A few of the parishes have become self-supporting.

Respectfully and affectionately submitted:

JACKSON KEMPER,
Miss'y Bishop.

[G.]

REPORT OF THE RT. REV. G. W. FREEMAN, D. D.,
MISSIONARY BISHOP OF THE SOUTH-WEST.

To the Board of Missions of the Protestant Episcopal Church in the United States of America :

The undersigned, Missionary Bishop for the South-West, in compliance with the provisions of Canon VIII, Sec. 5, of the General Convention of 1844, makes the following report, (chiefly transcribed from his journal:)

That, after the date of his last report, made on the 20th day of May, 1846, at New Orleans, he proceeded, by way of Memphis, (whither he was called by private business,) to Little Rock, Arkansas, which place he reached after encountering a violent storm in crossing Grand Prairie, in a road wagon, at night, by which he was thoroughly drenched, on Saturday the 30th of May. The next day, Sunday, though still feeble and troubled with his cough, which was rather increased by his wetting in the prairie, he preached twice to small but attentive congregations. Here, in consequence of the expected departure of the Missionary, the Rev. Mr. Young, and the state of his own health, which forbad his undertaking a tour, as he had intended, into the Indian Territory, he remained upwards of five weeks.

On Sunday, the 7th of June, he was unable, from increased indisposition, to take any part in the services of the Church. The Rev. Mr. Young officiated and delivered his farewell discourse. On Wednesday following, Major Hunter, pay-master of the army, arrived in the steamer Republic, on his way to the posts in the Indian country, and the undersigned was only prevented by continued indisposition from joining him on his tour, agreeably to previous arrangement. The next day, intelligence reached him that the Republic had run on a log and sunk, about sixty miles above Little Rock. On Sunday, 14th, preached twice, Mr. Young reading the service; Sunday, 20th, read service, preached twice, and baptized eight children. Sunday, 28th, in the morning preached, Mr. Young reading prayers; afternoon, read service and preached. On Monday, Mr. Young and family took their departure. On Thursday attended a funeral, and preached on the occasion; Sunday, July 5th, read service and preached twice; also administered the Holy Communion to seventeen persons. On the next day departed for Cincinnati; arrived on the 18th, and remained there, attending to the necessary correspondence connected with his Mission, and officiating every Sunday, for the brethren in the city churches, until Thursday the 1st day of October.

On that day, the undersigned departed for the appropriate field of his labors. Spending the following Sunday, and preaching twice in Louisville, Ky., he reached Helena, on the Mississippi river, in Arkansas, on

Saturday, July 10th, in the afternoon; gave notice for service the same night, and had the satisfaction of meeting a very good congregation assembled in the Methodist meeting-house; found a few persons accustomed to the use of the Prayer-Book, and read the full service, wearing the gown and bands; the responses were well made, and, though this was the first time the service of the Church was ever conducted here, one might have imagined he was officiating in an established congregation. The next day, Sunday, 11th, agreeably to notice given the evening before, performed divine service and preached twice,—the services being full and without mutilation, as, in the judgment of the undersigned, they always should be, whenever *one* individual can be found to lead the responses, even in the wildest and most uncultivated parts of the country. He believes it to be, not only matter of duty, but the true *policy*, if it be admissible to refer to policy in connexion with the affairs of that kingdom which is not of this world—to adhere as strictly (when not impossible) to the Church's arrangement of her services, in a new and untried field, as in places where the Church has been duly organized. There is so much of order and beauty, as well as solemnity in the Liturgy, when fully brought into use, that the most prejudiced assemblage, hearing it for the first time, as the undersigned has often witnessed, are conciliated and taken captive against their previous will.

At Helena, there were found *three* persons who consider themselves as communicants of the Church,—probably there are others not met with,—and quite a number who are either Episcopalians by education, or favorably inclined to the Church. An earnest desire was expressed by several intelligent and influential persons to enjoy stately ministrations of the Church, and assurance was given that at least \$500 would be contributed in the town and country for the support of a minister who would officiate alternately in town and in a neighborhood in the country, not more than ten miles distant; also, that a school was much needed, and would be well sustained, either in town or in the country. The country extending back from the river for fifteen or twenty miles, is represented as being high, beautiful, fertile, and healthy. A Missionary at this point would find a promising field, and might count, it is believed, with the aid of the Board, on a competent and liberal support. The undersigned promised another visit to Helena in the course of the spring and summer, which promise he hopes to have it in his power to redeem in the course of the present month.

From Helena he proceeded, on Monday the 12th, to Little Rock, where he arrived on the following Wednesday. Finding that he had arrived too late to avail himself of the company and escort of the pay-master, on a projected tour through the Indian country, and that the critical condition of the congregation of Little Rock, arising from its destitution of ministrations for the last three months, and other causes not necessary to be named, required particular attention, he determined to remain some weeks, and endeavor to bring about a better state of things; and accordingly made appointments for service on Friday night, and the following Sunday. On Thursday, baptized, privately, a sick infant; on Friday night, read service and preached, and gave notice for the Communion, and

that baptism and confirmation would be administered on Sunday. On Sunday, 18th, at morning service, baptized five children, preached, confirmed one person, and administered the Holy Communion to twenty-three persons; in the evening, read service and preached again; the congregations were larger than usual heretofore. Tuesday night, 20th, read service and preached; again on Thursday and Saturday nights; on Sunday, 25th, at morning service, baptized two adults and confirmed three persons; at evening prayer, baptized three children and preached. Monday, 26th, married a couple in church. On Thursday and Saturday nights, held service and preached; and on Sunday, the 1st November, twice. On Monday, the legislature convened. Saturday night, service and a sermon; Sunday, Nov. 8th, service and a sermon in the morning; at evening service, baptized five children and preached; Monday, 9th, at a private house, confirmed an elderly lady in feeble health, and baptized her grandchild. Whole number baptized during the four weeks delay at Little Rock—adults 2, infants 15, 17—confirmed, 5.

On Tuesday, 10th November, the undersigned left Little Rock, and proceeded to Van Buren and Fort Smith, travelling on horseback—reached the residence of the Missionary, the Rev. Mr. Townsend, on Saturday the 14th; took tea with him and his amiable wife, and lodged in the neighborhood, four miles from Fort Smith, where service was, by appointment, to be held on the morrow. Sunday, 15th, a drizzling morning, started for Fort Smith, in the rain, which soon became heavy, attended by thunder and lightning—a sudden flash, followed instantly by a stunning explosion, sent the horse dashing over the prairie rather more rapidly than was agreeable to his rider, who, however, retained his seat and suffered no harm other than a little over-excitement of the nervous system; reached town in time for service, and preached,—Mr. Townsend not arriving, in consequence of the rain; he came after dinner, but the recurrence of heavy rain prevented any farther services that day. On Monday afternoon, preached to a small congregation, Mr. T. reading prayers. On Tuesday afternoon, preached (Mr. T. reading prayers) and confirmed two persons, one of whom resides in Van Buren. No further services were held here, at this time, on account of the rains. Thursday, rode over to Van Buren. On Friday and Saturday nights, held service and preached. Sunday, 22d, at morning service, a large congregation being assembled, preached, and confirmed two persons; afternoon, preached again. In the evening, finding a steamboat about to start for Fort Gibson, embarked, leaving the horses to be taken over by land; stopped a short time at Fort Coffee, in the Choctaw nation, where the Methodists have a manual labor school for boys; saw the worthy superintendent, Mr. McAllister, who stated that they have fifty-four pupils (Choctaw boys) in the establishment, and two teachers, besides the superintendent. The appropriation from Government is \$6000, the society's appropriation is \$1000, making the amount per annum \$7000; the same society have a female school, distant from Fort Coffee about five miles, in which there are twenty-five pupils; these schools were not visited for want of time. Owing to the strength of the current in the river, a very high wind blowing directly down-stream, and a deficiency of power in the engine of the boat, she did not reach

Fort Gibson till Wednesday morning at 1 o'clock. Wednesday, 25th, after breakfast, went ashore and was hospitably received into the quarters of the post chaplain, the Rev. Mr. McManus, where every attention was bestowed that the guest could desire, or the kindness of warm hearts could dictate.

The site of Fort Gibson is beautiful. The scenery viewed from the eminence above the garrison is quite picturesque; behind are the hills of Grand river; before, spreads out an extensive undulating prairie; in the distance is seen the high and rugged ridge that marks the course of the Arkansas, and far beyond appear the summits of an extensive range of blue mountains.

Service was held at night in the chapel of the post, which is also used as a school-house, when the undersigned preached, Mr. McManus reading prayers; also on Thursday, Friday, and Saturday nights. On Friday night two adults were baptized. On Sunday, 29th, at morning service, preached, and confirmed *four* persons; evening, read prayers, (Mr. McManus baptizing *four* adults,) and confirmed *seven* persons; whole number confirmed at Fort Gibson, *eleven*. The attendance throughout the services was very general, and it was obvious that a strong religious feeling pervaded the congregation, which consisted chiefly of officers and soldiers belonging to the garrison, and their families.

On Monday morning, 30th November, grateful to the military for their many hospitable and friendly attentions, the undersigned started on horseback, accompanied by the Rev. Mr. McManus, and attended by a sufficient military escort, for Cane Hill and Fayetteville, in Arkansas. His way, for upwards of sixty miles, lay through the Cherokee nation. The first night on his road, he was hospitably entertained by the principal chief, John Ross, and his amiable family, with whom he found intelligence and refinement, such as are usually looked for only in the older settlements of the East, and in cities. The next night he passed at the house of a Cherokee citizen, who keeps a stand for the accommodation of travellers; and on Wednesday, the 2d December, reached the house of his valued friend, and the host of the Church, Gen. Campbell, at Cane Hill. On Thursday, Mr. McManus and the escort left him on their return to Fort Gibson. In the afternoon, performed divine service, and preached in a small school-house, near the village of Boonsborough, to a congregation consisting of only ten or twelve persons, no definite appointment having been made; and the next day proceeded to Fayetteville, in company with Capt. Chew, who had come thus far to meet him; reached Fayetteville at 4 P. M., and, having sent round notice after his arrival, held service and preached at night. On Saturday night also read prayers and preached. On Sunday, 6th, service in the morning, read prayers, baptized *one* child, preached, confirmed *one* person, and administered the Holy Communion to *eleven* persons. In consequence of heavy rains, there was no service at night, nor on the following day. Tuesday, the weather still continuing unfavorable, no congregation could be convened. At night, however, a number of persons having assembled at the undersigned's quarters, he read prayers and preached. Wednesday was also an inclement day, and no services were held.

Fayetteville and the surrounding country afford an encouraging field for Missionary labor, and offer peculiar advantages for the establishment of a Mission School, an institution very much needed, if efforts are to be continued to sustain the cause of truth and the Church, in the Far West. Experience has everywhere shown, that to rely on the hope of a supply of Missionaries from the older States, commensurate with the wants of this growing country, is to lean on a broken staff. Missionaries must be raised up from among the men of the soil, or the work must be eventually abandoned. One thousand dollars would purchase a well improved farm of one hundred and sixty acres, within three-fourths of a mile from the village, pleasantly situated, retired, having an unfailing spring, and a pretty stream of water passing through in front of the dwelling, and, in every respect, admirably adapted for the purpose referred to. Moreover, it is in a high and comparatively healthy situation, and surrounded by a fine farming country. A school, conducted by two clergymen, employed and paid as Missionaries, would, apart from the Missionaries' salaries, be, at once, it is believed, self-supporting—while the conductors of it would, at the same time, be effective Missionaries, sustaining and extending the Church in a region embracing three or four counties. The undersigned is happy in being able to state, that to aid in the establishment of such a school, \$100 have been generously contributed by a lady in Charleston, South Carolina; and he mentions it here, in the hope that others may be influenced by her example to "do likewise."

On Thursday, the 10th December, it having cleared off by ten o'clock, the undersigned mounted his horse and proceeded across the mountain, which was well sprinkled with snow, to Van Buren, where he arrived on Saturday morning. On Sunday, the only place of public worship being occupied by the Methodists, his friend and host, Colonel Drennen, kindly offered the use of his parlor, as a temporary chapel, which was accepted, and notice given accordingly. A heavy rain coming on just about the time of public worship, prevented a congregation from assembling. Only five or six persons were present; nevertheless, in reliance on the promise, the morning prayer was read, and a sermon preached. Monday was an uncomfortable day, and there was no service. On Tuesday, visited friends at Fort Smith. On Wednesday embarked in a steamboat for Little Rock, which place was reached on Thursday night, after dark.

Found the Rev. W. P. Saunders officiating, having been appointed Missionary at this station, by the Domestic Committee, subject to the approval of the Bishop. Sunday, 20th, preached morning and evening—Mr. Saunders reading prayers. Thursday, 24th, Christmas Eve, married a couple; after which, went to church and preached, Mr. S. reading prayers. On Friday, 25th, Christmas Day, read the ante-communion service; Mr. Saunders read the morning prayer and preached. Saturday, 26th, service at night, preached, Mr. S. reading prayers. Sunday, 27th, morning, read ante-communion service and preached; evening, read service, Mr. Saunders preaching the sermon.

Thursday, 31st December, was ready to start on a visitation to the southern part of the State, but being prevented by heavy rains, postponed

it till next week. Sunday, 3d January, being unwell, took no part in the services; more rain at night. Wednesday, 6th, seized with an attack of rheumatism, which prevented, for the present, the prosecution of the proposed visitation to the South. Sunday, 10th, a snow storm; rheumatism continuing, did not go to church. The weather continuing very unfavorable, and the roads having become almost impassable, abandoned, for the present, the projected visitation to the South. Sunday, 17th, attended church, Mr. Saunders officiating, morning and evening.

Friday, 22d, started for the mouth of the river, intending there to take a steamboat for Batesville on White river. Did not reach Napoleon until Monday. On Tuesday, by appointment, performed service and preached in the morning, in a room furnished by the post-master; the congregation was large for the place, and very attentive. This was the first time the Church service was ever performed here; the responses were made by Judge Scott and lady, of Batesville, and one or two others previously instructed, and were well sustained. At night, service and a sermon again.

Wednesday, 27th, as the White river boat had not arrived, and there was now no hope of reaching Batesville before Sunday, and in time to admit of carrying out ulterior arrangements previously made, resolved to abandon that visit for the present, and take boat down the Mississippi to Columbia. At night, service again and a sermon.

Thursday and Friday, the weather being inclement, there was no service. Sunday, 31st, no opportunity having occurred to go down to Columbia, held service and preached again at Napoleon, both morning and evening; the congregations were large and very attentive. Monday, February 1st, service and a sermon again, morning and evening. It is to be hoped some good has been done; the people here, as elsewhere, have been much taken with the beauty, fitness and solemnity of the Liturgy, and seem disposed to receive with alacrity the ministrations of the Church. A Missionary plying between Napoleon and Columbia, distant sixty miles by water, and only forty by land, might be the instrument of much good to a class of people who, by their occupation, are in a measure cut off from the enjoyment of the ordinary means of grace. These places are much resorted to by boatmen, some of whom have their families there, and there are always numbers of them ashore, either on a visit or waiting for employment. No Missionary field is more worthy of attention than this. A number of prayer-books were distributed at Napoleon.

Tuesday, 2d February, started by steamboat up the Arkansas river, intending to join Major Maclin, pay-master in the army, in his visit to the military posts in the Indian Territory; reached Little Rock on Friday, at 1 P. M.; same afternoon was called on to visit a dying person, who, at her earnest request, was confirmed. She died that night, resigned and full of hope. Saturday, proceeded up the river, and arrived at Fort Smith on Thursday the 11th. Here had to wait ten days, the pay-master not being ready for his tour; found much sickness prevailing in the garrison; visited the sick in the hospital, frequently, and, when called on, buried the dead. Attended three funerals while here.

Sunday, 14th, after visiting the hospital, held service, by appointment,

in the garrison,—a room having been fitted up for the purpose by order of the quarter-master, Lieut. Gardiner,—morning and evening; read prayers and preached on both occasions, Mr. Townsend officiating in Van Buren. Congregations were as large as could be expected under the circumstances,—there being other religious services held in the village,—and very attentive. 17th, Ash-Wednesday, held service, according to notice given on Sunday, and preached in the morning; afternoon, visited the hospital, addressed the sick collectively, and offered up prayers with them. Friday, visited the hospital, and conversed and prayed with a sick soldier; distributed tracts, which were eagerly seized upon and examined. Saturday, visited the hospital, and placed a prayer-book in each ward, for the use of the sick. Sunday, 21st, at morning service, read ante-communion service and preached, Mr. Townsend reading the morning prayer; afternoon, preached, after prayers by Mr. Townsend; was informed that the sickness in the garrison had abated; all convalescent, and no new cases.

Monday, 22d, started with the pay-master's train for Fort Gibson, expecting to accompany him thence to Fort Wayne, in the Cherokee, and Forts Washita and Towson, in the Chickasaw and Choctaw Nations. After various hindrances from the badness of the roads, and the consequent stalling of the teams, and spending three nights on the road at Indian houses, reached Fort Gibson on Thursday the 25th, at noon; was kindly received and hospitably entertained by Lieut. Wharton, quarter-master. Friday, 26th, being a stormy day, and the roads being heavy, resolved, after consultation, not to add to the pay-master's cares by accompanying him to Fort Wayne, but to await his return at Fort Gibson.

Sunday, February 23th. This being the last day of the month, the troops had, by regulation, to be reviewed, and, by orders, one company to be mustered out of service; but, by the judicious arrangement of the excellent and pious commanding officer of the post, all was done within the pickets of the garrison, and so quietly, that there was no apparent violation of the sanctity of the day. At 11 o'clock, the drum beat the call to divine service, and the chapel was speedily filled with military worshippers. Read the communion service and preached; morning prayer by Mr. McManus; evening, read prayers and preached. Wednesday, March 3d, Major Maclin returned, and announced that he would be under the necessity of returning to Fort Smith, before proceeding through the Choctaw Nation, and that the state of the roads and the rise in the water-courses rendered it uncertain when he could accomplish his tour. Service at night—read prayers and preached. Thursday, 4th, service at night—read prayers and preached again. Saturday, 6th, started by steamboat for Fort Smith; got aground within six miles of Fort Gibson, and lay twenty-four hours, exposed to the fury of a violent wind, and a storm that threatened to blow off the cabin; after getting afloat, the provisions gave out, and then the boiler sprung a leak, so that it was impossible to keep up a head of steam; and thus, delayed and suffering, having obtained but one night's sleep out of four, and scantily fed, reached Fort Smith on Wednesday the 10th, having been four days on a voyage of 130 miles. Friday, 12th, heavy rains having fallen, and the weather

continuing very unfavorable, abandoned all hope of accomplishing the desired tour through the Choctaw and Chickasaw country this season, and resolved to return by the first steamer to Little Rock. On Friday, proceeded to Van Buren. Sunday, 14th, was Mr. Townsend's day at Van Buren, but in consequence of indisposition, he did not appear. In the morning, read service, preached, and administered the communion to *four* persons; afternoon, prayers and sermon again.

The prospects of the Mission at Van Buren and Fort Smith are not so bright as could be wished. After sustaining it for four or five years, at an expense of more than two thousand dollars, the Church has not obtained such a foothold as to secure a separate place of worship, at either place, of the humblest kind; and should this state of things continue much longer, in the judgment of the undersigned, it would seem that the Mission has essentially failed. The present Missionary having needlessly, and contrary to the advice of his Bishop, embarrassed himself with a school, and, unfortunately, become impaired in health, is unable to bestow the time and labor deemed necessary to insure anything like success, at these points. He is full of zeal in the cause in which he is engaged, and is doubtless doing all he can, under the circumstances in which he is now placed; but it is due to truth and candor to state, that very little has yet been accomplished. It is a difficult field, certainly, and therefore requires that greater and more undivided energies should be exerted in its culture. There are few Missionary fields in the West which admit of the Missionary's devoting much of his time to the business of teaching and managing a school. He may, with advantage, exercise a general supervision of a school, the labor of conducting which is performed by others. But to engage in the daily round of harassing duties incident to one conducted as it ought to be, to be successful, must, in no inconsiderable degree, unfit and disqualify him for usefulness as pastor of a flock; while the exercise of the discipline so necessary to the well-being of a school, will be continually bringing him into unpleasant collision with parents who are part of his charge.

On Tuesday, 16th, embarked in a steamer for Little Rock, and arrived on Thursday, the 18th. Sunday, 21st, in the morning read ante-communion service, and preached; evening, read prayers, and Mr. Saunders preached. Thursday, 25th, Annunciation—read ante-communion service and lectured. Sunday, 28th, read ante-communion service and preached in the morning. Monday, 29th, Passion Week, attended church and assisted at morning prayer. In the afternoon, by particular request, attended the funeral of a lady from the country, who was confirmed last fall at a private house. Morning prayer in the church every day this week. On Good Friday, a sermon by Mr. Saunders. Sunday, April 4th, Easter Day, assisted in the service, preached and administered the communion to nineteen persons; preached also at night.

Wednesday, April 7th, left Little Rock for a visitation to Texas; arrived in New Orleans on Monday, 12th; was detained here seventeen days, waiting for a passage to Galveston; in the mean time attended the sittings of the Louisiana Annual Convention. Was present and assisted at the consecration of the new (Christ) Church. On Sun-

day, the 18th, preached in Christ Church, at the ordination of the Rev. Mr. Nicholls, admitted to the order of priests—and on Sunday, 25th, preached in the morning and at night in St. Paul's. Arrived at Galveston on Sunday morning, May 2, preached twice, and on Monday, accompanied by the Rev. Mr. Eaton, proceeded to Houston—preached on Wednesday and Thursday nights—attended and assisted in the service on Friday and Saturday nights. On Sunday morning, 9th, attended by the Rev. Messrs. Ives, Eaton and Gillett, all in their surplices, consecrated the new church, by the name of Christ Church, and preached; the Rev. Mr. Gillett reading the instrument of endowment, and the Rev. Mr. Eaton the sentence of consecration; the Rev. Mr. Ives read the morning prayer to the litany, the Rev. Mr. Eaton the lessons, and the Rev. Mr. Gillett the litany. In the evening, preached, and confirmed thirty-one persons. On Monday night, (the Rev. Mr. Ives preaching the sermon,) confirmed four persons, making, in all, thirty-five.

On Tuesday, 11th, started for Matagorda, accompanied by the Rev. Messrs. Ives and Gillett—arrived at Richmond, thirty miles, and preached at night. On Thursday, reached Matagorda, a little before sunset, having travelled one hundred miles, the last day upwards of forty. On Friday night, and Saturday morning, preached—Saturday night, assisted in the service. On Sunday morning assisted in the service and preached; in the afternoon, addressed the children assembled for catechising; at night, confirmed nine persons, the sermon by Mr. Gillett.

Tuesday, 18th, started for Brazoria county, still attended by Messrs. Ives and Gillett—stopping at the house of Elbert Thompson, Esq., on Lake Austin. Mrs. Thompson was baptized and confirmed. Arrived at the house of James F. Perry, Esq., Gulf Prairie, on Wednesday night, some time after dark. The next day, preached in a school-house in the neighborhood according to appointment, the Rev. Mr. Gillett reading prayers. On Friday, proceeded to Brazoria, twelve miles, and preached at night, Mr. Gillett reading prayers. Saturday, went on to Columbia, ten miles; service at night, when Mr. Gillett preached. Sunday morning, 23rd, Whit-Sunday, assisted in the service and preached—returned to Brazoria to dinner, at 4 o'clock P.M. At evening service, administered confirmation to one person, Mr. Gillett preaching the sermon. Immediately after service returned to Gulf Prairie, arriving at night. On Monday, proceeded to Velasco, where an appointment had been made for service in the afternoon; preached in the old custom-house—Mr. Ives reading prayers—to a very attentive congregation.

Brazoria county constitutes a very inviting field for Missionary labor; there is, perhaps, no one in the South-West that offers greater encouragement, both as to fruitfulness and pecuniary support. With the Missionary appropriation, an efficient and acceptable clergyman might, safely, count on a salary of at least one thousand dollars, and he might select for his summer residence, one of the pleasantest and most healthy localities in all the southern country—that of Gulf Prairie, a thickly settled neighborhood, and one embracing the best of society. Velasco, at the mouth of the Brazos, would be an eligible site for the establishment of a school; and a clergyman, competent to conduct one, would be sure of finding a comfortable

support. Being immediately on the Gulf, undoubtedly healthy, and adjacent to a very rich and thickly settled planting region, this place offers inducements for such an enterprise of no ordinary character.

On Wednesday, 26th, arrived in Galveston. In the afternoon was held a meeting of the clergy and laity from four parishes, called at the earnest solicitation of one of the clergy, and by advice of the Bishop, for the purpose of considering the expediency of organizing the Church in Texas into a Diocese. The organization was opposed on the ground that it might involve the parishes in an expense which they were not able to bear, and was decided against by the non-concurrence of the two orders, one of the clergy voting in the negative, and the delegations from the parishes being divided. At night, service was held, when the Rev. Mr. Ives preached. On Thursday night, service again, when the Rev. Mr. Gillett preached.

Friday, 28th, in the afternoon, at the request of the Rector, baptized three adults—at night, preached, confirmed ten persons, and, after confirmation, delivered an address. Saturday, 29th, service again at night, preached, and confirmed five persons—making in all fifteen persons confirmed at Galveston.

The parishes in Texas are all in an improving condition, and the Church is rapidly gaining upon the esteem and affections of the people. In Brazoria county, a parish has been recently organized by the name of St. John's, and nothing is wanting but a faithful, effective clergyman, to bring a large portion of the inhabitants under the conservative and saving influence of the Church. At Galveston and Houston, but recently Missionary stations, the Rectors are now supported comfortably by the people to whom they minister, receiving a salary of \$1200 each. The new church at Houston, which has just been consecrated, is found too small, by, at least, one half—the congregation having rapidly increased during the progress of building, and it must soon be enlarged. At Galveston, they are beginning to speak of the erection of a new church. At various other points, the Church might be planted with good hope of speedy and permanent growth, could clergymen of the requisite qualifications be obtained—particularly, Nacogdoches and San Augustine—La Grange, Independence, and Brenham—Austin—San Antonio—and Victoria. Six or seven clergymen, in addition to the present force, are, at this moment, greatly needed, and, with moderate appropriations from the Missionary funds, might be amply supported.

On Sunday morning, 30th May, having completed such visitation to the Churches in Texas as could now be given, and opportunities for a transit to New Orleans being seldom afforded, the undersigned was constrained to avail himself of the sailing of the steam-ship Galveston, and embarked for this city, where he arrived on Tuesday morning, the 1st of June. Here he has remained, for the purpose of preparing this report, and bringing up his correspondence, till the present date. From this place he purposes, D. V., returning to Arkansas, with the view of visiting some points in that State, promised to be visited this season, but not yet reached.

During the period since his last report, he has travelled 665 miles by land, and 6,530 miles by water—whole distance, 7,195 miles—has bap-

tized 5 adults and 26 children; attended 5 funerals; confirmed 74 persons; and preached 112 times.

All which is respectfully submitted:

GEO. W. FREEMAN,

Missionary Bp. for the South-West.

New Orleans, 4th June, 1847.

[H.]

LETTER FROM THE RT. REV. HORATIO SOUTHGATE, D. D.
MISSIONARY BISHOP AT CONSTANTINOPLE.

CONSTANTINOPLE, April 28, 1847.

To the Rev. Peter Van Pelt, Secretary of the Board of Missions, &c.

REV. AND DEAR SIR,—I had the intention of sending you my Annual Report to the Board, at this time; but, upon farther consideration, it seems to me best to defer it till the Triennial Meeting, which occurs this year. In this way I shall be able to embrace some topics which I can now present but immaturely, and speak of some labors which I may then report as completed. Besides, as the deferred question concerning this Mission comes up at the *Triennial* Meeting, it seems best that the report should be presented at the same time. The Board will thus have a full view of the Mission up to the time of its action, and will be able to deliberate more advisedly concerning its interests. I take this course, with the distinct understanding that no question will be considered at the *Annual* Meeting, upon which I regard the vote of the Board at its last meeting as decisive.

I beg you to believe me very sincerely, your humble servant,

HORATIO SOUTHGATE.

Will you have the goodness to read this communication before the Board?

H. S.

[I.]

REPORT OF THE RT. REV. WM. J. BOONE, D.D., MISSIONARY BISHOP AT SHANGHAI, CHINA.

SHANGHAI, February 13th, 1847.

To the Board of Missions of the Protestant Episcopal Church in the United States of America.

DEAR BRETHREN :

I owe you an apology for not having, last year, sent you my report. It arose entirely from my forgetting that a report was required of me. During the portion of my Missionary life, previous to my late return to China, all my communications were addressed to the Foreign Committee, and it escaped my recollection that I was required by the Canon on the consecration of Foreign Missionary Bishops, to report to the Board, until the Secretary of the Foreign Committee informed me, by letter, that my report had been inquired for.

This report must therefore embrace the events which have transpired in our Mission since we sailed from New York. You have heard, long since, that we were favored with a propitious voyage, and arrived at Hong Kong 24th April, 1845. When at Hong Kong, by request of Rev. V. Stanton, the British chaplain, I confirmed sixteen persons, and preached repeatedly.

On the 24th May I sailed from Hong Kong, accompanied by Miss Jones, Miss Morse, and my own family, and arrived at Shanghai on the 17th day of June, at which latter place we were hospitably entertained by the Missionaries of the London Missionary Society until we could procure houses.

Upon our arrival at Hong Kong, I was much rejoiced that the Committee, at their meeting in December, 1844, had been led to recommend that Shanghai should be selected as our station, as it gave us the priority with respect to the Church Missionary Society—a Missionary of which Society proceeded to Shanghai in the February of 1845; and, as I found, upon my arrival at Hong Kong, that the Committee were correct in supposing it the best station for our Mission.

Soon after my arrival at Shanghai, I was followed by the Rev. Messrs. Woods and Graham, who, with their wives and Miss Gillett, had been left at Hong Kong, to follow as soon as I could make arrangements for their accommodation. Miss Gillett did not accompany them, having been married to Dr. Bridgman, and left the Mission previous to their sailing from Hong Kong. In the month of November, our Mission sustained a further loss, by the resignation of Mr. Woods, who, from delicate health, felt himself incapable of contending with the difficulties of the Chinese language and a residence in a foreign land.

Rev. Mr. Syle and lady arrived at the very moment of the departure of Mr. and Mrs. Woods.

Being all unacquainted with the dialect spoken at this place, our first duty was the study of the language, for which purpose the Missionaries were all formed into a class, and recited to me daily. As soon as these matters were in train, I commenced the translation of such portions of the Prayer-Book as were needed for immediate use, viz: the Morning Prayer, and the Service for the Baptism of Adults. Of these, I had a small edition printed. I have translated also the Confirmation and Communion Services, and have a dozen copies of each in manuscript, in case they should be wanted. I shall not continue the translation of the Prayer-Book, until the revision of the translation of the New Testament, at least, is completed, as we shall of course desire to conform to the phraseology therein used, if we can obtain a translation of the Word of God which we can consent to adopt. I have had some correspondence with the Prayer-Book and Homily Society of England, with the desire of producing a joint effort for a common translation, to be used by the Missionaries of both the English and American Churches. A copy of this correspondence, as far as it has proceeded, I have sent to the Secretary. I am daily expecting an answer to my proposals. In the translations I have made, I was much aided by a translation of the English Prayer-Book, prepared by Mr. Gutzlaff, at the request of the Rev. Mr. Stanton.

I prepared also, during the last winter, a Catechism, based on the Church Catechism, as a guide to candidates for Baptism, and for the use of the boys in our school. I trust also it will be found a useful manual to the Presbyters, and all others of the Mission, in their first efforts at instructing the natives; for which purpose I desire each one, as soon as he can make himself understood, to endeavor to collect a class, and drill into their minds the great fundamental facts and doctrines of our holy religion, contained in the Creed, Ten Commandments, and Lord's Prayer. This they can do long before they are able to preach, or to read and explain the Holy Scriptures.

I have for many months had such a class, who meet in my study two evenings in each week, and whose attention and interest have never flagged, and in the instruction of whom, I have passed many of the most pleasant and profitable hours of my Missionary life. I trust the ladies will soon be able to have such classes among the women.

In the month of February, 1846, we were enabled to commence our school, which has steadily progressed and increased ever since. At first, the boys lived in my house, but their numbers becoming too large to be accommodated there any longer, I hired in the neighborhood a house, to serve for school and chapel *pro tempore*. Miss Jones, with the true spirit of devotion to her work, which induced her to leave her friends and country, offered at once to leave my house to go and live with the boys. I hesitated for some time, thinking it too great a trial for a lone female to live in the heart of a heathen city, with none but Chinese boys, and a single female servant in the house with her. But at length, finding she was fully persuaded in her own mind to make the sacrifice, commending her to God, in whose strength and protection I knew was all her confi-

dence, I consented. The result has been most happy in every respect. The number of the school at present is twenty-six, which we hope to increase after the New-Year holidays to thirty-five, being all we can accommodate until we get Mission-houses. The school is at present under my superintendence. I open its exercises with religious instruction and prayer every morning, and spend half an hour in the instruction of the first class; Mr. Syle gives them half an hour's instruction in music during the recess, between the English and Chinese school hours; in all other respects, they are entirely under the control and guidance of Miss Jones and Miss Morse. The ladies have been most indefatigable in the discharge of their duties, and are reaping a rich reward for their labors. The improvement of the boys under their maternal, watchful, pains-taking culture, in their whole appearance, manners and conduct, strikes the most casual observer, so that you may almost judge of the length of time a boy has been in the school, by his very aspect.

These ladies are a happy illustration of what true-hearted, single Christian women can do for the benefit of a heathen people, and of the essential aid which such females, and such alone, can render to a Mission. I trust the Foreign Committee will, as occasion offers, add two more thoroughly educated and well-qualified single ladies to the two we are now so happy as to possess; then, and not till then, shall we be able to commence the efforts we are pledged to make for the education of the females of China.

On the 12th of April last, Easter-day, I enjoyed the great gratification of baptizing Chae, the Chinese youth who accompanied me to the United States.

The affecting particulars of his story I communicated to the Foreign Committee in a letter dated soon after that event. He was confirmed the third Sunday after Trinity, and admitted to the Holy Communion the Sunday after. He is the first and only one of his nation that I have been privileged to introduce into the Church of our blessed Redeemer, and it was with unutterable emotion that I saw, after the labour and prayers of eight years, my hopes realized, in the baptism of the first convert of our Mission.

Chae has expressed a strong desire to devote himself to the Christian ministry, and is pursuing his studies now with a view to that object. His conduct has been uniformly consistent in every respect. He appears to have a very sincere zeal for the spread of the Gospel among his countrymen, and I earnestly hope he may be strengthened and spared to become a faithful minister of the New Testament of our Lord and Saviour Jesus Christ, and the honoured instrument, in his hands, of leading many of his benighted countrymen out of Nature's darkness, into the glorious light and liberty of the Gospel.

On Sunday, the 29th November, we held our first public Service in Chinese; present about one hundred and fifty persons, of whom fifty were women. From that time to this, we have had Service regularly every Sunday, without a single interruption. Our Service has been uniformly well attended, and there has been already a great improvement in the

orderly behaviour and attention of those present. They listen to me with all the attention that could be desired, when preaching and addressing myself directly to them; but they seem as yet not to know what to make of us, or to conjecture what we are at, when addressing ourselves to an *unseen* being. The Lord alone can open the eyes of their minds, by faith to see Him who is invisible.

These Services are much the most important and encouraging department of our labor at present. After what I have witnessed at other stations, and in former years, of the difficulty of getting even a few tens together for Divine worship, it is matter of great astonishment and of devout gratitude to me, to see the numbers who constantly attend upon the preaching of the Gospel at this place. It is estimated that more than one thousand persons hear the Gospel preached from the lips of the various Missionaries in Shanghai, every Sunday; I believe this number could be easily trebled by even the present number of Missionaries, if they had large and commodious places of worship. I am making an effort to hire a hall in some central part of the city, that I may have two Services each Sunday, and bring a larger number under my instructions. I have not yet been able to succeed, and cannot say whether I shall be successful or not. I desire to get a hall in the part of the city where we should like to build a church as soon as funds can be procured, so that the congregation there collected may form a nucleus for that of the Church, when built. Our present chapel is in the suburbs.

I have written to the Committee requesting them to send me \$5000 to build a church in a commanding position in the city. I regard the proclamation of the Gospel by the living preacher as much the most important means that can be employed for evangelizing the Heathen. With a good large church and frequent Services, one or two Missionaries (and this alas! seems to be the number to which we are to be limited,) can declare their message to a greater number of hearers, than half-a-dozen Missionaries could, preaching in small private houses. A good large church, therefore, is the cheapest way of multiplying our efficiency. Besides this, a solemn stately edifice, dedicated to and used exclusively for the worship of the True God, standing in the midst of a heathen city, is, tho' a silent, yet still a powerful witness for God. It awakens and arrests the attention of even the most careless passer-by. Such a temple in Shanghai would be thronged by thousands of hearers, and your Missionaries would be able to do more in a day, in bringing the sound of the Gospel to the ears of this people, with such facilities, than, without them, they could do in weeks or months. I earnestly hope that before this reaches you, the money to build our first church will have been sent.

From this pleasant and interesting theme I am constrained to turn to the continuation of the sad story of the further decrease of our Mission.

On 16th January, Mr. and Mrs. Graham left us to return to the United States; Mr. Graham parted from us with extreme reluctance; but it was unavoidable, his health had completely failed. He has my warmest wishes, for the speedy recovery of his health, and an abundant usefulness in the vineyard of his Lord at home.

I have written to the Committee to request the aid of a layman to take

charge of our schools, and of a physician for the care of the Mission and of our school, and to enable us to extend medical aid to the Chinese; and I now earnestly request that they will fill up the complement of our ten Presbyters, as soon as proper and suitable persons can be found. I am fully persuaded of their willingness to aid us in this and in all respects, but I would earnestly entreat the members of the Board, and especially my Right Rev'd Brethren, the Bishops thereof, to lend us their aid in calling the attention of the younger Clergy, and of the Candidates for Orders in their Dioceses, to the pressing call for laborers in this Mission. It must be manifest to any one, who will only for a moment contemplate our position, surrounded by myriads of heathen men, whose necessities demand the Gospel from us, nay, imperatively call for its daily proclamation—with a school on our hands to train young men for the ministry—with translations of the Bible and Prayer Book to be made, and elementary Christian treatises to be prepared—that those at present connected with the Mission are utterly incompetent to sustain the labors already devolving upon them. And these labors must increase; the school will soon call for much more care as the boys advance; we look forward to the labor, care and anxiety, attendant on preparing catechumens in a heathen land for Baptism; and when we get our church, we shall not be content with less than a daily proclamation of the Gospel within its walls.

Let me then, in behalf of these poor outcasts from the Divine favor, among whom it is my lot to labor, most affectionately and earnestly entreat the members of the Board, who, by the tender mercies of God, have been placed in a land of Gospel privileges, and in the bosom of His Holy Church, to take this matter home to their hearts. Let me entreat them to send us men, to give us the means to build a church, and also for the erection of suitable buildings for our school, so that the number of scholars may be increased.

I am not aware that I have omitted any topic of interest, but I have been obliged to write in great haste, having been disappointed with respect to a vessel, at a later date, to take my letter down the coast for the overland mail. I had hoped to write, at my leisure, the next week, during the Chinese holidays; but I am afraid to wait, lest I may lose the mail and be too late for the meeting of the Board.

The Missionaries at present with me, are all, through the blessing of God, in good health, and diligently engaged in their respective duties.

I am, dear Brethren,

Affectionately and sincerely yours in the Lord,

WILLIAM J. BOONE,

*Miss. Bp. of the Prot. Ep'l Church
of the U. S. to China.*

[J.]

*Copy of the Correspondence between the Right Rev. WILLIAM J. BOONE, D.D.,
Missionary Bishop at Shanghai, China, and the Rev. THOMAS SEAWARD,
Secretary of the "Prayer-Book and Homily Society," of London.*

PRAYER-BOOK AND HOMILY SOCIETY,
Exeter Hall, London, April 1846.

RIGHT REVEREND SIR—The Rev. Vincent Stanton, British Chaplain, Hong Kong, wrote to me on the 29th October last, in which he mentioned your name in a most kind and respectful manner, stating your approval of the work of the Prayer-Book and Homily Society in China, in translating, printing, and circulating portions of the Book of Common Prayer in Chinese, to help forward the great and glorious work of the Christian Missionaries; and that you felt a desire to co-operate with the Society in its work. There appeared to be, however, some difficulty in your doing this, because of discrepancies which exist between the English and American Liturgies.

Our friend informed us that you suggested "*a mutual accommodation*" in printing the Liturgy in Chinese. This suggestion, there can be no doubt, was made with the best Christian feelings. But upon a little consideration, you will perceive that it has difficulties about it of no ordinary character: yet we should like to know your own mind fully upon the subject. Much pains and trouble have been taken here, to get the question well considered by the chief friends of the Prayer-Book and Homily Society, both Clerical and Lay, before it was discussed in a Committee.

The meeting for discussion was held on 19th February, 1846, when several letters were brought forward on the subject, and amongst them, one from the Rev. Henry Caswell, formerly of the American Episcopal Church, but now of that in England. He entered so fully into the subject, that I cannot refrain from giving you a verbatim copy of his letter; it was originally addressed to one of the members of the Committee, and is dated February 11th, 1846.

He says, "I entirely agree with you in thinking that the subject, on which you have written to me, is one of great importance, should it please God to give success to the Mission of the English Church and American Church in China; it is most desirable that the converts should worship as nearly as possible according to the same form, and unite in the same profession of faith. But it appears to me, for the present, at least, a 'mutual accommodation' in regard to the English and American Prayer-Books is utterly out of the question; and that Bishop Boone mistakes the true extent of his powers, if he supposes that he can sanction such an accommodation.

"By the Constitution of the American Church, according to my best recollection, no change can be effected in the Prayer-Book without the consent of the General Convention, and of a majority of the Diocesan Con-

ventions. The proposed change must be submitted to the General Convention at one session, and acted upon, *i. e.*, either allowed or rejected at the next session, viz., three years afterwards. Now, as a Prayer-Book framed on the principle of 'accommodation,' would be neither the English nor the American, but a new Prayer-Book, it would not be in the power of an individual Bishop to give it a lawful sanction. It must be submitted to a General Convention, say that of 1847, (which is the nearest,) and would be either allowed or rejected by that of 1850, before which time I think it would be impossible to obtain authority to publish, and to employ it. I do not, however, think that the American Church would knowingly allow any departure from their received formularies. I believe they would require all Liturgies used by their Missionaries to be exact translations of their own. On any other course of action, the door would be opened to great irregularities both in discipline and doctrine.

"So, on the other hand, I do not see that any one, or two, or three Bishops of the Church of England could sanction any variation from the established Liturgy on the part of their Missionaries in Foreign Stations. I agree therefore, with Mr. Stanton, in the opinion that, although the accommodation proposed by Bishop Boone, 'might not be inconsistent with Christian integrity, it would be a measure which we could not admit.' Regarded simply as a measure of *economy*, I do not doubt that it would be advantageous, as well as practicable, to print *large 'portions'* of the American and English Prayer-Book, from the same blocks or type. Many of the smaller alterations would entirely disappear in a Chinese version. For instance, the American Prayer-Book says, 'Our FATHER *who* art in Heaven,' and the English Book, 'Our FATHER *which* art,' &c. Of course, the translation of the two forms would in this respect be identical. Thus the Introductory Sentences, the Exhortation, the General Confession, the Absolution, the Te Deum, Jubilate, the Apostle's and Nicene Creeds, the Collects, Epistles and Gospels, the Litany, the Forms of Baptism, the Catechism, the Ordinal and the Psalms, would probably be expressed in the same Chinese words. But it is obviously impossible to publish in the same united way, the Tables of Lessons, the Calendar, the Communion Service, and the Services for Matrimony and for Burial, in which there are] very important discrepancies. Besides, the American Prayer-Book has, peculiar to itself, the Services for Thanksgiving Day, for the Visitation of Prisoners, and for the Consecration of Churches, besides forms of Family Prayer, &c. On the other hand, the English Prayer-Book alone possesses the Communion Service, the Athanasian Creed, many Versicles, &c., omitted in the American Prayer-Book, to say nothing of the various *State Prayers* and Services.

"I have little doubt that it will soon appear to the satisfaction of all parties concerned, that an 'accommodation Prayer-Book' would be an impracticable attempt, and dangerous, if practicable. I should certainly think that Bishop Boone's wisest course would be, *in the absence of an American version*, to make use of the version of the English Liturgy already existing. He may, I suppose he *must*, omit the use of the Athanasian Creed,* and such other parts of the English Prayer-Book as have

* This need not be printed in a Book of Portions of the Liturgy.—T. S.

been rejected in America and in the Churches under his jurisdiction, it will be easy to insert (as he deems it expedient) translations of such Prayers and Services as the American Church has added, until an entire version is set forth by the authorities in America. It is true that in this way, *two* Prayer-Books would come into use instead of one: but neither Bishop Boone nor Mr. Stanton would be responsible for the existing discrepancies, and they would probably be enabled to explain them to the satisfaction of all sincere converts."

At a meeting of the Committee of the Prayer-Book and Homily Society, held at Exeter Hall, London, 19th February, 1846, the foregoing letter from the Rev. Henry Caswell having been read, and the subject having been fully discussed, it was—

"Resolved, That this Committee are of opinion that not only does no necessity exist for making any alteration in their Chinese version of the Liturgy, but also that they are precluded from the very Constitution of the Society, of entertaining any idea of such alteration.

"At the same time, they will be happy to receive any communications from Bishop Boone on the subject, and be glad to enter into a correspondence respecting the possibility of supplying the American Missionaries with such *portions* of the Liturgy, without any alterations, as are received, and can be circulated by members of both the English and American Episcopal Churches."

From the above resolutions, Right Reverend Sir, it is hoped, you will perceive, that the Committee of the Prayer-Book and Homily Society will *rejoice to co-operate* with you and your Missionaries, and we trust that we shall be able to do this, at least, in your preliminary Christian efforts to make known the Gospel of Christ to the Chinese:—for the *portions* of the Liturgy, which are now being printed in England, are alike used both by the English and American Churches; and this book may be enlarged, as you may hereafter suggest. The discrepancy of such a word as "*who*" or "*which*," is of course removed by the Chinese idiom. It will afford our noble President, and the Committee, great pleasure to hear from you, and to learn your mind fully upon the question of distributing both Prayer-Books and some of the most useful Homilies in Chinese. The Homily "of the Reading and Knowledge of the Holy Scripture," and "of the Miseries of all Mankind by Sin," were translated for the Society by the late Dr. Morrison.

That the great Head of the Church may vouchsafe to you the constant presence of His Spirit, and supply you and your Missionaries with all needful grace to enable you to fulfil the work of the Ministry, and give you an abundant blessing in the fruits thereof, is the earnest and fervent prayer of,

Right Reverend Sir,
Your faithful and respectful servant,
(Signed,) THOMAS SEAWARD,
Visiting Secretary.

The Right Reverend BISHOP BOONE,
Shanghai, China.

SHANGHAI, July 18th, 1846.

REVEREND AND DEAR SIR—Your kind letter of the 2nd April, reached me yesterday, and I hasten to reply to it. I am very happy that the subject of the co-operation of English and American Churchmen in the translation of the Prayer-Book for the use of the Chinese, has been brought to the notice of the Prayer-Book and Homily Society; but I regret that they should be under a misapprehension as to what my wishes were, and that the unhappy phrase “accommodation book,” should have been used to designate my project. I am much obliged to your noble President and the other members of the Committee for inviting me to express my views, and I trust that as I feel a *very deep* interest in this matter, you will pardon a frank and full announcement of my wishes, though it should protract my communication to a considerable length.

I suppose that all Churchmen, both in England and America, will sympathize with me in the wish, that when in the Providence of God the time shall have arrived for committing our work into the hands of native Bishops, that all in China who may have been gathered into the Christian fold by the Missionaries from the Church of either country, may unite and form one Church.

There can be no doubt that the use of a common Liturgy by both parties will do more to effect this desirable result than any other means that can be devised. Experience teaches us that such is the attachment which grows up towards “the form of sound words,” in which we have become accustomed to address our petitions to God, that an extreme reluctance is felt in most minds, to the slightest, yea, even to verbal changes in a Service long used, and that should the English and American Missionaries use different Liturgies, that this, in all human probability, will prove a great obstacle to the future union of their converts into our Church. If it be said, the differences between the English and American Prayer-Books are small, and their converts may be expected readily to wave a pertinacious adherence to either form, the answer is, the differences are no greater now than they will be then; that we naturally look for more enlightened liberality and enlargement of views in British and American Christians than in recent converts from heathenism, and that if these differences prove too great for us, with what propriety can we expect them to disregard them?

These considerations invest this subject with peculiar interest in my eyes. I cannot but regard the ultimate union of all Episcopalians in China into our Church as a great question, and I therefore desire an early co-operation of all Episcopalians laboring in and for China, to secure this result. The difficulties, I confess, do not seem so formidable to me as they appear to others, and I think it my duty, from my deep sense of its importance to the work to which I have devoted my life, and from my position as the pioneer Episcopal Missionary to China, to use my utmost exertions to effect this harmonious action, if it can be obtained.

I persuade myself that this wish of my own heart will meet with a response in every bosom, friendly to the two Churches: the only question will be, how can the object be affected without a compromise of principle?

In answer to this, I would propose that a Prayer-Book be prepared for the Chinese by the translation of portions of the Morning and Evening Services, in which both the English and American Church agree. I wish it to be distinctly understood, that I do not propose that a new Prayer-Book be made, or any new matter introduced. I conceive that an excellent and most suitable Service for the use of Chinese Christians, may be prepared from what is common to both Prayer-Books, translating them in the order in which they stand. I think that portions of the Morning Service of both Churches may be omitted without impairing the beauty and proportion of the Service, and certainly without the shadow of a change with respect to the doctrines of the Church. Indeed, my wish is to do exactly what I infer from your letter the Prayer-Book and Homily Society are doing: print for present use a carefully prepared and accurate translation of portions of the Morning and Evening Services, with the occasional Services all entire; only that in doing this, I desire that there shall be an agreement in the portions selected, and in the translation. Why it should be said of such a proposition, that "it *might not be inconsistent* with Christian integrity," I confess I am quite unable to conceive. From the necessity of the case, the Missionaries of either Church will be obliged to content themselves with the translation of portions, greater or less, of their respective Prayer-Books. No one, I suppose, will contend that there is an absolute necessity that every line of the English Prayer-Book shall be translated for the use of the Chinese, *e. g.* the Martyrdom of King Charles, &c.; or, on the contrary, that I must teach the Chinese to pray for the President of the United States, and for Congress, &c. All that can be expected is, that we shall translate from the Prayer-Book such portions of our Services as are suited to their circumstances and wants. If such a principle be admitted, why should not English and American Christians agree in selecting the same portions to be used at Morning and Evening Prayer. There will quite enough be found common to both, to furnish us with a Service full as long as we can expect this people, for a considerable time to come, to join in. If we should set forth such a book, as a translation of the English Prayer-Book, there would be a manifest want of Christian integrity; but surely none in preparing such a book and representing it, for just what it is, a translation of portions. And this, let me repeat, is the most we can ever attain to, unless we are to regard the Chinese as a subjugated people, make them pray for Her most excellent Majesty, return thanks for delivery from the Gunpowder Treason, and for the restoration of the Royal family.

A Prayer-Book must be made for the Chinese, suited to their wants and circumstances. From the necessities of the case, whether this want be attempted to be supplied by either an English or an American Churchman, it must be a selection of portions of his own Prayer-Book. The only real question is, *shall they agree in this election*, or act independently, and each select for himself.

I warmly and strenuously urge, that we shall proceed in this most important work with great caution, and with mutual co-operation and advice, as brethren should do who have a common work to perform. If this proposition fail, and it appear after a sincere and hearty effort for union, that we cannot agree upon the portions to be selected, I propose next, that we

shall consider the translation of portions common to both as common work, and endeavor to agree in the translation of these portions.

This last I regard as the most important proposition of the two, and as affecting most deeply the ultimate union of all Episcopalians in China, in our Church. Unless we attend to this, we shall have two Lord's Prayers, two Creeds, Articles speaking a very different language, the very name of the Being whom we worship may be different. Union, after both parties were fully committed to such diverse Prayer-Books, could scarcely be looked for, and it would now at once most injuriously affect and weaken the force of our testimony, which should be united.

And let me assure the members of your excellent Committee, that we shall need our united strength for the combat for which we are now buckling on our armour in China. The Romanists have had two hundred years possession of the field, and are now literally pouring in their forces. Nine Missionaries, of theirs, arrived at this port not long since in a single vessel, and we understand thirty more are expected soon; and these enemies of the Truth are to be met. The whole heathen system of China is to be overthrown: the time-honoured superstitions, which have for centuries descended from father to son, are to be destroyed: Satan has been busy in these regions for ages; the trophies which mark his complete triumph over this people, are all around us; and the foundations of the kingdom of Christ must here be laid amidst colossal ruins. Those engaged in such a work, under the same great Captain, having the same creeds, reverencing the same great, vital and fundamental truths, and holding the same Church polity, should know nothing of any other citizenship than that which reckons them one in heaven. Nothing but stern necessity should separate such soldiers in such a combat. If it shall be determined that we must be separated by the use of different Liturgies, I, for one, will deeply lament it. I shall still, however, urge that an effort be made to unite in adopting the same translation of what we use in common. These two propositions contain all that I would propose at present. What the complete and final form of the Chinese Prayer-Book shall be, must be decided, as it was in the case of the American Church, by those who shall consecrate three native Bishops, and empower them to organize a native Church, and hand down the succession in China. But that is a question, the discussion of which would be very premature at present. My only anxiety now is, to secure the co-operation of English and American Churchmen, that the present wants of the Missions in China may be so met as to favour the future union of all their converts into one Church; and that the basis of this co-operation shall be the selection of portions common to both. The Communion Service, and that for the Burial of the Dead, are the only Services in which I apprehend any difficulty would be found.

In these two Services, correspondence could be had with the Bench of Bishops in England, and also with that in America, when I think the matter could be adjusted to the satisfaction of all parties; and if it should fail, having gone on so far in harmony, we can there separate, it is to be hoped, in love, and with mutual respect, certainly not injured by having made a faithful and generous effort for union.

Our friend, Mr. Caswell, it appears to me, has misconceived the question in many respects. The Article of the Constitution of the American Church, the eighth, which he cites, refers to the Prayer-Book for the use of the Church in the United States. Nothing has ever been prescribed as to the method in which Prayer-Books are to be prepared for the use of other nations. The only Article of the Constitution that I am aware of, that is applicable in any way to the question under discussion, is the tenth, which reads, "Bishops for foreign countries, on due application therefrom, may be consecrated with the approbation of the Bishops of this Church, or a majority of them signified to the presiding Bishop; he, thereupon, taking order for the same, and they, being satisfied that the person designated for the office has been duly chosen and properly qualified. The order of consecration to be conformed as nearly as may be, in the judgment of the Bishops, to the one used in this Church." This Article, you will perceive, does not require that the Foreign Church should adopt the American Prayer-Book, as a condition precedent; but leaves the whole matter to the discretion of a majority of the Bishops. I quote this Article for the purpose of showing the position the Church in China would occupy, if it sent three candidates for consecration to America. Yet let me not be misunderstood; I do not occupy that position. I am here as a Missionary Bishop of the American Church, and am bound by the rules and regulations of that Church, so far as altered circumstances permit their application. I am bound in the strictest degree to adhere to the doctrines and discipline of this Church; but it was understood at my consecration, that I was not considered as pledged to the use of the whole Service every time I might attempt to have worship with a few poor heathen, who are unable to make a response. I feel myself at perfect liberty to omit, for the present, all responsive parts of the Service, as not adapted to those who have not renounced idolatry. These I would have printed, but left to the discretion of the officiating minister, with directions not to use them, until some two or three, at least, who shall have renounced idolatry, and put themselves under Christian instruction, (perhaps I ought to add, and been baptized,) shall be present to respond. For my views on this subject, I beg to refer you to a letter of mine to the Rev. George Smith, of the Church Missionary Society, late of China.

Another point in which Mr. C. seems to misconceive the question, is in suggesting that the wisest course for Bishop Boone to pursue, is to make use of the existing version of the English Liturgy, until a version is set forth by the authorities in America. Surely, he cannot be aware that the existing version has no authority to sustain it, but that of the very worthy and excellent Missionary who prepared it, and that it is quite competent for me to set forth another version to-morrow, which shall, at least, with all Churchmen, have as much authority to sustain it. My wishes, in respect to this matter, do not arise from any embarrassment in my position, nor from any desire to solicit pecuniary aid from the Prayer-Book and Homily Society, but solely from a hearty desire to see both Churches united in the great work that Providence allots us in China. My object is to avoid, if possible, disunited action in carrying on a common work. I am persuaded that the union of English and Americans in this work, would prove the

greatest check to innovation, and that their co-operation and agreement would afford the friends of the Prayer-Book, in both countries, the strongest guaranty that no sinister or party views are permitted to have place in the translation.

I have seen no translation yet of the Prayer-Book, with which I am at all satisfied, or which would satisfy either the Church in England or America, if it were fairly brought before them. A good and acceptable translation is an undertaking yet to be accomplished, and I heartily pray to God, of his infinite mercy, to grant that nothing may arise to prevent the harmonious and brotherly co-operation of the Missionaries of both Churches in this good and important work.

My object in agitating this question at this early stage is, if possible, to forestal action. If each party alone decides upon what portions are to be retained, what omitted, and upon its translation of the Creed, &c., it will be much more difficult, after use shall have made us familiar with our respective versions, to unite in a common rendering. There is no need of haste; if we have a good mutual understanding, and work together, we shall gradually find ourselves with a Prayer-Book that we can send to England and America to be approved. We have not yet an approved version of the Bible, and this must precede a standard version of the Prayer-Book.

If my suggestion should meet the concurrence of those in England who are interested in the translation of the Prayer-Book into Chinese, it will only be necessary for the Missionaries of the respective Churches who are in China, to have an understanding with each other at once, and proceed by our joint labours to prepare translations of such portions of the Service as we are agreed upon. Blocks can be cut for these at a very small expense, and we can use them, and let the work increase as we have need for it, and as our knowledge of the language increases. And when, in the providence of God, we have a standard edition of the Bible, we may then hope to agree upon a translated Prayer Book in the Chinese language. At that time, the Church of England, I trust and earnestly pray, may be represented by a Bishop and able body of Clergy, who will have acquired to some extent a knowledge of the language. Our respective Churches can be kept fully informed of our doings, and when we attempt to obtain the seal of their approbation to our work, and to give to our translation the weight of their authority, we will send them accurate translations of our translated book.

I feel that an apology is due for the great length to which my remarks have been extended. I must plead my earnest desire to procure a co-operation of all parties interested in this work, and my many pressing avocations, which do not allow me leisure to compress my remarks into a shorter compass.

Previous to the receipt of your letter, I had not thought of a translation of any of the Homilies for circulation among the Chinese. I will look over them with this object on my mind.

And now, dear sir, allow me to assure the Committee of my oneness of feeling with them in wishing to bestow upon the Chinese a good translation of that inestimable legacy we received from our forefathers—the

Prayer-Book, and of my readiness to co-operate with them in any way I can, in forwarding their views for the good of our fellow-creatures in China.

With sincere prayers for the blessing of God upon all their labors,

I am, Reverend and Dear Sir,

Sincerely, yours, in the Gospel,

WM. J. BOONE.

Rev. THOMAS SEAWARD, *Visiting Secretary.*

[Aa.]

APPOINTMENTS.

Rev. N. T. Bent	Bangor	Maine	October 1, 1846
" R. Bury	Truago	Michigan	do.
" W. H. Burton	Somerville	Tennessee	January 1, 1847
" A. Cleaver	Jackson	Mississippi	October 1, 1846
" W. Clotworthy	Pomeroy	Ohio	Decem. 1, 1846
" D. H. Deacon	Smithland	Kentucky	October 1, 1846
" J. De Pui	Dubuque	Iowa	do.
" S. Durborow	Itinerant	Maine	April 1, 1847
" R. S. Elder	Jonesville	Michigan	—
" W. J. Ellis	Enfauia	Alabama	Febr'y 1, 1847
" W. Granville	Elyria	Ohio	October 1, 1846
" J. W. Hoskina	Jackson	Mississippi	March 1, 1847
" T. W. Humes	Knoxville	Tennessee	October 1, 1846
" J. J. Hunt	Atalanta	Georgia	Novem. 1, 1846
" R. Johnson	Griffin, &c.	do.	January 1, 1847
" J. S. Large	Marshall	Michigan	October 1, 1846
" H. C. Lay	Huntsville	Alabama	—
" Thos. Leaver	Concord	New Hampshire	Decem. 1, 1846
" S. G. Litton	Franklin	Louisiana	October 1, 1846
" S. Y. McMasters	Akon	Illinois	do.
" A. T. McMurphy	Dresden	Ohio	April 1, 1847
" J. A. Mussey	Livingston	Alabama	Novem. 1, 1846
" W. Munroe	Detroit	Michigan	October 1, 1846
" J. N. Norton	Frankfort	Kentucky	do.
" W. Presbury	Port Gibson	Mississippi	do.
" C. Reighley	Flint	Michigan	do.
" W. P. Saunders	Little Rock	Arkansas	April 1, 1847
" J. J. Scott	Quincy	Florida	October 1, 1847
" G. Thompson	Wooster	Ohio	Aug't 23, 1846
" J. A. Woodward	St. Mary's	Georgia	January 1, 1847

RESIGNATIONS.

Rev. R. Ash (died)	Smithland	Kentucky	July —, 1846
" D. R. Brewer	Concord	New Hampshire	October 1, 1846

Rev. D. Brown.....	Tuscumbia.....	Alabama.....	April 1, 1847
" F. C. Brown.....	Peru.....	Indiana.....	October 1, 1846
" Alexander Burgess.....	Augusta.....	Maine.....	April 1, 1847
" A. Clark.....	Logansport.....	Indiana.....	July 1, 1846
" G. P. Giddings.....	Quincy.....	Illinois.....	October 1, 1846
" W. M. Giles.....	Washington.....	Mississippi.....	January 1, 1847
" F. W. Hatch.....	Southport.....	Wisconsin.....	October 1, 1846
" H. Hollis.....	Lower Sandusky.....	Ohio.....	July 1, 1846
" T. Horrill.....	Owen's Station.....	Missouri.....	October 1, 1846
" Alfred Louderback.....	Rockford.....	Illinois.....	do.
" E. Lounsbery.....	Covington.....	Kentucky.....	January 1, 1847
" F. H. L. Laird.....	Huntsville.....	Alabama.....	do.
" J. R. Lee.....	Leaksville.....	North Carolina.....	October 1, 1846
" A. P. Merrill.....	Port Gibson.....	Mississippi.....	do.
" D. Murphy.....	Bloomington.....	Iowa.....	April 1, 1847
" P. R. Minard (died).....	St. Louis.....	Missouri.....	Aug't 27, 1846
" J. Noble.....	Williamsport.....	Tennessee.....	October 1, 1846
" N. O. Preston.....	New Orleans.....	Louisiana.....	do.
" T. F. Scott.....	Marietta.....	Georgia.....	do.
" J. A. Shanklin.....	St. Mary's.....	do.....	Decem. 15, 1846
" P. D. Spalding.....	Port Heron.....	Michigan.....	Novem. 12, 1846
" G. B. Sturges.....	Dresden.....	Ohio.....	April 1, 1847
" O. P. Thackara.....	Cass and Floyd Co.....	Georgia.....	October 1, 1846
" C. Tomes.....	Knoxville.....	Tennessee.....	do.
" J. A. Woodward.....	St. Mary's.....	Georgia.....	April 1, 1847

[Ab.]

MISSIONARIES, &c. NOW IN THE FIELD.

MAINE.

The Rt. Rev. J. P. K. HENSHAW, D. D., Bishop of Rhode Island, having charge.

Bangor.....	Rev. N. T. Bent.....	salary	\$300 00
Brunswick.....	Rev. T. F. Fales.....	"	250 00
Itinerant.....	Rev. S. Durborow.....	"	300 00

NEW HAMPSHIRE.

Rt. Rev. CARLTON CHASE, D. D., Bishop of the Diocese.

Concord.....	Rev. Thomas Leaver.....	"	250 00
Manchester.....	Rev. W. H. Moore.....	"	150 00

DELAWARE.

Rt. Rev. ALFRED LEE, D. D., Bishop of the Diocese.

Dagsboro'	Rev. J. A. Childs	salary	\$200 00
Milford, &c.	Rev. J. L. McKim	"	200 00
Seaford	Rev. J. B. Smith	"	250 00

GEORGIA.

Rt. Rev. STEPHEN ELLIOTT, D. D., Bishop of the Diocese.

Atlanta, &c.	Rev. J. J. Hunt	(\$62 50 additional)	" 100 00
Griffin, &c.	Rev. Rich'd Johnson	(to 1st Oct. '47)	" 125 00

FLORIDA.

Rt. Rev. STEPHEN ELLIOTT, D. D., having charge.

Jacksonville	Rev. J. F. Young	"	250 00
Key West	Rev. C. C. Adams	"	300 00
Quincy	Rev. J. Scott	"	200 00

ALABAMA.

Rt. Rev. N. H. COBB, D. D., Bishop of the Diocese.

Carlowville	Rev. F. B. Lee	"	250 00
Enfauia	Rev. W. J. Ellis	"	200 00
Huntsville	Rev. H. C. Lay	"	300 00
Livingston	Rev. J. A. Massey	"	200 00
Selma	Rev. J. H. Linebaugh	"	300 00

MISSISSIPPI.

Rt. Rev. J. H. OTEY, D. D., having charge.

Hernando	Rev. A. Matthews	"	200 00
Jackson	Rev. J. W. Hoskins	"	250 00
Pass Christian	Rev. J. S. Greene	"	200 00
Port Gibson	Rev. W. Presbury	"	200 00
Yazoo	Rev. N. W. Camp	"	200 00

LOUISIANA.

Rt. Rev. L. POLK, D. D., Bishop of the Diocese.

Caddo Parish	Rev. W. Steele	"	200 00
East Baton Rouge	Rev. J. Burke	"	300 00
Franklin	Rev. S. G. Litton	"	200 00
Natchitoches	Rev. E. Guion	"	300 00

TENNESSEE.

Rt. Rev. J. H. OTEY, D. D., Bishop of the Diocese.

Bolivar	Rev. D. Stephens, D. D.	"	200 00
Jackson	Rev. Louis Jansen	"	200 00
Knoxville	Rev. T. W. Humes	"	200 00
Randolph	Rev. J. W. Rogers	"	200 00
Somerville	Rev. W. H. Burton	"	200 00

KENTUCKY.

Rt. Rev. B. B. SMITH, D. D., Bishop of the Diocese.

Bowling Green	Rev. W. D. Harlow	"	200 00
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Danville	Rev. M. F. Maury	salary \$150 00
Frankfort	Rev. J. N. Norton	" 150 00
Hickman	Rev. N. N. Cowgill	" 200 00
Hopkinsville	Rev. G. Beckett	" 200 00
Paris	Rev. G. G. Moore	" 50 00
Smithland	Rev. D. H. Deacon	" 300 00

OHIO.

Rt. Rev. C. P. McILVAINE, D. D., Bishop of the Diocese.

Centreville	Rev. A. Edwards	" 100 00
Dresden	Rev. A. T. McMurphy	" 100 00
Elyria	Rev. W. Granville	" 100 00
Pomeroy	Rev. W. Clotworthy	" 100 00
Wooster	Rev. G. Thompson	" 100 00

INDIANA.

Rt. Rev. J. KEMPER, D. D., having charge.

Delphi	Rev. B. B. Killikelly, D. D.	" 225 00
Indianapolis	Rev. S. L. Johnson	" 225 00
Jeffersonville	Rev. C. H. Page	" 50 00
La Porte	Rev. S. W. Manney	" 200 00
Lawrenceburgh	Rev. T. B. Fairchild	" 225 00
Madison	Rev. Joshua L. Harrison	" 225 00
Mishawaka	Rev. B. Halsted	" 225 00
Richmond	Rev. G. Fiske	" 225 00
Terre Haute	Rev. R. B. Croes	" 225 00
Itinerant	Rev. W. Vaux	" 250 00

ILLINOIS.

Rt. Rev. P. CHASE, D. D., Bishop of the Diocese.

Alton	Rev. S. Y. McMasters	" 200 00
Chester	Rev. W. Mitchell	" 300 00
Collinsville	Rev. J. L. Darrow, M. D.	" 100 00
Dixon	Rev. A. J. Warner	" 200 00
Joliet	Rev. D. E. Brown	" 250 00
Kickapoo	Rev. R. Radley	" 200 00
Littlefort, &c.	Rev. W. Allanson	" 200 00
Mendon	Rev. J. Sellwood	" 150 00
Ottawa	Rev. C. V. Kelly	" 300 00
Robin's Nest	Rev. Samuel Chase	" 200 00
Rushville	Rev. R. Walker	" 200 00
Itinerant	Rev. Dudley Chase	" 300 00

MICHIGAN.

Rt. Rev. S. A. McCOSKRY, D. D., Bishop of the Diocese.

Battle Creek	Rev. R. S. Adams	" 200 00
Detroit	Rev. W. Munroe	" 200 00
Eaton Co.	Rev. Luman Foote	" 300 00
Flint	Rev. C. Reighley	" 200 00
Homer	Rev. D. Barker	" 200 00

Jonesville, &c.	Rev. R. S. Elder	salary \$100 00
Kalamazoo	Rev. A. D. Cole	" 100 00
Livingston Co.	Rev. A. S. Hollister	" 250 00
Marshall	Rev. J. S. Large	" 100 00
Niles	Rev. G. B. Engle	" 200 00
Pontiac	Rev. J. A. Wilson	" 150 00
Truago	Rev. R. Bury	" 200 00
Itinerant	Rev. P. Smith	" 200 00

WISCONSIN.

Rt. Rev. J. KEMPER, D. D., having charge.

Beloit	Rev. S. C. Millett	" 200 00
Janesville	Rev. Thomas J. Ruger	" 225 00
Madison	Rev. Stephen McHugh	" 225 00
Mineral Point	Rev. E. Williams	(absent) "
Prairieville	Rev. S. K. Miller	" 200 00
Racine	Rev. Samuel Marks	" 200 00
St. Croix Lake	Rev. E. A. Greenleaf	" 250 00
Itinerant	Rev. M. Hoyt	" 300 00

IOWA.

Rt. Rev. J. KEMPER, D. D., having charge.

Burlington	Rev. J. Batchelder	" 250 00
Davenport	Rev. Z. H. Goldsmith	" 250 00
Dubuque	Rev. J. De Pui	" 250 00

MISSOURI.

Rt. Rev. C. S. HAWKS, Bishop of the Diocese.

Boonville	Rev. A. D. Corbyn	" 250 00
Hannibal	Rev. G. W. Sill	" 250 00
Jefferson City	Rev. C. S. Hedges	" 250 00
Lexington	Rev. St. M. Fackler	" 250 00

ARKANSAS.

Rt. Rev. G. W. FREEMAN, D. D., having charge.

Little Rock	Rev. W. P. Saunders	" 400 00
Van Buren	Rev. C. C. Townsend	" 450 00

TEXAS.

Rt. Rev. G. W. FREEMAN, D. D., having charge.

Matagorda	Rev. C. S. Ives	" 500 00
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INDIAN MISSIONS.

Rt. Rev. J. KEMPER, D. D., having charge.

Oneida Mission	Rev. S. Davis, Teacher, and Interpreter ..	" 350 00
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[**Ac.**]

CIRCULAR FROM THE OFFICE OF DOMESTIC MISSIONS.

Resolutions adopted by the Board of Missions—1846.

1. Resolved, That while the great importance of extending our Domestic Missions, in conformity with the suggestions of the Bishops within whose jurisdiction there are stations, is cheerfully acknowledged, the Board are of opinion that no increase ought to be made in the number of stations until those now recognised are more adequately sustained.

2. Resolved, That early efforts ought to be made by the parishes now receiving aid from the Board, to become self-supporting; and that to this end, it be recommended to them and the Domestic Committee to adopt some plan of mutual co-operation among themselves.

3. Resolved, as the sense of this Board, That the stations now aided ought to be prepared for the practical recognition of the principle, that aid cannot be extended to any one parish, nor to the parishes of any one diocese, beyond a certain number of years.

4. Resolved, That the Domestic Committee be authorised to resume the earlier practice of the Board, in respect to the reports of Missionaries,—their appointment, and the apportionment of monies among the stations, subject to the restrictions imposed in the Constitution, or mentioned in the report of said Committee.

Plan of Operations based upon the above Resolutions.

I. APPOINTMENTS.

1. Clergymen, before receiving the Missionary appointment, are required by the Constitution to have the recommendation of the Ecclesiastical authority of the diocese to which they belong, and they cannot be sent to officiate in any diocese without the consent of the Ecclesiastical authority of the same.

2. Applications to the Domestic Committee for appointments must, in every case, be accompanied with this recommendation, and being made at one meeting of the Committee, shall lie upon the table till the next. The appointment, when made, will be referred to the Ecclesiastical authority concerned, for its consent.

II. APPROPRIATIONS.

1. Appropriations to dioceses and stations shall be for the year only, (from October to October,) subject to renewal.

2. At the first stated meeting in July, in each year, the Committee will proceed to revise the appropriations of the current year, with a view to make them for the year commencing 1st October prox.

III. REPORTS.

1. The Missionaries, in addition to such occasional information as they may deem worthy of communication, are required to forward, on the 1st

April and 1st October, reports from their stations for the preceding six months, embracing such statements as may inform and quicken the Church: on the receipt of which, or as soon thereafter as the state of the Treasury permits, the sum due the Missionary will be remitted to him in the form of a check, drawn to his order. In no case may drafts be drawn by the Missionary on the Treasurer. The salary of each Missionary to commence in every instance from the time of his entering upon the duties of his station, under an appointment from the Committee, and to be computed only for the time in which he has been actually engaged at his station in the duties thereof, temporary sickness excepted.

2. Leave of absence granted by his Bishop for one month, or less, will not affect the Missionary's salary; but, for a longer period, he must submit his application for leave, with the Bishop's approval, to the Committee.

3. In the report of April 1st, will be included a statistical return for the year, (from April to April,) embracing the following particulars.* [Should the Missionary, however, be separated from his station before the 1st April, he will send a like report for so much of the year as he has been there.]

Name of Station, of the Missionary, and date (April.)

Baptisms, (a) infants, (b) adults—(c) Confirmations—Communicants, (d) at last annual report; added, (e) by removal, (f) new; lost, (g) by death, (h) by removal, (i) by discipline; (j) present number—Sunday School, (k) teachers, (l) scholars—(m) Prayers, number of times—Sermons, (n) in the parish, (o) elsewhere—(p) Holy Communion—(q) Catechising in Church—(r) Marriages—(s) Burials—(t) Miles travelled—(u) A. D. Station first occupied—(v) A. D. Station first aided—(w) Population—(x) Number of families—(y) Number of individuals not counted in (x)—(z) Time spent at Station in its duties since last report.

4. Offerings for Domestic Missions from Missionary Stations can be sent to the Treasurer, or to the nearest Receiving Agent, not to the Secretary; or the Missionary may retain them, and, in his reports, order the amount deducted from his salary.

5. Should the parish desire the Committee's aid for the following year, (from October to October,) or for any part of it, a statement from the Wardens and Vestry to that effect, and setting forth what sum of monev the parish pledges itself to raise for that year, or the part of it, will be enclosed and forwarded by the Missionary with his April report.

6. Parishes not hitherto aided by the Committee, and now desirous of such aid, in conveying their wishes, will, in addition to such local infor-

* *NOTE.*—No blanks will be furnished. The report can be made out from the above with great ease—e. g.:

(Station.)		(Missionary.)		(Data.)	
a.....	1	f.....	k.....	p.....	u.....
b.....	6	g.....	l.....	q.....	v.....
c.....	12	h.....	m.....	r.....	w.....
d.....	20	i.....	n.....	s.....	x.....
e.....	5	j.....	o.....	t.....	y.....

Both the Missionary and the Office having the key, it can be made out and decyphered without writing down the particulars in words. When written in words, the collation of the reports to make out our annual report, consumes a great deal of time. The Missionary is requested to say what disposition he wishes made of his salary, whether sent to himself or paid to others, and to state, when the Missionary station is not a port-town, to which one he wishes his salary and letters addressed. It is advisable also to give the name of the county.

mation as they may give, please to certify the Committee what sum of money they will themselves raise for the Missionary up to the October following.

By order of the Committee :

N. SAYRE HARRIS,
Secr'y and Gen'l Agent.

281 Broadway, New York, July, 1846.

[Ai.]

Report of ISAAC P. LABAGH, Missionary to the Jews.

June 21st, 1847.

The undersigned, Missionary to the Jews, being called upon for a report of the present state and prospects of the Jewish Mission, begs leave to report, that there is at present in the communion of the Jewish Chapel, sixteen persons; eight of whom are Israelites, and eight non-Israelites, or Christian-born; of these, as may be seen by the last report, three received baptism on the 4th Sunday in Lent, and five were confirmed on Good Friday last, by the Rt. Rev. the Bishop of Western New York. The attendance at the chapel is small, and the immediate prospects of any considerable increase does not seem to be very flattering. As it regards the continuance of the present arrangement for carrying on this Mission, doubts have arisen; and your Missionary would express the views and convictions which have recently forced themselves upon his mind in reference to the expediency of retaining the present chapel for purposes of public worship. When the Board of Missions, in 1845, (*vide* their Resolutions,) recommended that funds be solicited for the erection of a place of worship for the benefit of this Mission, and in 1846, appointed a committee to take charge of those funds and apply them to the aforesaid object, it was thought that this plan would be most effectual to accomplish the object the Church had in view, viz: the ingathering of the children of Abraham into the fold of Christ. The place of worship being designed for the Jewish population solely, and the number of those who have embraced Christianity being very small, and objections existing in the minds of many, to the Missionary devoting any portion of his time to gather a promiscuous assembly, the question very naturally arises, whether the small number of Jewish converts will justify the expense of maintaining a separate place of worship. The expense of the chapel, including the interest on the debt of \$7000, cannot be estimated at less than \$900 per annum, for which sum, the Domestic Committee,—the Board having made no provision,—do not hold themselves responsible, and which must there-

fore be provided for by special efforts. It has therefore become a serious question in the mind of your Missionary, whether any advantage is gained by gathering converted Jews into a separate congregation, and whether it is not, on many accounts, better that the Missionary should take them to any church most convenient, when they become convinced of the truth of Christianity, and have been sufficiently instructed to be baptized, and let them, under the care of the Rector of the parish, be received into the fold of Christ. As the Jews have, for centuries past, been in a wandering state, and when they embrace Christianity, do not always abandon their itinerant habits, but continue to move about as their various pursuits lead them, so a congregation of Jewish Christians alone would be very fluctuating. This your Missionary has been already called to experience; from among the small number of his Jewish communicants, two are about leaving for Europe, one has gone to reside in New Jersey, and two more contemplate removing to Philadelphia. As we have no operative institution in this country, as in London, to give poor Jews employment, so it is impossible to keep them together as a congregation. Your Missionary has therefore been recently led to believe, that his labors in this cause would perhaps be much more effectual by delivering short courses of lectures to the Jews, accompanied by the circulation of tracts, and visiting from house to house, than by having the regular charge of a congregation. In this way, his labors might also be extended to neighboring cities, and the Church cause her testimony to the great and glorious truth, that the Messiah has come, to be heard among them in different parts of our land.

A favorable opportunity now offering to dispose of the chapel, on the same terms on which it was purchased, the undersigned has ventured to offer these suggestions for the consideration of the Committee, that they may make such representation thereof to the Board, as they may deem advisable.

Respectfully submitted:

I. P. LABAGH,
Missionary to the Jews.

[Ba.]

Report of the Schools connected with the African Mission, which are under the immediate superintendence of the Rev. J. Payne.

CAVALLA, WEST AFRICA, December 31st, 1846.

In accordance with a resolution of the Mission, I send you below a minute report from the various stations, which have been under my supervision, either in whole or in part, during the past year. I trust that it may, in some measure, satisfy the inquiries for information which have been lately made by our friends in the United States.

CAVALLA STATION.

Communicants, 23—viz.:

Mrs. Anna M. Payne,	} Colonists.				
Mr. Joseph T. Gibson,					
Mrs. Louisa Gibson,					
E. M. Lowe,		native, aged 19,	admitted	Sept.	1842.
Freeman Clarkson,		" " 18	"	"	"
Thos. L. Robinson,		" " 17	"	"	"
Clement F. Jones,		" " 16	"	"	"
Jacob P. Donaldson,		" " 15	"	"	"
P. W. Stimpson,		" " 17	"	"	"
Wm. Spear,		" " 24	"	Feb'y,	1843.
Emily Spear,		" " 19	"	Oct,	"
John Bristed,		" " 19	"	Feb.	"
Margaret Champlain,		" " 19	"	April,	1844.
Gray Gilliat,		" " 15	"	"	"
Sarah Hamm,		" " 18	"	Aug.	"
Lucy M. Howard,		" " 15	"	Sept.	"
John A. Vaughan,		" " 26	"	Jan'y,	1845.
B. B. Wisner,		"	adm. from A. B. C. F. M. Miss.	1845.	
Helen Wisner,		" aged 20,	"	"	"
Julia Ann Brown,		" " 19	"	admitted Aug.	"
Benjamin C. Webb,		" " 17	"	"	1846.
Horatio Gillet,		" " 17	"	"	"
James Pratt,		" " 16	"	"	"

Two other individuals, though they have not been formally suspended, no openly immoral conduct in either having come to my knowledge, are, it is to be feared, unworthy members of the Church. One of these, Wm. H. Wilmer, left the school suddenly, and went to sea; the other, Wm. Nevins, received from the A. B. C. F. M. Mission, and formerly employed as teacher at Kabla, took part in the war against these Cavalla people. This he has given as a reason for being ashamed or afraid to come up to this station to Communion since.

School.—Male Department.

Mr. Joseph T. Gibson, Teacher—three native monitors.

Third Class.

J. A. Brown, M. Punchard—2.
Studies—English and Grebo reading, spelling, writing.

Fourth Class.

Emma Clay, Ellen Milnor—3.
Nancy B. Perry,
Studies—English and Grebo reading, writing, spelling.

Fifth Class.

Eliza Roberts, Sarah Morgan—2.
Studies—Reading, writing and spelling.

Total number of girls, 17. Whole number, 52.

RIVER CAVALLA STATION.

Teacher—Francis Allison, who is also a communicant.

First Class.

Nicholas H. Cobbs, N. Sayre Harris—2.
Studies—Arithmetic, reading, writing.

Second Class.

Thomas Fates,	John Vaughan Gardiner,
Seth 'Todd,	Samuel Cutler,
George Hathaway,	Thos. Lyle Guion,
Walter Bulkley,	Elias White Hale,
Thos. Scovil,	John W. James,
Jacob Lyman Clark,	Geo. S. Wardwell—Total, 14.

Studies—Reading and spelling.

The pastoral supervision of Rockbookah, Fishtown, and Mount Vaughan Stations, having been successively devolved on me during the year, it becomes my duty to report in reference to them also.

ROCKBOOKAH.

Communicants—White 2, colonists 3, native 1—total, 6. During Dr. Perkins' residence at this station, I visited it four times, and administered the Communion. On his removal to Fishtown, all the above communicants were removed thither, and are included in the list of communicants for that station.

FISHTOWN.

Communicants—White 2, colonists 2, native 6—total, 10; one, the young man who was studying medicine under Dr. Perkins, has been excommunicated for grossly immoral conduct. Since I was appointed to the pastoral charge of this station, I have visited it once, and administered the Communion.

[**Bb.**]

Extract from the Report of the REV. MR. WEST, Agent of the Foreign Committee for the Northern District.

BOSTON, June 16, 1847.

In regard to my occupation during the past year, my letters from time to time have informed you. But you may desire something more brief and comprehensive to present to the Board at their ensuing meeting, and I therefore append herewith a summary view. If you think it advisable for me to be present at the annual meeting, please inform me.

In reviewing the events of the year, it is a subject of as deep regret to me, as it possibly can be to the Board, that more than two months have been lost to them by a Providential act, that confined me to a bed of sickness. Other interruptions have also occurred, arising from the exigencies of the treasury, which are well known to the Committee, and which, in their judgment, rendered it proper for me to spend a larger portion of the year than was compatible with the strict duties of a travelling agency, in some of the principal cities.

Notwithstanding these interruptions, I have been enabled to accomplish an amount of duty, which the Committee will find, on a close examination, not unworthy of the experiment, and not inferior in amount and results, I say advisedly, to those of agents in other Missionary societies. Since my appointment, I have visited nearly one hundred churches; I have preached or delivered addresses, during the period spent in travelling, nearly four times a week on an average; I have travelled seven thousand eight hundred miles; and the amount of money which will accrue to the treasury from collections taken in connexion with my visits, and from the special donations made for the relief of the Committee, and for the church at Shanghai, will fall little short of four thousand dollars. How far this agency has been productive of good in stimulating the Missionary spirit, and thus securing future and higher results, must be left for time to determine and for others to testify. But I should be guilty of injustice to the large class of clergy, with whom my agency has brought me in contact, if I should refrain from saying, that they have, without an exception, received the special agent with a civility and courtesy that demand the tribute of gratitude; and they have uniformly expressed the conviction, that the labors of a special agency judiciously conducted, and the information thus imparted on the subject of the Missionary enterprise, are material to the success of the cause, and advantageous to the spiritual prosperity of the churches.

In prosecuting the labors of a special agency, it is highly advantageous to be able to accompany the Bishops on their appointed visitations. The ecclesiastical organization of our Church gives us, in this respect, a superiority over all other Missionary bodies; and, at the same time,

protects such an agency from some popular objections, by placing it under the supervision of the Bishop of such diocese within which these labors are performed. To a limited extent, I have been favored with these facilities; and I avail myself of the opportunity thus afforded me, to express my deep obligations to the Bishops of Pennsylvania and Massachusetts, for the warm and generous manner in which they forwarded the designs of the Committee through the labors of their special agent.

I remain, very truly,

Your servant and brother,

JOHN WEST.

[Bc.]

Report of the REV. C. C. PINCKNEY, JR., acting temporarily as Agent for the Foreign Committee in the Southern District.*

FLAT ROCK, June 17th, 1847.

REV. AND DEAR SIR :—At your suggestion, I present a report of my agency in behalf of the Foreign Committee. I entered upon the duties of the agency in January, and have been employed therein, (with one short intermission,) until June. I visited ten parishes in the diocese of South Carolina, six in Georgia, (all which were probably able to aid the cause of Missions in that diocese), three in Alabama, three in Louisiana, and one in Mississippi, viz. the Church in Natchez, which was the limit of my tour.

The result of my mission, in a pecuniary view, is much less than I hoped to accomplish, owing chiefly to the efforts of the churches to aid the suffering Irish, at the very time of my visit to the South-West. In the three chief cities of that region, this cause interfered with or prevented any collections in your behalf. All that I could do was to urge upon them the duty of remembering also the perishing heathen, and obtaining from the ministers promises of aiding the cause of Missions at the earliest opportunity.

The effort of my mission was chiefly to urge upon ministers and people the *duty of regular systematic contributions* to the Church's treasury, to extend the kingdom of Christ upon earth; and therefore I visited several of the weaker parishes, where little aid could be expected at present, but where I hoped to awaken some interest in the cause of Missions, which would yield fruit hereafter.

* Without salary.

One fact which presented itself to my notice may be useful to the Committee. Three rectors of parishes, well able to aid the Church's Missions, (one of them numbering one hundred communicants,) who felt an undoubted interest in the cause, confessed that they had never preached one sermon, or taken one collection for Foreign Missions. Though acknowledging the duty, they had never commenced any system of Missionary contributions. They promised to make your agent's visit the beginning of a better state of things.

Having entered upon the charge of a parish, I now resign the duties which I undertook in behalf of the Foreign Committee, with my prayers, that the Lord would abundantly bless the work which the Church has entrusted to their hands.

[A. J.]

TABLE showing the Parishes that have contributed to Domestic and Foreign Missions, during the year ending 15th June, 1847.

	Domestic.	Foreign.		Domestic.	Foreign.
MAINE—			RHODE ISLAND—		
Bangor, St. John's.....		52 00	Bristol, St. Michael's.....	55 00	220 42
Brunswick, St. Paul's.....	10 00	10 00	Lonsdale, Christ Ch.....	6 25	6 25
Gardiner, Christ Ch.....	61 08	207 23	Newport, Trinity.....	2 80	80 00
Portland, St. Stephen's.....		140 00	" Zion Ch.....		30 00
Saco, Trinity.....	27 75	32 17	Pawtucket, St. Paul's.....	20 00	
	98 53	441 40	Providence, Grace Ch.....	90 50	208 00
NEW HAMPSHIRE—			" St. John's.....	254 92	1154 50
Claremont, Trinity.....		1 75	" St. Stephen's.....	6 00	
Concord, St. Paul's.....	10 00	5 00	" Brown's Univ'y.....		21 00
Manchester, St. Michael's.....	5 54		Warren, St. Mark's.....	15 25	41 81
Portsmouth, St. John's.....	27 00		Westerly, Christ Ch.....	25 00	45 00
West Claremont, Union Ch..	5 00		Woonsocket, St. James'.....	29 00	20 00
	47 64	6 75		483 92	1846 98
VERMONT—			CONNECTICUT—		
Arlington, St. James'.....	22 00	13 00	Bethel, St. Thomas'.....	18 25	
Bellows Falls, Immanuel.....	3 64		Branford, Trinity.....	18 88	22 24
Brandon, St. Thomas'.....	4 00	2 00	Bridgeport, St. Mark's.....	3 00	
Burlington, St. Paul's.....	23 00	20 24	Brookfield, St. Paul's.....	36 50	18 00
Enosburgh, Christ Ch.....	1 25	1 25	Brookline, Trinity.....		20 00
Fairfax, Christ Ch.....	3 00		Cheshire, St. Peter's.....	20 00	10 00
Manchester, Zion Ch.....	10 00	6 00	Derby, St. James'.....	116 56	44 00
Middlebury, St. Stephen's.....	30 00		Essex, St. John's.....	17 50	7 50
Montpelier, Christ Ch.....		5 00	Fairfield, Trinity.....	36 10	28 60
Rutland, Trinity.....	10 00	13 00	Fairhaven, St. James'.....	14 50	14 50
Royalton, St. Paul's.....	3 00		Greenwich, Christ Ch.....	5 50	5 50
Sheldon, Grace Ch.....	6 75	6 75	Guilford, Christ Ch.....	15 00	15 00
St. Albans, Union Ch.....	14 00		Hamden, Grace Ch.....	15 82	15 82
	130 64	67 24	Hartford, Christ Ch.....	326 96	49 00
MASSACHUSETTS—			" St. John's.....	15 00	108 02
Andover, Christ Ch.....	110 00	120 00	" Ladies of the Ch's in.....		45 00
Boston, Christ Ch.....		35 00	Litchfield, St. Michael's.....	11 00	18 00
" Ch. of the Messiah.....		20 00	Long Hill, Grace Ch.....	6 50	
" Grace Ch.....		150 00	Meriden, St. Andrew's.....	3 00	
" St. Paul's.....	352 43	1038 81	Middle Haddam, Christ Ch.....		20 00
" St. Stephen's.....	17 00		Middletown, Christ Ch.....	63 25	67 00
" Trinity.....	149 65	426 82	Monroe, St. John's.....	13 00	8 00
" Trinity Hall.....	31 00	20 00	New Canaan, St. Mark's.....	2 37	
Cambridge, Christ Ch.....	69 34	53 32	New Haven, St. Paul's.....	501 00	220 00
Charlestown, St. John's.....		15 82	" Trinity Ch.....	264 71	51 64
Chelsea, St. Luke's.....	21 62		New London, St. James'.....	50 00	60 00
Granby.....	5 00		New Milford, St. John's.....	20 00	
Greenfield, St. James'.....	21 00	10 00	Newtown, Trinity.....	42 50	28 50
Hanover, St. Andrew's.....	25 00	27 82	Norwalk, St. Paul's.....	44 08	11 37
Lanesboro', St. Luke's.....	6 00		Norwich, Christ Ch.....	50 00	25 00
Lowell, St. Ann's.....	206 00	53 00	Plymouth, St. Peter's.....	107 00	59 97
Marblehead, St. Michael's.....	35 03	1 30	Pomfret, Christ Ch.....	13 00	9 00
New Bedford, Grace Ch.....		20 00	Poquetanock, St. James'.....	8 00	16 00
New Boston, St. Andrew's.....	72	75	Portland, Trinity.....	10 00	25 00
Newburyport, St. Paul's.....	6 00	10 00	Ridgefield.....	2 00	
Newton L'r Falls, St. Mary's.....	20 00		Roxbury, Christ Ch.....	1 50	1 50
Otis, St. Paul's.....	3 96	3 97	Saybrook, Grace Ch.....	5 00	5 00
Pittsfield, St. Stephen's.....	23 25	10 50	Stamford, St. John's.....	66 17	18 88
Roxbury, St. James'.....	32 25	172 67	Stratford, Christ.....	57 00	39 00
Salem, St. Peter's.....	25 00	45 00	Trumbull, Christ.....	6 50	
South Boston, St. Matthew's.....	10 00		Wallingford, St. Paul's.....	2 00	
Springfield, Christ Ch.....		23 00	Warehouse Point, St. John's.....	9 00	
Taunton, St. Thomas'.....	9 54	55 00	Waterbury, St. John's.....	150 00	210 00
Wilkinsonville, St. John's.....	9 12	24 12	Watertown, Christ.....	20 00	20 00
Worcester, All Saints'.....		9 00	Westport, Christ.....	3 55	
Miscellaneous.....	20 00	1521 60	Woodbury, St. Paul's.....	11 00	
	1137 91	3371 00	Miscellaneous.....	5 00	
				2123 71	1291 14
			NEW YORK—		
			Albany, St. Peter's.....		25 00

	Domestic.	Foreign.		Domestic.	Foreign.
New York—continued.			WESTERN NEW YORK—		
Albany, Trinity.....	7 25		Auburn, St. Peter's.....	8 00	
Bedford, St. Matthew's.....	15 00	25 00	Bainbridge, St. Peter's.....	2 00	
Bloomington, St. Michael's.....	25 00	8 00	Baravia, St. James'.....	17 55	
Brooklyn, Calvary.....	60 34		Buffalo, St. John's.....	25 09	
Christ Ch.....	62 11	102 00	Fayetteville, Trinity.....	1 00	
Emmanuel.....	19 60	2 00	Geneeo, St. Michael's.....	23 32	
Holy Trinity.....	81 00	6 50	Geneva, Trinity.....	71 30	76 50
St. Ann's.....	30 00	50 00	Greene, Zion Ch.....	3 00	
Butternuts, Zion Ch.....	30 00	30 00	Guilford, Christ.....	1 00	
Clifton, S. I., St. John's.....	60 00		Honeoye Falls, St. John's.....	3 00	2 00
Cooperstown, Christ Ch.....	26 00	48 00	Ithaca, St. John's.....	5 10	
Delhi, St. John's.....	4 72	6 00	Leroy, St. Mark's.....	22 75	31 26
Duanesburgh, Christ Ch.....	25 00		Lockport, Grace.....	8 00	7 00
Esopus, Ch. of the Ascension.....		100 00	Lyons, Grace Ch.....	12 74	15 00
Fairfield, Trinity.....	10 00	5 00	Manlius, Christ.....	8 00	3 00
Factoryville, S. I., Trinity Ch'l.....	27 00	33 50	Mt. Morris, St. John's.....	30 91	47 39
Fishkill Landing, St. Anna's.....	60 63	68 63	New Berlin, St. Andrew's.....	5 00	5 00
Flushing, St. George's.....	45 00	76 40	Oswego, Christ.....	6 64	
Fort Hamilton, St. John's.....	10 00	10 00	Owego, St. Paul's.....	2 00	
Glens Falls, Church of the Messiah.....			Orford, St. Paul's.....	47 00	114 00
Sandy Hill, Zion Ch.....	15 00	10 00	Pierrepont Manor, Zion.....	7 00	
Fort Edward, St. James'.....			Rochester, St. Luke's.....	213 25	289 75
Goshen, St. James'.....	10 00		St. Paul's.....	6 00	
Granville, Trinity.....		4 00	Rome, Zion Ch.....	14 80	
Greenburgh, Zion Ch.....	16 42		Sackett's Harbor, Christ Ch.....	3 00	
Harlem, St. Andrew's.....	8 12		Seneca Falls, Trinity.....	3 00	
Hempstead, St. George's.....	7 00	9 00	Syracuse, St. Paul's.....	58 22	20 00
Hudson, Christ Ch.....	24 00	10 00	Utica, Grace.....	127 00	60 00
Hyde Park, St. James'.....	20 00		Trinity.....	7 08	5 00
Islip, St. John's.....	10 00		Watertown, Trinity.....	3 00	
Lansingburgh, Trinity.....	15 00		Miscellaneous.....	12 00	
Little Neck, Zion.....	18 68	15 00		766 65	675 90
Maspeth.....	8 50				
Morristown, Christ Ch.....	5 00		New Jersey—		
Newburgh, St. George's.....	30 00		Belleville, Christ.....	74 06	
New Rochelle, Trinity.....	100 00	47 45	Belviders, Zion.....	4 05	2 63
Newtown, St. James'.....	36 00	41 00	Berkeley, St. Peter's.....	3 25	3 25
New York, Annunciation.....	50 00		Bordentown, Christ Ch.....	60 00	
Ascension.....	546 98	1667 59	Burlington, St. Mary's.....	95 00	100 00
Calvary.....	128 98	82 76	Camden, St. Paul's.....	16 50	
Christ Ch.....	40 62	111 55	Chatham.....	6 00	10 00
Epiphany.....	34 50	41 53	Chews Landing, St. John's.....	7 00	7 00
Grace Ch.....	673 00	350 00	Elizabethtown, St. John's.....	40 48	28 25
Holy Communion.....	320 00	110 00	Hoboken, St. Paul's.....	10 00	17 00
Messiah.....	5 65		Jersey City, St. Matthew's.....	20 70	10 88
St. Andrew's.....	5 05		Knowlton, St. James'.....	5 21	1 75
St. Bartholomew's.....	1182 04	747 71	Moorestown, Trinity.....	14 24	2 51
St. Clement's.....	22 75		Morristown, St. Peter's.....	14 98	8 98
St. George's.....	200 00	986 68	Mt. Holly, St. Andrew's.....	42 25	14 75
St. James'.....	5 30	6 39	Newark, Grace Ch.....	18 83	22 83
St. John's.....	311 75		Trinity.....	63 04	39 13
St. Luke's.....	89 79	1 25	New Brunswick, Christ Ch.....	20 00	10 00
St. Mark's.....	152 20	481 63	Newton.....	5 00	
St. Matthew's.....	15 00	20 00	Orange, St. Mark's.....	15 00	30 00
St. Paul's.....	106 08		Perth Amboy, St. Peter's.....	30 74	21 38
St. Peter's.....	42 34	33 96	Princeton, Trinity.....	135 00	94 00
St. Thomas'.....	270 56	264 98	Salem, St. John's.....	25 00	10 00
Trinity Ch.....	3 00		Shrewsbury, Christ Ch.....	4 11	4 11
Zion Ch.....	20 67	13 50	Spotswood, St. Peter's.....	3 00	
Peekskill, St. Peter's.....		10 00	Swedesboro, Trinity.....	2 80	2 50
Pelham, Christ.....		15 00	Trenton, St. Michael's.....	60 00	25 00
Plattsburgh, Trinity.....	24 50	7 00		762 14	484 40
Christ.....	90 00	30 00	PENNSYLVANIA—		
Poughkeepsie, St. Paul's.....	6 00		Bellefonte, St. John's.....	14 25	28 00
Richmond, St. Andrew's.....	4 50		Bristol, St. James'.....		25 00
Rye, Christ.....	3 33		Brownsville, Christ.....	33 28	32 78
Saratoga Springs, Bethesda.....	7 52		Carlisle, St. John's.....	83 34	10 00
Sing Sing, St. Paul's.....	143 43	5 57	Churchtown, Bangor Ch.....		23 31
Tarrytown, Christ Ch.....	65 93		Danville, Christ Ch.....	8 00	16 00
Troy, St. John's.....	10 00	20 00	Easton, Trinity.....	10 13	
St. Paul's.....	328 71	250 00	Erie, St. Paul's.....	29 00	
Tompkinsville, St. Paul's.....	10 00		Frankfort.....	3 00	
Ulster, Trinity.....	10 00		Germantown, St. Luke's.....	56 76	
Walden, St. Andrew's.....	6 25		Hamiltonville, St. Mary's.....	35 51	
Westchester, St. Peter's.....	16 30		Harrisburg, St. Stephen's.....	30 00	33 00
Williamsburgh, St. Mark's.....	6 57	10 00	Holmesburgh, Emmanuel.....	42 28	10 35
Yonkers, St. John's.....	21 71	16 63	Honesdale, Grace Ch.....	6 00	6 00
Miscellaneous.....	721 35	1271 26	Huntingdon, St. John's.....	2 15	
	6540 56	7275 09	Jerseytown.....	17 00	
			Kingsessing, St. James'.....	63 00	45 00

	Domestic.	Foreign.		Domestic.	Foreign.
PENNSYLVANIA—continued.			MARYLAND—continued.		
Lancaster, St. James'.....	53 79	62 00	Georgetown, D. C., St. John's.....	89 00	110 00
Leacock, Christ Ch.....	7 00	3 00	Hagerstown, St. John's.....	15 00	15 00
Lewisstown, St. Mark's.....	25 84	20 00	College of St. James'.....		100 00
Moriotta, St. Gabriel's.....	25 49	5 00	Harford Co., Christ Ch.....	15 00	
Norristown, St. John's.....	34 96	26 50	Howard District, St. John's.....	17 00	
Oxford, Trinity.....	10 00	6 00	Hillsboro'.....	10 00	12 50
Paradise, All Saints'.....	5 00	6 00	Kent Co., Shrewsbury pa.....	7 56	
Poquoson, St. John's.....	5 00	6 00	" St. John's.....	4 00	
Perkiomen, St. James'.....	5 00	6 00	Montgomery Co., Pr. George's.....	3 50	
Philadelphia, All Saints'.....	39 07		Mt. Savage, St. George's.....	9 50	
Ascension.....	130 25	75 00	Prince George, Good Luck.....	5 00	5 00
" Christ.....	60 00		" Holy Trinity.....	16 08	16 08
" Emmanuel.....	835 00		" St. Matthew's & Zion pa.....	26 93	17 25
" Epiphany.....	500 00	315 00	" St. Paul's.....	1 00	5 50
" Grace Ch.....	10 00	10 00	Queen Ann's Co., St. Luke's.....	2 00	
" Holy Evangelists.....	26 85	58 95	" St. Paul's.....	20 00	
" Nativity.....	30 00	365 89	St. Mary's Co., All Faith.....	13 71	
" St. Andrew's.....	179 75	123 75	" King & Queen pa.....	5 00	
" St. John's.....	42 00	42 00	" St. Andrew's.....		10 00
" St. Luke's.....	462 92	242 10	Somerset Co., Somerset pa.....	10 00	
" St. Paul's.....	7 50	262 50	Talbot Co., Queen Ann's pa.....	13 50	13 50
" St. Peter's.....	150 00	136 27	" St. Michael's.....	24 38	12 19
" St. Philip's.....	5 00	80 00	" St. Peter's.....	25 50	12 50
" St. Stephen's.....	183 50	75 41	" Severn pa.....	5 00	2 50
" Trinity.....	116 84		Washington, D. C., Ascension.....	37 25	
Pittsburg, St. Andrew's.....	80 00		" Christ.....		64 25
Pottstown, Christ Ch.....	14 00	10 00	" Epiphany.....	50 06	
Reading, Christ.....	29 12	23 23	" St. John's.....	200 00	
Wellsboro, St. Paul's.....	5 00	5 00	" Trinity.....	150 12	173 50
Wheatchester, Holy Trinity.....	25 00	34 00	Worcester Co., All Hallows.....	10 03	
Miscellaneous.....	113 00	147 00	Miscellaneous.....	14 00	159 70
	2573 57	3335 50		1643 67	1396 63
DELAWARE—			VIRGINIA—		
Broad Creek, Christ Ch.....	2 77		Albemarle Co., Christ Ch.....		5 50
Dagsboro, Prince George.....	1 16		" Walker's Ch.....	14 25	
Georgetown, St. Paul's.....	22 66		Alexandria, D. C., Christ Ch.....	25 00	95 00
Lewes, St. Peter's.....	17 58	7 06	" St. Paul's.....	146 75	45 25
Middletown, St. Ann's.....	15 00		" Theo. Sem.....	29 00	10 00
Milford, Christ Ch.....	7 50		Amelia Co., Raleigh pa.....		
Newark, St. Thomas'.....	23 77		Powhatan Co., Genito pa.....	14 00	37 50
Newcastle, Immanuel.....	71 57		Chesterfield Co., Dale pa.....		
Seaford, St. Luke's.....	2 44		" Amherst C. H.....		5 00
Smyrna, St. Peter's.....	5 58		Berkeley Co., Hedgeville, Mt.....		
Staunton, St. James'.....	5 47		" Zion.....	2 50	2 50
Sussex Co., St. George's Ch.....	7 69		" Martinsburgh, Trinity.....		45 00
Wilmington, St. Andrew's.....	149 33	20 00	Charles City Co., Western pa.....	25 00	7 50
" Trinity.....	31 22		Charlestown, Zion pa.....		24 00
Miscellaneous.....	32 80		Circleville, Meherrin pa.....		30 00
	396 54	27 06	Clarke Co., Millwood pa.....	26 50	16 00
			Cumberland Co., Littleton pa.....		20 00
MARYLAND—			Culpepper Co., St. James'.....		35 35
Annapolis, St. Ann's.....	49 78	45 97	Dinwiddie Co., Petersburg.....		
Anne Arundel Co., All Hallows.....	10 00	5 00	" Grace Ch.....	5 00	30 00
" Queen Caroline.....			" St. Paul's.....		156 97
" Christ Ch.....	14 50		Essex Co., St. Ann's and So.....		
Alleghany Co., Emmanuel pa.....	24 68	24 68	" Farnham pa.....	32 94	2 93
Baltimore, Ascension Ch.....		14 54	" St. Paul's.....		41 07
" Christ Ch.....	41 30	60 00	Fauquier Co., Hamilton.....	2 50	
" Mt. Calvary.....	46 41	10 10	" Leeds pa.....	22 50	117 50
" St. Paul's.....	232 69	66 70	Fort's Monroe, Centurion Ch.....	18 06	5 00
" St. Peter's.....	224 09	218 00	Frederick Co., St. Mark's.....		15 00
" Western Mission.....	5 00	6 35	Fredericksburgh, St. George's.....	86 50	113 50
Baltimore Co., St. John's.....	30 00		Goochland Co. & Fluvanna.....		
" St. Thomas'.....	4 10		" District, St. James'.....		30 00
Calvert Co., All Saints'.....		20 00	Gloucester Co., Abingdon &.....		
" St. Paul's.....		20 00	" Ware.....	32 50	12 00
Cambridge, Christ Ch.....	50 00		Hanover Co., St. Martin's.....	7 50	27 50
Carroll Co., Holy Trinity and.....			Halifax Co., Antrim pa.....		46 50
" Ascension.....	25 00		Henrico County, Richmond.....		
Catonsville, St. Timothy's Hall.....	2 00	6 00	" Monumental Ch.....	16 50	60 35
Clarksburgh.....	1 00		" St. John's.....	44 62	21 62
Dorchester Co.....	10 00		" St. James'.....	12 00	
Ellicott's Mills, (Patapsco Fe.....			" St. Paul's.....	5 00	302 25
" male Ina.) St. John's.....	4 42	20 79	Jefferson Co., Shepards town.....		
Elkridge Landing, Grace Ch.....	3 75		" Trinity.....		60 00
Frederick Co., All Saints'.....	53 98	91 00	James City Co., Williams.....		
" St. Mark's.....	15 00		" burgh, Bruton pa.....	22 50	30 00
" Zion Ch.....		5 00	King George's Co., St. Paul's.....	15 00	15 00
Georgetown, D. C., Christ Ch.....	5 05	50 00	" Leesburgh, St. James'.....	94 43	30 00
			" Meade pa.....	14 28	14 28

	Domestic.	Foreign.		Domestic.	Foreign.
VIRGINIA—continued.			GEORGIA—continued.		
Kanawha Co.	10 00		Clarksville, Grace Ch.	20 00	
Louisia Co.		10 00	Columbus, Trinity	67 17	
Liberty.	3 00	2 00	Macon, Christ Ch.	86 00	26 00
Lynchburgh, St. Paul's.	56 60	10 00	Savannah, Christ Ch.	86 00	219 94
Lunenburg, Cumberland pa.		9 60	" St. John's.	101 96	133 16
Marshall Co.		3 00	" Ladies' Chinese Soc.		
Mont Blanc.		15 00	\$341. African do. \$147 60.		468 60
Montgomery Co.	2 00		St. Mary's.	21 26	5 00
Middletown, St. Thomas'.		26 00		417 96	1099 16
Mecklenburgh, St. Peter's.		10 00	FLORIDA—		
Nelson Co, Nelson pa.	20 00	35 00	Pensacola, Christ Ch.	15 00	
Norfolk, Christ Ch.		110 00	St. Augustine, Trinity.	10 00	3 00
Portsmouth, Trinity.	13 00	17 61	Tallahassee, St. John's.	10 00	
Powhatan Hill.	3 00			35 00	3 00
Prince George's Co., Brandon, St. Martin's.		32 50	ALABAMA—		
Sr. Ann's pa. Christ Ch.	13 75		Carlowville.	10 85	
Wheeling, St. Matthew's.	12 50	12 50	Florence.	11 60	
Winchester, Frederick pa. Christ Ch.		62 06	Mobile, Christ Ch.	327 00	96 00
Arlington.		10 00	Montgomery, St. John's.	10 50	61 60
Buryville.		20 00	Selma.	5 50	
Miscellaneous.		115 00		366 36	166 60
	930 00	1944 16	MISSISSIPPI—		
NORTH CAROLINA—			Columbus, St. Paul's.	3 00	
Edenton, St. Paul's.	57 00	10 00	McCaleb, Ch. of the Epiphany.	6 75	
Elizabeth City, Christ.		15 00	Natches, Trinity.		46 00
Fort Johnston.	15 00	15 00		9 75	46 00
Hillsboro, St. Matthew's.	6 00		LOUISIANA—		
Leaksville.	1 50	1 50	New Orleans, St. Paul's.		161 40
Plymouth, Grace.	3 00		West Baton Rouge, St. John's.	10 00	
Raleigh, Christ Ch.	156 50	45 00		10 00	161 40
Tarboro, Calvary Ch.	15 05		KENTUCKY—		
Washington Co., St. Luke's.	2 00		Bowling Green.	2 00	
Wilmington, St. James'.	5 00	88 00	Covington.	6 50	
	260 06	163 50	Danville, Trinity.	20 50	
SOUTH CAROLINA—			Frankfort, Ascension.	27 00	
Abbeville, Trinity.	6 00		Henderson, St. Paul's.	10 00	7 00
Beaufort, St. Helena.		1247 97	Jefferson Co., St. Matthew's.	17 56	40 11
Camden, Grace Ch.	11 00		Lexington, Christ Ch.	30 00	26 00
Charleston, St. Andrew's.	20 00	4 50	Louisville, Christ Ch.		56 00
" St. Michael's.	197 59	207 07	" St. Paul's.	108 12	
" St. Peter's.	64 00	1472 73	Miscellaneous.	5 00	5 00
" St. Phillip's.	362 30	268 00		226 67	132 11
" St. Stephen's.	27 12	75 71	OHIO—		
" Mo. Miss. Lec.	56 59	28 66	Ashtabula, St. Peter's.		8 00
" Ladies' Chinese Soc.	200 00	60 00	Chillicothe, St. Paul's.	25 00	40 00
Cheraw, St. David's.	14 00		Cincinnati, Christ Ch.	1 00	60 50
Christ Ch. pa.	8 86		" St. Paul's.	80 21	41 70
Columbia, Trinity.	134 45	139 76	" Trinity.		10 00
Edisto Island, Ch. at.	13 50	20 00	Circleville, St. Phillip's.	21 00	6 00
Grahamville, Holy Trinity.	10 00	16 25	Columbus, Trinity.		20 00
John's Island, St. John's.	24 75	93 43	Boardman, St. James'.	5 00	
North Santee, Church of the Messiah.		25 06	Canfield, St. Stephen's.		
Pemilton, St. Paul's.	14 00		Dayton, Christ Ch.		10 00
Pineville.	50 00		Grafton, St. Stephen's.	1 50	
Prince Frederick pa.	63 25	25 00	Granville, St. Luke's (Fem. Sem.).		45 00
Prince William pa.	14 00		Gambier, Harcourt pa.	10 00	8 00
Raichliffboro, St. Paul's.	198 21	114 66	Hemerson, St. Paul's.	7 00	
Richland District, Zion Ch.	50 00	56 64	Hudson, Christ Ch.	2 06	
Santee, St. James'.	50 00	25 00	Jefferson, Trinity.		1 25
Society Hill, Trinity.	41 00	21 40	Marietta, St. Luke's.	10 00	
St. Stephen's and Upper St. John's.	159 43	25 00	Messillon, St. Timothy.	15 00	
St. Luke's pa.		10 00	" St. Paul's.		2 00
St. Helena Island, Ch. at.	10 00	7 50	Milan, St. Luke's.		3 00
Waccanaw, All Saints'.	127 00	140 50	Newark, Miss H's school.		18 00
Waterboro, St. Bartholomew's.		12 50	Norwalk, St. Paul's.	6 00	11 50
Wiltown, Christ Ch.	20 00	110 00	Ohio City, St. John's.	5 00	5 00
Wiyaw, Prince George's.	12 50		Pendfeld, Christ Ch.	1 50	
Rev B. C. Webb and his Mission.		23 00	Piqua, St. James'.	3 50	28 50
Miscellaneous.	39 00	279 96	Springfield, Christ Ch.	4 00	6 00
	1776 56	4736 14	Steubenville, St. Paul's.	10 00	36 00
GEORGIA—			Zanesville, St. James'.	4 50	7 50
Athens, Emmanuel.	10 00			176 27	367 95
Augusta, St. Paul's.	46 60	207 00			

	Domestic.	Foreign.		Domestic.	Foreign.
TENNESSEE—			MICHIGAN—continued.		
Holivar, St. James'.....	25 00		Flint, St. Paul's.....		20 80
Clarksville, Trinity.....	15 00		Jackson.....	4 85	1 00
	40 00		Grand Rapids, St. Mark's....	20 00	
INDIANA—			Mackinaw Village.....		12 78
Eristol.....	10 00		Mackinaw Fort.....		3 88
Jeffersonville, St. Paul's....	4 00		Marshall.....	12 83	
Washington City.....	50	50	Pontiac, Zion Ch.....	19 48	
Ferris.....	5 00		Port Huron, Grace.....		7 38
Vincennes.....	1 00		St. Clair, Trinity.....		3 67
Miscellaneous.....	3 00		Truago.....	28 28	
	23 50	50		208 31	148 77
ILLINOIS—			ARKANSAS—		
Albion, St. John's.....	4 50	1 50	Fayetteville.....	6 78	
Beardstown.....	6 75	5 00	Fort Gibson.....	22 00	8 00
Chicago, St. James'.....	55 75	18 25	Fort Smith, All Saints'.....	8 38	
Joliet, Christ Ch.....	6 88		Little Rock.....	13 00	
Lancaster.....	5 00	5 00	Van Buren, Trinity.....	2 30	
Lockport, St. John's.....	3 88			82 46	8 00
Ottawa, Christ.....	5 00		MISSOURI—		
Springfield.....		4 00	St. Louis, St. John's.....	8 50	
	87 44	33 75	MISSOURI—		
MICHIGAN—			St. Louis, St. John's.....	8 50	
Detroit, Christ Ch.....	43 63	43 27	WISCONSIN—		
" St. Paul's.....	144 45	55 34	Green Bay, Christ Ch.....	12 00	
Dexter, St. James'.....	1 50				
			MISCELLANEOUS.....	1416 97	410 94

Intelligence.

IMMEDIATE NEED OF FUNDS.—The Foreign Committee have authorized the annual shipment of supplies for the Mission in Africa, to the amount of \$2500. As opportunities for this coast are very rare, the Committee must avail themselves of the one which now offers, and have therefore put the orders in hand without the money to meet them. Immediate contributions for this object are earnestly desired.

LETTERS FOR THE AFRICAN MISSION, sent to the Mission Rooms, New York, before the 1st August, will be forwarded by a vessel to sail on that day for Cape Palmas.

PLANS FOR THE CHURCH AT SHANGHAI.—Will not some architect interested in Missions, furnish, to the Missionary Bishop at Shanghai, plans for the Protestant Episcopal Church which it is proposed to erect at that place? All needful information will be given at the Rooms in New York.

The Rev. Thos. S. Savage, and Mrs. Savage, arrived from the Missionary Station at Cape Palmas, on the 20th June last.

The Rev. Mr. Miles has returned from the Mission at Constantinople. He arrived in New York on the 7th June last.

RESOLUTION OF THANKS TO CAPTAIN LAWLIN.—The Foreign Committee, at its last meeting, passed a resolution of thanks to Captain Lawlin, of the ship *Madonna*, for the kind and liberal treatment extended by him, during a series of years, to the Missionaries of the Church at Cape Palmas.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th May to 15th June, 1847:

MAINE.		
Saco—Trinity, $\frac{1}{2}$	13	25
VERMONT.		
Bellows Falls—Immanuel Ch. S. S. ...	3	64
Fairfax—Christ Ch., Lyman Hawley ..	3	00 6 64
MASSACHUSETTS.		
Boston—St. Paul's	120	60
Trinity, part	67	24
Mrs C. Dodge	10	00
Mrs T. G. Fossenton	10	00
Chelsea—St. Luke's Miss. Soc.	21	62
Cambridge—Christ	10	00
Lowell—St. Ann's	105	00
Do., for the Rev. E. A. Greenleaf, St. Croix, Wis.	20	00
Marblehead—St. Michael's	1	70
Do., for Western Missions	19	69
New Boston—St. Andrew's	72	
Otis—St. Paul's	1	46
Pittsfield—St. Stephen's	17	45
Newburyport—St. Paul's	6	00
Newton Lower Falls—St. Mary's	20	00 431 23
RHODE ISLAND.		
Bristol—St. Michael's, part	65	00
Providence—St. John's, for the Jews ..	27	61
Grace Ch.	10	00 92 61
CONNECTICUT.		
Branford—Trinity, County Clerical Meeting, $\frac{1}{2}$	4	01
Do., offerings, $\frac{1}{2}$	4	28
Brookfield—St. Paul's	2	50
Darby—Christ Ch. $\frac{1}{2}$	5	00
Hartford—Christ Ch., offerings	68	65
Do., a Lady, $\frac{1}{2}$	2	00
St. John's, $\frac{1}{2}$	15	00
New Canaan—St. Mark's	2	37
New Haven—Trinity	4	71
Middletown—Christ Ch.	6	00
From Lucius, for Bp. Kemper's jurisdiction	5	00 119 62
NEW-YORK.		
Brooklyn—A Friend to Missions, monthly offerings, $\frac{1}{2}$	1	00
Butternuts—Zion Ch.	10	00
New-York—St. Bartholomew's Ch., per the Rector, proceeds of the work of eight little girls of Mrs. Okill's school	22	71
St. Michael's, mo. coll., $\frac{1}{2}$	20	00
St. Paul's, additional	3	00
St. Peter's	9	79
Plattsburgh—Trinity	10	00
Sing Sing—St. Paul's	8	50
Tarrytown—Christ Ch.	10	77
Troy—St. John's, $\frac{1}{2}$	10	00 106 77
WESTERN NEW-YORK.		
Ithaca—A Friend	10	00
Rochester—St. Luke's	69	00
Do., for Illinois	10	00
Do., for Texas	8	00
Do., for the Jews	26	00 113 00
NEW JERSEY.		
Elizabethtown—St. John's	6	41
Do., for Missions in Wisconsin ..	17	25
Mount Holly—St. Andrew's, Fem. Miss. Soc.	23	25
Orange—St. Mark's, $\frac{1}{2}$	16	00
Princeton—Trinity	50	00
Salem—St. John's, Mrs. Prescott	10	00
Do., do., for the Jews	5	00 126 91
MARYLAND.		
Catonville—St. Timothy, for the Jews	2	00
Frederick—All Saints, for the Jews ..	28	88
Georgetown—St. John's, for the Jews ..	10	00 40 88
NORTH CAROLINA.		
Raleigh—Christ Ch.	43	00
Tarborough—Calvary Ch., for the Jews	15	05 58 06
SOUTH CAROLINA.		
Charleston—St. Phillip's, for Bp. Freeman's jurisdiction	33	00
Do., for Bp. Kemper's	32	00
St. Stephen's, Miss. Lec.	14	70
St. Andrew's, for Ga.	20	00
Pineville—An individual	50	00
Prince Frederick's parish	10	00
Do., for the Jews	46	00
Prince George's—Winyaw	4	50
Waccamaw—All Saints'	20	00
Do., for the Jews	37	00
Willoun—Christ Ch.	20	00 287 20
GEORGIA.		
Columbus—Trinity	17	17
Savannah—Christ Ch.	3	50
Do., for Illinois	1	00
Fem. Miss. Soc. $\frac{1}{2}$	35	50
St. John's	6	00 63 17
KENTUCKY.		
Louisville—St. Paul's, offerings, $\frac{1}{2}$	46	78
PENNSYLVANIA.		
Bellefonte—St. John's, for the Jews ..	4	00
Brownsville—Christ Ch.	28	98
Do., for the Jews	5	00
Carlisle—St. John's	30	34
Erie—St. Paul's, for the Jews	9	00
Lancaster—St. James'	43	79
Paradise—Mrs. Baker	1	00
Philadelphia—St. Andrew's, a Member	20	00
St. James'	3	50
Pottstown—Christ Ch.	10	00 154 91
VIRGINIA.		
Alexandria—St. Paul's	67	50
Do., for the Jews	5	00
Fauquier Co.—Leeds pa., do.	10	00
Gloucester Co.—Mrs. Van Bibber	50	
King George's Co.—St. Paul's	15	00
Nelson Co.—Nelson pa., for the Jews ..	20	00
Richmond—St. James'	12	00 120 00
OHIO.		
Circleville—St. Phillip's, for Beardstown and Rushville, Ill., $\frac{1}{2}$	6	01
Gambier—Harcourt pa., for the Jews ..	10	00
Marietta—St. Luke's, do.	10	00 26 00
ILLINOIS.		
Ottawa—Christ Ch., Sewing Circle	5	00
MISSOURI.		
St. Louis—St. John's	6	75
Do., Sunday School	1	75 8 50
TENNESSEE.		
Bolivar	10	00
MISCELLANEOUS.		
A Friend, per D. Dana Jr.	1	00
Anonymous, for the Jews	2	00 3 00
TOTAL		\$1,829 34
(Total since 15th June, 1846, @23,300 39.)		

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th May to 15th June, 1947:

MAINE.

Gardiner—A Friend to Missions, for Constantinople.....100 00
Saco—Trinity Ch., General, \$13 17; Constantinople, \$5..... 18 17-118 17

MASSACHUSETTS.

Boston—St. Paul's, part of \$566 25...100 00
Do., Constantinople, \$5; China, \$23; Africa, \$30..... 68 00
Ch. of the Messiah, S. S., ed of a child, Africa, to be named Geo. Maxwell Randall..... 20 00
Trinity Ch., Young Ladies' Sewing Circle, for ed. of Manton Eastburn, China..... 25 00
A Lady, for China..... 1 00
Cambridge—Christ Ch..... 10 00
Charlestown—Asso. of, per Rev. Mr. Greenleaf..... 14 82
Marblehead—St. Michael's Ch..... 1 30
New Bedford—Grace Ch., S. S. for support of a boy to be named Geo. D. Wilde, Africa..... 20 00
New Boston—St. Andrew's Ch.... 75
Otis—St. Paul's Ch..... 1 47
Pittsfield—St. Stephen's Ch..... 10 50
Salem—St. Peter's Ch..... 25 00
Springfield—Christ Ch..... 19 00 305 84

RHODE ISLAND.

Bristol—St. Michael's Ch., from mo. coll..... 61 16
Do., special appeal of Agent.... 29 25
Do., in redemption of pledge to Constantinople..... 50 00
Do., Rector, bal. of pledge to do. 20 00
Do., for ed. of Rachel Maynard, Africa..... 30 00
Newport—Trinity Ch., S. S. for ed. of Salmon Wheaton and Francis Vinton, Africa..... 40 00
Providence—St. John's Ch., annual contribution for support of Rev. E. W. Syle, China..... 900 00
Mrs. H. B. I., for ed. China..... 25 00
Mrs. I., through Rev. John West, for Africa, \$10; China, \$10.... 20 00
Grace Ch., a Member..... 5 00 1210 43

CONNECTICUT.

Branford—Trinity Ch., County Clerical Meeting, \$..... 4 01
Do., offerings..... 1 35
Derby—Christ Ch., \$5; China, \$1... 6 00
Middletown—Christ Ch., part of a collection..... 15 00
New Haven—Trinity Ch., \$10 14; Constantinople, \$1 50..... 11 64
Stratford—Christ Ch..... 6 00
Waterbury—St. John's Ch., for Africa Do., S. S. for ed. Thomas C. Brownell, Africa..... 20 00 69 00

NEW YORK.

Brooklyn—Ch. of the Holy Trinity, S. N. B., Sexton's fees, for China..... 5 00

A Friend to the Missionary, a monthly offering, \$..... 1 00
Butternutts—Zion Ch., Amos Palmer, Esq., \$..... 10 00
Fishkill Landing—Rev. Dr. Robertson, ann. contribution to Constantinople..... 25 00
New York—St. Peter's Ch., \$..... 9 78
Ch. of the Ascension, Mrs. Remsen, ann. contribution for education, China..... 200 00
Do., J. S. R., do. do. do..... 25 00
Miss Turner..... 10 00
F., for Foreign Missions..... 3 00
Family Mite Box..... 1 53
A Lady, \$..... 2 00
S. S. St. Thomas' Ch., for education of Wm. Henry, Africa. 20 00
Plattsburg—Trinity Ch..... 7 00
Peeckskill—P. F., avails Family Mite Box..... 10 00
Sing Sing—St. Paul's Ch., weekly offerings..... 5 57
Troy—St. John's Ch., Whitsunday collection, \$..... 20 00 354 88

WESTERN NEW-YORK.

Rochester—St. Luke's Ch..... 27 50
Do., Constantinople..... 27 50 55 00

NEW JERSEY.

Camden—S. S. St. Paul's Ch., for Africa..... 10 00
Elizabethtown—Offerings, St. John's Ch..... 20 00
Mount Holly—St. Andrew's Ch., Female Miss. Soc. for Africa.... 5 75
Orange—St. Mark's Ch., offerings, \$ 15 00
Salem—St. Peter's, Mrs. Prescott... 10 00 60 75

PENNSYLVANIA.

Brownville—Christ Ch., \$23 28; do. Africa, \$1; Miss Jones, China, \$1 50..... 30 78
Danville—Christ Ch..... 16 00
Lancaster—St. James', for Constantinople, \$50; Africa, \$12..... 62 00
Pequa—St. John's Ch..... 5 00
Philadelphia—Grace Ch., Male Society for Promotion of Christianity, for Africa, China, & Greece. 250 00
St. Andrew's Ch., a Member of, for Africa:..... 10 00
By Rev. Mr. West, through Mr. Suddards, a gift of the poor... 1 00
Pittsburgh—A Gentleman, per H. P. M., for China..... 5 00
Reading—Christ Ch., by Rev. Mr. West, from several individuals 22 00 401 79

MARYLAND.

Georgetown—Christ Ch., Female S. S., for ed. of John Francis Haff, Africa..... 20 00
St. John's Ch., for Africa..... 30 00
Fredrick—All Saints' parish, Miss Swearingen, for Greece..... 9 00
Do., Sunday School, China..... 12 00
St. Timothy's Hall, Constantinople..... 10 00 81 00

VIRGINIA.

Alexandria—St. Paul's Ch..... 12 50
Albemarle Co.—Christ Ch., Mrs. M. J. Davis, Africa..... 3 00

Miss M. M. Garland.....	2 50	<i>John's Island</i> —St. John's Ch., China,	
<i>Charles City Co.</i> —Westover pa.	7 50	\$10; Africa, \$5; sup. of Rev.	
<i>Culpeper Co.</i> —St. James' Ch., R. H.		Mr. Miles, \$6; General, \$2 50.	23 50
Cunningham, Africa, \$5; Chi-		Rev. B. C. Webb and his Mission,	
na, \$5.....	10 00	for sup. of a boy under Rev.	
Coll. in Ch., do. \$5 35; do. \$10.	15 35	Mr. Payne, Africa, to be named	
St. Stephen's Ch., Robert String-		Benj. C. Webb.....	23 00
fellow and family, Africa, \$5;		<i>Santee</i> —St. James' Ch., a family.....	25 00
China, \$5.....	10 00	<i>Waccamaw</i> —All Saints, Africa.....	140 50
<i>Fauquier Co.</i> —Leeds pa., Dr. J. A.		<i>Waterboro'</i> —J. G. Godfrey, ed. China	12 50
Marshall.....	10 00	<i>Willon</i> —Christ Ch., Rev. E. Walker,	
<i>Halifax Co.</i> —Antrim pa., Miss Mary		for Greece.....	10 00
Smith, \$1. Mrs. P. F. Holt, \$1;		Prince Frederick pa., Robert W.	
Mrs. E. S. Easley, \$4; Mrs.		Alston, Africa.....	25 00 1169 18
Eliza Bruce, \$15; Col. C. H.			
Cabarrus, \$2, Africa.....	23 00		
J. Grammar, \$20; Mrs. M. E.		GEORGIA.	
Grammar, \$2 50, Africa and		<i>Augusta</i> —St. Paul's Ch., from a few	
China.....	22 50	children, for China, \$15; for	
Mrs. Cath. Easley, Africa.....	1 00	Africa, \$15.....	30 00
<i>Hanover Co.</i> —St. Martin's pa.....	20 00	<i>Savannah</i> —Christ Ch., part of off'g's.	5 00
<i>King George's Co.</i> —St. Paul's pa....	6 00	Ladies' Miss. Soc., for Africa....	35 00
<i>Lexington Co.</i> —Cumberland pa.,		Ladies' Chinese Soc., pledge of	
Africa.....	9 50	5 ladies, ed. 5 children, China,	
<i>Martinsburg</i> —Trinity Ch., Africa,		\$125; do. of 4 children, for ed.	
\$7 50; China, \$7 50.....	15 00	2 boys, China, \$50.....	175 00 248 00
<i>Mechlenburg Co.</i> —St. James' pa....	4 25		
<i>Port Royal</i> —St. Peter's Ch., Mrs.		LOUISIANA.	
Catlett, Africa.....	10 00	<i>New Orleans</i> —St. Paul's Ch., for Af-	
<i>Prince George's Co.</i> —St. Martin's,		rica and China.....	40 00
Brandon, per, W. B. Harrison	10 00	Through Rev. C. C. Pinckney..	45 40
<i>Richmond</i> —A Poor Communicant,		A Lady.....	5 00 91 40
for Constantinople.....	20 00 212 10		
		MISSISSIPPI.	
		<i>Natchez</i> —Trinity Ch.....	45 00
		KENTUCKY.	
		<i>Louisville</i> —St. Paul's Ch., Ladies of,	
		ann. for sup. of child, China..	25 00
		Do., a Member.....	5 00 30 00
		OHIO.	
		<i>Cincinnati</i> —Trinity Ch.....	10 00
		<i>Circleville</i> —St. Philip's Ch.....	6 00 16 00
		TOTAL.....	94,462 02
		(Total since 15th June, 1846, \$30,891 37.)	
		<i>Note.</i> —A box of Sundries, valued at \$50, a con-	
		tribution to the African Mission from the Mission-	
		ary Society of Inquiry of the Theological Semina-	
		ry, Virginia, has been received at the Foreign Of-	
		fice. The same will be shipped for Africa by the	
		<i>Madonna</i> , to sail the latter part of July.	
		A box of Books, from the Am. S. S. Union, Phil-	
		adelphia, for the African Mission, has likewise	
		been received, and will be forwarded per same	
		opportunity.	

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

Vol. XII.

SEPTEMBER, 1847.

No. 9.

Missions Generally.

REPORTS OF MISSIONARIES.

Alabama.

Selma—Rev. J. H. LINEBAUGH.

"The reasons of my delaying my report have been, to await the Bishop's visitation, and the result of some efforts made in behalf of finishing the church. At the Bishop's visitation, on the fourth Sunday in April, (third Sunday after Easter,) we had three persons confirmed. The Bishop preached four times while here, and I have never witnessed a more decided interest on the part of the congregation. I am sure, the word preached sunk deep into the hearts and consciences of all who heard him, and will bring forth fruit hereafter. Many were not confirmed upon whom I had calculated, because they were fearful they were not prepared. I regretted it not a great deal, as I think many of them will come forward when the Bishop comes again. I am not willing to recommend any for confirmation not seriously determined, by God's help, to separate themselves from the world, and lead pious and orderly lives; and where I see a degree of sensibility, in reference

to taking the step, I think it augurs future consistency and steadiness.

You were informed by my last report, of the depressed condition of this parish, when I took charge of it. Such was its deep depression, that I could not calculate on doing much toward its improvement in one year. The last has been to me a year of toil,—earnest, and, for the most part, discouraging toil; but, thanks be to God, I think a brighter day is beginning to dawn upon the Church. The heavy debt, of which I informed you, has been nearly cancelled; the creditors were prevailed upon to remit the larger portion of the debt standing against it. Of the \$2,400 debt against it, some \$1600 were remitted; of the balance, I have raised near \$500, and will have all by the time it becomes due. On the 1st May, the ladies had a fair for the completion of the church, and realized about \$500—a sum nearly, if not quite, sufficient to complete it. By the end of this year, I may safely calculate upon seeing the Church free from debt, and finished—a matter deemed, a year ago, by its most sanguine

friends, impossible. The month of absence in my report, was, with the approval of my Bishop, spent in Mobile, in raising money for the relief of the Church. I am indebted to the liberality of the members of Christ Church congregation, Mobile, for \$340. While absent, I was rendering, as I conceive, the most important service to the Church.

I think the prejudice, heretofore so marked against the Church, is subsiding. I visit almost the entire population, and am received with kindness and courtesy. The congregation, I may say, is improving in size and spirituality. Our present accommodations are not sufficient for the congregation—all the seats are usually occupied. The Bishop, at his late visitation, felt very much encouraged. If we can get the Missionary stipend continued to us until the 1st April, 1848, (by which time the Church will be out of debt, and finished,) I will then move for its withdrawal. When the church is paid for, and finished, nothing will be left then but the support of the ministry, which I believe the congregation will be able to meet: but help us until then, and it is all I desire. So soon (if you require it) as I can get a meeting of the wardens and vestry, I will transmit the certificate required by the Board."

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Pass Christian—Rev. J. S. GREENE.

"The Missionary regrets very much that his labors in this station have not been productive of as much good as he anticipated, in consequence of our good Bishop having thought proper to have this struck out of the list of Missionary stations. This act so discouraged this people, that they despaired of ever having a church here. The money subscribed in New-Orleans for the erection of an edifice here, has been returned. However, they are determined to try again, and, though few in number, yet their zeal and attachment to the Church will, I trust, overcome all obstacles.—My own condition is far from being comfortable, but I have learned to be content in every station."

Hernando—Rev. AND. MATTHEWS.

"The Missionary at Hernando and St. John's, De Soto county, begs leave to state that, since his return from the Diocesan Convention, held at Jackson in January last, he has been able to visit St. John's parish but once, owing to ill health. Unless his health becomes restored, he will not be able to attend that point. He therefore, under the circumstances, deemed it his duty to notify them to that effect, and begged them to try and procure a clergyman to take charge of their school and church—Miss Crafts, their teacher, being invited to take charge of one of the higher departments in the Rutgers Institute, New-York. Instead of following my advice, they have engaged two ladies.

My attention is at present devoted to Hernando, which is fully as much as my health will admit of. I have got the little church out of debt, though have not yet been able to procure a deed to the lot. It is however promised, and I hope shortly to obtain it. I shall then go on as far as I can procure means to put it in genteel repair.

So soon as I get all matters connected with that little church arranged, my intention is to resign the charge; and I do not think I shall ever again undertake so difficult a task. None but those who try it, can have any idea of the difficulty of establishing the Church in one of these South-Western villages, where ignorance, prejudice, fanaticism, and every other 'ism,' are to contend with. I trust and believe, notwithstanding, that the time is not very distant when the Church, even here, will rise paramount to all its adversaries."

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 Louisiana.

Baton Rouge—Rev. JOHN BURKE.

"Your Missionary will not say that in laboring to build upon the true basis, the spiritual superstructure of a well compacted and united congregation, there are few in your employment who have more difficulties to contend with than himself; for that he supposes most of them will say, and believe, of their own fields of labor respectively. But

this he does say, how much soever it may, in the Society's estimation, detract from his usefulness, that, though occupying, to all appearance, one of the most promising sections of Missionary enterprise in the South or South-west, it has been, up to the present time, lamentably unproductive of the expected harvest.

We trace this unfruitfulness to several causes; first, the absence from the town and immediate neighborhood of Baton Rouge, with few exceptions, of men attached to our Church, who would give tone and character to its society, as well as aid and countenance in its support.

The destruction, by a tornado, of the frame-work of our church edifice some time ago, has superinduced an apathy and indifference, touching its re-erection and completion, extremely adverse to our spiritual interests. Other causes also were, and still are, in operation, which, though well known among ourselves, it is certainly needless, and might be mischievous, to publish to the world.

A clergyman occupying the shell of a building, in which, as respects the building, all things for months are completely at a stand, and beginning his labors with only a few members, is not likely for some time to make head against the numerous advantages of other congregations—commodious places of worship—zealous and opulent supporters—for example, good music, and the prestige of an influence established for years.

But, all his disadvantages notwithstanding, your Missionary does not yet despair of seeing this station, now a tender plant of your fostering care, flourishing amidst the hardest and healthiest of the forest. A growing population, the erection of better buildings, the establishment of good schools, a lyceum, a State-house, state library, Governor's house, the return of the army to our garrison, the settlement of a back country, now, strange to say, sparsely inhabited, though fertile in the products of a southern climate and soil, the most beautiful and healthy locality on the waters of the Mississippi, and the vicinity of the great emporium, New Orleans—these things and their conse-

quences, increased wealth, intelligence, and importance, will make this place, ere long, a desirable pastoral charge, a self-supporting parish, and one which will repay with interest upon interest, the money expended by your Society in aid of its Missionary.

He speaks confidently upon this subject, for, as far as in him lies, if the Lord spare him, he will labor with heart and soul in faithfully accomplishing so desirable a result.

So soon as his church shall be finished and consecrated, and a new organization of the parish takes place, by the election, on Easter Monday next, of a new vestry, your Missionary has strong hopes that the whole working of his little system will improve; and fifty jointed together and compacted by that which every joint supplies, make increase of the body to the edifying of itself in love.

For my own part, I have little to add to my last report. My church being again in the hands of mechanics, I officiate at the garrison, and have but one service on the Sabbath. The Sunday-school and catechetical instruction well attended and flourishing. I shall hold, with the divine blessing, the morning and evening service, so soon as I shall re-occupy the church, and that will be, I hope, the first Sunday after Easter. I have only to record one marriage, one funeral, one baptism, two added to the communion, and one removed by death. We have had contributed towards the completion of our church, within the last few weeks, about two hundred and fifty dollars, and have paid besides nearly four hundred dollars, church debts, also sixteen dollars for a Sunday-school library.

If my Missionary salary, and other sums due me, be not paid within a few days, it may cost me the loss of my house, and God only knows what further trouble. No one knows better than a Missionary clergyman, how difficult and grievous a thing it is to borrow money. I need say no more to induce the Society to come to the rescue. I am owing two years' subscription to the Churchman and one to the Albion newspapers. If it be not asking too much to pay them out of my salary,

the treasurer, by doing so, and remitting, as soon as possible, the balance, would certainly have conferred upon me a great favor, and one, he may rest assured, not likely to be forgotten."

Natchitoches—Rev. E. GUION.

"The above statement will show, that notwithstanding the discouraging circumstances which surround us at this point, our efforts have not been altogether in vain, and the result calls for devout acknowledgments to Almighty God for the blessings showered down upon us. The distance travelled by me (three thousand one hundred and twenty miles) during the year shows that the field in which I labor, is far too great for the unaided efforts of one individual, and will, I trust, be the means of calling more particular attention to the wants of this region. With the exception of the Rev. Mr. Steele, whose state of health does not permit him to do much at the present time, I am, I believe, the only clergyman of our Church on Red River, embracing a country where the services of at least five more Missionaries are needed. The Church is losing much ground by her backwardness, in meeting the necessary demand. At some points the prospects are very cheering. At Alexandria, I trust we shall, in the course of another year, have a good church edifice, as subscriptions to that object have been liberal, and such, generally, as can be relied upon.

I am much indebted to the Bible and Prayer-Book and Tract Societies at New York, for supplies furnished me from time to time, and have found their publications valuable and indispensable auxiliaries in the Missionary work. To Messrs. Stanford and Swords, and to other individuals through them, I am likewise under obligations for Sunday-school and other books, now on the way from New York, which I hope shortly to receive.

The accompanying statement from the wardens and vestry of the Church at Natchitoches, will inform the Committee how essential they deem it to have the appropriation of the last year continued undiminished, and in this opinion I believe our Bishop fully concurs. For my own part, seeing the many

wants around me, I have at times been sorely tempted to leave this town for some more fertile soil, but from the importance of the station as a bulwark against the encroachments of the Romish Church, I have, by the advice of our Bishop, concluded, through the divine blessing, to continue my residence here, and make this the centre of my field of operations. Indeed, I should have been compelled to leave here some time since, had it not been for the pecuniary assistance derived from a small school kept by my wife.

With these statements and views, the Committee must decide as to the expediency of continuing the usual appropriation."

Kentucky.

Bowling Green—Rev. W. D. HARLOW.

"By means of a tea-party and my begging in Louisville and Lexington, we were enabled, a few months since, to pay about one hundred and fifty dollars towards liquidating a debt of several hundred, that was hanging over our little church. The balance of the debt we have arranged in such a manner, as that it shall never endanger the sale of the building.

We have had no baptisms as yet, but several are soon to be admitted to that holy sacrament.

The Bishop is expected shortly to visit us, when we trust there will be some candidates for confirmation. May the Lord bless his work in this part of his moral vineyard."

Danville—Rev. M. F. MAURY.

The Missionary appends to the statistics of his station, and the resolution of the Wardens and Vestry required by the Committee, the following remarks:

"Still he is willing to count all things but loss, and to make any sacrifice for the good of our beloved Church, which, though neglected and despised in this Western land, will at last arise and shine as the Bride of the Lamb. We are sowing in patience and in tears, but in

faith, and we shall one day reap in joy."

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 Opts.

Raccoon—REV. ABRAHAM EDWARDS.

"Since my last report, I have maintained regularly the usual services of my station, two services every Sunday in this place, and occasional services have been held here and there in the settlement. We have lost five members by death since my last report; if it was loss to us, I hope it was an everlasting gain to them. The Lord be praised for blessing the services of his unworthy servant, so as to awake several that were hitherto unconcerned about the salvation of their never-dying souls. This station is more encouraging at present than it has been for several years. I have the same difficulty to contend with as I had several years ago, viz. poverty. All that I receive from every source, is about one hundred and sixty dollars per annum. This is a very inadequate sum for the support of a Missionary and his wife. You must bear in mind that this settlement is Welsh, who are very poor, and unable to do much towards supporting their minister, but they promise to do more this year than they have done hitherto."

Elyria—REV. W. GRANVILLE.

"I entered upon the duties of the parishes under my care the 1st of Sept., 1846, when I found them almost ceasing to exist; a germ however remained, sufficient to cause another effort to bring them into action. I have passed through a dreary winter of hard labor, having to ride about sixty miles a week to supply them. Nothing would have induced me to have undertaken such a task but the love of the Church, as God's great agent to reform the world. I view her as the Pillar and Ground of the Truth. It became a question, Shall the Church in Elyria cease? Rather than this should be, the little few there applied for my services, with the promise of one hundred dollars per year. This was all they could do. I accepted the offer on the ground that it become a Missionary station. The Bishop consented, allowing one hundred dollars

more, provided Dover have one-fourth of the time. This stipend is not sufficient for any one to live among them, thus I have to spend as much time with them as I can, leaving my family at home.

The present prospect is somewhat encouraging, and we hope that the summer season will increase our number, at least, we are trying to sow the seed, and waiting in hopes to reap an abundant harvest.

I could write much in reality on things in the West, and much in opinion as what ought to be done for it, but this would draw out a lengthy communication and only reiterating what has already been said. I shall therefore decline, and close by saying that I am sorely pressed for money, and wish the amount due me paid to the bearer of this, Mr. ———, a communicant and warden of the Church, who will give you any information you ask as to the state of the parish."

Wooster—REV. GEO. THOMPSON.

"Besides the above statistics, I have nothing of interest to state, except that, although this parish has been much weakened by removals to the West, yet the few that are left exhibit a willingness, even at a temporal sacrifice, to maintain the services of the Church they love for its purity, and its apostolical order and simplicity.

And it is hoped that, with the blessing of God on a faithful use of his appointed ordinances, and the preaching of the everlasting gospel, many will be made members of the true visible Church of Christ, as well as true and living members of the one catholic and invisible kingdom of our Lord and Saviour Jesus Christ."

Dresden—REV. GEO. B. STURGES.

"The state of things in this Mission has not very materially altered since my last report. It is still encouraging.

I find, however, that my constitution is so impaired by the sickness and toil and embarrassment of the last three years, which comprises most of the time that I have been in the service of the Board, that I cannot longer endure the labor and privation which seems

necessary to be endured by the Missionary here, under existing circumstances, in order that the Church do well and effectually her good work. I therefore hereby resign the station; wishing my resignation to take effect on this 1st of April. I presume the Bishop of the Diocese will immediately recommend the Rev. A. T. McMurphy as my successor, he having consented to take charge of the Mission, if appointed.

You will probably receive this about the 1st of April. There will be due me then, from the treasury of the Domestic Committee, one hundred dollars, being my Missionary stipend for one entire year. I have suffered much through the long keeping back of this. Doubtless to many who contribute a little out of their abundance, for the support of Missions, this would seem a small sum towards the making up of an annual support, or meeting the expenses of a year, but to one who lives as many of our domestic Missionaries have to live, to one in my present circumstances, it is a large amount. Let me state simply one item, and you will see that it is an important sum to me. I am at this time being subjected to the expense and odium of a law-suit for debt, and have good reason to expect that, if I do not speedily receive the whole of my Missionary salary for the year ending with this month, my household goods will be sold by the sheriff to pay my debts. Add to this, that my family is sick, so sick as to need the daily attendance of the physician, and my own health not good by any means, and I think you will begin to see that my need of all that is due me, and much more, is very great indeed.

I hope then, that if it is by any means possible, you will, immediately on the receipt of this, send me the amount due."

Indiana.

Delphi—Rev. B. B. KILLIKELLY.

"The Missionary at this station reports, that he reached Delphi on the 6th October, 1846, and, on the 11th, celebrated divine service as the Missionary in charge of the parish known and re-

cognized as St. Mary's Church, Delphi. The Committee will, ere long, be furnished with the annals of the parish— suffice it for the present to say, that the Missionary found eight families residing in town, and two in the country, who were considered as 'attending the services of the Church.' The number now considered as those so doing, is sixteen; besides which, there are several other families and parts of families who make the church an occasional place of worship. Eleven communicants were reported to the last Convention of the Church in this diocese, belonging to this parish. One of these has been absent for nearly a year, but still expects to return, and is included in this report, making our present number eighteen.

Shortly after settlement here, I was attacked with chill-and-fever, and continued indisposed until the second week in December. During this interval I was, however, able to hold service occasionally. Early in November, a Sunday School, the first effort of the kind ever made in this parish, was organized, and, soon after, auxiliary to the same, a Juvenile Singing School. Both these schools are flourishing; the latter is designed to furnish material for the future wants of the Church, in the decent performance of the large portion of her services appointed to be sung. Although there is no organ in the church, yet it is thought that our choir is not inferior to any in the diocese. About the middle of November, I commenced a course of lectures for every Wednesday evening. To this, prayers and a lecture have been added on every Wednesday morning during Lent, with other occasional week-day services. These, as well as the regular Sunday services, have been, I am happy to say, well attended, considering the prejudice that has existed against the Church in this section of country. The simple exhibition of the 'Gospel in the Church' has begun to dispel this mist, and very many have commenced to examine the subject for their own satisfaction. Some have already confessed that they have been greatly deceived in what they supposed to be the teaching of the Church, and are willing to be better informed. I had indulged the hope of being able to

report the formation of two congregations in connection with the one in Delphi; but the very inclement weather during winter, the almost impassable state of the roads, and the want of a suitable place to celebrate divine worship in, have operated against me. I have preached twice in Pittsburg, the flourishing town on the Wabash alluded to in my last report, and twice in the neighborhood of Americus, distant eight miles from this town. We have friends in both places, and I shall endeavor to make regular appointments for service and preaching in each every two weeks.

At the earnest request of the Rev. Dr. Johnson and the Vestry of St. John's Church, La Fayette, and under permission from Bishop Kemper, I have officiated alternately in St. John's Church, commencing the first Sunday in February. This small service, which terminates on Easter-day, or soon after, is abundantly due Dr. Johnson. But for his voluntary missionary labor, this parish would not have existed—but for his munificence, the church that now adorns this town could not have been erected. In addition to former acts of Christian liberality, he has this winter enabled the Vestry to have the lot of ground adjoining the Church lot secured by deed, for the use of the Episcopal Church in Delphi.

A subscription, amounting to ninety dollars, has been obtained in town, to enable the Vestry to erect a neat, desirable fence around the two lots; and it is hoped that, in the course of a year, the congregation will feel justified in the attempt to erect a parsonage house.

I have celebrated divine service seventy-five times, preached sixty times in my own parish, and thirteen times elsewhere, officiated at five funerals, delivering an address on each occasion, administered the holy communion four times, receiving seven new members, and married one couple.

Under instructions from Bp. Kemper, I expect shortly to visit Logansport. I am informed there has been quite a revival of Church feeling there, and that our people have set about the completion of their Church edifice in good earnest.

Our good Bishop's circular reached us

at too late a date to permit our charities flowing in the general stream with our fellow-citizens of Delphi, towards alleviating the distresses of unhappy Ireland. Our last Communion plate money, amounting to \$3 50, is, however, at the suggestion of the Bishop, most cheerfully appropriated to that object. The parish being quite new, and our people in very moderate circumstances, all that could be raised has been paid out for actual wants of the Church. We hope, however, to be able to contribute to the sacred cause of Missions semi-annually, at least, although much cannot be expected in the present condition of the parish."

Indianapolis—Rev. S. L. JOHNSON.

"With regard to the prospects of the station, I have but little to say, beyond what has heretofore been reported. Of its importance, there can be no question. If the Church is to be sustained anywhere, it ought to be at the seat of government: and here the ground is occupied, and a small though increasing congregation gathered. Opposition seems to be yielding to the gentle influence of our beautiful services, and the preaching of the gospel. It may be that our numbers do not increase so rapidly as might have been expected, certainly not as could be desired; but there are several reasons why our growth here must for a time be slow. We have a changeable population—a people that love variety in religion to some extent—at least, that are accustomed to go elsewhere than to Church. They do not know the Church, and therefore do not feel much interest for her welfare. I speak of the community in general. Thus your Missionary is not supported as he should be. Instead of devoting all his thoughts, all his energies, all his time, to the study of the Word and the breaking of the bread of life to the people entrusted to his charge, visiting them, and comforting them in sickness and in sorrow, as he should, he is obliged to earn his bread by the sweat of his brow in secular labor. During the week he must come in contact with the members of his flock in the character of a man of business, rather than in that of a minister of the gospel. And I need not say,

that faithful preaching of the Word on Sunday, needs to be followed by faithful pastoral duty through the week, to make it most effectual. However much it pains me to be thus held in check for want of means, I see no remedy. With my present salary, I should have to relinquish the station, if I attempted to give my undivided attention to the parish. What ought to be sufficient for two men, has to be done by one. Of course, it is not well done. But I can say, I have done, and will do, what I am able.

Six months salary is now due me, and if it be possible, I beg that it may be sent soon, and all at once. It has been expended already, and is wanted to pay off liabilities. The season has been such as to increase necessarily our expenses, without an increase of income. I make this plain statement, not in a spirit of fault-finding; I have all confidence in the Committee, and its management. I see my brethren round me as needy as myself; and really, I do sympathize with you, to whom must come up the urgent appeals of so many, while your means to satisfy them are so limited. But I trust we shall live to see a better state of things, or, at least, to hear the cry of 'Give, give,' come from some other part of the vast field; while that which is now beginning to be occupied, will be able to lend a hand to support the good work."

Jeffersonville—Rev. C. H. PAGE.

"The period since the last report has not been distinguished by any incident of particular interest.

Service has been regularly performed twice upon each Lord's day, with the exception of two very rainy Sabbaths. In consequence of sickness, absence from home, and want of zeal and love of the members of the Church, the congregation has been small.

By removal the number of communicants has been reduced two, but to repair this loss, there is the prospect of two Episcopal families being added to the congregation.

Salem, thirty miles from Jeffersonville, has been visited; two services were held, and large congregations addressed. Several individuals were found, having

kind feelings to the Church, prayer-books were distributed, and a second visit solicited.

While deprived of a rector, one Sabbath was devoted to New Albany,

From causes which need not be mentioned, it is feared that in many of the Western stations, the growth of the Church must be slow. The debt for the church lot is now reduced to one hundred dollars. Collection for D. C. two dollars, which you will please deduct from my pay.

At the visitation of the Bishop in May, it is believed that several candidates will be presented for confirmation.

Our help is in the name of the Lord."

Laporte—Rev. S. W. MANNET.

"During the last six months, as far as my health would permit, I have been engaged in the duties of my Mission. Michigan City, which has, for several years, been a part of this station, was given up on the first of January last. The Church there required my entire services. Its vestry twice offered me the rectorship of the Church, but after considerable reflection and consultation, I concluded to give my whole time to Laporte. Michigan City is now self-supporting, and has invited the Rev. F. Brown, of this diocese, to the rectorship, who, it is expected, will enter upon his duties in a few weeks. Among the occasional services which I have been enabled to give to Michigan City, since the 1st Jan'y, are: baptisms, infants, four, adults, one, which are not included in the statistics of this report.

The regular weekly services, which this parish now enjoys, has had already a very manifest influence upon its prosperity, which, I hope, by God's blessing, may continue to increase, till those who know him, may know him more perfectly, and those who know him not and care little for his laws, shall render him, through Christ their Lord, the honor and service which are his due.

The frame of our church is raised; the contract has been relet, and the building will now be prosecuted vigorously to its completion. It is to be ready for consecration the 1st October; we hope a little earlier. When finished, we confidently, and not without rea-

son, look for a considerable increase in the congregation, and we hope, a corresponding one in the number of communicants.

Last November, I visited Lima, a thriving town in the Eastern part of the state, eighty miles distant, where I spent a Sunday and preached twice. Here I found a few devoted Churchmen and a few friends of the Church, who have it in their heart, as they have it in their power, to erect a suitable edifice for the worship of their Redeemer. Besides a few sermons, at different points through the surrounding country, on week days, my whole time has been given to La-porte and Michigan City.

Although the results of my labor in this portion of our country, have not been great, nor as great as we expected or could have wished, yet after a careful survey, we think that the Church has nothing to regret that she determined to place her Master's name here. Some goodly fruit we have already been permitted to reap, while other is ripening. May the Lord bless us and visit us with his salvation."

Lawrenceburgh—Rev. T. B. FAIRCHILD.

"Above you will please find the statistics of the parish for the year. The spiritual state of the parish is somewhat improved, otherwise not materially different. We have been obliged to raise about three hundred and fifty dollars, to close up the Church debt, having got no help from abroad, except fifty dollars from the Rev. Mr. Pitkin, of Rochester.

But our people were determined to pay it themselves rather than have a debt upon the Church, although they thought they had gone to the utmost extent of their ability. All our contributions during the winter have been devoted to paying the arrears on the church, except twenty-seven dollars to the suffering poor of Ireland.

We hope the Committee will not become discouraged at our small progress, as we have peculiar discouragements."

Madison—Rev. J. L. HARRISON.

"Baptisms, infants four, burials two, marriages one; two young ladies were

confirmed at the last visitation of the Rt. Rev. Jackson Kemper, D. D., the Missionary Bishop in charge of the diocese, on the 26th of June, 1846.

The Holy Communion has been administered, during the last year, fourteen times, to two hundred and four persons, making an average of fifteen persons present at each time. And it has also been administered twice in private, to a sick member of the Church, a most interesting and pious young man, whose heart was bent upon studying for the ministry, and who had commenced his studies with an intention of becoming a candidate for holy orders, but who is now lying on the bed of languishing, a victim to a disease whose ravages will only cease when the pious sufferer lays aside the burden of the past, and enters into the unseen world, where sickness and pain and death are forever unknown. And truly, if I had no other satisfaction during the trials incident to my situation as a Missionary of the Church in this hard and difficult field of labor, the satisfaction of ministering to this afflicted friend and parishioner repays me for many anxious hours and toilsome days spent in devising ways and means, and in appealing to the wealthy members of the Church, in other places, for funds to raise the Church here from the dust into which she has so long been crushed. His love for his bible, the earnest attention which he pays to the various promises made to the afflicted, as they are repeated to him by his minister, to afford him consolation, and sustain him under his trials, and his humility and fervency in prayer, with his humble and pious resignation to and acquiescence in the will of divine Providence, give abundant reason to his friends to hope that his life is hid with Christ in God. And as his hope appears to be hid with Christ in God, and his afflictions are bringing forth the peaceable fruits of righteousness, so we may hope, and rejoice in the hope, that when his warfare is ended and the number of his days is accomplished, angels will receive his immortal and ransomed spirit, and present him faultless before the throne of light, whence he shall be gathered into the glorious company of the redeemed,

and, with the righteous of every age and clime and nation, sing the eternal song of praise to Him who hath loved us and washed us from our sins in his own blood, and made us beings and priests unto God."

Mishawaka—Rev. B. HALSTED.

" Besides the above services, I have since my last report, visited Lima three times, at which place, on Quinquagesima Sunday, I baptized four children, and on the 8th of March baptized and administered the Holy Communion to a sick person.

My duties have not been entirely uninterrupted during the past six months, by sickness. On two Sundays I was able to perform only a part of the Morning Service, and on the fourth Sunday in Lent was confined to my bed. I had taken a severe cold, on my last trip to Lima, which brought on a return of ague.

The statistics given above, show but little change in either of the parishes under my care, for the last half year. Our congregations, however, have been gradually increasing, and I trust the Church is steadily advancing in prosperity and strength. One of our new communicants, who graduated last year at our State University, has become a candidate for holy orders, and will soon go to Nashotah to finish his preparation for the 'good work' to which he is called. But what will *one* additional laborer be, when so many are needed? And how long will the two, now in this part of our fair field, where 'the harvest truly is plenteous,' be left to toil alone? This is a question, which, in view of the small contributions for carrying on and enlarging Missionary operations, and the scanty provision made for preparing her sons for the ministry, we may ask the Church; while we earnestly 'pray the Lord of the harvest, to send forth more laborers into his harvest.'

At Bristol a Sunday-school was commenced on the second Sunday after Christmas, which has been very well attended. The sickness so extensively prevalent in the summer and autumn of last year, causing, for a time, a general interruption of labor, stopped the

progress of our church edifice. The work, however, has lately been resumed, and is advancing. Until this is completed, we cannot expect our congregation to increase beyond its present size.

Lima has been visited as often as health and other engagements would allow. My last visit was rendered deeply interesting by the baptism and administration of the Holy Communion to a young lady, already alluded to. Some two years since, our excellent Bishop met this person, then a feeble but remarkably interesting child, at the house of her uncle; and having spoken to her, in his usual kind and affectionate manner, a few words on the great salvation, gave her a little book, which might bring the subject more fully before her mind. Those few words, and that little book, accompanied by the divine blessing, it is believed, first effectually directed her attention to the subject of religion. She ever after remembered the Bishop with great affection, and frequently expressed her desire to see and hear him. In this she was never gratified. It was only about a week previous to my visit, that she was informed of the impossibility of her recovery, and the probable nearness of her end. The shock produced by this announcement was but momentary. She immediately gave herself up to the work of preparation for her great change, and the thought of death soon became familiar to her mind. When, at her desire, I visited her, she seemed to be only waiting for the consummation of her last and strongest earthly desire, to receive the washing of regeneration, and to participate in the highest means and pledge of God's grace and favor, in the Sacrament of the body and blood of Christ. She was baptized immediately before our Evening Services, after which I returned to the house and administered to her, in company with two other members of the Church, the Lord's Supper. This was between nine and ten o'clock in the evening. During the first part of the day she had suffered much, and was extremely feeble, but her bodily as well as her spiritual strength seemed to increase as she went on in these holy ordinances. She seemed deeply interest-

ed in these services, yet there was no undue excitement. Her mind appeared clear and tranquil, and her voice was distinctly heard throughout, in the proper responses. A more solemn and impressive Communion season I never participated in. This dear, departing sister, just upon the borders of the eternal world, seemed to connect us immediately 'with angels and archangels, and with all the company of heaven.' Her first words in the morning were of the delightful night she had passed, saying that she felt more refreshed than for a long time past. At about nine o'clock A. M. she began to sink, and her physician and friends thought her dying. She appeared not in the least alarmed, but said to her mother, in allusion to the transactions of the previous evening, 'Well, mother, I have just done all my work in time.' She several times expressed the great comfort and satisfaction she felt in having a minister of the Church with her, and also her grateful feeling in view of God's goodness and mercy. Her desire now was only to depart and be with Christ; yet she was willing to wait God's time, and prayed for patience to endure whatever suffering He might yet lay upon her. Her sufferings at times were great, yet she bore them without a murmur, or any show of impatience. After a few hours she revived, and as a slight fever came on, it was thought she might possibly survive a few days. My time being limited, I left her the next morning, not without offering for her again, as she had frequently requested, the prayers provided by the Church, and committing her to God's gracious mercy and protection. In consequence of irregularity of mails, and the little intercourse between Lima and this place, I have not since heard from her. She is now probably at rest. I felt it a great privilege, as others did, to be with her, and was truly thankful that it was so ordered by the divine Head of the Church, that she could, under the peculiar circumstances, all of which I cannot here mention, be admitted into His fold, and bear a sign of the Cross before the world, though but for a brief period. This seemed an evidence of God's favor and goodness to

His Church, which I could not but believe would be attended with happy results, as it certainly was encouraging to the hearts of His people. I sincerely hope that the time is not distant when this people may more frequently and stately enjoy the ministrations and ordinances of the Church."

Richmond—Rev. GEO. FISKE.

"While I have to lament a dearth—an almost total failure from the seed sown upon fallow ground during the past six months, I have encouragement when I consider that nine new communicants were won to Christ as the fruits of labors bestowed during the first half of the year, and previously; and I may hope, with good reason, that hereafter our increase will be greater, for our congregation seems to be a third larger than it was last year at this time. Sometimes about two hundred persons are present, on ordinary occasions, and appear to give good heed to the things that are spoken; but we cannot count on their permanency, nor on their aid in supporting the gospel.

It is seldom that an Episcopalian emigrates to this city or vicinity. Our communion is made up of converts gathered chiefly out of the synagogue of Satan—brands plucked from the burning. At my first coming here, there were five communicants from Ireland, and one native American; since then, seventy persons have been added to the communion—fifty-four from the world, and sixteen by removals; which number of accessions seems very few, when compared with the growth of the communions in many other places. But when I consider the character of this little flock—poor, despised, ridiculed—situated, as it is, in the very heart of quakerism in the West—I thank God, and take courage; for what can we expect, where the largest and most influential society, calling themselves Christians, take the lead in openly desecrating the Christian Sabbath? From their example the youth have a cloak for their Sunday sports. The children are decoyed from Sunday school so soon as they can be made to feel the force of a false shame.

I mention these as some of the causes

why the growth of the Church in the West is so slow, and why the first Missionaries must be content with sowing, leaving the field to others to reap. Our friends, who have been the instruments of our being sent here, must not faint. The gospel is preached. Christ, and Him crucified, is the sun which illuminates all sermons: Justification by faith alone is always made the *great doctrine* of our preaching, as far as I know of our clergy. Time must be given for the seed to be made fruitful. If we are not discouraged, *our friends* ought not to be. They ought to remember that we do not come here merely to get a piece of bread. In a worldly point of view, Eastern fields of labor are much more inviting. But if all cling to their homes, how then shall the world be converted? It is not only well to have preachers of the gospel in the East—in the West also they are needed; and I have no doubt that, were we faithful, as is our duty to be, we should be fed and clothed without the aid of the Missionary fund. But, imperfect as we are, I see no way of planting the Church here without foreign help."

Itinerant—Rev. WM. VAUX.

"Above I give you as well as I am able, a portion of the present statistics of my Mission. It must be obvious to you that, from the nature of my charge, I cannot furnish all the information required from stationed Missionaries. I am careful, however, to keep the parish registers, in my hands, with as much accuracy as possible. I feel a sense of humility in forwarding to the Board such a meagre report as the present. I have done the best I could to plant and to water, and I am by no means discouraged in my hope of the increase, in God's own time. Our past winter has been by far the most severe I have experienced in six years' residence in the West.—Most of my Saturdays and Mondays have been spent in wading through many miles of mud and wet; and, after all, the services of several Sundays have been prevented, and on many occasions limited to once during the holy day.

I have often heard of the peculiar difficulties retarding the success of our Western Missions; and have reflected

on the causes, with a view, in my own case, of making an attempt to surmount them, but I find myself inadequate to the task. I would not obtrude my thoughts upon the attention of the Board, were it not that I fully believe their practicability in aiding the good cause in which we are mutually engaged, and particularly adapted to the depressed state of our treasury. My plan is, simply, that the Board use a little exertion to recommend well qualified men as *schoolmasters*: men who, for love of Christ and his Church, would lend their aid to the cause of Missions, in taking the responsibilities of the Sunday schools, and in lay-reading, during the absence of the Missionary. By these means, an *itinerancy* would accomplish an increase of good, and the services of the Church be regularly performed; but, under the present mode, (that of visiting a parish once a month,) if much is expected, but little is apparently gained. At many stations, I have no doubt, a good common school would be well sustained; for many, who are careless as to religion, are anxious for a permanent school.

Should this hint induce any one to make the experiment, I believe an offer presents itself in my Mission, where a good school-house would be provided, and an income of at least three hundred dollars a-year might be relied on. I could add many considerations in favor of this plan, but it all depends upon finding the right sort of men and their proper recommendation.

I have more than once complained at the injustice of requiring satisfactory results from our operations; when, instead of furnishing us with every auxiliary for the success of our cause, we are left to struggle with the most formidable opposition in our fields of labor, and often bleeding with wounds, inflicted with the apparent wantonness of sport. One of two facts cannot be denied: either our friends know little of the nature of our Mission, or they care little about it. I shall say nothing of the policy of sending clergymen from their homes, with a promise of sustaining them in their temporal wants with a slender pittance, which is meted out to them after six months of severe privation, because a liberal correspondent of one of our Church

periodicals insinuates that, if Missionaries are true disciples of Him who had not where to lay his head, they will rejoice in suffering for His sake; neither shall I hint that unpaid Missionaries are to be suspected of an intention to leave their stations, if they receive a call to a wealthy parish; because another good brother annihilates such presumption in his published letter, in which he says—'The system works badly; and will not work well, so long as the lame, the maimed, the halt, and the blind—poor preach, and poor pay—with poor wives and helpless families—are employed in the work.' I shall say nothing of these things now; but the first brother Missionary I shall chance to meet, I shall probably ask him,—What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

ILLINOIS.

Alton—Rev. S. Y. McMASTERS.

"I did not correspond with you at the regular time, for the reason that I had not then been *assured* of my appointment to this station. Yours of the 21st of April is, however, now before me, by which I learn that I have been duly appointed, the appointment dating from the time of my entering on the duties of the station, by consent of the Bishop, which was the 26th of November last.

I found the congregation sadly dispersed, and scarcely realizing its ecclesiastical existence, and, in truth, but for the persevering efforts of a few faithful spirits, it must, long since, have ceased to exist. There are, perhaps, few stations in the West, whose histories are marked with so many discouragements as this. It first became a station in the year 1835, and has not been supplied with service, in all, during that time, perhaps more than three years. For the first three months, I found nothing more difficult than to convince the people that it was *possible* for them to have regular service, long together. Often, in the course of the last twelve years, they had started, and had, as often, failed. Repeated mortifications, from repeated failures, as their

Missionaries had left them, and all their prospects and fondest hopes had perished, had well nigh quenched their zeal, and many had gone to seek the bread of life among the sects around them. The enemies of the Church all predicted 'another failure,' and judging of the future by the past, many stout and pious hearts trembled as they consented, once more, to rally around the standard of the Cross. There has, however, been a singular unanimity in all the movements of the congregation, since I came among them, and the general impression now seems to be, that it is not only *possible*, but *CERTAIN*, that by prudence, piety and perseverance on our part, the cause of our divine Master will, henceforth, gloriously prevail. 'The ladies of the congregation have organized a Sewing Society, by which the necessary repairs have been done to the Church, and a very good organ procured; and they regard this as but the beginning of their 'works of faith.' From their active and persevering zeal, we have much to hope.

The congregation is united, and hence, though few in number, is strong. They have a comfortable church edifice, which, however, has not yet been paid for. As soon as that is paid off, which must require a few years, I think, if spiritually prosperous, they will be independent.

While we look at our own weakness and the discouragements of the past, we may well tremble, but when we look to the goodness and mercy of God, we see cause for encouragement. We have good hope for the success of the Church in Alton, and firmly believe the day is not far distant when the early efforts of the few that were, apparently, so fruitless, will begin to yield their fruit, and those who have sown in tears will reap in joy, and the Church, in this place, become strong, as the people 'flow unto it.'"

Chester—Rev. WM. MITCHELL.

"During the last year, I have travelled over 2,126 miles in my field of Missions. Preached fifty-eight times in, and ten sermons out, of Illinois. Read prayers sixty-one times, baptized six infants and one adult, administered

the Holy Communion six times, and aided in it four times out of Illinois. United in marriage two couple, and attended two burials. The present number of communicants in St. Mark's parish is eighteen. And I have added two to Zion parish, Jackson county, Ill. I have prayed with families from home some two hundred times, and visited many sick persons.

Also, travelled several thousand miles, seeking means to aid in the building of the church at Chester. For which object, to the 16th of April, I have only received, cash seventy-six dollars, and pledges, to be paid during the year, in writing, one hundred and seventy-five dollars.

Yesterday there was a sale of town

lots in Chester, and I believe greater improvements will be made this year than any previous year past, since its commencement."

Collinsville—Rev. J. L. DARROW.

"Since I came to the West, I have never seen so unfavorable a winter for any purpose. Such muddy roads and stormy weather have made it impossible to attend Church with ordinary regularity. I only wonder that our congregations have been so good as they have been. I trust we may now look for more settled weather, and better prospects for building up the Church. The Bishop intends visiting us early in the summer, when I hope to have a class for confirmation."

Intelligence.

THE EDUCATION OF ORPHAN DAUGHTERS OF MISSIONARIES DECEASED.

In the April number of the "Spirit of Missions," we noticed the proposal of a lady to devote her time and means towards the establishment of an Institution for the education of the daughters of Missionaries deceased, provided the Church at large would aid in the undertaking.

We have since received a communication from a lady in the diocese of Connecticut, who offers to give one hundred dollars towards raising the sum of five thousand dollars in that diocese, for this object. She has also forwarded the amount of interest for six months upon her proffered gift. We venture to make an extract from her letter, which will explain her views, and, we trust, may also be instrumental in accomplishing the great good designed.

"I enclose the interest for the first six months upon \$100, which I consider as given to second the effort alluded to in the April number of the "Spirit of Missions," and commencing at that time. It will continue to be sent until funds enough are raised to found an Institution for the education and support of destitute female children of deceased Missionaries and Clergy of the P. E. Church.

The interest will be given to aid the cause of Missions, until the principal is paid, which will be as soon as called for. This, I think, can be done in six months as well as six years, if those who have the ability will forward their money for the object, and which, I doubt not, many are already waiting to do.

It is expected, of course, that this Institution will be under the supervision of the general officers of the Board of Missions, who will direct as to the location and appropriation of funds which may be raised.

If five thousand dollars should be raised by *benevolent ladies in this diocese*, and

other dioceses shall contribute in the same proportion according to their ability, and the interest for the first six months be given to *aid the cause of Missions, in addition to what is given at the stated monthly offerings*, commencing from the 1st April, 1847, I think there can be money enough raised to meet the wants of suffering Missionaries, replenish the Treasury, relieve those who have charge of its funds from embarrassments, and draw down spiritual blessings upon the cheerful giver, and the Church of God.

If the self-sacrificing Missionary is willing to spend and be spent for Christ's sake, surely self-denial is incumbent on those who are "at ease in Zion," surrounded with temporal and spiritual privileges, that his hands may be strengthened, and his heart cheered by Christian aid and sympathy."

FUNDS.—It is with pleasure we state, that the Circular issued by direction of the Board of Missions, in behalf of the Domestic Treasury, has been sanctioned and earnestly commended, by several of the Bishops, to the attention of their respective Clergy and Churches. We also gratefully acknowledge the sympathy expressed, as well as the more substantial evidence of interest given, in the shape of contributions. More have been received since the meeting of the Board in June last, than was received from the time of meeting to the 1st October of last year. But it must also be remembered, that the contributions received prior to the last meeting of the Board, were much less than during the corresponding period of the previous year: hence the great deficiency under which the Treasury labors, and the cause of delay in paying the Missionaries.

May contributions continue and increase. Then ere long, we may have cause to rejoice, that the Treasury is relieved, the debt to the Missionaries paid, and the Church exonerated from the imputation of indifference to the welfare of one of the most important fields of usefulness entrusted to her care. The rapid approach of the Triennial Meeting of the Board, in October next, likewise prompts us to urge those who have not, to contribute without delay.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th June to 15th August, 1847:

NEW HAMPSHIRE.	
Manchester—St. Michael's	16 38
Portsmouth—St. John's, Ladies' Miss.	
Soc. Western Miss.	25 00
Do., Jews	15 00
Do., Indians	5 00
	61 88
VERMONT.	
Enosburgh—Christ Ch.	1 25
Guilford—Christ Ch.	10 00
Sheldon—Grace Ch.	3 75
	15 00

MASSACHUSETTS.	
Cambridge—Christ Ch., A Member.	12 50
Do., part coll.	17 67
Lowell—St. Ann's	60 00
	90 17

RHODE ISLAND.	
Providence—Grace Ch.	1 00
Do., for Maine.	10 00
Do., Sunday off'g for the Jews.	34 25
Do., a thank off'g, dn.	10 00
	65 25

CONNECTICUT.	
Brookfield—St. Paul's	4 00
Fairhaven—St. James', §	4 00
Hamros—St. Peter's, for Missions in Wisconsin	5 00
Norwich—Christ Ch., mo. coll., §	10 00
Pomfret—Christ Ch., thank off'g.	10 00
Portland—Trinity Ch., for the Jews.	18 60

Stamford—St. John's..... 31 62
 Waterbury—St. John's, to pay salary
 of Rev. W. Allanson..... 50 00
 H. P. B..... 3 00 127 62

NEW-YORK.

Albany—St. Paul's, a lady, for Mich. 5 00
 Brooklyn—A Friend to Missions, ♪. 2 00
 St. Ann's, general fund, ♪..... 491 37
 Do., S. S..... 18 63
 Do., " Christmas off'gs..... 15 92
 Do., " a class in, for Illinois... 3 00
 Do., " " for the Jews... 2 60
 Do., coll. at Miss. Meeting..... 119 41
 Glen Cove—St. Paul's..... 4 00
 Newtoun—St. James', for Ohio..... 11 75
 New-York—Grace Ch..... 100 00
 Ch. of the Ascension, coll. after
 Annual Sermon..... 49 29
 Special, to educate an Indian
 child, to be called Charles H.
 Halsey..... 30 66
 St. Mark's, mo. off'gs..... 12 12
 From the estate of the late C. D.
 Betts, Esq., per H. Anthon,
 D. D..... 150 00
 Sandy Hill—Mrs. Hoag, for Missions
 in Wisconsin..... 50 00
 Tompkinsville—St. Paul's..... 18 70 1073 79

NEW JERSEY.

Jersey City—St. Matthew's, a lady.. 2 00
 New Brunswick—" L."..... 10 00
 Newark—Second payment of interest
 from estate of the late Hanford
 Smith..... 182 20 194 20

PENNSYLVANIA.

Bellefonte—St. John's..... 4 00
 Bristol—St. James', a member, for
 the Jews..... 5 00
 Holmesburgh—Emmanuel Ch., Miss.
 Society..... 25 00
 Philadelphia—St. James'..... 65 04
 St. Luke's, Young Ladies' Bible
 Class..... 1 75 101 79

MARYLAND.

Anne Arundel Co.—All Hallow's pa. ♪. 10 00
 Baltimore—Mt. Calvary Ch..... 4 58
 Do., for Western Missions..... 11 21
 Do., for the Jews..... 6 00
 Baltimore Co.—St. Thomas'..... 30 00
 Charles Co.—Trinity par..... 1 81
 Hillsborough—Rev. R. W. Goldsbor-
 ough, ♪..... 2 50
 Kent Co.—Chestertown..... 13 13
 Do., for Missouri and Iowa..... 1 82
 Do., for the Jews..... 6 27
 Palapac—Female Institute..... 10 00
 Prince George Co.—Holy Trinity, ♪. 11 95
 Queen Caroline par.—St. John's..... 5 00
 Talbot Co.—Severn par. ♪..... 2 50 116 77

VIRGINIA.

Alexandria—From an Episcopalian, 10 00
 Do., Miss. Soc. of Inquiry, Theo.
 Sem., ♪..... 25 00
 Circleville—Meherrin par..... 19 00
 Fredericksburgh—St. George's... 20 00 74 00

NORTH CAROLINA.

Eagle Falls—Noah Joyner, Esq.,..... 1 00

SOUTH CAROLINA.

Beaufort—Ladies' W— S—, for
 Missions in one of the far South
 slave-holding States..... 250 00
 Charleston—St. Michael's..... 27 63
 St. Philip's, for Bp. Kemper..... 34 00
 Do., for Bp. Freeman..... 50 00
 Do., for the Jews..... 2 69
 St. Stephen's, mo. Miss. Ltc.,
 June and July..... 20 01
 Mrs. Dorothy Richardson (West) 10 00
 Columbia—Trinity..... 28 85
 Edisto Island—For Georgia..... 5 00
 Wiltoun—Christ Ch., for the Jews.. 20 00 448 18

GEORGIA.

Savannah—Christ Ch..... 1 00

MISSISSIPPI.

Columbus—St. Paul's, Ladies' Miss. Soc.. 15 00

LOUISIANA.

New Orleans—R. H. Randolph..... 10 00

KENTUCKY.

Lexington—Christ Ch., Ladies' Miss. Soc.. 5 70

OHIO.

Piqua—St. James'..... 10 85
 Zanesville—" W." ♪..... 2 50 13 06

INDIANA.

Jeffersonville..... 2 00
 Madison—Christ Ch..... 15 00
 Mishawaka—St. Paul's..... 5 00
 Lafayette—St. John's..... 20 18 42 18

ILLINOIS.

Beardstown—Mrs. F. Webster, Jr.,
 for the Jews... .. 2 80

MICHIGAN.

Ann Arbor—St. Andrew's..... 25 00
 Battle Creek—St. Thomas'..... 5 00
 Detroit—Christ Ch..... 25 00
 Do., A Churchman..... 2 00
 St. Paul's..... 25 00
 Homer—Christ Ch..... 5 00
 Truago—St. Thomas'..... 9 00 96 00

MISSOURI.

St. Louis—Christ Ch..... 25 00
 Do., for the Jews..... 1 20 26 20

WISCONSIN.

Southport—St. Matthew's, off'gs S.S..... 2 60

IOWA.

Dubuque..... 12 00

MISCELLANEOUS.

Off'gs of a Clerk, for Missions in the
 United States..... 7 00
 Two Communicants of the Church... 1 00
 Tithes of a Clerk, for Missions..... 10 00
 A. G. V..... 25 00
 Interest on Kentucky Bonds..... 300 00
 " L." of which \$2 is for the Jews... 5 00 348 00

TOTAL..... 82,933 77

FOREIGN.

Africa.

EXTRACTS FROM JOURNAL OF REV. J. PAYNE, CAVALLA, WEST AFRICA.

Friday, Oct. 2d, 1846.—Went to town to attend a general meeting of the people, which had been called by delegates from Fishtown, and Rocktown, who had been sent down under the following circumstances. Since the Grahway towns were burned 18 months ago, the people of that place have been living some miles distant, in a temporary town which they have built. In the meantime, however, they have been collecting materials to rebuild their old town. The Cavalla people have always declared, that inasmuch as they have not complied with all that custom requires of a vanquished people, any attempt to rebuild will be forcibly resisted, unless a general council of the tribe, previously assembled, shall determine otherwise. King Freeman, the Chief of the tribe, has always promised that such a council should be summoned; but as the season approached when the Grahwayans had determined to rebuild their town, he found that they would allow of no arbitration in the case, insisting that they could, and were determined to build in defiance of the Cavalla people. The affair having assumed this aspect, war was unavoidable, unless the Cavalla people could be induced to recede from their position, and allow the Grahwayans to proceed without molestation. To accomplish this object, the delegation from Rocktown and Fishtown had now come down. These two towns belong to the same division of the tribe, as Cavalla, and have heretofore both taken precedence of it, the one being the parent, and the other older in point of settlement.

The meeting was held at the 'ta kai,'

(anoited house,) so called from the fact that here the Bodiâ or chief officer of the town is anoited, when first elected, and subsequently when public sacrifices are made, and probably because here the town greegreee, which are also anoited, are kept. It was very numerously attended. I found the headmen seated on one side, the delegation near them, the older "Sedibo" next, and the people generally on the opposite side. The old men, as usual, offered me a chair amongst them. The meeting was conducted with the gravity which characterizes important councils generally.

While the people were assembling, the town-drummer in the 'tibwa kai' (soldiers' council-house) beat voluntaries, the old men supplying the words in order according to their rank. These were full of vanity, setting forth the importance of the speakers or those whom they represented.

All having at length assembled, the speaker of the Cavalla people opened the council by saying, "If any one has brought any matter, let him declare it." The organ of the joint delegation then arose, and taking up a staff which had just been laid down by the Cavalla speaker, and walking to and fro in the open space around which the people were assembled, delivered in the name of his associates, with great propriety, the views of those who had sent them. He declared in strong terms their sympathy with the Cavalla people, but at the same time, the evils of a general war which must ensue in case the Cavalla people persevered in their resolution. Finally, he besought them in the name of their fathers and brethren of Rocktown and Fishtown, to allow the Grahwayans to rebuild their town without molestation.

The Cavalla speaker, K. S., replied with even more force and propriety, using the same staff which the other had laid down. He reviewed the history of the relations of his people with Grahway for many years past, showing how grievously they had suffered from its people, and declared the embarrassment of his people in view of this, and their strong aversion to act contrary to the advice of those whom they revered as their fathers and brethren.

After several speeches, in delivering which the same cane was held in the hand of each speaker successively, it was finally agreed that, although express permission could not be given to the Grahwayans to rebuild, yet in deference to the advice of their friendly superiors, they would not molest them, should they attempt to build.

Sunday, Oct. 4th.—This morning our congregation was quite full, 200 to 250 being present; many of them were women. In the afternoon I administered the Communion to twenty-three professing Christians. Our school-house, in which the services were held, was quite full, there being present, besides our own family and schools, eleven boys and the teacher from the River Cavalla Station.

Sunday, Oct. 11th.—Congregation this morning 200. In our Sunday schools were 65 children.

Sunday, Oct. 18th.—The congregation this morning did not exceed 150.

The children from River Cavalla Station did not come up to-day as usual. The teacher there lately told me that their parents objected very much to their coming here, and he thought they would be compelled to discontinue. The reason assigned is the fear that the children may be bewitched by the Cavalla people! The belief in witchcraft is so implicit, that nothing would induce many natives, since the war, merely to pass by a town of those with whom they lately fought; and not only do they fear for themselves, but, as is seen in the present case, for their children also, being firmly persuaded that those who seek to be revenged on themselves, would gladly be so on their children. What a system of bondage and wretchedness is heathenism! Lit-

erally, and woefully, are its victims all their life-time, through fear of death, subject to bondage.

Sunday, Oct. 25th.—Our congregation this morning was about two hundred; a good proportion were women.

Sunday, Nov. 1st.—Four or five men and some forty women, with our own family, making in all about one hundred, composed our congregation this morning. A greegree or offering to the "Kwi" occasioned the absence of the men.

The "Kwi" worshipped by these people, are of two classes. One consists of certain spirits inhabiting particular places and possessed of peculiar powers, and the other of the souls of departed friends. These latter are supposed to remain about their native place, and to take the same interest in the affairs of their people as when alive, but with greatly increased power to injure or assist them. Whatever, therefore, may have been the feeling towards an individual while living, as soon as he is dead, the utmost regard is professed by all. His near relatives especially pay great attention to him. The greatest display possible attends his funeral, with the view of pleasing him; and after he is buried, food continues to be taken to him at regular intervals; a house is often built over his grave, and a little shed is in front of it, in which seats are placed, and a fire kindled at night for his comfort. Besides this, when any important matter is to be undertaken, as in case of war, or when a public calamity presses upon the people, these "kwi" are propitiated by offerings and sacrifices.

The offering to-day was made to those who were killed in the late war, and as this was an extraordinary one, the offering was made to correspond to it. The number of men killed having been considerable, and some of them from almost every family, N. the warrior doctor, directed that each family should procure a bullock, and when all were ready, that the whole should be killed on one day, each family sacrificing and eating apart, before the principal house of their Headman. When collected together, the bullocks numbered fourteen. The number of fami-

lies or tribes is not so great as this, being twelve, but two extra bullocks were provided by those who had been the immediate occasion of the war.

This afternoon commemorated His death, who came to put an end to sacrifices of bulls and of goats, by the offering up of himself, once for all, upon the cross.

To-night, having heard in town the yell usually uttered when one is apprehended for witchcraft, on making inquiry, I ascertained that two men had been seized on the charge of having caused rain yesterday by witchcraft! Alas for this poor people!

Saturday, Nov. 7th.—We witnessed to-day the closing scene of an exhibition of superstition and cruelty, exceeding any thing that has before come to our knowledge.

On last Sunday, as before related, fourteen bullocks were slaughtered to the spirits of those killed in war, and to commemorate the close of that extraordinary and glorious struggle. It appears that in connexion with this, a greegree was made by N. the doctor, to cause general prosperity in the country, and especially to ensure a good supply of fish. But while all were anxiously waiting to see the effects of the greegree, behold a prodigy made its appearance! On Thursday morning at day-break, a species of crocodile was found in the centre of the town! This creature, although if taken in ordinary circumstances, would have been killed and eaten as most acceptable food, yet when found in so unnatural a situation, was at once declared to bode evil of no ordinary magnitude. It was therefore taken out of town, and carefully tied at some distance from it, until a "deya" could be consulted. This sapient one, true to the principles of his class, was at no loss to explain the matter. He said it was the work of a witch, and designed to prevent the good effect of the greegree made last Sunday. He also designated the witch. She was a native of Grahway, and the same who was accused some months ago, but excused from taking "gidu" on confessing her guilt. She was now again arrested, but very soon made a partial confession of her crime, saying that *she* did not

take the crocodile into town, but that she knew who did. This not satisfying the people, they gave her "gidu." She was much affected by the poison, and her life was only saved by the use of such remedies as the natives apply, when they wish to save life. She was now delivered into the hands of "N.," who, besides his other extraordinary powers, possesses that of *curing witches*. She had been long closetted with him, when suddenly the whole population of Cavalla were confounded by the witch's extraordinary disclosures. She now freely confessed her guilt, but said that K. and S. and M. and T., the most prominent, and some of the best men in town, were her accomplices!! Such an extraordinary turn of the affair called for a new consultation of the "deyabo," and no time was lost by the people in extricating themselves from their unpleasant dilemma. What means were employed to procure an agreeable response from the oracle, of course is not revealed, but so it was that quite a different explanation of the apparition in town was now given, from the former. The "deya," now consulted, said, that neither the woman, nor any of those whom she had designated as her accomplices, had ought to do in bringing the crocodile into town. This, he said, was entirely the work of one of their departed friends, D. the founder of the settlement, who had been greatly offended at not receiving any part of the costly offering made by the people on last Sunday. And he had sent this creature into town to show his anger, and his disposition to injure the people unless propitiated in time. He recommended, therefore, that a house should be made over D.'s grave, and an offering made to him. In reference to the poor woman, however, he declared that she *was* a witch, and one of the worst kind; that she was in league with her relatives the Grahwayans, and visited them constantly at night to get "we," (witchcraft,) in order to destroy this place and people. He, therefore, enjoined it upon the people, as they valued their own safety, at once to kill the woman, before she had time to carry her plans into effect.

The people did not hesitate a moment

what to do in such a case. Early yesterday morning, she was taken out a second time to drink gidu. Very soon it affected her so much that she fell—but not to die. The poor wretch, unable to walk, was dragged out on the beach, and there she lay, unable to rise, and throwing her limbs about in agony from ten o'clock in the morning, until night. Africa's hottest sun was pouring his rays upon her, but no one dared approach to afford her any assistance, or to talk to her, except to taunt her and aggravate her sufferings! It was a sickening spectacle, and unable any longer to endure it, I started off in order to beg her from the Sedibo, and, if possible, contribute to her comfort. In the way, however, I met a leading man, who assured me such an effort would be in vain; that so great was the excitement against the woman, that if restored to life never so often, as soon as she could walk, she would be compelled to take gidu again; in fine, that her *death had been determined on*. I desisted. But last night was not to close her sufferings. Dragged into town and placed in some enclosure for the night, she was alive this morning, though unable to walk or speak. But even in this state, it was determined to give her gidu. The Sedibo, as if wearied or ashamed of the murderous work, delivered her to the "kedibo" (youths and boys), and when I got out of my room, I saw these merciless executioners dragging the miserable victim, tied by her hands and feet, towards the spot where she was shortly to close her wretched existence. The poison, when taken, soon produced its effect. In an hour she was beyond the reach of her enemies, and in another we saw her body tied on two poles, and borne on the heads of two relatives, towards the witches' burying-place.

This poor victim of heathenism was the mother of Wah, alias G. T. Bedell, now a lad of fourteen years of age, and one of our most promising scholars. The poor fellow looked on his mother during all her sufferings from a distance without daring to go near, and utterly unable to afford her any comfort or relief. Oh! that he may live to reward the murderers of his mother by preach-

ing to them the gospel of love and peace and life!

This afternoon, the husband of this woman came to the house to sell some fruit, as if nothing had happened! Such is heathenism!

In making my usual visit through the town this afternoon, I inquired why such unprecedented cruelty had been practised towards the woman, spoken of above. Four reasons were assigned; 1st, Her confession in full of the crime with which she was charged. 2nd, Her ingratitude and incorrigibility. On a former occasion, when accused of witchcraft, she had been excused, on confessing her guilt, and promise of amendment, from drinking gidu. But now, by her own confession, she was guilty of the same offence. 3d, Similar cruelty had been lately practised by the Grahwayans on a woman who was a native of this place. 4th, The old men had not authorized, nor were they witnesses of what had taken place.

Sunday, Nov. 15th.—Congregation this morning about two hundred and fifty.

Sunday, Nov. 22nd.—Attendance at public worship this morning about two hundred. Mr. Hening, who with his wife and child have been some time with us, preached.

Friday, Dec. 4th.—Returned home this morning, having been absent since Monday, to receive supplies from New York, at Cape Palmas, and to make a pastoral visit to Fishtown. *More than a year* having elapsed since the arrival of the last shipment, the present one was peculiarly acceptable. At Fishtown, I was thankful to find Dr. and Mrs. Perkins enjoying tolerable health, although both spoke of having been very feeble. The school here, in both departments, has suffered from the recent changes at the station, parents having made this the pretext for taking their children from school, and some of the latter for their running away.

On my return home, I passed through Rocktown, which appeared even more than ever desirable as a Missionary station. May the Lord of the vineyard speedily send forth a laborer to this large heathen town!

Monday, Dec. 7th.—It has been often a source of regret to me, that so little interest in the spiritual welfare of their people is manifested by the youthful members of our Church. A note, however, received to-day, from our native teacher, at the River Cavalla station, with others before written by him, prove that he is an exception to the general rule. The following is an extract from it: "Will you come down here to preach this week? There came a great many people to me yesterday, to hear the word of Christ, and I told them as much as I knew. Happy should I be to see these people lifting (throwing away?) their greegrees, and believing in the Lord Jesus Christ, their only Saviour! May the Lord help my country people to believe the gospel!" In another, he writes: "My boys are doing well. They are all very attentive to receiving instruction. Oh! how I do wish the blessed time of our Lord will come, as in the Sandwich Islands, when all these greboes will banish away all their greegrees, and come to their blessed Lord Jesus Christ! But the Lord will do his own will. We, poor creatures, can do nothing but pray to Him for His assistance. My prayer is, that these people may believe the gospel and be saved. May the Lord bless you in your good labors, and those to whom you give instruction. Pray for me, that I may be faithful in my undertaking."

Wednesday, Dec. 9th.—I have always held services on the evening of this day, in the chapel in the large native town. As, however, the attendance, though large enough to justify my continuing the service, has been variable, I have determined to convert it into something like a Bible class. Being now engaged in revising and correcting the "Bible History" in Grebo, published nine years ago by the A. B. C. F. M. press, I adopt the plan of reading a chapter in this, and then of inviting those in attendance to ask questions or to make remarks. The class this evening numbered twelve or fifteen, most of them influential young kroomen. They appeared interested in the exercises.

Sunday, Dec. 13th.—Congregation this morning about two hundred and

thirty. Mrs. Payne having been prevented, by protracted illness, from visiting the women lately, fewer of them were in attendance than usual.

Sunday, Dec. 20th.—Attendance at public worship this morning, smaller than usual, not exceeding one hundred and fifty. This I attribute to my having been prevented, by pressing engagements, from visiting them yesterday afternoon. Alas! it appears that there is not yet interest enough felt by the people in the gospel, to lead them to go to hear it. The Missionary must still go out and "compel them to come in."

Wednesday, Dec. 23d.—While the general indifference with which the glad tidings of salvation are received, is a trial of our faith, there are sometimes developements, full of hopeful encouragement. I met to-night, for the third time, my Bible class. The subject for the evening was Abraham's history. It naturally suggested my speaking of the blessedness of trusting in God, in opposition to greegrees. This drew forth a free and full expression of opinion from all present, on the merits of the greegree system, and nearly all of them declared their disbelief in it, either in whole or in part. They related many facts coming under their own observation, showing the falsehood of the system. The relative of one had been taken ill, and he went to consult a doctor. He was told to kill a fowl to the "kwi," which he did; but the patient continued ill. By the direction of another doctor, he repeated the sacrifice, but the woman was no better. A third doctor told him to kill a goat, and his relative would surely recover. He was in the act of killing the goat when the woman expired!

Wednesday, Dec. 23d.—To-day, preached the annual sermon before the brethren of the Mission, from Eph. iii. 8. I trust all hearts were as much encouraged as my own, as we contemplated the character of "Paul the Missionary."

Thursday, Dec. 24th.—To-day the quarterly examination for this station was held. Ten children from Lime Grove or River Cavalla were present. Including these, the number examined

was fifty-six, of whom sixteen were girls. Three of our own, and four of the River Cavalla boys were absent, the former on account of sickness. Had all connected with these two stations been present, we should have had sixty-three children in attendance. The examination was the most satisfactory which I have witnessed during the year. The progress of the children in their various studies has been considerable, and the advance of most in actual intelligence, most manifest. It certainly is a state of things, for which I ought, as I do, thank God, that young men, women and children, who six years ago, were in heathen ignorance, now read intelligently and correctly, God's holy word, both in English and in their native tongue, answer questions in natural philosophy, recite rules and parse in the English grammar, show a familiarity with most rules of arithmetic, and in many cases, almost as thorough a

knowledge of geography as taught in most common schools in the U. S.

But especially do I feel thankful, that amongst these I could point out some twenty, who, in the hope of charity, are "the children of God, and inheritors of the kingdom of heaven."

Christmas day.—Held services on the Mission premises. Rev. Mr. Henning preached.

Sunday, Dec. 27th.—Our congregation this morning numbered two hundred. A large proportion of them were women.

Mrs. Payne dined with the family to-day, after having been confined to her room and bed for several weeks by illness. Her health continues exceedingly precarious.

Monday, Dec. 28th.—This morning, buried the infant daughter of Rev. Mr. Henning, having baptized it yesterday. It was about three weeks old.

J. PAYNE.

Constantinople.

The following letter from Bishop SOUTHGATE was received last month, after the July and August number had gone to press.

Village of St. Stephen's,

Near Constantinople, May 17, 1847.

I wrote you last on the 16th September, and then intended to write again immediately, but, upon farther consideration, I thought it best not to propose the plan which I had in mind, at least for the time then present. I had thought of requesting that Mr. Taylor's salary for this year—he having left the Mission—should be appropriated for the increase of the Mission fund, by which addition I hoped to be enabled considerably to enlarge our operations, and thus to provide more than an equivalent for the loss of a laborer. But upon farther thought, and finding it difficult at that time to arrange any plan to my satisfaction, I concluded to let the matter go by for the present, and to do what we could with the means then in our hands. I have now determined to ask the Board simply to con-

tinue what it has hitherto given us, viz. \$4000 per annum, aside from Mr. Miles' salary, which, if he returns to this country, will be paid separately. In doing this, I give up, of course, many prospects which I have long cherished, but I do it cheerfully, for the sake of settling this long-vexed question about funds, in a way that I should suppose must be satisfactory to all. The Foreign Committee have appropriated this sum to the Mission; the Board pledged it to me before my consecration. I subsequently asked an increase, which was not granted, but which brought on the long discussion at the last annual meeting of the Board.

I now think the Committee did right in not granting me the increase which I desired. I acknowledge that the special contributions to this Mission did not justify it, as those contributions were re-

ported to the Board. When I made the request, I knew nothing of their amount. My request was based merely upon the wants of the Mission, and the field of usefulness open to us here. But I should condemn myself if I persevered in such a request against the conviction of my own judgment, which is, that with such a special contribution, a larger amount of appropriation would not be justifiable. I attach, therefore, no blame to the Committee for refusing me the desired increase. On the contrary, I think they did but their duty; and I shall endeavor to do mine, which is to abide by the former appropriation until the special contributions to this Mission are increased. I shall not trouble the Committee or the Board with farther petitions for an augmentation, until such time as an enlarged supply will justify it. Having said this, I hope the Committee will meet me now upon the ground of simply abiding by the former appropriation, which is \$4,000 a year. With that I will be satisfied, and I have made all my arrangements to keep the plan of my labors within it. First, I have engaged the services of natives, instead of asking an increase of missionaries from home, or even that those returned should be replaced. I have now, connected with the Mission, two priests and a deacon, whose united salaries will hardly exceed the salary of one missionary from America. They are all admitted to the Communion of our Church, having formerly been Papists. Two of them are experienced and able men, and the third will require less training than is ordinarily needed for learning the languages, by a new clergyman from America. They are all, I hope, men of earnest faith and true Christian devotedness. The salary of one of them is pledged to the Mission for two years by English friends, which is so much saved for other purposes for that length of time. One of them is now with me, engaged in the study of English, and is about to prepare a version of the Psalms in Turkish, with the Syrian character, for Syrians speaking that language. This will be published at the expense of the Christian Knowledge Society of England. Another I have sent to Mesopotamia, where he is making himself useful, and I hope

will find a promising and fruitful field. I sent him there partly to redeem our long made promises to the Syrians, and partly because the field is a most important one, and is unoccupied excepting by the Roman Catholics. It is also his native country. He writes me that his prospects are good, and that several villages have been placed under his control for the purpose of instruction. The third is temporarily absent on business of his family, before finally joining the Mission.

2. I have left the city, and taken up my abode here, where, with the same rent, I am able to occupy much larger premises, and to begin what I have long had at heart—the education of young men for the stations of usefulness that are now opening so rapidly and extensively in this country. Some, I trust, will be teachers, and some, I hope, fitted for the higher service of the ministry in their own Churches. The latter particularly is my heart's desire, for the work here must be done mainly, and may be done most safely and effectually through the clergy. I must limit my number by my means, but I do not wish for many, as I desire to be thorough rather than extensive. I have now one, having arrived myself only day before yesterday, and not being yet settled. The applications threaten to be numerous, but I desire to be select, and take only such as promise well, and will persevere in their work. I hope to enlarge gradually to the point which I desire to reach, but for this purpose I need the whole amount appropriated to the Mission. We are now receiving but \$3000 a year, Mr. Taylor's salary being cut off, and not having been as yet appropriated in any other way to the Mission. With this salary I will engage to do the work proposed to myself here; and with our present scarcity of funds, I have no doubt that this is better than to appoint a successor to Mr. Taylor. I have only, therefore, to propose to the Board to continue their former appropriation of \$4000, which I hope will be satisfactory to all, and will have the support of the Committee, as not exceeding their own appropriation. Thus will all discussion be avoided, and the matter settled in peace and quietness.

My own health has compelled me to

take the course which my work dictated. I have been suffering since last July from a nervous affection in the head, which has disabled me much of the time from writing, and has interrupted in other ways my work. I have not, however, been compelled to lay aside *active* duty, but, on the contrary, it has been for a part of the time increased by the necessity of being much abroad in the open air. I have been improving the last two or three months, but I had little hope of a perfect restoration, (especially as the warm season was again approaching,) without leaving the city. My physician and one or two other medical friends advised a journey or residence in the country. The former was too expensive, for my earnest desire is to save our treasury from extra drafts, and although I had no doubt that the Committee would justify me in incurring such expense, arising from my having been overworked last summer, I did not wish to do it, if it could be avoided. I have, therefore, taken the other alternative, of coming into the country, which, aside from my health, the providence of God seemed to indicate as my duty, or at least not unwise. But in doing this, I have necessarily sacrificed a part of my rent in town, and incurred the expense of moving, altogether about \$300, which I have yet to pay. It is a debt which I trust the Committee will relieve me from, as I have no means of my own to pay it, and it has been incurred from a necessity imposed upon me by my work. I do not intend to ask the Board to add any thing to the \$3000 which I am now receiving for the present year, but to establish the appropriation mentioned, from the 1st of January next. The treasury is thus saved from the charge of a thousand dollars, which has been actually appropriated, by vote, to the Mission, and of this I trust the Committee will be willing to give me the \$300 mentioned, for the purpose just stated. As I owe the money, and am paying interest, I should be glad to have it as soon as convenient, by means of a special draft on London for £60.

A friend here, though not of our Church, has been so deeply impressed with the need of such an effort in education as I propose, that he has offered me

a contribution of \$300, if I will undertake it. With this, and perhaps some other 'pro tempore' aid, I can carry it through^d the present year on the small scale on which I shall begin, when I hope the appropriation of the Board will sustain it.

I have also been very much urged by native brethren to commence a training department for *females*, especially for teachers; but this I must leave among the things to be sacrificed for the present. A few faithful women, from our Church, would find here a field such as I believe few other countries can present, whether for encouragement or for necessity. Mrs. S. has one pupil, but this is all that the cares of a family, in such a country as this, will allow, and all, indeed, that our means will tolerate at present.

I have been prevented from reporting as I could have wished, the state and progress of the Mission, for nearly a year. But I may say, in brief, that our course has been decidedly onward, that I was never more encouraged, or saw more manifest and valuable fruits than at present. The Prayer-Book in Armenian is nearly through the press; a Treatise on the Character, Doctrine, &c. of our Church, is just finished in translation, and is, I hope, soon to be in press; the new edition of the Psalms above-mentioned, is about to be taken in hand; some other translations of religious works from English are waiting only for the Prayer-Book to be off our hands, in order to be put to press. Our influence as a Mission is good, and was never greater than now; I have the happiness of being in friendly relations and correspondence with the principal oriental patriarchs; I have three pupils with me, including the priest before-mentioned, and the prospect of as many more as our means will allow, as soon as I am settled; the schools which we have been aiding, are advancing rapidly, and are beyond anything hitherto known here; I have, not formally connected with the Mission, but receiving their intellectual and spiritual training very much from it, a goodly band of faithful men, both clergy and laity, who long for better things; I have a correspondence, extensive and well arranged, with different parts of the country, and

with bishops, clergy, and principal laymen, who receive their direction mainly from us; I am cheered by the support of almost every one who knows us within the Eastern Churches, and have nothing to contend with in the way of opposition, excepting from Papists and other sectarians, who can do little but strengthen our influence in Churches which count them as enemies; I have never seen the time when the peculiar action of our Church, purifying, yet conservative, was so much needed, or promised so large results, as now. In fine, I am heartily encouraged, and I desire to attribute it to the goodness and faithfulness of God, that while a storm has been breaking upon us from certain quarters at home, we have been advancing here in the light of his countenance so manifestly that I have not been able to look upon that storm as anything else than the sure discipline which comes with prosperity, and which ever attends the true work of the Lord—a thing, therefore, to rejoice in. I hope hereafter to report more fully to the Church, as I have been doing in various ways, to some degree, for the last few months,

especially as I have now more retirement for the purpose.

I must here close my communication, as the post-hour has nearly arrived. I write in haste; but I hope I have been able to make my views distinctly known. I beg you to assure the Committee that, whatever differences have existed between us, I have never ceased to regard them individually with that esteem which my former acquaintance has cherished, or to regret that official circumstances should have caused a separation of view and feeling, from men whom, aside from that official relation, I had much reason to respect and love; and I may say to you, my brother, that as my acquaintance with you has been more intimate than with the other members of the Committee, so my feeling of regard in your behalf has been peculiarly strong, and I should be sorry if any difference of opinion with me should excite in the mind of any member of the Committee, or in your own, an estrangement of personal esteem, which, in the present divided state of the Church, it is peculiarly the duty of every Christian man most jealously to guard against.

China.

We avail ourselves of the March No., 1847, of the Chinese Repository, published at Canton, China, to lay before our readers an interesting paper on Protestant Missions in China, and to give a brief view of the present state of the different stations in that empire.

PROTESTANT MISSIONS IN CHINA: EXTRACT FROM A PRINTED LETTER, DATED NINGPO, JANUARY 1ST, 1847.

Since this letter was written, some changes have occurred in the Missions, and we have taken the liberty to correct accordingly. Some further corrections and additions we make here. The Rev. Mr. and Mrs. Graham of the Shanghai Mission, and Dr. Cumming of the Amoy Mission, embarked at Macao, in the *Horatio*, Capt. Crocker, on the 17th instant. Mr. and Mrs. Young sailed for England in February. The Rev. Stephen Johnson, late of the Mission in Siam, arrived early in January at

Fuhchau, where he has commenced a Mission; and the Rev. L. B. Peet and family, also from the Mission in Siam, have proceeded to Amoy, either to remain there or to join Mr. Johnson at Fuhchau. And the Rev. Messrs. Happer and French have removed from Macao to Canton, and the school of Chinese boys has come up with them to the provincial city. We now turn to the letter: the writer thus commences:

“The providence of God seems to mark the present period as one of the

most remarkable in the world's history. The eyes of the whole civilized world are turned with expectation to the future. The current of passing events is apparently carrying us rapidly onward to some wonderful consummation; and the Christian philanthropist, and infidel philosopher, alike await the result with the deepest interest. A revolution is going forward among men, which differs, both in its nature and its extent, from all that have before occurred. It relates to great principles; and in its extent, it embraces well nigh the whole family of man. It is felt in every country in Europe; and is carrying the states of the New World to a destiny which we dare not anticipate. In the Mohammedan states of Western Asia, events are developing a state of things which must lead ere long to important results. In Central Asia, the eyes of the world are fixed upon the progress of the British Empire in India, and the results to which it will lead. Even the barbarous tribes of distant islands are beginning to be brought within the sphere of new influences, and to rank themselves as nations. In the midst of political changes everywhere in progress, another power is at work with which these changes are closely connected. It is the gospel of Christ. While the world is engaged in a three-fold struggle, for despotism, for liberty, or for agrarian anarchy, the gospel is operating silently but mightily upon the minds and the hearts of men; and the struggle which has ever been waged between the powers of light and of darkness, begins to assume a form which indicates a more desperate and vigorous contest, than the world has yet witnessed.

"It is a matter of deep interest, that just at this epoch China should be brought into the struggle. The set time, appointed in the counsels of eternity, having arrived, He who is Head over all things to the Church overthrew the barriers by which China had hoped to protect herself from external influences, and opened the way for the entrance of the heralds of salvation. At the same time, a state of things is found to exist within her own borders, from which it may be presumed that the course of events which commenced with the war

with England, will result in some wonderful, though perhaps gradual revolution. At all events, China, with her hundreds of millions, has been brought within reach of the mighty influences which agitate the nations of the West, and when these influences begin to be felt, this unwieldy, overgrown empire, weak, decrepid, and wrinkled with age, must be shaken in all its members. Thus China too has at length among the last, though the oldest, taken her place in the ranks of the nations, and will henceforward march hand in hand to fulfil their respective destinies.

"But it is not as a field of political strife, that the eye of the Christian is now directed to China. It is rather as a field for the triumphs of redeeming grace—as a wide and open door to which the Lord is directing his people, commanding them to enter, and proclaim 'peace on earth, good will to men.' In this view only we propose to consider it.

"When the armies of Israel went forth against their enemies, their numbers were sometimes diminished by the express command of God, and a large portion of the fighting men were sent back to their homes, or left where they could take no part in the battle. They could not, therefore, take to themselves the glory of victory, as though they had achieved it by their own courage and strength. Thus it is in the great spiritual struggle in which the Lord's people are now engaged. A mighty work is to be accomplished among the heathen, in which the Church is to be instrumental. It must be made evident, however, that she is but an instrument—that by her own strength she can do nothing. The means employed, therefore, exhibit a striking disproportion to the results to be effected—a disproportion so great as to excite the contempt of the world. The labourers are few. A small and feeble band is sent to attack a countless host. But even of this small company, the numbers are diminished every year by premature death, or by the attacks of disease. Thus the world will be taunted, and the Church will be made to feel, that it is God alone that can effect the result. The history of Protestant Missions in China, as elsewhere, affords

abundant illustrations of these remarks. During the past year, as in previous years, some of those who had entered upon a course of labours for the welfare of China, have been called to their rest, while others have been compelled for a season to leave the field. Of those who have, during the past two years, returned to their native lands in search of health, many hope speedily to resume their work, and some have already arrived in China.

"We give a brief view of the present state of the different stations, so far as our information enables us to do so.

The labourers at Canton, are the Rev. E. C. Bridgman, D. D. and Mrs. Bridgman, Rev. P. Parker, M. D. and Mrs. Parker, Rev. Dyer Ball, M. D. and Mrs. Ball, the Rev. J. G. Bridgman, Mr. S. W. Williams, and Mr. S. W. Bonney of the A. B. C. F. M., and the Rev. I. J. Roberts, the Rev. Messrs. S. C. Clopton and George Pearty with their wives, and the Rev. J. L. Shuck, of the American Baptist Board. Messrs. Williams and Shuck are at present temporarily absent in the U. S., but expect soon to return.

"In Hongkong are stationed the Rev. Wm. Gillespie and the Rev. J. F. Cleland, of the London Missionary Society. Mr. Cleland has charge of a press and font of metallic type, which has recently been removed from Singapore, and the Rev. Wm. Dean and the Rev. T. T. Devan, M. D., of the American Baptist Board. The Rev. Jas. Legge, D. D., and Mrs. Legge, and B. Hobson, M. B., of the London Society, are at present on a visit to England.

"The Rev. S. R. Brown, who has had charge of the flourishing school of the Morrison Education Society, has returned to the U. S. on account of the ill health of Mrs. Brown, leaving the school in charge of Mr. Wm. A. Macy.

"At Macao there is a boarding school of about twenty boys, under the care of the Rev. A. P. Happer, M. D., of the American Presbyterian Board. A reinforcement, consisting of the Rev. J. E. French, and the Rev. Wm. Speer and Mrs. Speer, has recently been sent to this Mission from the U. S.

"At Amoy, in connection with the

A. B. C. F. M., are the Rev. W. J. Pohlman, and the Rev. E. Doty. The latter is at present absent in the U. S., but is expected to return very soon with a reinforcement of several Missionaries. W. H. Cumming, M. D. is not connected with any Missionary society. The London Missionary Society supports the Rev. John Stronach, the Rev. Alex. Stronach and Mrs. Stronach, Mr. Wm. Young and Mrs. Young.—The Rev. John Lloyd and the Rev. H. A. Brown are supported by the B. F. M. P. C.; and J. C. Hepburn, M. D., of that Board, with Mrs. Hepburn, is temporarily absent in the U. S. Mr. and Mrs. Young have also left the field for a time, and may be compelled to visit England.

"At Shanghai are stationed the Rev. W. H. Medhurst, D. D., the Rev. W. Milne, W. Lockhart, physician, and their families, supported by the London Missionary Society—the Rev. T. M'Clatchie and Mrs. M'Clatchie, by the English Church Missionary Society—and the Rt. Rev. Bishop Boone, the Rev. E. W. Syle, and their families, with Misses M. J. Morse and E. G. Jones, by the American Episcopal Board. Drs. Medhurst and Boone have erected chapels, in which they preach on Sundays to large audiences. Dr. Lockhart's facilities for alleviating the sufferings of the diseased, have been increased by the erection of a building suitable for an hospital.

"At Ningpo, the English Baptist Society supports the Rev. T. H. Hudson and the Rev. Wm. Jarrom and Mrs. Jarrom; D. J. Macgowan, M. D. and Mrs. Macgowan are supported by the American Baptist Board. A girls' school of about twenty pupils is sustained by Miss Aldersey, an English lady not connected with any society. The school has overcome many obstacles, and is gradually gaining in the confidence of the people.

"The Missionaries of the B. F. M. P. C. are the Rev. R. Q. Way and Mrs. Way, the Rev. W. M. Lowrie, Rev. A. W. Loomis, and Mrs. Loomis, Rev. M. S. Culbertson and Mrs. Culbertson, D. B. McCartee, M. D., and R. Cole, printer, and Mrs. Cole. Mr. Loomis returned to this station from Chusan when

that island was restored to the Chinese. It is expected that the Rev. John Quarterman, who has been appointed to this station, will reach his field early in the ensuing spring. The school in connection with this Mission contains thirty boys. A female school has recently been commenced, under the care of Mrs. Cole. A young man, a native of Ningpo, had lately been baptized, and admitted to the Communion of the Church in connexion with this Mission. The truth seems to have made some impression upon the minds of several others, who, it is hoped, will yet approve themselves sincere believers.

"Protestant Missions in China are yet in their infancy. Few of the Missionaries, enumerated above, have yet been on the ground long enough to accomplish any thing more than that preparatory schooling in the knowledge of the language and the people, which must constitute the foundation of successful labours; and even in this preparatory work, the greater part are but beginners. Although in one sense, it is true that the fields are white to the harvest, it is equally true in another, that the seeding time is hardly arrived; the

breaking up of the fallow ground is scarcely yet completed. Those, however, who have prayed for the millions of this populous empire, will thank God that he has at length brought into its territory so large a body of men, who are making those acquisitions which will fit them to enter the wide doors of usefulness, everywhere opening around them. Already a beginning has been made in the public preaching of the word. In all the ports thrown open by the late treaties to which Missionaries have been sent, the gospel is now regularly and publicly proclaimed. It is a further ground for thankfulness, that those for whom a way has been opened by scenes of war and carnage, and the terror of foreign invasion, have in general been received with so much favour by the people. Although in the city of Canton the old hatred and contempt of foreigners, which has been gaining strength for two centuries, continues with all its bitterness, in the northern ports the popular feeling partakes but little of this rancour; and the Missionary may pursue his labours, secure both from violence and insult."

India.

MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

The following statement of the progress of the Society's Missions in Southern India during the three last years, is extracted from the Madras Christian Intelligencer. While it affords matter for joy and thankfulness to the Great Head of the Church, it also gives great cause for anxiety, when it is remembered, that *hitherto the Society has been quite unable, from lack of duty qualified candidates, to strengthen these flourishing Missions with additional labourers from England.* On this subject, the Bishop of Madras thus writes in a recent letter, dated October 12th:

"In Tinnevely, at least, the day of

small things is fast going by: the Lord hath done great things there, whereof we rejoice: and if the Church now show any symptom of weakness, idolatry will again come in like a flood, and Christianity may again have to struggle for existence.

"I see that the Society is continually giving notice of its want of Missionaries for my diocese. How strange, and how sad it is that none will answer to the call!"

"We are happy to find that the relative number of native Christians on the 30th of June, in the years 1843 and 1846, was 13,937 at the former period,

and 16,617 at the latter date, showing an increase of 2,680 baptized persons, exclusive of the large body of catechumens, 7,144 in number, who are subject to a long probation previous to their admission into the Church of Christ.

“ It will afford gratification to the friends of the Society to learn that during the last three years, six permanent and very important Mission stations have been established in the interior of the country among the native Christians, viz., Canendagoody, VEDIARPOORAM, and Erungalore, in the Tanjore and Trichinopoly districts; and Sawyerpooram, Christiansagram, and Edeyenkoody, in the Tinnevelly Mission. At each of these stations a permanent Mission-house has been built, or is under construction, an allowance having been made to each Missionary for its construction. At all these places, with the exception of VEDIARPOORAM, spacious churches have been provided, at an expense varying from £200 to £400 each. These stations have also been generally supplied with all necessary buildings for boarding and day schools, for boys and girls.

“ In addition to these more important and permanent stations, four other Mission stations on a smaller scale have been recently undertaken, one at Puthukotei in Tinnevelly, another at Arnedaikanoor in the Dindigul district, and two in the Tanjore district at Vellum and Aneycadoo. In many of the Mission districts, several interesting village churches, (one of which, at Mukupury in the Nazareth Mission district, for a congregation of about one thousand persons, cost nearly 3000 rupees, or £300;) various important school buildings, and small cottages for East Indian catechists have also been constructed.

“ We shall however, perhaps, give a better idea of the efforts which have been made in this branch of the Society's labours, by quoting from a list, with which we have been favoured, of Mission buildings erected *within the last three years*, in one single district of the Tinnevelly Mission, that of Edeyenkoody, which exhibits four large and seven smaller churches, holding two thousand nine hundred and forty worshippers; four central and ten village schools, built

for six hundred and eighty boys and girls.

“ The extension of sound Christian education is one of the most interesting and important features of the Society's present Missionary operations, to which we cannot advert without lively thankfulness. In addition to the marked improvement in the native catechists and schoolmasters, it is impossible not to rejoice when we learn that, in one small Mission district, that of Edeyenkoody, five hundred and seven native Christian children, in an equal proportion of both sexes, (two hundred and fifty-three boys and two hundred and fifty-four girls,) are under daily instruction in the Mission schools, and that in a single Christian village of another Mission district (Moodaloor), there is an average daily attendance of two hundred and thirty-six boys and girls.

“ In reviewing the institutions which have been recently established, and from which, through the blessing of God, much fruit is humbly hoped for, we must not forget to mention five preparandi classes, four boarding-schools for boys, and eight for girls, in the Tanjore, Trichinopoly, and Tinnevelly districts; in several of which it is designed to give a superior English, as well as Tamil education.

“ But of all the measures which, in dependence on the blessing of the Divine Head of the Church, have been adopted, the establishment of the two seminaries of Sawyerpooram in the Tinnevelly, and of VEDIARPOORAM in the Tanjore districts, appears to us incalculably the most important. They are designed for the superior education of a comparatively limited number of the most promising native Christian youths from the various Missions, in the anxious hope that from them an efficient native ministry may be ultimately raised up, and that at least a large proportion of the students may be found qualified to fill some office in connexion with the Church, as superior catechists or schoolmasters. Thus we may confidently hope that, in due time, we shall be enabled to go forth, (on what has long appeared to us the only scriptural and practicable plan,) with an *efficient Native Ministry*, to convey the glad tidings of salvation to the

millions of Southern India lying in darkness and the shadow of death.

"The seminary at Sawyerpooram is intended for boarding and educating one hundred youths in the junior, and twenty-four scholars in the senior department; and the various buildings for the masters and students, with spacious lecture-rooms and all other accommodations for such an institution, are nearly completed.

"The VEDIARPOORAM seminary is at present arranged for forty-eight students and scholars, the whole of whom are also boarders, with lecture-rooms, library, and residences for the masters.

"We may not conclude this imperfect, though lengthy review of our Missionary position and prospects, in connexion with the Incorporated Society, without remarking on the strikingly improved feeling of our native brethren in Tinnevely, in intelligence, zeal, and liberality; and the latter, we need hardly say, to those acquainted with the ge-

neral poverty of the people, and the peculiarities of the Hindoo character, affords a most satisfactory, if not unquestionable test of sincerity. In addition to their District Church Building, and Poor Funds, and their Book and Tract Societies, we need only refer to the Churches at Edeyenkoody and at Mukupury, for the former of which 450 rupees (£45), and for the latter 400 rupees (£40), have been contributed by native Christians.

"May the Lord fill us with thankfulness for what he has already wrought, and with humility and self-abasement in the consideration of our manifold defects and short-comings in this great work! May He stir us up to daily increasing watchfulness, diligence, and prayer, so that we may 'give Him no rest,' until his work is accomplished in this land of darkness and of the shadow of death, and a people is gathered out for His name, not only in Tinnevely, but in every district of Southern India!"

Intelligence.

ATHENS.—The Rev. Mr. HILL writes, under date of 19th June, that all connected with the Mission were in tolerably good health, with the exception of Mrs. Hill, who contemplated a short absence from Athens, with the hope of regaining strength.

FUNDS.—The Foreign Committee have recently made their annual shipment of supplies to the Mission in Western Africa. As opportunities for that coast are very rare, the Committee were constrained to avail themselves of that which was lately offered, although without the funds to make payment for the necessary purchases. These accounts, together with the required quarterly remittances to other stations, call for immediate attention; and the early contributions of the Church for these objects, are earnestly solicited.

MISSIONARIES WANTED.—The Missions in Western Africa and in China are in great want of more Missionaries. The return of disabled laborers from Africa renders it all-important to strengthen the hands of those who remain, lest the fruit which they are now beginning so plainly to reap, should be blighted and lost.

The Mission at Shanghai is full of encouragement, and in addition to other most

favorable indications, the Providence of God is making the path of duty every day more manifest, by providing for this Mission an ample supply of funds.

ERRATA, for the July and August No.—Page 201, 10th line from top, for "conquer," read "construct."

Page 202, 1st line, for "prophets," read "Prophet's."

Page 203, 14th line from bottom, for "feeble," read "female."—7th line, for "spirit," read "Spirit."

Page 215, 2d line from bottom, insert "same" before "altars."

Page 270, List of Resignations, O. P. Thackara should be 15th January, 1847.

Contributing Parishes, Appendix Aj., page 284—

Maine, Saco, Trinity, Foreign, read \$42 17.

Massachusetts—Lowell, St. Ann's Church, Domestic, read \$175.

Connecticut—Hartford, Christ Church, Foreign, read \$120 55.

New-York, Christ Church, Foreign, read \$40.

New-York—For Plattsburg, Christ Church, read Poughkeepsie, Christ Ch.

Rye, Christ Church, Domestic, read \$33.

" Tarrytown, Christ Church, Domestic, read \$15 16.

In January No., \$71 55, acknowledged as from Christ Church, New-York, should have been Christ Church, Hartford, Conn.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th June to 15th August, 1847:

MAINE.

Portland—St. Stephen's Ch., for Constantinople..... \$25 00

NEW HAMPSHIRE.

Eppington—St. Andrew's Ch..... 1 14
Portsmouth—St. John's Ch., Ladies' Miss. Soc..... 25 00 26 14

VERMONT.

Sheldon—Grace Ch., §..... 3 75
Enosburg—Christ Ch., §..... 1 25 5 00

MASSACHUSETTS.

Boston—Grace Ch., S. S., for education, Africa..... 125 00
St. Paul's Ch., S. S., for education, Africa..... 80 00
St. Stephen's Ch., S. S., for education of a child, Africa..... 20 00
Mrs. T. Greene Fassenden, part of \$16..... 5 00
Cambridge—Christ Ch., part of \$63. 17 66
Do., a Member, part of \$30..... 12 50
Haverhill—A Lady..... 3 00
Northampton—St. Michael's Ch., part of \$12 40..... 41
Newton Lower Falls—St. Mary's, §..... 20 00
Northampton—St. John's Ch..... 3 00 286 67

RHODE ISLAND.

Providence—St. John's Ch., Ladies' Philanthropic Society, for support of Mrs. Hening, Africa..... 200 00

CONNECTICUT.

Fairhaven—St. James' Ch., §..... 4 00
Hartford—Christ Ch., monthly coll. 48 00
St. John's Ch., §..... 15 00
Middle Haddam—A Lady, for education of Elizabeth B. Bowles, Africa..... 20 00
Naugatuck—St. Michael's, monthly collection..... 12 00
Portland—Trinity Ch., Constantinople 15 00
Stamford—St. John's Ch., do..... 25 00
Watertown—Christ Ch., Infant Class, for Africa..... 1 00 140 00

NEW-YORK.

Albany—St. Paul's Ch., a Lady, for Constantinople..... 5 00
Astoria—St. George's Ch., S. S., education of J. W. Brown, Africa. 20 00
Do., collection Aug. 15th..... 35 40
Brooklyn—St. Ann's Ch., for Africa, \$200; China, \$200; Greece, \$91 33; S. S. No. 1 of do., for Greece, \$100..... 591 33
Do., Missionary Meeting Board of Missions, June 24th, §..... 66 41
A Friend to the Missionary, § of a monthly contribution, June, \$1, July, \$1..... 2 00
Esopus—Ch. of the Ascension, for China..... 10 00

Factoryville, S. I.—Trinity Chapel, for China..... 25 00
 Do., Mrs. Mary Holmes, do..... 3 00
Fort Hamilton—St. John's Ch..... 20 47
Glen Cove—St. Paul's Ch..... 1 00
New York—Ch. of the Ascension, Sermon before the Board of Missions, do..... 49 29
 Do., Mrs. J. P. Thurston and daughter, annual contribution, education, China..... 25 00
 Do., F. De P. and Mrs. F. F., do..... 60 00
Tompkinsville, S. I.—St. Paul's Ch... 10 00
Williamsburg—St. Mark's Ch., Constantinople..... 12 25
West Point—J. G. M., of U. S. A.... 4 00 931 68

WESTERN NEW-YORK.
Rochester—A Friend, for Africa..... 1 00

NEW JERSEY.
Newark—Grace Ch., coll. American Independence, July 5, 1847... 10 00
 Trinity Ch., Constantinople, \$25; Africa, \$1..... 25 00
 Second payment of interest on legacy of late Hanford Smith, \$ 122 20 218 20

PENNSYLVANIA.
Bloomsburg—St. Paul's Ch..... 6 00
Holmesburg—Emmanuel Ch., Miss. Soc., for China..... 25 40
Philadelphia—St. Philip's Ch., S. S., Committee of, for support of Edmund and Isabella Neville, Africa..... 40 00
 St. Andrew's Ch., Infant S. S., two years support of Wm. C. Russell, Africa..... 40 00
 St. Luke's Ch., Young Ladies' Bible Class..... 2 28
 St. James' Ch., \$64 79; Constantinople, \$5..... 69 79
 Horace Binney, Jr., annual, for Constantinople..... 25 00
 Ch. of the Ascension, Miss B. U. 1 00
Pittsburg—St. Andrew's Ch., S. S., for education of three children, China..... 37 50 246 67

MARYLAND.
Anne Arundel Co.—All Hallows's pa. \$, \$6, and \$5..... 10 00
Annapolis—"Annapolis Ethiopian Circle," balance of monies in hand, for Africa..... 42 15
Chestertown—Chester pa., Constantinople, \$3 95; Africa, \$3 95; China, \$3 95..... 26 85
Georgetown, D. C.—W. G. Ridgeley and family, annual, for education, China..... 50 00
Hillsboro'—Rev Mr. Goldsborough, \$ 2 50
Prince George Co.—Holy Trinity pa. All Saint's pa., Constantinople... 8 00
 King & Queen pa., do..... 16 00
 Severn pa.. 2 50 163 90

VIRGINIA.
Alexandria—S. School Theo. Seminary, education of Wm. Sparrow, Africa..... 10 00
 Missionary Society of Enquiry, Theo. Sem..... 25 00
Fredericksburg—St. George's Ch... 15 00
Norfolk—Christ Ch., S. S., for education of 3 children, Africa..... 60 00
Northampton Co.—Hungars pa., Africa, \$10; China, \$10..... 20 00
Petersburg—Grace Ch., S. S., for education of Nicholas Cobbe, Africa..... 20 00
 Collected at the Virginia Convention, for Greece..... 130 00 290 00

NORTH CAROLINA.
Wilmington—St. John's Ch., ladies of, annual subscription, for China..... 82 00
 Do., a Member, for Constantinople..... 10 00 92 00

SOUTH CAROLINA.
Beaufort—St. Helena Ch., for China. 100 00
 Do., two gold chains, sold for account of Africa..... 14 60
Charleston—St. Bartholomew's pa., S. S., for education, China..... 25 00
 St. Andrew's pa., for education, Africa..... 20 00
 St. Michael's Ch., \$15 83; do., for Constantinople, \$ 1 66.... 17 84
 Do., S. School, education Mary Maxwell, Africa..... 20 00
 St. Philip's Ch., Constantinople... 33 00
 St. Peter's Ch., balance of annual contribution of \$1000, for support of Bp. Boone, China..... 221 77
 Do., for education, Africa..... 10 00
 Do., Ladies' Working Society, for education, Africa..... 55 28
 Monthly Miss. Lec. for June, for Africa..... 3 75
 Do., for July..... 2 94
 Do., ladies of, for ed, China..... 350 00
 Mrs. Gibbs..... 5 00
 Mrs. Thos. H. Deas, education of a child, Africa..... 20 00
 Jacob Welsh..... 5 00
 Annual subscription of a lady, for China..... 5 00
 Mrs. E. Lowndes, for education, China..... 25 00
Columbia—Trinity Ch., offerings... 40 00
Edisto Island—Church at, for Africa. 60 00
James Island—St. James' Ch..... 20 00
Prince William Parish—Rev. C. C. Leverett, 3d payment for education of a boy, Africa..... 20 00
Radcliffboro'—St. Paul's pa., S. S., for education, China..... 25 00
Richland District—Zion Ch., Africa. 27 85 1168 88

GEORGIA.
Columbus—Trinity Ch., \$16 31; do., for China, \$8 50..... 24 81
Savannah—Christ Ch., \$2; do., Africa, 55 cts.; do. colored S. S., education, Africa, \$20..... 22 55
 Colored congregation of Ogeechee Mission, for Africa..... 5 00 82 36

KENTUCKY.
Lexington—Christ Church, Ladies' Miss. Soc., for Constantinople. 25 00
Louisville—James P. Arnold, \$..... 2 00 27 80

OHIO.
Zanesville—W., \$..... 2 50

ILLINOIS.
Beardstown—A Churchman, for Constantinople..... 3 00

MICHIGAN.
Ann Arbor—St. Andrew's Ch., for Constantinople..... 5 00
Detroit—Christ Ch..... 14 34
 A Churchman, for China, \$2; Africa, \$2..... 4 00 23 34

WISCONSIN.
Southport—Offerings of S. School..... 2 50

MISSOURI.
St. Louis—Christ Ch., \$22 50; do., for Constantinople, \$15..... 37 50

TOTAL.....\$4,211 00

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

OCTOBER, 1847.

No. 10.

Missions Generally.

REPORTS OF MISSIONARIES.

Illinois.

Dixon—Rev. A. J. WARNER.

“The brief statement which I was enabled to transmit in October, unsatisfactory as it was in statistical facts, having been penned whilst under the influence of a most debilitating and depressing disorder, cannot be very much enlarged even now. It is with the more reluctance that I make this acknowledgment, as the prospects of the Church then before my mind, were so promising and cheerful. Not that those prospects have failed, nor that the flattering pictures, which they presented, have faded from our view, but like all earthly prospects, they stand still in the distance. I look back to what is now accomplished with the bitterest self-reproach—the sober, stern reality almost induces despair; I look forward, and the rays of hope so guild and animate the scene, that however faint and weary, my consciousness of duty spurs me on, ashamed and afraid to turn aside or falter in the midst of such inducements, and in so good a cause.

The organization of parishes spoken of in my communication of October, has not yet taken place. This fact affords a just though melancholy statement of the slowness of my Missionary operations; but could you be presented with as fair a statement of the facts that in various ways have contributed to retard those operations, I am confident you would rather pity than reproach one, who, not daring to justify himself by censuring the providence of God, or the members of Christ's body, must feel this burden of neglect, as a load of sin pressing grievously on his conscience, and weighing his humbled spirit to the dust.

He only, who has seen and conversed with men famishing for the bread of eternal life, knows how hard it is to leave them entirely destitute of the external supports of religion, not knowing how soon the little life that is in them may become extinct; but all who feel the vast importance of Christian unity, of devout and simple formality, as an expression of meek, evangelical piety—who perceive the absolute necessity of

a godly discipline, coupled with the observance of such commemorative rites as have been instituted to perpetuate those great particulars of the Christian faith which constitute the distinguishing features of the gospel of Jesus, they can readily form an idea of the bitterness of soul, the longing desire of those who, deprived of these externals of religion, and harrassed, not only through the busy week, but on the Sabbath of hallowed rest, with the noisy bustle of an irreligious and dissipating world around them, can only sigh, in the midst of their families, over the desolation of their beloved Zion, whose ways they see solitary, and mourn that none come to her solemn feasts.

Two families, in whose councils and sympathies I had promised myself much comfort and support, discouraged as much by privations of a religious nature as by the sickness which they have endured, contemplate returning East. A meeting is to be held this week, of all favorable to the plan of organizing a parish at Grand Detour. If it should prove successful, (and God grant it may!) one of these families, lately bereaved by the loss of a pious mother, will, I have no doubt, remain. In which event, pious and zealous as they are, particularly the father, whose anxiety on the subject is intense, they cannot fail to exert an influence favorable to the cause of Christ and his Church in that place.

The other individual, I greatly fear, will return to Harlem, N. Y. this summer. May the blessing of God rest upon him and his truly pious and amiable lady!

The apprehension of losing such friends, is the only dark shade that presents itself in our views of the future. Little, it is true, has yet been done, but the whole field seems 'white already to the harvest,' and only waiting for health and a favorable Providence to continue vigorously and joyfully those labors which cannot prove in vain. The organization of Sterling parish takes place this week, if Providence permit.

My illness was protracted beyond all expectation, and the same has been the case generally with our last fall's sickness, beyond any precedent of former

years. I recovered about the middle of winter, and after visiting my people and leaving appointments, was enabled to preach three times in the day on two successive Sundays. The thawing of the ice, rendering Rock River impassable, and the unsettled state of the roads, now broke in upon my arrangements, and as spring opened, the chills returned upon me, which, for a short time, they are almost certain to do, when one has been afflicted with them in the fall.

To avoid these inconveniences, I have removed my residence to Dixon, as a more central place, and the impaired state of my health having put it out of my power to perform my duties as formerly, on foot, I have been obliged to purchase a horse. Both these changes will increase my expenses, which would not, however, exceed my salary as yet, if it could be paid up to the present time. I only say this to give the fullest information of my exact position. I know the embarrassment of the treasury, and have no disposition to complain.

On the 7th day of July, I expect, according to the appointment of our Bishop, to receive priest's orders, and after that the number of communicants can be ascertained, I trust, with more accuracy."

Kickapoo—Rev. RICHARD RUDLEY.

"My labors for the past year have been confined principally to the congregations of Christ and Grace Churches, Upper and Lower Kickapoo, (ten miles apart.) Since the date of my last semi-annual report, I have been absent from my station on two occasions, both at the request of my Bishop, and in the performance of Missionary duty in destitute parishes.

In the course of these visits, I read prayers and preached fourteen times to large and attentive congregations, at five different points, some of them seventy miles apart; administered the sacrament of the Lord's Supper to near sixty members of the Church; and baptized three infants.

At my stations the services have been regularly kept up once in each place every Lord's day, the clergy and candidates for holy orders at Jubilee College

having supplied my place whenever I have been engaged in Missionary duty elsewhere.

Lower Kickapoo being a country place with a scattered population, the dreadful sickness of last fall and winter made it extremely difficult to collect a congregation; for near two months a great part of my time was taken up in visiting the sick and the dying; but now the severity of winter has passed away and general good health returned, the little church is again pretty well filled. At Upper Kickapoo, there is much to encourage, and at the same time great opposition to be met and encountered.

The Romanists and Methodists have each of them built houses for public worship in the villages, and each of them have many influential and busy adherents, but notwithstanding all the opposition that has been made, our cause prospers, and will ultimately prevail; much of the prejudice against the Church and her forms of public worship have already been removed, and a deep interest been manifested on the part of many to become better acquainted, not only with our ritual and Book of Common Prayer, but with every thing connected with the Church, as she stands distinguished from the jarring and ever-varying sects by which she is surrounded.

This interest, I feel confident, has not grown out of the mere motive of gratifying a fanciful notion, or from the idea (as is often thrown in our teeth) that it is respectable to be an Episcopalian. A better and a higher motive, of which I have good evidence, has been the incentive in effecting the happy change.

I believe I have already informed the Board, that when (twenty months since) we had our first services in Kickapoo, there was not a Protestant Episcopalian in the place; now we have five communicants, and seven or eight candidates for confirmation, with a Sunday-school of about twenty scholars, taught by one of the students of Jubilee College. In two parishes under my charge, a sum little short of three thousand dollars has been expended in church building within the last two years, and a further sum of three hundred and fif-

ty dollars is still wanting to complete what has been begun.

I am much in want of Prayer-Books, Sunday-school books and tracts. Bishop Chase has hitherto supplied us, but so often and repeated have been the demands upon him, that his stock is now well nigh exhausted.

I have been anxiously expecting a remittance from the Board for the last two months, and am now much embarrassed, not having received a dollar from any source since last October. Last year I had some available property of my own; a few months' delay in the payment of the Missionary stipend at that time occasioned no serious inconvenience. Would that it were so now!

In order to facilitate and carry on our buildings, the little means with which God had blessed me, were freely consecrated to His service, to the amount of eight hundred dollars. Will not you, dear brother, at your earliest possible convenience, remit me at least two of the three months salary due on the 1st of April."

Little Fort—Rev. WM. ALLANSON.

"On my resignation of the Missionary station at Batavia and parts adjacent, which took effect the 1st October, 1846, with the consent and approbation of my venerable diocesan, I immediately took charge of the Missionary station at Little Fort and parts adjacent.

This is a new station, only being occupied for the last six months, hence you will not be greatly surprised to learn that we have no Sunday school library, no Communion set, nor any house for public worship, more commodious than a common school room. A Sunday school library, and a Communion set, we hope to obtain from the East at the opening of navigation; and measures will be taken by the Vestry, during the ensuing summer, towards the erection of a church at Little Fort. This is an important station, and our congregation, in point of numbers and intelligence, will not suffer, I am assured, with any other congregation in the place, and present appearances would authorize us to entertain the pleasing hope that it will continue steadily to increase.

The village only sprang into existence

some three or four years ago, and it now numbers about thirteen hundred inhabitants. The short time of my occupancy of the station will, I trust, be some apology for the brevity of my present report; I hope, however, that my next will be more full and interesting, and that I shall be able to ascertain and set forth all the particulars relative to the station required by the Board of Missions."

Ottawa—Rev. C. V. KELLY.

"Since my report in November last, I have only to mention that we have been again compelled to remove to the Court-house as a place of worship, and that in consequence our attendance is not as large as formerly, nor can it be expected that this congregation will much increase till we have a commodious church edifice, and I hope, during the summer, something may be done to accomplish this. I preach every Sunday morning in this place, and ride over in the afternoon of alternate Sundays to Peru, eighteen miles from this, and Farm-ridge, twelve miles. In both these stations I have good attendance, and intend organizing a parish at the former place after next Sunday. There have been no additions to the Church here during the last six months. I have to return thanks for the last draft, and also acknowledge the correctness of the account, and hope soon to receive my salary up to April.

The ladies of Christ Church, Ottawa, have just appropriated five dollars to the Domestic Missionary Society, which you may expect to receive forthwith."

Mendon—Rev. JOHN SELLWOOD.

"In making my semi-annual report to-day, I would inform you that my general health has been better than for a long time previous; but you may easily guess that I do not enjoy good health when I inform you that I have regularly to take medicine every week. Through the goodness of God, I have been enabled to read prayers and preach every Sunday, sometimes however with great difficulty, with the single exception of last Sunday, when I was confined to my bed through indisposition. I was confined to my bed, however, only for a few days. I am at present

very feeble, but recovering, and expect to have the pleasure next Sunday of again going up to the house of the Lord, and conducting the services of the sanctuary.

The first day of last October I started from home for Pittsfield, Pike county, sixty miles distant, for the purpose of visiting the Episcopalians of that place. I arrived that evening at Fall Creek, a place where I have often preached, and where I had hoped to do so that evening, but had no opportunity, in consequence of there being an appointment for Methodist preaching. The next morning I started for Pittsfield, but was altogether unexpectedly and providentially kept at Barre, where I was invited to preach, and did so at candle-light. May the Lord of the harvest, who has said, 'In the morning sow thy seed, and in the evening withhold not thy hand,' water the seed sown. I had many times, in former years, passed through this town, but never spent a night in it before. The next day I arrived at Pittsfield. I spent Sunday and two following days at Pittsfield; preached three times on Sunday, and once on each of the other days. I had large and apparently attentive congregations. While here, I baptized an infant. I spent a pleasant visit among the Episcopalians of this place, and had not the distance been so great between me and them, considering my feeble state of health, I could with pleasure visit them again and again. Having learned that there was an Episcopal family at Atlas, who intended to have come to Pittsfield during my visit there, for the purpose of having their child baptized, but were prevented from doing so, I felt it my duty to proceed homeward through Atlas, which prevented me from visiting another part of Pike county, where there are Episcopalians, and where, years ago, I often preached. On Wednesday, therefore, I proceeded to Atlas, and in the evening had a very good congregation in the house of the only Episcopal family in the place, where I read prayers, preached, and baptized their child. On Thursday morning I set my face homeward, and on Friday night, somewhat before midnight, arrived in safety at home.

The first Sunday in November I spent in Chili, Hancock county, where I preached twice. Mormonism having passed away, the congregation was respectable.

With the exceptions above stated, all the rest of my time I have spent at home. I have felt it my duty to do so, in consequence of the sudden and large increase of my congregation. The Congregational Society of this place has been destitute of a pastor for the last six months, and for the first time since I have resided here, a great portion of them seem to have laid aside their prejudices against the Church, for they regularly assemble for divine worship with us. This town and neighborhood were originally settled by Congregationalists from New-England; consequently it has been hard work to attempt to establish the Church in their midst; but, notwithstanding all the opposition and prejudice she has had to encounter, she still exists, and she stands as a beacon on the top of a hill, showing to all around that she is in reality, what her name declares her to be, PROTESTANT EPISCOPAL. Through the help of God, I have been enabled to *live* down, and to *preach* down, a great many of the prejudices they had formed against the Church; and for the last six months I have had the pleasure of ministering to large congregations. Previously there was room enough and to spare in our Church for all who felt disposed to attend, and I have been many a time pained at heart to have to preach the words of eternal life to so few; but of late I have been pained from a different cause: from seeing so many come to the door, and finding no room, to go away again. There was one Sunday, however, in which all who could not be conveniently seated, did not go away again. The last Sunday afternoon of the old year, I was delivering a discourse to young persons on the necessity and importance of attending to religion in the days of their youth. Nearly all the young persons of the town and neighborhood were present, as well as a considerable number of their parents. The church was exceedingly crowded, and it being very pleasant weather, the doors were *thrown wide open*, and some stood

on the outside during the service, while others came, and finding no entrance into the church, went away again.

My Missionary salary which was due the first of October ult., reached me a few days ago. It is rather trying to have to wait so long, but the will of the Lord be done; it came safely to hand at last, and was joyfully and thankfully received. I have been obliged, in consequence of the delay, to go in debt for things absolutely necessary; but still, in one respect, I think I am rather better off than some of my brother Missionaries, for my credit is good, and my word can be taken for any amount, it being well known by my creditors that I pay as soon as I am able, and they do not expect it before. I receive scarcely anything from my parish. For the year ending to-day, I was promised \$53.50 in individual subscriptions; but although the year is ended, I have only received \$32, and \$10.50 of the balance remaining I am certain of never receiving. In consequence of a great reduction in the sum appropriated to Illinois, Bishop Chase has allotted me, as my Missionary salary, only \$150. I presume there is scarcely a Missionary to be found, I doubt whether there is one, (I hope there is not one,) who receives so small a salary as I do, including both his Missionary salary and from his Parish. I am unwilling to resign this station, and go somewhere else, because there is no one to be found who would be willing to occupy my place for such a trifle, and my going away would be the means of breaking up the Church. The Church edifice is out of debt, and we have a fair prospect of an increase to our own regular congregation, and the time will come when the Parish will be able to support a clergyman, but at present I have to depend almost entirely on my Missionary salary. In a month's time several families will come here to reside, from Ohio, some of whom will attend the Episcopal Church. Judging from present prospects, in twelve months' time the Vestry will be able to raise a considerably larger salary for me than they can at present. But what is to be done in the mean while? How am I to be supported? Cannot the Committee do something for me? Cannot they,

instead of paying me one hundred and fifty dollars, raise my salary to two hundred and fifty? There is an old saying, "Where there is a will there is a way," let me hope that the members of the Committee have hearts to feel for a poor Missionary who is laboring to plant the Episcopal Church in the West amidst much opposition and difficulty and discouragement, and to point sinners to the only refuge, "the Lamb of God which taketh away the sins of the world!" I have many times been compelled to wear clothes utterly unfit for a clergyman to appear in, and my table also is furnished with nothing costly or delicate; we are content with plain, wholesome food,—and having food and raiment, let us be therewith content."

Robin's Nest—Rev. SAMUEL CHASE.

"The condition of the station in reference to numbers, interest in the services, and regular attendance upon the ordinances, is quite encouraging. The persons reported as confirmed* were students in the college; there are several others in preparation for that ordinance. There are three Sunday schools of great promise in the neighborhood, taught by the students of the college. The course of instruction pursued in these schools, it is hoped, will be blessed, not only to the scholars themselves, but to those who instruct them, in training them and preparing them for more responsible stations in the Church."

Belvidere and Rockford—Rev. A. LOUDERBACK.

"In keeping with a request, expressed through your Secretary, I report my acts in the above places, up to the time of my leaving them, the 1st March, making five months of service since my last report. I regard the places as of great importance, and firmly believe, that if they could be separated, and a clergyman settled in each, the Church might soon be built up. We cannot accomplish much, unless we are placed upon an equal footing with the various denominations around us. The people say, that with a clergyman in each, they could do much more towards sup-

porting the ministry, and I have reason to believe it. At Belvidere, I think a church edifice could be built soon, if a clergyman could be induced to go there. Our chief prospect, however, is from persons moving into the country; from these we have generally got our share. The country around is mostly settled by people from New York state, and where they are Churchmen, are strongly attached to us. The same holds good of Rockford—our prospects there are very good, if a clergyman could be obtained and enabled to give his entire time to that place, which is rapidly increasing, and is destined at no very distant day, to be a place of importance. Beloit and Janesville, on the same river, above, have each the benefit of the entire services of a clergyman, and are doing well. Rockford and Belvidere might be equally prosperous, as regards the Church, if they could be sustained for a few years as separate stations. I do indeed hope that the attention of some one may be directed to these places soon, so that, at least, one of them may enjoy the benefit of Episcopal ministrations. If the Committee are in want of any further information in relation to these places, and will signify to me their wish, I shall be most happy, at all times and in all ways, to assist in the promotion of their plans. It is my intention to give some portion of my time (if God be willing) to the various settlements through this part of the country, where our Church is not established, and I shall not forget (if possible) Rockford and Belvidere."

Rushville, &c.—Rev. R. J. WALKER.

"Many are the 'lights and shadows' of a Missionary's life in the Far West. Sometimes I go upon my way rejoicing, full of faith and hope, but anon, I find myself cast into a dungeon of doubting castle, with giant despair standing by, ready to prostrate me with his club.

To one who has spent eight years of his life in England, and three in the city of New-York, the state of religion in the Far West presents much food for melancholy reflection. Never before have I witnessed so great a disregard of God's laws, or so much indiffer-

* In the statistics, under that head.—[Ed.]

ence on the subject of religion. I meet and converse with thousands, during the year, who, neither by word or deed, acknowledge their dependence on the Supreme Being; they live solely for this world, and seem to consider it as derogatory to their manliness, to join in the worship of God's house, or to listen to a discourse from the pulpit.

I am personally acquainted with hundreds of intelligent men, exemplary in many respects, who never cross the threshold of a place of worship—and are to all intents and purposes practical heathen. I have dwelt for years in a Roman Catholic country—*there*, the people universally acknowledged their dependence on God, and paid him some kind of reverence; but here, in this Protestant land, are tens of thousands who never bow the knee to the God of heaven and earth. Query: Who will be in the worst condition at the day of judgment, those who worship God ignorantly, or those who worship him not at all? Not that I have the least sympathy with Popery, for I am well acquainted with the whole system, but much as I hate Popery, I hate Infidelity a thousand times more.

Many a time has my heart been made sad, and many a tear has coursed its way down my cheek, since I came to this dark region; and many a prayer have I offered in the loneliness of my chamber, (unblessed and uncheered by any living voice.) for the people amongst whom my lot has been cast. But there is a bright side to every thing, and I trust I can discern the dawning of the day, even in this remote region. I am sometimes so much cheered by what I witness, that as I ride along, my songs of thanksgiving break forth and awaken the echoes of these primeval forests, or start from its seat the bird of the prairie. God has not left his servant without witness, that the truth will eventually prevail; and the enlarging congregations—the reverence paid by many during the service—the increase of communicants—all attest that the good leaven has begun to operate upon the mass, and that even here, a people will be raised up to call the Redeemer blessed, and a generation to show forth His praise.

During the last fortnight, I have been very much engaged both in mind and body, on behalf of poor famishing Ireland. Bishop Doane's 'Jersey ship' had been sailing through my head for some days, and I had begun to reason with myself after this manner,—If a Bishop, by his influence and zeal, can stir up the people of his diocese to send a *ship-load* of provisions to relieve the starving Irish, why may not a presbyter procure a boat-load from his parishioners and neighbours? Just as I had arrived at the conclusion that there was no good reason why he should not, a letter was placed in my hand from that devoted country, which thoroughly aroused and forced me into immediate action. Since that time, I have been engaged in writing to the newspapers, getting up public meetings, delivering speeches and preaching sermons, inculcating the duty of giving to the needy; and so much hath God blessed these labors, and so heartily and cordially have the people responded to my appeals, that we shall send off in a few days to New Orleans, some hundred barrels of flour, a goodly quantity of Indian corn, and some fine Illinois beef. Never have I witnessed so much zeal and unanimity as have been manifested by the people here on behalf of Ireland; nearly all contributed according to their means—some ten barrels of flour, some five, some two, some one. To the Lord be all the praise, to his servant deep thankfulness of heart."

Itinerant.—REV. DUDLEY CHASE.

"It is so seldom that a Western Missionary can report cheering things, that I am impelled to communicate to you out of the usual course, and speak of the goodness of the Lord in blessing my feeble labors. If you could have seen our struggles to erect a house of worship, and gather a congregation, in a place where the Gospel had not been preached for years—where intemperance prevailed to a great extent—where nearly all the influential heads of families were indifferent to religion, if not opposed to it openly—and where the Episcopal Church was known only as its enemies had represented it,—you would indeed bless God that there is now a convenient

and substantial place of worship, a goodly number who regularly attend it, and who almost without exception conform to our worship, and, as St. Paul says, "bow their knees," honestly turning round and *kneeling down on the floor*, when the minister says, "Let us pray." Nor has the hearing of the Gospel, I trust, been unmixed with faith. One whom I attended through a long and fatal illness, confessed that her first deep religious impressions were received when our little chapel was consecrated, and she saw the table of the Lord spread and she not admitted there. By gradual steps did her mind open to the truth, and she renounce the errors of Unitarianism, and embrace a crucified Saviour by faith, as her Lord and God,—was baptized into this faith, and took the cup of blessing, calling upon his name,—and finally, when called, entered, we trust, through the blood of the covenant, into his rest. This event seemed blessed to the spiritual good of the living. The mother and sister have, I trust, given good evidences that, through grace, they have been turned from darkness to light, and can now say, "Before I was afflicted I went astray, but now have I kept thy word." Several others have also turned their faces Zionward. Two I have baptized in the sick room, who have since died. On the 25th of April I baptized four adults in the Church; and on last Sunday the Bishop confirmed these, and four more, (8.)—two who had been baptized in infancy in the Episcopal Church, one by the Presbyterian, and one had been a communicant among the Baptists.—Thus, though I have lost three or four communicants by removal the past year in this place (Brimfield), yet the ranks are filling up, and those who have come forward in the cause of Christ have done so in the face of much opposition from enemies of religion, and those inimical to the Episcopal Church, calling themselves Christians. I depend much upon the Sunday School. The young have not old and deep-rooted habits to overcome. There are forty or fifty constant attendants, and good teachers engaged in the work. If I could have books of the right sort, much more good might be hoped for. I hear that those published

by Mr. J. B. Dow, of Boston, are good, but have not seen any of them. Too many of those now issued, in my opinion, incline to one of two errors. They either divorce Christ from his Church, or make his Church the head of the body and the end of the commandment.

Much has been said lately by persons evidently actuated by unworthy motives, to disparage the missionary efforts in this neighborhood. May God forgive them, and prosper the work of our hands, to His glory, for Christ's sake.

I am soon to set off on a Missionary tour, the result of which you shall have in my next report."

MICHIGAN.

Battle Creek—Rev. R. S. ADAMS.

We have been, and are still laboring under great disadvantages. The school-house in which divine service is performed is an inconvenient and a dilapidated building; and as one of the sects has the use of it every other Lord's day, the services of the Church can be performed here but half of the time. These disadvantages will, I trust, be ours but a short time longer, for through the praise-worthy liberality of a few of our number, a beautiful church edifice of brick will soon be ready for consecration. Since April 1846, I have baptized twenty; four have been confirmed, and seventeen have been added to our communion, making the present number of communicants thirty eight. Besides the services performed in this village, I have officiated about fifteen times in the village of Verona; about forty times on Climax prairie; in the village of Marshall, when that parish was destitute of a rector; in the village of Coldwater, and in that of Albion; and have travelled in the performance of duty, nine hundred and thirty-five miles. There are Churchmen in all the villages I have visited, and there are others who are in the habit of attending the solemn services of the Church, who will, I have reason to believe, soon unite themselves to her communion. The question, 'Who will supply the spiritual necessities of those to whom I am accustomed to

break the bread of life, when my services will be required in this village every Lord's day?' is oftentimes presented to my mind. If an itinerant could be sent here, he might find constant employment, and would be instrumental in keeping many in the Church's fold, and in bringing many into it. If Eastern Churchmen but knew the wants of the West, and *really* desired to see the Church spread throughout the length and breadth of our land, they would so contribute as to enable the Domestic Committee to double the Missionaries in the field. But while the apathy of Churchmen continues, so long will the Church continue to languish, and thousands live and die seetarians who might have been brought into "the Apostles' doctrine and fellowship." We poor Missionaries, in the mean time, must exercise as much patience as possible, and do what we can in furthering the cause of Christ and His Church, daily praying that God will 'stir up the wills of His people, that they may bring forth the fruit of good works.'

Charlotte—Rev. LUMAN FOOTE.

"The statement of the labors of your Missionary for the period to which it refers, is necessarily a brief one, as those labors have been limited to the usual services of the Lord's day, and even these, he regrets to say, have been more interrupted and irregular, from various causes beyond his control, than at any former Missionary term. These causes have been the severity of the weather and badness of the roads in this region, at times during the past winter, the difficulty of finding, at his place of residence, a house to officiate in when prevented from visiting other places, and in two instances, confinement to his bed by fever and ague and quinzy. The attendance at Eaton-Rapids during the months of October and November, in consequence of sickness of the inhabitants, became wholly interrupted, and the apathy and indifference manifested about a continuance of services there, was so discouraging as to lead him to omit visiting that place since the first of December.

In consequence, his time and labors

have since been confined to Bellevue and this village. At Bellevue the attendance and attention of the congregation have encouragingly increased, and your Missionary is cheered with the hope, that the day is not far distant when a parish may be organized there, and a building for a church erected. It now has three communicants, one male and two females, besides several pious persons heretofore connected with some of the denominations, whom he trusts will be happy to unite with the Church. Would that as much could be said for this village! But there cannot. The number here who hold the Gospel in *any* esteem is lamentably small, and their zeal for its spread and increase still smaller. The only hope is in the fact, that the population is slowly increasing, and thereby changing, and cannot be any worse."

Flint—Rev. CHAS. REIGHLEY.

"Soon after your Missionary's arrival in the parish, he organized a Sunday school; it is small, you perceive: this is chiefly attributable, in his opinion, to the fact, that we have no Sunday school library, though the severity of the winter may have prevented some children from attending.

There seems to prevail great harmony and unanimity among us; and what affords your Missionary the highest gratification, there seems to prevail a more than ordinary attention to the preached word. May the divine blessing be bestowed on the preached Gospel, that many may be added to the number of those whom we have reason to hope have been brought from the bondage of sin to the glorious liberty of the children of God; and the Triune God shall be all the praise."

Homer—Rev. DARIUS BARKER.

"There has been an addition of three or four families to the number of attendants, otherwise this parish remains much in the same condition as in my last October report.

It has been very desirable that the regular services should not be interrupted at this place, but owing to the destitute state of the parish at Albion, I have occasionally officiated there."

Jackson—Rev. C. W. FITCH.

"If this report could have been delayed till after our next communion season, it would doubtless have spoken more encouragingly. Our Lenten services have never been so well attended; but circumstances were not altogether favorable for receiving the candidates for confirmation to the communion on Easter-day. Should all who now give promise of soon ratifying their baptismal vows, do so, it would add one fourth to our present number. I will not say that these hopes are to be realized.

Of the services here reported and the "sermons preached elsewhere," forty-three were in the State Prison, where I have officiated as chaplain. The religious aspect of that forbidding place is nearly as encouraging as in the parish. Several of the convicts have become men of prayer.

The compensation allowed for these services has been but a trifle; yet I have been amply rewarded in seeing the abundant fruit of the little labor bestowed.

Whilst the religious aspect of this parish is unusually encouraging, there is a hindrance to the growth of the congregation, which I have felt for three years. The number of pews and slips in the church is forty; the families occupying or *owning* them a little more than that number, besides individuals not included in the families. Seldom can persons be accommodated with a slip, till long after application has been made, so that unless persons are decidedly attached to the church, which is not generally the case in this western country, they go where seats are more abundant. Other congregations have filled up, whilst ours is the same in numbers as three years ago. There are, it is true, vacant seats every Lord's day, but they are not to be rented. Casual hearers can be accommodated; but not resident families.

So soon as this people can get what they feel that they need, a clergyman who can please equally well the followers of Christ and the votaries of the world, so that the resolution to enlarge the church can be *unanimous*, this necessary work will be done, and the pa-

rish be able to support itself. At present, I think it would be expedient to grant the request of the Wardens and Vestry to extend to them aid another year. The post is one of great importance, and has materials for sustaining the Church of the best kind, and whether they come to act in concert, or the *willing* conclude that the time to build the Lord's house is already come, they will do what the good of the Church requires.

Whilst writing the above, I have been burnt out of house, and finding no other except those of neighbors to receive my family, I have been necessarily prevented from concluding my report, for some days."

Kalamazoo—Rev. AZEL D. COLE.

"Since my report in October, this parish has continued to be blessed with an ordinary degree of prosperity. The foundation of a new church edifice was laid the last fall; and, if the Lord will, the Vestry hope to rear the superstructure as soon as the opening spring will permit. The materials are, to a great extent, upon the ground, ready for use. The windows, procured in part by the kindness of friends, are ready to be placed in the walls. Our edifice, if ever completed, will be the most simple, the most beautiful, and the least expensive, in Western Michigan. Other places, far more wealthy than this, have been liberally assisted in the erection of costly churches. Encouraged by this well-known fact, we would entreat from those who can contribute to such purposes, a little aid. The means at the disposal of the Vestry being principally land and material, require some money to make them available to the full extent. The smallest sums would greatly assist us. If any would seek for the place where their gifts would do good, and be really productive of great benefit to the Church, they can find it here. If any would look for a point where it is very desirable to establish the Church permanently, they can find none more important. Kalamazoo is the shire town of a large and flourishing county. This parish is the only one yet organized within the limits of the county. It is the centre of business to a region much larger, hav-

ing flourishing villages to the North, South, East, and West, in which the Church could be built up, if once permanently fixed here. Hoping those who know that "it is more blessed to give than to receive," will not neglect us of the household of faith, we wait to share the lesser blessing of receiving."

Livingston Co.—Rev. A. S. HOLLISTER.

"It will be impossible from this report to form a just idea of the importance of my labors in this place. You must therefore fancy yourself in a mere hamlet, or country village, in a region where most of the towns and villages are destitute of churches, and see us entering a neat and very commodious church, with vestibule, gallery, pews, and vestry-room, chancel desk, &c. all in neat and comfortable order, and then you ought to attend the services, hear at least one half of the congregation distinctly respond, unite in our chaunts and songs of praise, in which a large number partake, and you would think that outwardly I had accomplished something. All this, however, without spiritual religion, is of small value. But I have the happiness of bringing many who have neglected religion under the influence of the preached Gospel. More attentive and orderly congregations I never knew, and can plainly perceive that very serious impressions are made. I do believe that my earnest and faithful labors, in season and out of season, will in time have the desired end. I am devoting most of my time to this interesting parish of Hamburg, as wishing to have them well instructed and firmly attached to the principles of the Church. I hope to travel more in a short time."

Marshall—Rev. J. S. LARGE.

"I have delayed my report a few weeks, in order to include in it a brief account of the Bishop's visitation, which took place on Wednesday evening of the present week. The weather was quite unfavorable—it rained most of the afternoon and evening, rendering it difficult for many to get out; but notwith-

standing, there was a very good attendance. Six persons were confirmed.

Though the number of confirmations were small, yet there is much in the present condition of the parish for encouragement. Since taking the charge of it in October last, there has been quite a perceptible increase in the congregation, and there appears to be a growing interest felt in the prosperity of the parish. I trust that, by another year, we shall be able to sustain ourselves, and to relinquish any further aid from the Society.

I have directed my time mostly to Marshall; have exchanged once with the Rev. Mr. Cuming, of Grand Rapids, and once with the Rev. Mr. Barker, of Homer, and have besides preached twice at Janesville, once at Albion, twice at a stone school-house, seven miles west of this, on Sunday evenings, and twice at Grand Rapids. I have officiated at three funerals, have solemnized two marriages, and performed two baptisms; six persons have been confirmed. We have lost two or three communicants by removal, and several have been added, making the present number on the Communion list, including those living in the country at various distances, from four to ten miles, sixty-seven."

Niles—Rev. G. B. ENGLE.

"During the past year, excepting two months, in my absence, my church has been open twice on Sundays: also, once on Christmas-eve, Christmas-day, and Good Friday, and on Wednesdays during Lent. In my absence the senior warden performed lay-reading. I have preached elsewhere forty-four times. I have monthly appointments at White Pigeon, thirty-six miles S. E.—at Paw-Paw, forty miles N. E.—and at Buchanan, W. of me—requiring a travel of about one hundred and seventy miles per month, besides occasional services elsewhere. We have had some forty removals from us, of regular attendants, during the last two years; still our number is not diminished, and the attendance is more regular."

Intelligence.

The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New-York, on Thursday, Oct. 7th, 1847, at 5 o'clock P. M.

By a standing resolution, the Triennial Sermon will be preached before the Board on the evening of the first day of its session; and on the second evening of its session, a public Missionary Meeting will be held, under the direction of the senior Bishop present, assisted by the Secretary of the Board and the Secretaries of the Committees.

APPROPRIATIONS.—In view of the near approach of the Triennial Meeting of the Board of Missions, the Domestic Committee have resolved to continue the present appropriations up to the 1st January next. The respective Dioceses and Stations to which appropriations have been made for the year ending the 30th September, 1847, may therefore hereby consider them continued at the same rate until the 1st January, 1848.

Notice will be given, as soon after the Triennial Meeting as possible, of appropriations which may be expected, and where, from and after 1st January, 1848.

FUNDS.—We have earnestly wished that, in this number, we might congratulate the friends of Missions, that the amount necessary to pay the Missionaries to the 1st April last, had been received; and that there also was a prospect of remitting speedily their half-year's salary due on 1st inst. But it is not the case.

The amount received since the meeting of the Board in June last, is acknowledged by the Treasurer. It falls far short of what is needed. Yet we will not despair. The debt incurred is by the Church, in the cause of God, for His glory and the good of man. It was made in faith and hope, upon the pledge and promise of those, rejoicing—both clergy and people—in their title, as "members of a Missionary Church." The present evil, from whatever cause it may arise, we believe will be overruled for good. The cause is precious in the sight of One who is watching our efforts, our benefactions, and our prayers. To us, as a Church, much has been entrusted. In proportion to our numbers on this continent, to none have greater means and opportunities been given. If any fail in their stewardship—yet He will provide. But our trust and hope and prayers are, that we may still be regarded by the Master as worthy of His commendation.

Many most encouraging answers have been received to the Circular issued by direction of the last Board. They promise aid between the present and the 15th of June next. More may reasonably be expected. We extract the following, received from the Rector of a Parish which is struggling with its own difficulties, in

the hope that its spirit and example may by many be imitated. If so, our anxieties for the Missionaries, and the necessity of frequent recurrence to that repulsive subject—an exhausted Treasury—will soon cease.

“ Rev. and dear Sir,—

“ The Church of — is not able to do much, especially at the present, as we have made a change within two months which demands all our means ; but as you wish an answer to your circular, I make it. A poor Church doing so, may encourage others in like circumstances : the drops swell the rivulet, and the rivulets the larger streams.

“ We shall give you during your current year, which I believe terminates on 15th June, 1848, for Domestic Missions, twenty-five dollars. A collection shall be made before the 1st October, approx., the entire proceeds of which shall be forwarded to aid the same object ; and if we can see our way clearly otherwise for the twenty-five dollars, it shall not be considered a part of that pledge. Our collections, however, are small, and I write simply in conformity with your wish. Not that I am *ashamed* of our mite : it is more in proportion to our means, than much larger sums from other Churches. If all our small Churches were to do the same, the ‘ store-house ’ would be filled.

“ I remain, with due respect, &c.”

RESIGNATION.—The Rev. Henry C. Lay, who was recently appointed to Huntsville, Alabama, has already tendered his resignation as Missionary, and, with his Vestry, resolved that this parish shall become self-supporting. It is due that their reasons for this act should receive more than a passing notice. They are contained in his report, which is subjoined ; and they commend themselves, also, to the attention of others. If stations which have long been aided, would follow this example, the assistance of the Society could be extended to portions of the land which are entirely destitute,—Missions in the Church would advance,—and contributions, no doubt, would more cheerfully be given.

The Domestic Committee, in dissolving the relation which has thus briefly existed with the Rev. Mr. Lay, would tender their sincere wishes for the future welfare of the Rector and the prosperity of his parish. They also earnestly hope, that the desire with which he concludes his report may soon be fully realized.

“ Huntsville, Ala., August 25th, 1847.

“ Although it is but ten weeks since I entered upon the duties of this station, I have thought it proper to send you above my first and last report.

“ About a month ago, we commenced holding service in our new church. It is a very handsome and substantial building. A debt of \$1,800 yet remains, which we will use our best efforts to discharge as soon as possible. Our congregation is but small, and gives no promise of immediate increase. Our male communicants are three in number, but two of whom are residents of the town. There are several gentlemen in the congregation who evince great interest in the prosperity of the Church.

“ In view of the present embarrassed condition of the Missionary fund, and of the assistance already given by your Society in times past, the Vestry have determined that this parish shall become self-supporting. I therefore tender my resignation as Missionary, and surrender all claim upon the appropriation made to this station. We are thankful for former assistance, and trust to do something in our turn in a few years.

“ I trust our Diocesan may succeed in finding Missionaries for other stations

in this region. The undersigned is the only parish minister in the whole of North Alabama, and is separated from the other clergy of the State by a distance of two hundred miles. Would that there were at least three or four of us, to strengthen one another's hands.

"I remain, very respectfully, yours in the bonds of the Gospel,
"HENRY C. LAY."

THE CHURCH'S FIRST PIONEER ON THE SHORES OF THE WIDE PACIFIC.

The Rev. T. M. Leavenworth, a presbyter of the diocese of New-York, sailed from the city of New-York in the autumn of 1846, as chaplain and surgeon to the ship Brutus, chartered by the U. S. Government for California. This was upon his own motion, with the expectation of settling in that region, if, after his arrival, circumstances appeared to favour this intention.

Advices of much interest have been received from him by his friends. Although his present destination is beyond the limits of our country, and therefore beyond the field assigned for the operations of Domestic Missions, yet we venture to publish, as matter of record in the history and progress of our branch of the Church on this continent, the interesting information contained in his letter to a Reverend friend in this city, and in the resolution passed by the citizens of San Francisco, at a meeting held on 6th May, 1847.

On the Sunday following the arrival of Rev. Mr. Leavenworth, he celebrated the services of our Church at San Francisco, and preached the first sermon, probably, ever delivered by a Protestant Clergyman in that country. We are promised, and may probably hereafter publish, further information relating to this subject.

"San Francisco, May 24, 1847.

"Rev. and dear Sir,—A good Providence permits me to announce my safe arrival and prosperous beginning. When I can give my whole time to the duties of my holy calling, the Church will be well planted in Sonoma, San Francisco, Puebla, and Monterey, with ample lands, and soon Missionaries will be called for. At present, the unsettled condition of things does not, in my judgment, justify more than *one*.

"Oregon calls aloud. Experiments have *well* prepared the way for the Church. Will the Church at home send \$1,000 the current year to California? If so, whether on salary or donation per Church, it will do what \$20,000 will be required for in three years from this. There is no way of locating lands in and near villages (future cities) but by extinguishing titles, now Mexican—soon it cannot be bought. Under *sound advice*, I can do great things for the Church during the year. In the name of my Master, I ask of Churches to come to *His* help.

Respectfully, and very truly, yours,

"T. M. LEAVENWORTH."

"Resolved, That the subscribers, deeply impressed with the importance of establishing the American branch of the Church of God in California, consistently with the spirit of Church unity and Christian charity, as set forth in the history and traditions, and defined by the Gospel committed to the Church, and in view of the present condition and prospects of San Francisco, they judge this the time and place for action, under the direction of the Rev. T. M. Leavenworth, A. M., who visits this country under the responsibilities of his ordination vows, with the duly certified commission of the great head of the Church, as a Presbyter of the same, and in good standing as such in the diocese of New-York. We therefore tender him our co-operation in such ways as he deems advisable—

our counsel in their prosecution, and such pecuniary aid as consists with our ability."

MISSION SCHOOL FOR THE SOUTH-WEST.

Bishop Freeman thankfully acknowledges the following donations for the above named object, viz: From a lady of St. Stephen's and Upper St. John's, South Carolina, \$100; Immanuel Church, Delaware, \$25 63; a lady of Philadelphia, \$15; a lady of St. Stephen's and Upper St. John's, S. C., \$34.

In proposing to establish a Mission School within his jurisdiction, Bishop F.'s desire is to provide the most efficient means for training up and sending forth able Missionaries for the South-Western field generally, and, at the same time, carrying on, in the most effective manner, the Missionary work in the particular field in which the school may be placed. His plan is a very simple one. It is, to furnish a home for two or three Missionaries—one of them, at least, to have a family—where, living retired and at little expense, they shall conduct a school for the general education of youth, having an eye to their moral and religious culture, and especially to the fitting of such as desire it, and give evidence of piety and sufficient talent, for the work of the Ministry; and *whence* they shall stately go forth, by turns, to the proper labor of Missionaries in the neighboring country. The first step is to provide *the home*; and this he has the opportunity of doing *now*, in an eligible position, with the moderate outlay, at present, of \$1000—an opportunity that may be lost by a few months' delay, since it is said the Roman Bishop has his eye upon the same spot for a similar purpose. Will not the example, furnished by the donations acknowledged above, be speedily followed by others, so that, when the Bishop sets out on his return to his field of labor, he may carry with him the means of securing to the Church a home for her Missionaries in the Far West?

Contributions for the above object may be transmitted to Thomas N. Stanford, New-York.

☞ Other Church papers will confer a favor by copying the foregoing.

APPOINTMENT.

Indiana.—New Albany: Rev. F. H. L. Laird, from the date when he entered upon his duties.

RESIGNATIONS.

Michigan.—Jackson: Rev. C. W. Fitch, removed to Piqua, Ohio.

Georgia.—St. Mary's: Rev. J. A. Woodward, ill health.

Alabama.—Huntsville: Rev. H. C. Lay, the parish self-supporting.

Missouri.—Jefferson City: Rev. C. S. Hedges, removed to Monroe, parish of Ouachita, Louisiana.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th August to 15th September, 1847 :

NEW HAMPSHIRE.		
Concord—St. Paul's.....	28 50	
Hopkinton—St. Andrew's.....	9 00	37 50
VERMONT.		
Arbington—St. James'.....	11 00	
Brandon—St. Thomas'.....	3 50	14 50
MASSACHUSETTS.		
Boston—St. Stephen's Chapel.....		30 00
RHODE ISLAND.		
Jamestown—St. Matthew's.....	2 00	
Middletown—Chapel of the Holy Cross	2 02	
Newport—Zion Ch.....	5 00	
Portsmouth—St. Paul's.....	2 38	
Providence—Grace.....	53 56	65 56
CONNECTICUT.		
Bethel—St. Thomas'.....	6 00	
For Bishop Kemper.....	3 00	
Bristol—Trinity.....	10 00	
Esses—St. John's.....	6 00	
Fairhaven—St. James'.....	6 00	
Greenwich—Christ Ch., §.....	10 50	
New Haven—Ogden Society, Trinity	20 00	
and St. Paul's Churches.....	50 00	
New London—St. James'.....	15 11	
Norwalk—St. Paul's.....	25 00	
Norwich—Christ Ch., monthly Mis-	10 00	
sionary collection.....	25 94	
Ridgefield—St. Stephen's.....	15 50	
Stamford—St. John's, monthly, off'gs	4 64	
Straford—Christ Ch.....	6 75	216 44
Wallingford—St. Paul's.....		
Westport—Christ Ch.....		
NEW-YORK.		
Brooklyn—A Friend to Missions, §..	1 00	
Fuji field.....	5 00	
Harlem—St. Andrew's.....	7 12	
Do Sunday School.....	1 00	
Patterson—Christ Ch.....	2 00	
Sing Sing—St. Paul's, weekly off'gs.	50 00	
Williamsburgh—St. Mark's.....	4 12	
Yonkers—St. John's.....	40 80	110 84
WESTERN NEW-YORK.		
Bainbridge—St. Peter's.....	5 27	
Cortlandville—Grace Ch.....	2 00	
Gulford—Christ Ch.....	6 27	
Hamer—Calvary Ch.....	4 00	
McLean—Zion Ch.....	3 00	
Paris Hill—St. Paul's.....	5 00	25 54
NEW JERSEY.		
Elizabethtown—St. John's.....	9 92	
Do., for Wisconsin.....	5 12	
Jersey City—St. Matthew's, a S. S.	87	15 91
class, for Indian children.....		
PENNSYLVANIA.		
Honesdale—Grace.....	13 00	
Levittown—St. Mark's.....	15 00	
Mercy—St. James'.....	5 00	
Morristown—St. Gabriel's.....	5 50	
Oxford—Trinity.....	55 00	
Philadelphia—All Saints', for Bishop		
Kemper's Mission.....	24 50	
Young Churchman's Missionary		
Association.....	5 00	
Pottstown—Christ Ch.....	8 20	
Wellsboro'—St. Paul's, §.....	14 50	145 00
MARYLAND.		
Somerset Co.—Covenry parish.....	10 00	
Washington, D. C.—Trinity Ch., Fe-		
male Missionary Society.....	40 00	50 00
VIRGINIA.		
Alexandria*—Christ Ch.....	15 00	
Do., for the Jews.....	1 00	
Do., from a friend.....	20 00	
Petersburg—Grace Ch.....	23 00	58 00
SOUTH CAROLINA.		
Aiken—St. Thaddeus', for the Jews.	2 00	
Charleston—St. Paul's.....	100 15	
Do., for the Indians.....	6 00	
Edgefield—Trinity.....	10 00	
Richland Dist.—Zion Ch., for Texas.	25 00	143 15
GEORGIA.		
St. Mary's—A Missionary Station.....		13 37
TENNESSEE.		
Knoxville—St. John's, monthly collection..		20 00
KENTUCKY.		
Louisville—St. John's.....		10 00
OHIO.		
Massillon—St. Timothy's.....		10 00
INDIANA.		
Bloomfield—A Missionary Station....	8 10	
Delphi—St. Mary's, ".....	5 00	
Laporte—St. Paul's, ".....	3 50	
Point Commerce—".....	2 15	
Terre Haute—St. Stephen's, ".....	3 35	22 10
ILLINOIS.		
Chicago—St. James'.....		30 00
WISCONSIN.		
Racine—St. Luke's.....		1 00
MISCELLANEOUS.		
Domestic Missions, from A. M.....	10 00	
L., per Rev. F. A. Nichols.....	30 00	
From a Clerk, for Missions in the West	15 00	
A friend to Missions, per Rev. C. H. H.	4 00	
Do. per D. Dana Jr.....	4 50	53 50
TOTAL.....		\$1,082 31
(Total since 15th June, 1847, \$4,016 08.)		
* Also, a box of Clothing from the ladies of this Parish, for the Missionaries in the West.		

FOREIGN.

Africa.

We continue the publication of the journals of the Missionaries in Western Africa. That inserted in the present number is from the Medical Missionary of the Station, who has likewise under his charge the Schools formerly under the care of the Rev. T. S. Savage :

JOURNAL OF GEO. A. PERKINS, M. D.,
FISHTOWN, CAPE PALMAS, WEST-
ERN AFRICA.

JOURNEY ALONG THE SANDS.

Sept. 15th, 1846.—Left the Mission house at Rockbookah about 10 o'clock A. M. for Fishtown, after a delay of two hours, caused by the obstinacy of the natives we had employed as hammock-bearers. We arrived in safety at the Mission house at Cavalla about half-past one, P. M.

Though it threatened rain, we were mercifully preserved, the clouds serving as a shade to screen us from the burning rays of a vertical sun, which, without some interposing object, would have been beyond endurance.

The great highway from one of the stations to the other, is the sandy shore of the ocean. There is nothing to relieve the monotony of the scene. For miles we have, on the one side, low, stunted trees or bushes, and upon the other, the restless ocean, beating with untiring strength the sandy shore.

The traveller along these sands is often deceived by that remarkable appearance of water, known as mirage, or glowing sands, caused by a stratum of heated air just above the sand.

I have seldom passed between Cavalla and Rockbookah, where a wider surface of sand than usual is exposed to the sun's rays, without enjoying a sight of it. Men and women appearing as if they were walking in the water, and even the baskets or whatever they have upon their heads, being reflected from the surface of this fervid pool.

Sept. 17th.—We arrived at Fishtown to-day, about 3 P. M., having passed the last night at Mt. Vaughan. Our journey to-day has been a most uncomfortable one. The sky was cloudless, and the sun at this season being directly over our heads, poured down upon us its burning rays with unrelenting fury.

Our road, for a great part of the way, lay through a grove of fan palms, and we were completely sheltered from the cooling sea-breeze by a line of thick bushes and trees, which rendered the heat intense. We passed Rocktown, a native settlement, about half way between Cape Palmas and Fishtown. Here are several small towns with a population of several thousand. The principal village, or, as we call it, town, and that from which the whole settlement derives its name, is upon a barren rock that projects into the sea. It is properly named. The posts of the houses are inserted into holes drilled in the solid rock. The only green things to be seen, are three or four trees which have found soil enough to fix their roots in a crevice of the rocks. The other villages are delightfully situated on gently rising ground, which offers a beautiful site for a Mission house.

The natives of this settlement are more expert swimmers than any others in the vicinity. They seem to have no fear of either the ocean or its inhabitants, but with their fishing line around their heads, plunge fearlessly into the surf, and after swimming out into the open ocean, fish there for hours, without the least substance to buoy them up,

as they catch the fish, they string them upon a short line attached to their necks, and as the fish float, they do not increase their weight. The reason of their fishing in this singular manner, is a superstition which prevents their using canoes for that purpose at a particular season of the year.

Between Rocktown and Fishtown is a beautiful grove of fan palms, which probably gave the name of Cape Palmas to the land in this vicinity. They can be seen a great distance out at sea. This grove is four or five miles long. The trees raise their lofty fans eighty or one hundred feet from the plain on which they stand. They have no branches and no foliage except at the top. The leaves are unlike any other of the palm family found here, the ribs radiating from a centre. This species furnishes the natives with a good material for hats. Though this grove is so extensive, there is not a tree to be found in a half grown state, all being of full size or else just starting out of the ground. The memory of the oldest man does not reach back to the time when they were small.

SUPERSTITIOUS CEREMONIES OF THE
NATIVES.

Oct. 9th.—The body of an old man, named Seah, was brought here from Rocktown for burial. S. was the oldest man in the tribe, and much respected as a war man—being, as the natives say, “a proper gentleman.” He was also the head of an influential family. His corpse was deposited in an old canoe, with the ends cut off, (the only coffin used for many miles of coast.) The body was wrapped in a mat with the head exposed, the face painted on one side with a mixture of charcoal and oil, and on the other coloured a bright red with camwood: upon his head he had a black beaver hat. In this state he was brought to Fishtown, to receive the honours due to so great a man. The canoe was laid upon a level piece of ground, a short distance from the town, and the inhabitants came out to take a last look at him. Many pounds of powder were expended in firing over him as he lay upon the green; and when the firing had nearly ceased, an

old man, named Hyahoo, came up, (he is now the oldest man in the tribe,) and addressed the corpse as follows: “When Palaver caught me, I went to you and you was a friend to me, and gave me a cloth to wear, and now I have brought you your cloth again, (throwing two yards of blue cotton cloth upon the face of the dead man), here it is. When you sent to me the other day to get help to build your town, I sent my boys to get your thatch, and now you have died so soon! When you go to God, you must not tell him anything bad about this people, but you must send us good luck, plenty of rice, and you must keep all sickness away from us.”

After the old man had finished speaking, the canoe, in which the body lay, was taken upon the heads of two men and hurried off to the edge of the water, where canoes were waiting to take it to its resting-place. This was on a small island in Fishtown bay, about one third of a mile from the Mission house. As this island is a barren rock, the bodies of the dead are left exposed upon the surface, where they are devoured by the crows. Upon this rock lie the bones of many generations of the inhabitants of Fishtown and vicinity.

The canoe containing the body was followed by another, containing the chests, chairs, rice, cloth, and other articles, to be deposited with the body for the use of the spirits of the departed. The greater the man, the more cloth, rice, and crockery are destroyed at his funeral. The cloth is torn into strips, and laid upon the body. The crockery is broken and scattered around.

Poor degraded beings; willing captives to Satan! How little do they think that the eye of an Omniscient God is ever upon them, and that He only can protect them from sickness and danger. How ignorant of the real state of the immortal soul after death!

They imagine that the spirit hovers around the resting-place of the body. Most of their sacrifices are made to the spirits of the dead, whom they call Kuh, (a word also used to denote devil or evil.) I once remonstrated with an old man for making sacrifices to the devil. He re-

plied, that he did not make offerings to that "big devil" I had told him about, but to the souls of the dead people.

Their sacrifices to these spirits are endless; they stand in continual fear of them, believing that they have great power. Many of the people do not eat a meal, or take a pinch of snuff, without giving a mouthful of one or a pinch of the other to the spirits. There is scarcely a spot of ground that has not its devil.

Sunday, Nov. 1st.—Our religious services this morning were disturbed by the beating of drums, blowing of horns, and other discordant sounds, which proceeded from a company of young and middle-aged men, who were on their way from town to a sacred spring, where most of the public sacrifices are made. This company are called the 'Kobotak-beh,' or speakers of white men's word. They were clothed in their best cloths, which were of the most brilliant colors; some few wore pantaloons, and most of them hats. They are all kroomen, and speak English, as their name implies. The object of their visit was to make a sacrifice of four fowls to the spirits of the dead, to propitiate their favor.

The sacred spring is on the shore of the bay, just opposite the island on which the dead are deposited, and is the nearest land to it. It is a fine bubbling fountain, capable of furnishing a supply of water for a large town, but it is not used, because they say it belongs to the devils.

When these sacrifices are made, the victim is beheaded, and the blood sprinkled upon a rock, which serves them for an altar; the flesh is afterwards cooked and served up with rice and palm oil. A small quantity of this is laid upon the altar; the priest then addresses the spirits, and communicates the word of those making the offering. The priest is an old man, named Hyahno, who, to use the words of the natives, "stands between the living and the dead."

After the portion for the spirits has been deposited on the rock, the remainder is devoured in the greatest haste,—and the company immediately leave, as they say that the devils want to come and eat their part. This is eaten by the monkeys, crows, &c., which, they say, are the spirits of their friends, in the bo-

dies of these animals. The monkeys seen in this spot are considered sacred, and no one is suffered to shoot or molest them.

Many of the natives who have had intercourse with foreigners, are convinced of the error of these customs, but fear to oppose popular opinion on this subject, lest they should render themselves obnoxious to their neighbors, and incur the danger of drinking "gidu," or sassa wood, which they know to be poisonous.

Nov. 6th.—Hearing an uncommon noise in town to-day, I inquired the cause, and was told they were performing the ceremony of making a "soldier king,"—(his business is to lead the people to war.) This consists in stripping the individual, and painting him from head to foot with a mixture of charcoal and palm oil, which he must keep on his skin for three days. After he has been thoroughly blackened, an iron ring is put upon the right ankle, which must remain till death, unless taken off by the people. Should the individual dare to do this himself, he loses all his own property and that belonging to his relatives on his father's side, which is taken and divided among the people of the town. His wives are also taken and divided among the principal families of the town, and his houses are demolished, and himself obliged to fly to some other town, never to return.

The crime of adultery, in either the soldier or his wives, is punished with great severity. Besides leading the people to war, the soldier-king must keep one of the public gree-grees, and feed the devil at every new moon.

Nov. 7th.—A man from Sorekah, a town about twelve miles "in the bush," made application to-day to have his hand amputated. Two years ago, he had his left hand and wrist shattered by the bursting of a gun, while hunting. The bones of the hand were broken or gone, and a shapeless mass only remained, with here and there a finger sticking out, which were perfectly immovable. The thumb and fore-finger were gone, and the ends of the bones of the arm fractured. The external wound had never healed, and the pain was so great that the individual could not rest. His

was in this state when a woman from Cavalla saw him, and told him of the case of a relative of her's, whose foot I had taken off, and encouraged him to have his hand amputated, telling him that it would get well soon. He went to Cavalla, and applied to Mr. Payne, who sent him to me. The patient bore the operation very well, and wondered that he did not lose more blood. After the stump was dressed, he expressed himself as freer from pain than he had been since the accident. He bids fair to do well.

Nov. 9th.—To-day a doctor, or Fetish man, came to the house. After seeing a powerful magnet, I asked him if he could tell me what made it take up iron. He said he did not know, but it was strange. I then told him that I had heard of many wonderful things done by fetish men, and asked him what he could do, as I was desirous of seeing something of his power. He replied, that he could call a snake from the bush, and that it would come up into the house, and upon the table. When asked to do it, he said he should have to put on his medicine first. I told him I would wait for him if he would go for it. He answered, that it was far away in the bush. I then told him that I would wait till to-morrow, and if he would show it to me, then I would give him a piece of cloth for his trouble. To this he said nothing for a while—but afterward appealed to some men who were near, for their testimony as to his ability to do all he had said he could. They replied at once, that he had done the thing many times. This is not what I want, said I; I want to see your great feat myself, and if one piece of cloth is not enough, you shall have two or three. Not knowing how to get off, after a while he said, you wait and you shall see me do it some day. I answered, this means you can't do it at all. Yes, said a shrewd native man, who stood near, I think that man no fit that thing at all: 'spose he can do it, you think he go let you keep them two, three piece cloth? No! if he can do it at all, he will do it one time (at once). All turned upon the poor doctor, who was glad to sneak off.

INCIDENTS IN THE MISSION.

Nov. 17.—Nimleh, our oldest scholar, was taken sick with a singular affection. He has been complaining for some days past of disordered bowels, and to-day he sent for me, saying, that he was unable to move his legs. He has a pricking sensation in the skin, and numbness of both legs below the knees, and also of both arms below the elbow. He is so hoarse, that it is difficult for him to speak.

Nov. 25.—A colonist girl, who is connected with the Mission, has been taken sick in the same way as the native boy, Nimleh. This disease is by no means common here: I have seen but one case before—that terminated fatally. Nimleh's case is much worse, he has now no sensation in his legs—says his hands feel like wood, and are very cold. I have tried various remedies, as friction, with strong ammonia, pepper, &c. This appears to be the disease known in tropical countries as Barbier's. Its treatment is very imperfectly understood; it evidently belongs to diseases of the nervous system.

Nov. 27.—Nimleh has been much relieved by blisters applied to the calves of the legs, and friction, with ammonia, along the spine.

Dec. 2.—Rev. Mr. Payne, our pastor, has visited us, and administered the Holy Communion to the communicants belonging to this station, seven in number. How truly refreshing are these seasons to us! We long to see all the dear children of our school gathered around the table of the Lord.

Dec. 8.—The old men of the town came to the Mission-house just after breakfast, and presented me a bullock in the name of the people, saying, that since I came among them, they had never "dashed" me any thing, and they now brought this bullock, which they wished me to accept. After shaking hands, they all left.—When a present, or "dash," of this kind, is made, it is done with the expectation that one of about double the value is to be made in return.

(To be continued.)

Athens.

We desire to call particular attention to the subjoined communication from the Mission at Athens. It presents the history of that most excellent charity entitled *The Bread Fund*, established and sustained by the exertions of some benevolent Christian ladies of our Church, and demonstrates, in a manner that must be most delightful to the hearts of those benefactors, that their faithful agents in Athens have taken good care that spiritual benefits should go hand-in-hand with temporal relief. We could wish that this letter might be read at every Missionary lecture in our Church. It could not but have the effect of replenishing that fund, and increasing the means of doing good in the hands of the Missionaries.

Remarks on the subject of the School of Industry and the Charity connected with it, commonly called the "Bread-Fund."

On referring to the minutes kept respecting the establishment of the School of Industry, the following memorandum presents itself.

"On the 25th Oct., 1835, we received, through Mrs. Bedell, from some friends in Philadelphia, the sum of \$242, for the support of poor girls in the School of Industry. A selection was immediately made of those who were most needy. The sickness and distress which now prevail will make the weekly allowance, from this source, very acceptable."

This memorandum is dated, Athens, 30th Oct., 1835, and signed F. M. Hill.

For the satisfaction of the benevolent persons who have been instrumental in sustaining the fund above alluded to, for a series of years, it may be as well to recapitulate the reasons which seemed to render it desirable that there should be a department of *industry* connected with the Mission schools here. It may be recollected that when our Church established its Mission in Greece, the whole population of Athens was in a state of great poverty. Many females joined the school whose only covering was from the articles of clothing sent from the U. S. during the war. Ignorance and indolence then prevailed, and as the former was fast disappearing under the teachings of those whom the Church had sent out, it was hoped that the latter would be removed by proving to such as were willing to try the experiment, that *industry* was not without

its reward. To those who were ever watching to preserve from temptation to evil, the souls whom they were instructing in the precepts of the Gospel, it was evident that many young females would, in the course of a few years, be placed in a situation of peculiar danger. And the only safeguards seemed to us to be to endeavour, on the one hand, to retain them as long as possible near their instructors, and at the same time to provide them with the means of earning their own livelihood, so that they would not be exposed to the temptations which penury makes so destructive to many. This was the origin of the charity called the *Bread-fund*, and they who have had the privilege of dispensing this charity, have been conscious that it has accomplished more than was at first anticipated. They hope too that some of the details, as many as can now be brought to remembrance (though there are a multitude of similar cases,) may not be uninteresting to the subscribers to this fund.

As soon as there was a probability of a regular remittance for this object, a selection was made from the other schools of such as were most in need. These could read and sew well, having been taught already in the other schools of the Mission; they were then supplied with such kinds of work as would make them in time complete seamstresses; their stipend was at the rate of a loaf of brown bread per diem, amounting to about twenty-five cents a week (equal to thirteen dollars a year.) None were allowed to receive the benefits of this fund but such as had passed through the elementary schools of the

Mission. Twenty-five names were at first registered and placed in a separate apartment, the special superintendence of which was given to Miss Baldwin, who arrived a few months after its first establishment. One hour of the day was devoted to reading the Scriptures, with questions and explanations on the portions read; during the week an hour on some convenient day was allotted to writing on slates and instruction in the first rules of arithmetic. Friday afternoons were devoted always to more extended religious instructions; every day a portion of Scripture was learned by heart, and this formed the basis of the Sunday school instruction, at which a regular attendance was insisted upon. Before the first pupils whom we had selected could be properly prepared, inquiries became frequent for seamstresses in private families, (Athens having become the capital of the kingdom,) and in shops of mantua-makers and milliners, who had come to try their fortunes in the new state. In less than two years after the establishment of the School of Industry, those who had been taught in it could earn in *one week* the amount of stipend they had received from us *per month*, viz. one dollar. We always encouraged those who could get these situations, to avail themselves of them, and for others, when we thought it time for them to leave the school, we interested ourselves to procure them places. It was most gratifying to us, to find not a few of those who had thus passed out of our immediate supervision, taking their usual places on Sunday mornings to hear the Sunday lesson explained. The poor cripple *Caterina*, (so favourably known in the early days of our Mission, and who has often excited the sympathy of our visitors on account of her deplorable infirmity, being obliged to drag her whole length along on her hands and feet!) finding it more and more difficult to make her way through the now crowded streets and the muddy lanes in winter, was received into many private families, remaining two or three weeks at a time, and gaining twenty-five cents per diem and her food. She is now and has been for a long time regularly employed in the palace as a

seamstress, her wages being ten dollars a month, and a portion of food among the king's servants. In 1832, she was a miserable helpless beggar, living day and night in the wretched lanes of Athens. She could neither read nor sew, and her condition was not much above that of a brute. Now, besides being independent in circumstances, she a well-informed, a pious and humble minded Christian, and is the owner of *one book*, which she is able to read and understand and appreciate, and that book is the Word of God. She was, it is true, our own private beneficiary three years before the School of Industry or the Bread-fund was formed, but she was the first that was enrolled upon the books, and is an eminent example of the blessed fruits of this charity. Many took in work at home before they were quite prepared to leave the school, and would add to their incomings by sewing for their neighbours after school hours.

The beneficial results of industrious habits having been made so apparent, throughout the community, a situation in this department was eagerly sought after, and mothers who at one time would have thought it impossible to allow her child to remain in school after she could in any way be made useful at home, will now work harder and sacrifice much to ensure her child's regular attendance, confident that she is to reap a future advantage. The habits thus induced have led to other beneficial results, which, although they may not be so much appreciated by you at home, are nevertheless esteemed here as the greatest of earthly blessings, and that is the comfortable settlement in life of destitute females. Of those who have thus been educated in this branch of our Mission, *twenty-three* have married well and above their condition; and although their general education was very limited, its *effects* were so marked, so *distinguishable* over others less informed, that the good sense which so generally prevails here has induced many who were seeking a companion for life, to give the preference to the *poor industrious girl*, rather than to the ignorant and idle one, though far more fortunate in worldly possessions. A case of

this kind is so continually before our eyes that I may well refer to it. There was among the pupils first selected as the beneficiary of the Bread-fund, the daughter of a poor Athenian widow. Though poor, she was respectably connected. She remained several years in the school, and assisted in teaching others after she had learned sufficiently herself, receiving nothing beyond her Bread-fund stipend. In the course of time, her mother's health required her attentions at home, and she left the school, having, by her modest and amiable manners, excited the love and respect of all her teachers. A few months after, she was sought in marriage by one of the most respectable lawyers in the community, and he gave us as his reason for selecting her, that the education she had received, both in a religious and practical point of view, and by which she had been taught how to manage with industry and care the concerns of a family, more than compensated for want of dowry; his business, he said, would enable him to support her handsomely—he only wanted a wife to manage things well at home. And he has not been disappointed. Now, on the same spot where the poor widow resided, in a wretched dilapidated old tower, and in which, on a few boards raised a little above the earthen floor, she stretched her aged limbs at night, stands a handsome three-story stone building, built and owned by her son-in-law. The upper story (*or flat*;) is occupied by his family, consisting of the husband, wife, and two children, (*the eldest of which has now been in our Missionary school nearly two years!*) and until lately, the mother, *the poor widow of 1835!* She, happy soul, breathed her last a few weeks since, having lived to see *both* her orphan daughters (for there is an equally interesting story about the *other*, only it does not belong to this department of our Mission,) well settled, surrounded by her grandchildren. And with her dying breath she acknowledged that, "*Verily she had seen the goodness of the Lord in the land of the living.*" I will only add that this family is one with whom we are on terms of the most pleasant and familiar

intercourse, and that they look upon us as their parents and benefactors.

It will be observed from what has been already stated, that the objects which led to an appeal in behalf of these destitute children of Greece, so far as their temporal welfare is concerned, has completely succeeded. But we were actuated by far higher and holier motives; the great object of our Mission was never for a moment lost sight of. And while they were reaping the tangible proofs of our interest in their temporal welfare, we were preparing for them higher destinies. To remove the cloud of ignorance that hung over their spiritual perceptions—to teach them their duty as baptized and professing Christians—to draw them from vain observances to the true worship and service of the *living God*.—these were the ends we ever had most at heart. When we first commenced our work, we met with an obstacle to the proper improvement of time and habitual industry, in the numerous holidays, many of them topical feasts or fasts, and all of them of the vainest traditional origin. But as religious knowledge increased, we found we could speak freely and more intelligibly of the evils of idleness and the impiety of such delusions. And in time, an entire change was effected; and now the legions of certain Saints who were thought to be malicious enough to visit with evil those who did not hallow their days by *idleness*, are looked upon as mere old women's tales.

We have not unfrequently been called upon to visit the dying beds of those who had been our beneficiaries. It may truly be said, we are the only spiritual instructors of these poor creatures, and as such are we regarded. It is affecting, indeed, to witness the delight with which they listen to us, and the expressions of gratitude for having taught them out of God's holy law. One or two cases, selected from the rest, will furnish so many additional illustrations of the expansive character of Christ's religion, and the truth of St. Paul's paradox, addressed to the early Corinthian Christians, we, as the dispensers of this small charitable fund, may apply to our own circumstances as labourers among the poor

Christians of Athens—" *As poor, yet making many rich.*"

The first case selected is that of a young widow. When quite a young girl, she was one of the first who entered our school, and in the most abject poverty and ignorance: for more than a year she earned her bread by bringing water for the schools and scrubbing the rooms on Saturdays. At the same time she was learning to read and to sew. As she was remarkably quick and neat in the use of her needle, she soon became a proficient. In a few years she married, but her husband did not live long. She had one child, whom she made out to support by her needle; but her frame, naturally delicate, sunk under her many misfortunes. A few months before her death she applied to us for work. We rendered her some assistance, and this brought her again, after a lapse of time, into connection with the Mission. It was then we were made acquainted with the effect of her *early teaching*. She manifested the greatest anxiety to increase in spiritual knowledge—took the deepest interest in the seasons set apart for more special religious instruction; and we had the satisfaction of observing, day by day, the increase of spiritual life, while her outer man was rapidly hastening to decay. At length we were called upon to visit her on her bed of death. There, in calm resignation, she awaited the summons of the dread messenger. With grateful acknowledgments to her benefactors for having opened her mind to understand the things which belong to the kingdom of Christ, without appealing to any other "*mediator than the man Christ Jesus,*" she breathed her last, leaving the impression upon the minds of the survivors that she had passed from a state of the most abject wretchedness on earth, to joys such as ear hath not heard, nor eye seen, neither hath entered the heart of man to conceive. Her child, a boy, was for many years after this in our Infant School.

Again: We now lead you to the humble pallet of a dying girl, scarce fifteen years of age, who, with her *needle* and her *Bible*, passed the hours of the weary day while incurable disease was preying upon her vitals, and at length fell asleep,

to wake no more in this world, with her head pillowed upon the book from which she had learned to know her God and Saviour. Legh Richmond might have found in her as patient, as faithful, though not perhaps as intelligent a young Christian sufferer, as in his young cottager Jane.

We can tell you also of another, who was the main support of a blind mother and an orphan niece. Her life was one of unremitted trial, and her only consolation was that Word of God which she had been taught to read and to love. She too died, imploring blessings on those who had taught her how to sustain her trials in this world, and as she had a humble hope, had prepared her for the next.

Many instances have been unexpectedly brought to our knowledge, to show that the seed sown by all waters had not been lost, but was vegetating in scattered places, known only to the Great Husbandman. And some of them have been found where we had the least hope that it had taken effect. How often have mothers been made to feel that it is not of him that planteth, nor of him that watereth, but God that giveth the increase. One of those whom we have educated, and who is still living with us in the capacity of a teacher, returned one day from a visit to her mother, and asked if such a person had ever been in our schools. After mentioning the name and describing the family, the person alluded to was brought to our recollection. On being asked why she made the inquiry, our teacher replied that she was induced to inquire about the person in question from having accidentally overheard a conversation that day between the young woman and her mother (who, it appears, both resided in the same house with our teacher's family.) It seems that some one had died lately, to whom these people were under great obligations, and the conversation was on that subject between the mother and the daughter, our former pupil. The mother observed, "Mr. — was very kind to us on such and such an occasion; while he was alive we had no means of returning his kindness. I am thinking it would be proper we should have a service performed (a Litany) for the re

pose of his soul." "Mother," replied the young person, "it is very right that we should be grateful for favours, and I trust we shall never be unmindful of our benefactors, whether living or dead; but as to what you propose, I will tell you what I learnt when I was at the American school, from the lips of dear Miss Mary—(Miss Baldwin is always so called by the pupils.) She was one day explaining to us, and urging upon us, the necessity of a preparation for death, and the certainty of a future state of happiness or misery; and she said that, after death, there could be no change of state, for we read in the Holy Scriptures that there is no repentance in the grave, and that as the tree falls, so it must lie. I have never forgotten what I then heard, and I know, mother, that *it is true*."—The young teacher who related to us this conversation was much struck with this remarkable proof of the wonderful power of truth in thus overcoming a deep-rooted error, and one which the common people are most likely to cling to to the last; and one too, I may add, that I find some persons who call themselves Churchmen, even in our enlightened country, seem disposed to uphold.

It may be seen, from the above observations, and from the instances we have selected, that in dispensing this charity to those for whom it was provided, we have fully entered into what we knew to be the feelings and wishes of the donors, and that we have consequently endeavoured to use every means in our power to provide that the *spiritual* benefits should go hand-in-hand with the *temporal* relief. We should have felt ourselves to be very unfaithful stewards, indeed, if we had not done this. In this thing we feel that we have a conscience void of offence towards God, and certainly towards man. And there remains not a doubt upon our minds, that in the last day it will be seen that many of the recipients of this blessed charity, who were once "*poor*," have indeed been "*made rich*"—many, who here literally possessed "*nothing*," are now "*possessing All things*." It will be seen that God has verified His promise, and *His Word*, which has been taught and preached and distributed among these poor pensioners of the School of

Industry and the Bread Fund, has not returned to Him *void*.

JOHN H. HILL,
Missionary at Athens.
Athens, 28th July, 1847.

AS A FURTHER EVIDENCE of the benefit which has followed from the labors of the teachers in the Mission Schools at Athens, we are permitted to publish the annexed letter from one of the first fruits of the Mission, once a pupil, now herself a teacher, in the Island of Crete.

Copy of a letter from ELISABET, of Crete, to Miss BALDWIN, dated

CANEA, June 26, 1847.

My beloved Miss Baldwin—

Permit me, my dearest, to address you again a few lines, in order to inquire of your welfare, and to remind you of your friend in Crete. I wrote you a farewell letter in answer to yours (dated 20th July, 1846.) but I have reason to fear it is lost. I should be very sorry if you thought me ungrateful for your kindness, and I regret on that account that my letter did not reach you. I desired, moreover, to accompany you with my best wishes, and fervent prayers for your *παρρησίαν*, and happy debarcation in your native land. From my dear Mrs. Hill, I hear favorable accounts of you, and I learn with the greatest pleasure that you *did not shake off the Greek dust from your shoes*, but that with an *Apostolical* self-denial and *Christian* decision, you hold fast *St. Paul's debt to the Greeks!* There is *no Christian nation under Heaven* which needeth more the *salt of truth*, and the *guidance of Christian mentors*, than *Greece!* The Greeks are very quick and very clever, as you know by experience, and for this very reason they require more restraining and watchful guardians to bend their minds and form their principles:

"Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

The Greeks, I am afraid, are too much devoted to *human wisdom*, which, after all, "*availeth nothing*." Sophocles' declaration on this subject is this: *Ἀνθρωπίνη Σοφία οὐδὲν ἄλγιστον ἔστιν ἡμῶν.* And woe to us if we fall into the chase

of the absurdities of the ancient philosophers! I trust, my dearest siser, that you will, with your characteristic kindness, overlook our failings, and as a good arbiter, you will exert your influence in our favor, and promote in our country the principles of Christian knowledge, which have always been the beginning and end of all your efforts during your mission in Greece. I do hope our friends, the members of the Committee, will continue their labours, and endeavour to do us good as far as they can—"He who giveth to the poor, lendeth unto the Lord"

—"Cast thy bread upon the waters, &c." It seems to me there is no greater happiness in the world than that which a Christian finds who has done something to relieve his neighbour from the crafts of wickedness, and in some degree shielded him "from the fiery darts of the Wicked One!" The answer of such a man's conscience must be the supreme good for which the ancient philosophers, who were deprived of divine revelation, searched in vain! It is true, ingratitude seems to be the prevailing vice of our days, yet we must not shrink from duty on this account. "To suffer for having acted well, or after having acted well, is itself a species of recompense!" There is nothing I so much wish for as to visit your country, and exchange ideas with those whose liberality made us acquainted with our duty towards God and man! This desire is revolving constantly in my mind. I inwardly cherish the tenderest feelings of love and respect towards all who in any way helped us to become what we are, since the sound of the blessed Gospel echoed in our ears. Assure them, my friend, in my name, that their pains are not in vain! "for as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth," &c.—even so, the seed of the blessed Word, which, through the indefatigable efforts of their missionaries,

Mr. and Mrs. Hill, is sowed all over Greece; and the tidings of salvation will not remain without success! We must wait that time, and be patient. "That which thou sowest is not quickened, except it die!" and the darkest hour of the night is even just before the break of day! So may it be!

Here may the Great Redeemer reign,
With all the graces of His train!
While pow'r divine His word attends,
To conquer foes and cheer His friends.
And in the last decisive day,
When God the nations shall survey,
May it before the world appear,
Thousands were born for glory here!

My dear Mrs. Hill promises to take me with her to America, if ever she goes, and it be the will of God. But I have learned not to set my heart too much upon things that flatter the imagination, and I am persuaded that

—"Providence is good and wise,
Alike in what it gives and what denies!"

Remember me kindly to all our common friends, and particularly to those who are interested in the Greek cause, to whom we Greeks are bound by the ties of Christian love and universal prayer. Remember me affectionately to the young lady who sent me the white cup with the word "Souvenir." I am still condemned to dwell in Crete, which is "to have my habitation among the tents of Kedar!" "My soul, alas! has long dwelt among them that are enemies to peace!" Yet I am grateful to my Heavenly Father for sending me here. He has taught me here things which I never else should have learned. It is, indeed, a painful thing to know the condition of those who bear the Christian name here.

[The remainder of the letter is occupied with matters of a less important nature. She closes with a Greek phrase, expressing her earnest desire for a speedy and happy meeting.]

Your affectionate friend and siser in Christ,
ELISABET of Crete.

China.

We continue below extracts from the exceedingly interesting journal of the Rev. Mr. Syle, of the Mission at Shanghai.

Having, in my former report, explained with some minuteness all that related to our English services, and the social meetings for prayer which are habitually held in our Missionary circle, it will not be necessary to say more with regard to them than that the enjoyment of these privileges continues uninterrupted, and that it is our happiness to experience, as flowing to us through these channels, much refreshment of spirit and repeated renewals of our continually wasting strength. Thanks and praise be unto Him who thus gives us to feel our poverty, and then supplies its cravings so bountifully.

1847. Jan. 1st.—The New Year opened upon us with clouds as well as sunshine. The school was prospering, yet many of the boys were troubled with an apparently contagious affection of the eyes, which extended itself to Miss Morse, and also to the Bishop, both of whom suffered severe pain, and much hindrance for many weeks. The general health of the Mission was good; yet there were alarming symptoms of enfeeblement in some of our number, and Graham appeared to be failing very rapidly. The Chinese congregations were numerous and attentive, yet the difficulties of the language still continued to embarrass greatly, and the indifference of the people to truth seemed hard indeed to be dissipated. Yet upon the whole the feelings that sprung up spontaneously in our hearts were those of cheerfulness and encouragement.

REVISION OF THE SCRIPTURES.

Jan. 4th.—A meeting of our local Committee on the Revision of the N. T. took place this evening, and I note it here, not because of anything of especial importance which took place on this occasion, but for the purpose of remarking on the great importance of work which will devolve upon the Committee of Delegates from the several stations in China, which is expected to take place here next June.

It may be considered that there are three distinct versions of the S. S. in Chinese—Morrison's, Gutzlaff's, and Medhurst's; and it is universally conceded, that a careful revision would be likely to improve the very choicest parts of each. Certainly a *standard* version—though it were only a *pro tempore* standard—would relieve us from a great many difficulties; and especially is it desirable that the names of God should be represented by characters the most suitable which the language can furnish, and moreover such as all the preachers of the gospel shall agree to use, and adhere to, in their writings and teachings. This subject has given rise amongst us—as it did among the first Roman Missionaries—to some differences of opinion, and these differences, it is desirable to compose as speedily as possible, for, as the matter now stands, from the fact that one Missionary judges it best to use one term, and another another, for the name of God, the people are in danger of imagining that “Shang Te” and “Shin” are two different beings, as they actually do suppose that the “Father, Son, and Holy Spirit,” of whom we preach, are different from the “Pa-tuh-luh, Fe-le-ah, and Spee-lee-too San-too,” whom the Romanists worship.*

ENQUIRIES AFTER RELIGIOUS TRUTH.

Jan. 10th. Sunday.—After the Chinese Service to-day, a man from the province of Keang Se came to my study, asking further explanations of the doctrine of Jesus. The difficulty I found in understanding him, arising from my own imperfect acquaintance with the language, was increased by the diversity between his pronunciation and that which prevails in this region. I contrived, however, to make out so much of his story as to understand that he had come from his native place to

* Note. The sound of the letter R is scarcely to be heard in Chinese, so that in transferring proper names, that of L is substituted.

Shanghai for the purpose of seeking trade. (This is said to be the case with perhaps half of the population in this city.) On his first arrival, he had with him his parents, his wife and children, and a considerable capital. In the course of a few years, parents, wife, children, money, all were gone, and he asked himself why all these calamities had come upon him. To answer this question, he had recourse to the Buddhists, but found no satisfaction of mind from their instructions and counsels. He had sought also to the Romanists, but neither from them did he obtain what he sought. Oh! how did my heart burn within me to tell him simply and plainly of that only path wherein he could find peace! But the words to say what was especially adapted to his case were wanting; all I could do was to make to him a few general statements concerning the way of life, which I felt sure would convey to his mind some truth, and then I gave him a copy of our Catechism on the Creed, as the simplest and yet fullest explanation of elementary facts and doctrines with which I was furnished.

Among this people, many are the cases of such a consciousness of want and sickness in the soul, but the physicians are few in number, and of little skill. God has not only opened the door of the nation to the Church, he has also—even in many cases within our knowledge—poured into individual souls some rays of heavenly light, disclosing at once the emptiness of that inner chamber and the evil imagery upon its walls; and oh, how are we made to bewail our incompetency, and how do we feel for what will surely be the feelings of those, our brethren, who may hereafter be *driven* by the Spirit out into this field, to which they are now invited by all the tender and constringing considerations which the most signal and gracious providences can supply! They will say—"Oh, that I had sooner taken leave of those who could so readily have found a substitute for my ministrations to them! Oh, that I had sooner set about preparing myself to distribute food to the *hungry* and clothes to the *naked*!" For hungry and naked are the souls of this people, in a sense

and to a degree which *cannot* be the case with any one in Christendom.

Jan. 15th.—How sad, in view of what is just previously written, is the fact which I record under this date. Graham's health has failed so entirely, that there remains no alternative but for him to leave this field, already so poorly supplied with laborers, and our Mission, already so severely pruned of its members. Our band—and is it not a little one!—now feels what is meant by *bereavement*, and as each glances round the lessening circles it is with a look which says, "Who next?"

CORRESPONDENCE.—NEED OF SYMPATHY.—
WANT OF A PHYSICIAN.

Jan. 17th. Sunday.—In writing for the Committee, I feel it to be my privilege to regard them as fathers and brethren, and that my journal is not bound by the formalities of a public document. Indeed, if it were not the case that our close connexion with them is some guarantee for our possessing a share in their Christian sympathies, I, for one, should be tempted to feel that, as to most of those formerly reckoned our chief friends, the proverb "out of sight, out of mind," found a signal illustration. During the twenty-one months, since our departure, I have received from clerical friends, all told, *two* letters, and one of those was from the Foreign Secretary. Thanks to the Lord, who is our rocky shelter and cool spring in the desert, we are not *dependent* upon home sympathies, yet are we the stronger and happier for them when they do reach us in the form of a letter; and it seems a pity that the communion which we know to be so profitable to ourselves, and which we are *told* is so much prized at home, should be allowed to expire for want of reciprocation.

The event which I have to note under this date, and which gave rise to feeling and writing thus, is the baptism of the little boy whose birth made glad our hearts last November. Oh, let me bespeak your prayers on his behalf, that as he is thus born, as it were, on the very outposts of the scene of Christian warfare, he may be made a good soldier of Jesus Christ, and as such learn to endure hardness!

Jan. 24th.—A little girl, daughter of one of our near neighbours, died to-day of small pox, which prevails very extensively throughout the city. Beggars in the streets may be seen exposing their children whose bodies are covered with pustules. In our immediate neighbourhood, door after door is marked by the sheets of red paper which indicate that the dreaded disease has found a lodgment there. Owing to various causes, no good vaccine matter is to be had; and when it is known how completely we are wedged in among the infected houses—(the street in which we live is six feet wide)—and how disastrous upon the prosperity of our school would be the breaking out of such a pestilence among the boys, and how far it goes to break the spirit of a mother to lose her little one in a foreign land for want of that medical aid which is so common at home, and how anxious our wives must needs be at having their children exposed, unguarded, to all the pestilential infections which the very uncleanly habits of the people render so frequent—all this considered, and I think the need we are in of having school-buildings and a physician of our own, will not require to be urged.

NATIONAL CELEBRATIONS AND FESTIVITIES.

Feb. 3d. — A procession passed through the streets to-day, which strongly exhibited the childish state of the mind of the Chinese populace. A motley train of musicians, banner bearers, policemen, mountebanks, and mandarins, escorted the figure of an ox, made out of paper pasted over a frame of straw, and a boat of the same materials. The object of the whole affair was to go to a temple, which lies to the southward of us, and is dedicated to the agricultural divinity who presides over this district, and there to bid welcome to the spring. The ox symbolizes the labors of the plough, and the boat refers to the process of transplanting the sprouts of the paddy while yet under the water. According to the tradition of some, it was once the custom to collect together a number of blind men, and furnish them with paints of five colors—black, red, blue, yellow, and white. With these they were to paint the paper ox, and

this done, the color which was found to predominate was regarded as foretelling the character of the coming year; black indicated great mortality; blue, much sickness; red, extensive conflagrations; white, destructive inundations; but yellow, general prosperity. This would seem to have fallen into disuse; but another part of the ceremonies is still practised. Within the body of the figure is put some of each of "the five grains," (a phrase expressing all kinds of corn); the carcase is then beaten, and the kind of grain which first falls out will be that of which the most abundant crop may be expected.

It was little calculated to inspire one with respect for the Chinese authorities, to see the mayor of the city, with three subordinate officers, carried in their chairs and wearing their official dresses, as part of a procession made up of such a rabble as this was; but all the amusements of the people indicate the childishness of their tastes and habits. In windy weather, it is common to see grown men flying kites; and in our early morning walks, many a grey-head is met with, under a tree or on the city wall, giving an airing to the pet birds, whose ornamented cages he carries about with the most careful gravity. Usually, on the approach of foreigners, these cages are covered over, for the very birds, as well as the dogs, seem scared at the sight of us. The people of this region are of a timid, harmless disposition, very unlike the men of Fokien and Canton to the South, and those of Shang-tung to the North; these three provinces are proverbial for furnishing the rovers, seamen, traders, pirates, and smugglers, whose occupations at once call for some natural boldness and cultivate it into a fierce recklessness.

Feb. 8th.—The national festivities, which seem almost all of them to cluster round the New Year's day, are now fairly commenced. Our school was dismissed for a three-weeks' holiday—*vacation*, let me call it, for "holy" can be no part in the word that expresses their seasons of amusement. In the evening, one who passed through the streets might see, every now and then, a household opened, and a man come out with a handful of straw in one hand and a

torch or candle in the other. The straw is put down before the threshold, and on it are placed silver-money and a miniature sedan-chair (all of paper); in the chair is placed a folded piece of red paper, having a rude drawing of an idol on it; the straw is set on fire, a little cup of wine is poured on and around the flame, and as the chair and its occupant are consumed, three or four respectful bows are made to the departing personage, who is no other than their "Prince of the Kitchen-Range."

The full explanation of the matter is this. About the middle of the first month, one of these paper Princes is bought and placed in a little sort of niche prepared for him in the upper part of the cooking structure, or range, as I have called it, which is the chief object in every Chinese kitchen. Here he is supposed to observe the conduct of every member of the family during the year, and in the latter part of the twelfth month, he is sent up to heaven, in the manner I have described, to make his report to "the Supreme Ruler." I suppose no family neglects this ceremony.

From one of my informants on this subject, (an educated man,) I inquired whether the Supreme Ruler would be unacquainted with the affairs of each family, if not thus informed. "How should he know them?" was his reply. Again, I remarked that the kitchen was surely not the most respectful place for such a personage. "The kitchen is a most important place," he answered, and although I could not help smiling at the seriousness with which this was said, the smile soon passed away; for it was but another way of saying what is most true of this people—whose God is their belly. The lowest class work by the day, for their daily portion of rice: their luxuries are meat to eat, and opium to smoke, when they can get them. The middle class are occupied in money-making, we cannot say from one week's end to another, for the blessedness of the Sabbath, they know not; but from year's-end to year's-end, and day after day, trade and barter, buy and sell, profit and loss—these words mark the current of their thoughts and occupations. Now and then under

the exhilaration of a successful transaction, and (as a matter of course,) during the first few days of a new year, feast themselves, and in the train of those feasting, come unrestrained indulgence in wine-drinking, and opium-smoking, licentious stage-plays, and association with lewd women. Of the habits of the higher classes, we know little as yet: our concern is with the poor, and chiefly with the poorest. But the possessors of wealth being debarred by the laws of the empire from spending much in outward show, they are driven to the more selfish pleasures of seclusion: the table, the opium-pipe, and a multiplicity of wives and concubines, are known by common report to be the chief means of relaxation from the toils of business, or the cares of public life.

I have touched one subject on which I dread to enlarge, it is so full of misery to China and disgrace to Christendom; but I must needs, at some future time, say what I know about what has so much to do with the present state and position of the empire. It will be understood, that I refer to that philosopher's stone, to the merchant, but elixir of death to the consumer—opium.

THE CHINESE NEW-YEAR'S DAY.

Feb. 15.—Rising soon after midnight, I went out into the city to observe the customs so peculiar to this people, and at this season. Every shop was open, and every dealer occupied in settling the accounts of the past year, in compliance with the custom which requires that all outstanding debts shall be satisfactorily adjusted, if not fully liquidated. Every temple was open and illuminated, and even the little shrines that are placed at the corners of the streets, had a few lighted candles placed before them.—Before the idols were set out on tables, bowls and saucers filled with all varieties of food, from rice to oranges, and the images themselves were dressed out in their choicest silks and embroideries. In general, the meats were offered in very small quantities, rather after a symbolical or representative sort, than to serve as actual food; yet in some cases it was otherwise—goats and pigs might be seen with almost the entireness of nature, set up upon stands

and appearing to offer themselves to the idol before which they were placed.

During the earlier morning hours, these temples were little frequented; but towards four o'clock, great numbers of well-dressed men, (in some cases attended by their children,) presented themselves before the several shrines, with offerings of candles, paper money, incense sticks, and a few copper cash. And then follows the scene of human degradation, and of insult to the Divine Majesty. Down on his knees before the ill-favored image, kneels man, the creature so fearfully and wonderfully made, so immeasurably superior, in his most unprepossessing form, to the inanimate lie before which he prostrates himself; and there, again and again and again, he brings down to the ground, the forehead—chief citadel of man's created superiority—giving the honor not to Him to whose name alone such honor is due—not to a creature of superior order—not to a fellow-creature of superior character, or attainments—not even to an inferior animal, which at the least possesses the prerogative of life—but to an ugly form of graven wood, or mingled straw and clay. If any one would learn the hatefulness of idolatry, here is the school. The glory which may not be given to another, is here ascribed to any and every of the fabled deities, which poor unguided man, amongst his many inventions, has sought out. I said "unguided," but I remind myself of that Eastern proverb, "Whoso hath no guide, the devil will guide him;" and daily are we made to feel the truth of that other saying—"When man makes a God, he makes him after his own image." "They that make them are like unto them, and so are all they that put their trust in them." Now, from the emperor on his throne down, through all classes, to the children of the boatman, and the basket-maker, all are included under the same condemnation.

As to the respects paid by civil officers to the emperor, or to the tablet which represents him, different views may be taken. The very least, however, which can be said, is that the ceremony is one of most unseemly humiliation on the part of one human being to-

wards another. At about day-break, all the chief authorities assemble, put on their official caps and dresses, and present themselves before the Tablet.—Then, at the sound of a sort of music, they kneel, and bow down their heads three times; they rise, and after a little pause, they kneel again, and repeat the three reverences; this is done a third time, and then they retire.

For myself, I am slow to believe that any thing like attributing a kind of divinity to the emperor is hereby intended; but too little is known by us of the ideas and feelings of the officials, to justify our making any definite statements as to these points.

CHARACTER OF THE POPULATION.

Feb. 19th.—As a specimen of some of the ingredients composing the population of the empire, I may notice the wandering beggars, one of whose encampments—consisting of about thirty families—we met with to-day in the fields to the North of the city. Some suppose them to be gypsies, from the fact of their being rovers, beggars, and reputed thieves; but whether the Zin-cali would admit their brotherhood, I am unable to ascertain. As to language, they use, as all the beggars are said to do, what is called the Mandarin; when the Bishop and myself addressed them in the Shanghai local dialect, they professed not to be able to understand our questions. These people come from districts of country proverbial for infertility; they sleep on the ground under shelter of a covering of mats about the size and form of the top of a good-sized wagon. Their only *ostensible* means of getting a living is the sale of little whistles, made of clay and moulded in the form of an old man, but as these whistles are sold retail for one cash each, revenue from this source must needs be scanty. The streets of the city, however, are thronged in many parts by the wives and children of these idlers, and any one who knows what the *professional* beggar is recognizes them at once.

RELIGIOUS SERVICES — ILLNESS OF BISHOP BOONE.

Feb. 21st. Sunday.—To-day our Chinese congregation was more nume-

rous and attentive than usual. I attended Dr. Medhurst's afternoon service at the chapel in the city, and found the attendance quite large. Three times on each Sabbath (twice in the city chapel and once at the hospital,) he addresses a large audience. Also during the week, daily at the hospital, and twice in the city.

Feb. 23d.—For some time past, our Bishop has been suffering from distressing nervous symptoms: to-day a seton was put in his neck with the hope of affording him effectual relief. The physicians insist on his resting from his studies and labors for some considerable time.

And what shall we say, by whom such an interruption in the conduct of our studies and services is felt so painfully! We know that none of us can feel it so much as the Bishop himself, and we dare not murmur, because it is the Lord's doing; yet cannot we escape from the almost-gloom which the shadow of this cloud has brought upon our Mission. *Omnia rectè, duce Deo.*

Feb. 24th.—A very bright gleam of sunshine fell on us to-day, through the letter of the Foreign Secretary announcing the appointment of Mr. Spalding. God grant him a safe and speedy passage! And may we indeed hope for the long-hoped-for answer to our many prayers for more fellow-laborers? We trust that the high, but not too high expectations, which we know to be entertained by the friends of our Mission, will lead them to consider how, in the ordinary course of Providence, means and ends are proportioned to each other.

Feb. 28th. Sunday.—I made my first attempt to conduct a public service in the hard tongue and strange speech of this people. The necessity for doing this was laid on me by the sickness of our Bishop, and in making the attempt I was greatly assisted by the selection of prayers from our Morning Service.

NATIONAL PECULIARITIES.

March 1st.—The New Year's festivities are now considered to be pretty well over, and men of business are now returning to their ordinary routine. It would have been tedious to note, day by day, the little points of diversity which

might have been observed in the appearance of the city. A brief review will suffice.

On the first three days of the month, all seemed to be occupied in the important duty of paying and receiving visits of ceremony. No shops were open, but a few of the smallest ones; by degrees, others of a middling class opened their doors; then the larger ones were open during the morning hours only; now all the city is started again on the unbroken round, which shall know no day of rest till the next New Year shall cause another break.

As to amusements, little would a traveller from the West imagine that this is considered a season of festivity. What the interior of private dwellings would disclose, we know not; but there is here such an almost total absence of the *public* spirit and community of feeling, which is manifested at home upon any occasion of general rejoicing, that the man must have a very keen love of observation who does not get wearied of the effort to discover what the rejoicings are. The men and boys engaged in the shops, get together in little companies of five or six, and with a gong, a drum, and cymbals, large and small, make such a din as nothing but long education could make tolerable—not to say pleasureable. In the public pleasure-grounds are to be seen jugglers, tumblers, fortune-tellers, and crowds of idle men, (few women,) strolling about or sitting on mean narrow benches in dirty tea-shops.

Each day the stages at the entrance of some one or other of the temples might be seen occupied by actors, and the courts below filled with a sea of human countenances. An occasional open shop-door would reveal a little company of singing-boys hired by the day, for the entertainment of an invited party.

To-night, by way of a *finale*, I suppose, numbers of lanterns are hung up, (some with very pretty effect, in the form of a pagoda); an unusual number of squibs, crackers and rockets are let off, some of the temples are lighted up, and the streets are crowded.

Pictures of the Prince of the Kitchen have been very generally purchased to-

day (at prices varying from one cash to placed in their greasy niches; and then fourteen); to-morrow will see them for the reckoning of the current year.

Constantinople.

We have received the following from the Missionary Bishop at Constantinople, with the request that it should appear in the columns of the "Spirit of Missions."

The following communication sufficiently explains itself. It was written by Kas Michael, (Priest Michael,) a few days after his excommunication by the Papal Chaldean Patriarch, and was circulated in MS. among the people, until the Patriarch heard of it and forbade all to read or receive it. It shows very conclusively the uncanonical manner of the proceedings against Kas M., and the faithfulness and firmness of his own spirit. It was translated from the Arabic by Mr. Taylor, and I now send it to you as a fitting introduction of Kas M. to our Church. He has been received by me, and after residing a year with us in Constantinople, under instruction, has been sent to his own country, where he has now been several months. He is, I believe, a faithful man, a sound Churchman, and thoroughly imbued with the desire of doing good. I may have something to say of his labors thus far at another time. He is the only Missionary in that region, excepting those from the Church of Rome.

H. S.

Letter from the Rev. Michael Jumala, to a Chaldean priest, on his excommunication from the Papal Communion.

Let it not be hid from your Reverence concerning the anathema wrongfully laid upon me, how contrary the action of the Patriarch has been to every law, ecclesiastical as well as divine. If this is denied, see how manifest it is to every one who loves and seeks truth and equity. For, as we hear, Kas Mi-

chael was anathematized because he had "become English," by which expression men understand departure from the true faith. Now it is impossible for any one to know the faith of another except from his own confession, according to the saying of God, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

How then, and in what manner, can the Patriarch prove that I have departed from the true faith, because I have "become English," in the absence of any confession to that effect from my own mouth? Persons associate with Mussulmans either in service or in official duty, and though they so continue during their life-time, no one condemns them, saying, "Such and such a one has become a Mussulman, or has renounced his religion, by continuing in the society of Mussulmans." How, then, can this be affirmed of Kas Michael alone of men? There are, this very day, in the service of the English in Mossoul, more than a dozen persons, all of whom are esteemed Christians, children of the Roman Church. If it be said, "These have not become English," what evidence is there that Kas Michael has become so, and they not?

Verily, we have been amazed, that when the Patriarch anathematized Kas Michael, (and those too who should speak with him,) no one had the wit or the courage to demand, "Why have you anathematized this man? and where is the evidence of his guilt? and what law condemns him without the declaration of his guilt?" No one, it seems,

had courage to ask this; but, on the contrary, like the crucifiers of Christ, who, when Pilate asked them respecting Him, "What evil hath he done, that I should crucify him?" answered with one mouth, "If he were not a malefactor, we would not have delivered him to thee." In like manner, all who know not the law say, "If this man were not deserving of anathema, they would not have anathematized him." Thus, in their simplicity, they think that whenever the Patriarch has anathematized any one, even though contrary to law, he is, without question, anathema.

Now, an intelligent person ought not so to think. Yet since the affair has taken such a course, we are compelled to talk a little with them that know the law, and to show them in what case an anathema is valid or void; and this is sufficiently plain. Read in Antoine,* Discussion 3d, Part 19th, respecting "Discipline," that you may understand what offence subjects to discipline; then read Discussion 5th of the same Part, that you may know when an anathema is void. In the latter part of this Discussion, is found a direction, and from it you may understand that a sentence of anathema requires, in order to its validity, certain essential conditions, which are—crime, contumacy, and warning given to the offender. And this warning must be in writing, with explicit mention of the reason of the discipline, and a copy of the same delivered to the offender a month before he is anathematized. Now, all these directions were written to be carefully observed by the Ruler, and that he should act according to them before issuing the anathema; for the anathema is no trivial thing to be used as it may happen and without discrimination.

Come now, let us show the nullity of this anathema from the uncanonical manner in which it was put forth. For, in the first place, I have *not* become English, for I am a Chaldean; neither do I reside with them to hold what is contrary to the truth, or to learn my religion from them. No, by no means, for

I hold fast my faith which I have drawn from the divine scriptures; that faith which was held by St. Peter and the other Apostles; that faith which St. Paul has taught me in his Epistles; and if any do teach me what is contrary to it, though he be an angel from Heaven, he is by me accounted excommunicate from the One, Holy Apostolic and Catholic Church,—receiving, as I do, whatsoever she receives, and condemning whatsoever she condemns. Nor from this faith will I swerve, though they hew me in pieces.

Secondly, no one ever gave me warning before the sentence of anathema, saying, "Do thus and thus, else you shall be anathematized."

Thirdly, I have never, at any time, manifested contumacy towards any of the Rulers; not to the Patriarch, for, during more than two years, he had never seen me, nor I him; nor yet to his deputy, as is well known to all, for when Mutran Yooosof Odo falsely and calumniously accused me to him, I immediately submitted to his authority when he deprived me of my charge, and not only so deprived me, but also shut against me the gate of repentance, and debarred me from confession for the space of eleven months, a thing contrary to all the laws. And, for this reason, was I compelled to go to Rome, to confess before the Pope himself, and to explain my affair to him. When, however, the Apostolic vicar Triosh saw me in Beyrout, he forbade my proceeding to Rome, and ordered me to return to my own country; and I obeyed his word also, and returned at once. When I reached Mossoul, I heard that the said vicar had gone to Bagdad. And upon inquiring respecting the Patriarch, it was told me that he was in Mossoul. This was Wednesday, March 24th, only one night after my arrival in Mossoul, at which time I was lodging at the house of Habbi, my cousin, before going to the residence of the English. When I had heard this information, I purposed to go on the morning of Thursday to the church Miskita, as it was the Feast of the Annunciation, and thence to call upon the Patriarch. Thursday morning came, and such was still my purpose, but before I had set

* A Roman Catholic authority, in use among the Chaldeans.

out, behold a messenger who brought me intelligence of the anathema. Upon hearing this, I was struck dumb with amazement. I wondered how the Patriarch could act thus, could consign a man to destruction, without either having seen him or summoning him before the lawful tribunal. And I wondered the more when I heard that the sentence had been pronounced with lying and falsehood against God and man, and *that* in the House of God and before the holy offering. The Deputy proclaims aloud from the mouth of the Patriarch, saying, "Kas Michael has become English, and we have admonished him time and again and the third time, and he has not listened to us; we, therefore, pronounce him anathema." And again, when the Deputy went out to the village of Telkef, he repeated this sentence, persisting in the same falsehood, viz. "We have admonished him, and he has not returned." And there was no one to ask, "When did you admonish him, since you have not seen him for a year and more?" But they had all gone astray together, and become corrupt; neither did they remember or fear the word which says, "God scattereth the bones of them that covet the favour of men more than His favour."

This brief account may suffice to expose the error of the Rulers, and to show what a distance there is between me and this anathema which has been thus wrongfully laid upon me. And if this sentence be destitute of force towards me, how can it have any towards those who speak with me? No harm whatever, therefore, can come to me from this anathema. Not even in the matter of "buying and selling," have I experienced any loss from being debarred from intercourse with men; only when I heard of this, I remembered what is said in the Revelation xiii. 17. (And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.)

And now, though my friends and neighbours stand looking upon my trouble, and my kinsmen stand afar off, they who sought my life lay snares for me, and they that went about to do me evil talk of wickedness and imagine deceit, yet, as for me, I am become as a

deaf man who hears not, and as one that is dumb who doth not open his mouth; I am become even as a man that heareth not and in whose mouth are no reproofs. Because I have put in the Lord my trust, I will not fear what man can do unto me. And though father and mother have forsaken me, yet am I persuaded that the Lord has received me. Since the Lord is my light and deliverer, whom shall I fear? Since the Lord is the strength of my life, of whom shall I be afraid? Whenever I call to mind the word of the Most High, "Blessed are ye when men shall revile you and shall say of you every evil thing falsely for my sake; rejoice ye, for great is your reward in heaven,"—then I rejoice and exult with great gladness.

Henceforth I shall no more confer with, nor seek to please flesh and blood, lest I run my course in vain. For I know and am assured that the true religion is not that which is according to the doctrines of men, but according to the revelation of God. Neither does salvation consist in submission to lying prophets, but it does consist in that pure and living faith which blossoms and bears fruit in good works. And I say to my soul, "Far from me be all human teachings, for there is nothing like the doctrine of Jesus, nothing sweeter than Jesus to him who believes in Him." Happy are all they who trust in Him. Put not your trust in rulers, nor in the sons of men, for with them is no salvation.

And now I conjure all the children of my kindred, the people of the Chaldeans, and all who love the truth, of whatever people, if any one sees me in error, that he show it me, that I may forsake the error and hold fast the truth. But let his proof be from the Scripture; otherwise, every doctrine is contrary, not only to the doctrine of Jesus, but also to the words of the first Christians and the early Fathers, such as St. Ephrem, the Syrian, and the others. I lay claim to no merit, no, though I were persecuted to the shedding of blood. I desire not riches nor office; neither do I fear contempt nor the cross, nor to be cast off by men, nor to be reviled by them, nor to be evilly spoken of,—only

be such evil spoken falsely. For I am ready, for Jesus' sake, each day to be slain, and to be counted as a lamb for the sacrifice; since He, in that He has endured suffering and temptation, is able to succour those who are tempted. And I believe also that the sufferings of this life are not to be weighed against the glory ready to be revealed in us. And I steadfastly believe also, that Jesus is our High Priest abiding forever, whose priesthood shall not cease, and, therefore, that He is able also ever to save those who come to God by Him. Neither is there salvation in any other than He, whether Patriarchs or Murders, since He is the only mediator between God and man. To Him be glory forever. Amen.

March 29th, (O. S.) 1843.

Intelligence.

The Rev. Mr. Style, of the China Mission, under date of 14th April last, sends us the following communication on behalf of Bishop Boone, who, it will be seen, was prevented by the state of his health from writing in person. The Bishop, however, adds a postscript to Mr. S.'s letter, from which it will appear that he was improving.

We are sure these will be read with much interest by the friends of this Mission, and at the same time secure for it the sympathies and prayers of the Church at large.

“ SHANGHAI, China, April 14th, 1847.

Rev. and dear Brother :—Our Bishop still continues too much indisposed to allow of his writing more than may be absolutely indispensable; it, therefore, again devolves upon me to send a few lines, acquainting you with the course of affairs, as regards our Mission.

Its most pleasing feature—namely, the regular Sunday service—has been materially affected by the necessity for non-exertion, under which the Bishop has been laid. I have endeavoured, rather than that the service should be discontinued, to prepare a kind of expository discourse each week; but with very poor success. That each succeeding Sabbath finds a few hearers in the School Hall, is, I imagine, chiefly because the passers-by are many; and that those who do come, listen attentively, must result from the wonderful nature of the truths which are declared in their hearing. I shall strive to persevere in this effort, though I can truly say that never did I undertake anything, at every step of which I had to struggle against so strong and discouraging a sense of incompetency. I am aware that, notwithstanding all this,—nay, perhaps, *because of all this*,—the dis-

cipline is good, and with the help and blessing of God, I will endeavour to keep on "pursuing," though very "faint."

We have not yet been cheered by the arrival of Mr. Spalding, nor indeed have we heard anything concerning him of later date than your letter announcing his appointment. How much we need, not only *his* aid, but prompt and efficient reinforcements from home, need not be pointed out to you, much less dwelt on.

As to the school, with our present buildings and our diminished numbers, proper care cannot be taken of more than forty boys. We have now thirty-two, and there is no doubt that in some weeks more, the remaining eight will come in, in that quiet and gradual manner which betokens a steady and healthful growth in all institutions of this sort. That number filled up, and we are at a stand; if more apply to us, we shall be constrained to refuse their admittance, or to defer it indefinitely, which in most instances would amount to the same thing.

The Chinese New Year's vacation has taken place since, I think, you received any communication about the school. I confess that, for my own part, I had many fears as to the likelihood of the children's returning to us after having spent a fortnight at home. But they all came back, and that cheerfully, with one exception. This was in the case of a Roman Catholic child, whose father brought back his books, and said that the boy did not wish to return. No doubt, influences unfriendly to us and our work, have been brought to bear upon both parent and child; but the case is not yet either fully understood or finally disposed of. Another boy has left the school for the purpose of working in the printing-office of the London Missionary Society; his expenses will be refunded. The progress of the children is very encouraging, and their continued good health is a cause of much thankfulness, for small-pox has been rife in our immediate neighbourhood, and we are so wedged in amongst the infected dwellings that our exemption is almost miraculous.

Some tokens for good among the foreign community have been observable of late, the most encouraging of which is the resolution which has been adopted of building a church without taking advantage of the aid usually afforded in such cases by the English Government. A church of adequate dimensions is to be forthwith erected, a parsonage added, and a clergyman procured from England, through the intervention of the Church Missionary Society.

You will, I am sure, be gratified to know that this project owes its origin and adoption chiefly to the exertions of our Bishop,—I believe I ought rather to say, to his sickness, for I do not think he would have felt at liberty to give his time and thoughts to it, if he had not been prohibited from preaching and from Chinese studies. I have no doubt but that this fact will tend to strengthen the already excellent understanding which exists between ourselves and all the members of the Church of England, with whom we have had any connection either by personal intercourse or correspondence. I have learned that the Bishop of London interested himself in the matter of our remonstrance against the republication of Dr. Morrison's version of the Liturgy by the English Prayer-Book and Homily Society.

I have thus endeavored to act as chronicler to our Mission and its affairs; comments I need not add, except this one word, that if the Committee look for the

carrying out of the plan as originally laid down, it must be by the sending out of the force originally contemplated. The field is not abridged—the prospect is not darkened—the opportunities are neither fewer or less encouraging—nay, there has been enlargement, brightening and multiplication; but how few have we become, and the most efficient amongst us, for a season, laid aside! Dear brother, consider these things, and may the good Lord of the harvest bring to your knowledge those men whose hearts he has prepared for this work! So prays your affectionate friend and brother.”

The Bishop's postscript is as follows:

“Mr. Syle, I perceive, has said nothing of my health, which I flatter myself will be a matter of some interest to the Committee, so that I add a line on this subject. Through the mercy of God I am much better, though I am, perhaps, liable to a recurrence of the unfavorable symptoms at any moment. I am not sure if Mr. Syle, in his last, mentioned the nature of my attack. At the juncture of the Chinese holidays, I found myself much exhausted by perpetual headache, night and day, and determined to take a week's rest. At the end of this week, I was seized with numbness in my hands and feet, and found a difficulty in walking, from a disposition in my feet to cross each other. This occurred on Monday, and gradually wore off on that and the ensuing day. The following Monday, I was attacked again, and called in medical advice. Dr. Lockhart called to his assistance Mr. Alcock, the English consul, who was formerly a surgeon of some eminence in London. They put a seton in my neck, salivated me, &c. They pronounced my complaint to be inflammation of the brain, brought on by over-exertion. In eight or ten days my head was relieved and the inflammation removed to the spine. Since then there has been an alternation between head and spine, accompanied with a train of the most distressing nervous symptoms, from which I ever suffered. By the use of counter-irritants, my spine is somewhat better, and my physicians, on condition of great prudence on my part, promise me recovery. The will of the Lord be done.”

We copy from the “Christian Witness” the following notice of the death of our late highly esteemed Missionary, the Rev. Samuel A. Taylor.

OBITUARY.

Died at Worcester, on the morning of Tuesday, August 31st, the Rev. SAMUEL A. TAYLOR, aged 29 years.

Another youthful minister of our Church has gone to his everlasting rest, sincerely lamented by those acquainted with the loveliness of his natural disposition and with the high character of his piety. The Rev. Mr. Taylor was born at Worcester, of pious parents, by whose faithfulness and care he was taught, in early youth, the importance and the value of the Christian religion.

He became hopefully pious at the age of twelve years; and throughout his subsequent life, he evinced the genuineness of his principles and his sincerity of purpose, by always adhering firmly to what seemed to him right, and by ever exhibiting those traits of character which mark and distinguish the true Christian.

His collegiate studies were pursued at Amherst, where he took a high rank as a scholar and made himself much beloved by his classmates and companions. His theological studies were pur-

sued at the Andover Seminary. It was during his connexion with that institution and when his course of study was nearly completed, that he became interested in the Episcopal Church, and decided to enter her ministry.

About four years ago, Mr. Taylor became connected with the Mission at Constantinople. He entered upon the labors of a Missionary life, no one acquainted with his character can doubt, with an ardent desire to honor his Saviour, and save immortal souls. He would gladly have labored and died far from home and friends, to give to the perishing the blessings of the gospel. His hopes, however, were not realized. Circumstances connected with the Mission at Constantinople must have given pain to his sensitive mind, whatever may have been his views and sympathies: and he was called, after only a few years' absence, to return in feeble health, to his native land, which he had left full of zeal and full of hope.

Mr. Taylor landed in this country in January last. He came immediately to his home in this place, where he received the kindest attentions from his parents, sisters and friends. During his illness, he has endured suffering with a remarkable degree of patience, and though unable from weakness, to engage much in conversation, he has given decided testimony as to the value of the Christian's faith, and the preciousness of the Christian's hope. He remarked to me, that he felt "too weak to think much." A solemn lesson is here afforded for the consideration of those who are putting off the subject of religion, for the chamber of sickness. He also remarked not long before his death, "it is only the most simple truths that seem of value now." May this thought be remembered and have its proper influ-

ence on our lives. Among the papers left by Mr. Taylor is one from which I make these extracts:

"Should a stone stand over my grave, let this and no other be the inscription: '*God be merciful to me a sinner.*'"

"I would be released from this body, because I would be free from its weakness, infirmities and pains; because I would cease to be the cause of solicitude and anxiety to friends; because I would be free from sin; and because I would be with Christ.

"The Lord grant me the grace of a true repentance. Claim, I have none; righteousness of my own, I have none; Christ is my only confidence. Oh, for a comfortable assurance of the entireness of my confidence in Him. My anticipations of the future are by no means gloomy, though not perfectly bright and unobscured. And what could one like me look for, more than an humble hope to be with Christ, to be like Him, to see Him as he is? He has gone, my Saviour, (for I must call Him mine,) to prepare a place for me, and I will not fear to follow Him when He shall call me thither: for He will not leave me alone, but will come and receive me unto Himself.

"Since receiving the sacrament of the Lord's body and blood, I have felt more than ever done with earth and almost impatient to be gone. Yet here I perceive a temptation to unwatchfulness. I may have a longer time and severer trials before me, than I am aware of or am prepared for. Lord, keep me ever in Thy steadfast fear and love, and suffer me not under any pressure of temptation to fall from Thee."

God grant that we all may be as well prepared, as our departed brother, to place our trust in the Saviour, and to enter upon the joys of that world which sorrow and death can never enter.

WANT OF MISSIONARIES.—We again call the attention of Candidates for Orders to the applications for Missionaries made by both the Missions in Africa and China. In Africa, are stations established, schools gathered, converts from heathenism under Christian instruction, and the first fruits of Missionary effort plainly apparent; but the hands of those that remain must immediately be strengthened.

The Committee will receive applications for the African Mission from young men, who will go out as Teachers and Catechists, with a view to ordination at a future period.

In China, are all the facilities for preaching the Gospel enjoyed in this country, when once the language shall be attained : a flourishing school is established,—a good chapel is about being erected,—and the Lord is opening the hearts and hands of his people here to provide most amply for all who may offer. Will none render their own personal service ?

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th August to 15th September, 1847 :

RHODE ISLAND.

Newport—Zion Ch., for education of Benj. F. Watson, Africa..... 10 00
Providence—Grace Ch. general, \$5; Africa, \$4; China, \$25..... 55 00
Warren—St. Mark's Sunday School, for education, Africa..... 23 30 55 30

CONNECTICUT.

Bethel—St. Thomas' Ch., \$5 12, and for Constantinople, \$5..... 10 12
Greenwich—Christ Ch., ½..... 10 50
Norwich—Christ Ch., monthly Missionary collection..... 25 00 45 62

NEW-YORK.

Brooklyn—A Friend to the Missionary, monthly contribution, ½.. 1 00
Flatbush—St. Paul's Ch..... 20 00
New Rochelle—Trinity Ch..... 34 87
Newtown—St. James' Ch., monthly off'g, Africa, \$4; China, \$39. 43 00
New-York—St. James' Ch. (Hamilton Square)..... 13 00
 St. Andrew's Ch., ½..... 7 12
 Miss Haines' school, per Miss E. Doremus, Treasurer, for Bp. Roone's Mission..... 25 00
 Cyrus Curtis, Esq., Constantinople..... 10 00 163 09

NEW JERSEY.

Burlington—By hands of the Bishop, from a Lady, for Constantinople..... 10 00

PENNSYLVANIA.

Chester—St. Paul's Ch., children of, for China..... 30 00
Philadelphia—Miss E. R..... 3 00
Wolboro—St. Paul's Ch., ½..... 14 50 47 80

VIRGINIA.

Alexandria—Christ Ch., part of a collection, \$10; two young ladies, for the education of a youth, China, \$25; U. C. Cazenove, Esq., Africa, \$25; a gentleman, for Africa, \$10.... 70 00
 Theol. Seminary Miss. Soc..... 1 31
Richmond—A Member, for Constantinople..... 60 00 131 31

SOUTH CAROLINA.

Beaufort—St. Helena Ch., Ladies' Miss. Association, for Greece.. 89 55
 Do., for education, China..... 25 00
Charleston—St. Paul's Ch., \$37 63; Constantinople, \$15; Africa, \$10; China, \$3 34..... 55 97
Edgfield—Trinity Ch., offerings... 20 00
Edisto Island—Church at, Ladies' Sewing Society..... 30 00
 Sundry individuals education of C. E. Leverett, Africa..... 20 00
Richland District—Zion Ch., China.. 25 00 275 83

OHIO.

Springfield—Christ Ch., Africa & China.... 3 00

MISSOURI.

St. Louis—A Friend, through the Bishop, for Constantinople..... 5 00

ILLINOIS.

Chicago—St. James' Ch., part of a collection..... 10 00

TOTAL.....\$710 24

(Total since 15th June, 1847, \$4,921 24.)

A box, for the Mission in Africa, per brig Wilson Fuller, from Savannah, Georgia, was received at the Mission Rooms in July last, and forwarded to its destination, per ship Madonna, on the 2d of August.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

NOVEMBER, 1847.

No. 11.

Triennial Sermon,

Before the Bishops, Clergy, and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in St. Bartholemew's Church, New-York, on Thursday Evening, October 7th, 1847, by the Rt. Rev. Geo. W. FREEMAN, D. D., Missionary Bishop in the South-West.

2 CORINTHIANS, ix., 6, 7.

"BUT THIS I SAY, HE WHICH SOWETH SPARINGLY, SHALL REAP ALSO SPARINGLY; AND HE WHICH SOWETH BOUNTIFULLY, SHALL REAP ALSO BOUNTIFULLY.

"EVERY MAN, AS HE PURPOSETH IN HIS HEART, SO LET HIM GIVE, NOT GRUDGINGLY OR OF NECESSITY, FOR GOD LOVETH A CHEERFUL GIVER."

IN allusion to the frequent calls upon the members of our communion for pecuniary contributions, a worthy son of the Church once said, "Truly, ours is a very expensive religion." And, although this was, probably, only a playful remark of his, and indicated no real dissatisfaction with the moderate demands of the Church, yet it led the person, to whom it was addressed, to think that, possibly, many others entertained a serious, complaining thought of the kind, though they might not embody it in language; and often, since, when he has witnessed the hesitation and reluctance of an individual to meet the appeals of charity and religion, he has remembered the expression of his worthy friend, and said to himself, this man doubtless feels that he has embraced an expensive religion.

There is, however, a good deal of truth in the remark, speak-

ing after the manner of selfish man. The holy religion which we profess is an expensive religion. It is continually making demands upon us ; it is ever setting up a claim to some portion of what, with great complacency, we are wont to call *our* time, *our* talents, *our* labors, *our* substance. Almost daily it seeks to interfere, in some way or other, with our selfish feelings and habits, and, not unfrequently, calls on us for special, and, as we complainingly think, great sacrifices.

But then there is nothing in all this peculiar to Christianity, to the times in which we live, or to the particular branch of the Church Catholic, of which we are members. It always has been, it was manifestly intended that it always should be, so. Revealed religion, that religion which has come down from God to man, whether invested with the light and power of the Gospel of the Son of God, or more dimly seen through the types and shadows of the legal dispensation, has ever opposed itself, directly, to the native selfishness of the human heart ; the entire suppression of which was confessedly one of its leading objects. It has uniformly aimed to make man feel his dependence upon, and his accountability to, God, as well as to beget in him a spirit of universal love ; to work in his mind the conviction that, however he may be individually prospered, he must not, cannot, "live unto himself," any more than he can "die unto himself;" and that, with respect to all his powers and his possessions, he is but the "steward of God's manifold gifts and grace," bound to employ those things which are entrusted to him, not for his own exclusive benefit and enjoyment, but rather, and *mainly*, for the glory of God, and the good of his fellow-men.

Under the Mosaic dispensation, we find the people of God were early taught to regard themselves, and all that appertained to them, as belonging of right to their divine sovereign, and subject entirely to his disposal ; and accordingly were required, by express and positive command, to make continual and large appropriations of their time, their substance, and their yearly increase, to religious and benevolent uses. Independently of the numerous sacrifices and other rites of their worship, some of

which must have been very costly, they were required to provide for the entire support of a numerous priesthood, who, for that very purpose,—namely, that the burden of their maintenance should fall upon the body of the people,—were not allowed to have “any part or inheritance with the tribes of Israel.”

Besides a portion of every animal offered in sacrifice, the people of Israel were commanded to set apart, for the priests, “the first fruits of their corn, of their wine, and of their oil, and the first of the fleece of their sheep.” In addition to this, every male was required to appear in person before the Lord at Jerusalem, however remote his residence, *three times a year*, and he was forbidden to come “empty handed.”

Every man, on those occasions, was to “give as he was able, according to the blessing of the Lord his God, which he had given him.” And all these offerings, be it remembered, were *over and above* the tithes, or tenths, which they paid of all they possessed, that is, of their yearly income, and of which there were usually *three* in each year—one for the support of the priesthood, another for the expenses of the daily worship, and the repairs and adornments of the temple, and a third for the relief of the poor. In all, it is probable, the contributions of the people, to these different objects, amounted seldom to less than one fourth, and not unfrequently to more than *one-third*, of their annual income.

Now, here, brethren, was a religion, which, estimated by the amount of its exactions, might truly be called an *expensive one*. And yet we do not read that the Jews, disposed to murmur, and rebellious as they were in other matters, ever so regarded it, or made the slightest opposition to these, its demands. True, there may have been, and probably enough there were, individual cases, in which the selfish and miserly contrived, like some in after-times, and under a milder dispensation, to “keep back part of the price” which they were bound in conscience and good faith to pay. But, as a body, that people seem to have readily admitted the justice and equity of the demands made upon them, and to have yielded to them unhesitatingly, if not cheerfully.

They evidently acknowledged their dependence upon God, and His consequent right to dispose both of themselves and of all that they possessed. They in a manner *realized* that the Lord Jehovah was their lawful ruler and sovereign, and that they were indeed "His people and the sheep of His pasture."

Nor was the case materially altered under the Gospel dispensation. Here, too, the divine religion made large demands upon its votaries; and wherever it was heartily embraced, its demands were, at least in early times, most cheerfully met. No sooner, indeed, was the Spirit of God shed down upon the hearts of the Christian disciples, as at the season of Pentecost, than they seem to have felt and acknowledged their obligation to apply their substance without stint, to the necessities of the Infant Church, and began, not only to profess, but to carry out in action, the self-denying principle, that "naught of the things which they possessed was their own." They manifestly considered that by their profession of the Christian faith, both themselves and their worldly possessions were dedicated to the service of Christ, and no longer subject to their own capricious disposal. Yea, so thoroughly imbued were they with this feeling, that, the exigencies of the time requiring, they did not hesitate to give up their private possessions for the common good, to make sale of their estates, and to place the entire proceeds in a common fund, to be "parted to all men, as every man had need." This particular mode and amount of individual expenditure, for the common benefit, were not, to be sure, enjoined upon the disciples, by any express and positive command. We do not read that it was even recommended, or advised, by the Apostles; and hence, we are to regard this practice of the early Christians, not as furnishing a criterion by which to regulate the amount of our appropriations, but as indicating the entireness of the self-devoting spirit with which they were imbued, and which ought substantially to characterize the followers of Christ in every age. But the very circumstance under which the Gospel was first propagated, of necessity, rendered it to *all* who might embrace it, in those early times, a most *expensive religion* indeed. The loss of all their

worldly substance, the most abject poverty, hunger, nakedness, imprisonment, scourging, yea death itself, in some of its most terrific forms, were penalties too commonly incurred by the primitive Christians, to leave any doubt as to the self-sacrificing spirit with which they embraced the faith, or of their being in possession, before-hand, of a full knowledge of what their profession was likely to cost them.

But, independently of those tremendous sacrifices which were thus necessarily involved in the act of embracing the Christian faith, in the days of its infancy, it is plain from the whole tenor of the Gospel, that it contemplated, even in the quietest times, and under the most favoring circumstances, establishing an extensive control, not only over the wills and affections, but also over the worldly means and possessions of men. In relieving them from the burdensome ceremonies of the Jewish law, it did not propose to make the way of salvation broader and more easy, by also releasing them from their natural obligations as the stewards of God's manifold gifts. It did not seek to accommodate itself to their habits of self-indulgence, their raging appetite for earthly enjoyments, their inordinate attachment to the things of the present visible world. On the contrary, by erecting a higher standard of moral and spiritual excellence than the world had ever known before, it aimed to establish the practice of a degree of self-denial, of self-sacrifice, of liberality, of charity, far above that which had obtained under the Mosaic institution. Without fixing any precise and definite rules for the regulation of their religious duties—without prescribing any particular apportionment of their benefactions relatively to their means,—it laid down general principles for their guidance, by the intelligent, conscientious application of which to particular cases as they occurred, they might always ascertain with sufficient precision the nature and measure of their duty. It taught them, for instance, to regard themselves as the servants of Christ; not as their own masters, but as his bondmen; and consequently, to look upon the various talents with which they were invested, whether of grace, of nature, or of fortune, as the property of their Lord—as

so many goods entrusted to their hands to be employed under his direction, and mainly for the promotion of his cause among men.

Now, were Christians to act conscientiously, and habitually under the proper and just influence of this principle—as surely they *must*, if they would realize the full benefits which the Gospel proposes to confer—it is most evident that the religion which they profess would cost them something: it could not be a cheap religion, at least, as the men of the world count cheapness. It would be found to engross, necessarily, no small portion of their time, their labor, their talents, their worldly wealth. And such we find have ever been its effects, whenever it has been sincerely and heartily embraced. It has drawn off the attention, and the affections too, in no unimportant measure, from the world and worldly things: it has opened wide the heart to the claims of charity: and it has called forth a steady and an exhaustless stream of pious munificence, to “make glad the city of God.” Never, indeed, from the days of the Apostles down to our own times, has there been a period when men could be real Christians, without cost or sacrifice. They never have been, and never will be, able to “serve both God and Mammon”; though thousands, it is evident, have made the unavailing effort. Men cannot truly follow Christ, and maintain their grasp, as numbers do, their deathlike grasp, upon their earthly treasures. They must give up the one, or else relax their hold on the other. They *must* “make to themselves friends of the Mammon of unrighteousness,” or else utterly fail of gaining an entrance into the “everlasting habitations.”

Let no one, therefore, imagine that he has just cause, or can consistently with his profession as a disciple of Christ, suffer himself to murmur at the frequency or the urgency of the appeals which religion makes to his beneficence. To give, when called on by the Church, or by the necessities of his fellow-men, not only of his personal attention and his labor, but of his substance also, is as much the indispensable duty of the Christian as it is to pray, to read the Bible, or to “keep himself unspotted from the

world." To "honor the Lord," not merely by his prayers, and his general obedience, but "with his substance, and the first fruits of his increase," is a plain injunction of Holy Writ, to the observance of which he is pledged and bound by his very profession as a Christian; and he cannot wittingly withhold his hand without practically "denying the faith," occupying the very ground of the Infidel, and putting to an awful hazard his everlasting hopes.

It is much easier, however, to settle the question as to the general obligation of giving, than to determine on any particular occasion the just measure of beneficence. It is, I believe, an acknowledged principle among professing Christians, that they are in duty bound to heed, in general, the calls of charity and religion, for a portion of their worldly substance. It is conceded that they cannot innocently refuse their contributions, when required, either to the support and spread of the Gospel, or to the relief of the necessitous; but as to what ought to be the amount of their benefactions, as well as to the spirit and manner in which they should be bestowed, it is plain that the most awful mistakes are sometimes made. True, an enlightened conscience and a heart duly imbued with the love of God, will always place these things on their right footing, and bring them within the just rule of the Gospel. But in too many instances, in place of Heaven-born charity, we find a spirit of mere selfishness pervading the soul. "The deceitfulness of riches and the lusts of other things enter in and choke" the springing grace in the heart, and "it becometh unfruitful." Instead of giving bountifully and from a spirit of Christian charity, men, even professedly *Christian* men, are not seldom guided in their contributions by a thorough worldly and covetous spirit. They give little, most shamefully little, in comparison with their ability, and the just claims of the objects presented; and even that little is bestowed ungraciously and with obvious reluctance.

But what says the Holy Apostle in the text? He exhorts to *bountiful* and *cheerful* benefactions. His teaching is most plain and unequivocal: "He which soweth sparingly shall reap also

sparingly, and he which soweth bountifully shall reap also bountifully. Every man, according as he purporeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

The subject which the Apostle was here pressing upon the attention of the believers at Corinth, was the collection then making for the relief of the destitute and suffering Christians at Jerusalem. After stating what had been nobly done elsewhere for the same cause, he exhorted them to imitate so good an example. They would thus, he told them, prove the firmness of their faith in Christ the Saviour, as well as the sincerity of their love towards him, who, "though he was rich, yet for their sakes became poor, that they through his poverty might be rich." They would justify the Apostle's boasting of them to other Churches. And whatsoever they thus bestowed, from right principle and out of love to Christ, they might rest assured would be amply compensated to them by the divine blessing. He cautioned them, however, against parsimony in their contributions. Their gift must, indeed, be voluntary—must be measured by their own judgment, as it was claimed only in proportion to their ability, of which they were the best judges; but they were to be careful, and conscientious in their judgment, so as to come fully up to that measure; being particularly mindful of this truth, that "he which soweth sparingly shall reap also sparingly." He did not undertake to prescribe the exact ratio which their contributions should bear to the amount of their possessions; but only reminded them that *some* ratio must be observed, and that they might expect the reward promised to be only in proportion to their faithfulness.

That they should "sow bountifully," then,—that is, give liberally on this occasion, and with such unstinted measure as to insure their exceeding, rather than falling short of the just proportion,—was manifestly the counsel of the Apostle. This was, to be sure, a somewhat indefinite instruction; but it was doubtless made so designedly, in order that they might be left to give freely, and not by constraint; and that thus full proof might be made before God of their sincerity and faithfulness. They were not

tied down to a definite and precise rule of giving ; but were furnished, instead of this, with a general principle, the proper and just application of which was to be determined by their own judgment, made up conscientiously and in the fear of God ; and thus room was allowed, and encouragement offered, for the exercise of the most copious and enlarged, and most acceptable because unconstrained, beneficence. Of course, they were not at all expected to contribute an equal amount. That which would be a bountiful appropriation in one, would doubtless be counted mean and niggardly in another. The expression of the Apostle is a relative one. The rich, yielding obedience to his counsel, would of their abundance give *much*, and the poor, in like manner obeying, would of their penury give but *little*. But both would be esteemed equally bountiful, if they gave in a like proportion to their means. And this is the rule of charity prescribed by Holy Scripture. "Charge them that are rich in this world," says the same Apostle in another place, "that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life." "Be merciful after thy power," was the injunction of a pious Israelite of old, "if thou hast much, give plenteously ; if thou hast little, do thy diligence to give of that little ; for so gatherest thou thyself a good reward in the day of necessity."

The connexion subsisting between the sowing of seed and the crop of grain which is produced, furnishes an apt illustration of the dependence of man's future welfare upon his present conduct ; and it is an illustration which is of very frequent use in the Holy Scriptures. Thus, relative to the future consequences of our present course of action, we are told by the Apostle, "God is not mocked, for whatsoever a man soweth that shall he also reap." This, as we well know, is true in nature ; and we are assured, it is likewise true in morals and religion : "for he that soweth to the flesh, shall of the flesh reap corruption ; and he that soweth to the spirit, shall of the spirit reap life everlasting." So in regard to the subject before us ; "he which soweth sparingly shall

reap sparingly," while "he which soweth bountifully shall reap bountifully." That is, most obviously, the actual and permanent prosperity and happiness of men shall, in no unimportant measure, be graduated by the faithfulness with which they discharge this particular Christian duty. And thus, it would seem, they have in a manner in their own hands, the means and the power of apportioning the amount of, at least, their own *earthly* happiness. Just as they conscientiously fulfil, or covetously or carelessly fall short, of their due measure of Christian beneficence, will God's blessing be bestowed or withheld. If they honestly aim at the full performance of their duty in this respect; if, when called on for their help, they give bountifully, and from purely Christian motives, they shall not fail of their reward. They shall be blessed with a full return of their bounty, in some form, into their own bosoms. They shall never feel the poorer, for the subtractions they have, from Christian principle, made from their wealth. And though their worldly prosperity may not, in all cases, be actually increased—as I verily believe is generally the case—in an exact or rather abundant proportion to their beneficence, yet their enjoyment of that which remains shall most certainly be greatly enhanced. They shall reap, at the least, a bright, abundant, and satisfactory harvest, in the rewards of a contented mind and an approving conscience. But, on the contrary, if they parsimoniously withhold their hand in the hour of the Church's need: if, habitually listening to the dictates of a selfish and avaricious spirit, they refuse to part with a *just* and *liberal* proportion of the goods with which God has blessed them: if they give sparingly, and not according to their actual ability, though they may seem to be successful in the world, they shall not really prosper. Though their "barns be filled with plenty, their flocks and their herds be increased, and their presses burst out with new wine," yet their harvest of substantial, abiding enjoyment shall be sparing indeed. "Their riches shall be corrupted and their garments moth-eaten; their gold and silver shall be cankered, and the rust of them shall be a witness against them," and they shall but too soon discover that they "have heaped

treasures together," only to be a snare to their souls, and to add to the wretchedness of "*their last days.*"

It is not enough, however, it should be observed, that Christians impart of their substance when called on, bountifully and in a just proportion to the sum of their means ; the Apostle teaches also, that, in order to be acceptable to God, their contributions should be bestowed, not by constraint, but of a willing mind. "Every man, according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity, for God loveth a cheerful giver." That is, as we must understand the Apostle, let him give deliberately, and as he has previously, and upon full reflection, determined to be his duty ; and having, in the fear of God, so settled the matter in his own mind, let him divest himself of all hesitation and covetous relentings, and give his offering with hearty good will : not murmuring at the frequency with which he is appealed to, nor repining, as if called to make a dreaded sacrifice of his possessions, but offering his gift freely and with as much cheerfulness as if—which, in truth, is the case—he was receiving a benefit. And it is upon this manner and spirit of contributing, that all that is praiseworthy and meritorious in our benefactions depends. Doubtless men sometimes give what they never deliberately intended, and would gladly have avoided giving. They yield, perhaps, to importunity ; they are influenced by pride or shame ; or they are stimulated by a thirst for present applause. But, however bountifully they may in this way sow, they can have no reasonable ground to hope for a bountiful harvest. By the motives, by the disposition of heart, with which the act is performed, will its value be estimated in the sight of God. It is to the hearty and cheerful, as well as bountiful giver, that the reward is promised. Certain as it is, that a plentiful crop of grain will spring up and grow in a well-seeded, fertile field, just so certain is it, that the blessing of God will rest upon that man who habitually yields to the calls of charity and mercy with a ready mind and will, and a cheerful heart. "He that soweth sparingly shall reap also sparingly ;" but "he that soweth bountifully shall reap also bountifully. Every man, according

as he purposeth in his heart, so let him give ; not grudgingly, or of necessity, for God loveth a cheerful giver."

Brethren, you have here the instruction of Divine Revelation ; the teaching of the Holy Apostle, given under inspiration of the spirit of God ; the mind and will of the blessed Saviour himself ; and you cannot need be urged to give to the lesson the earnest attention of your minds. As involving general principles of the highest importance, to a just estimation and a due ordering of an essential part of your Christian duty, I may well believe, you will not let it pass without improvement. But I desire to lead you to give it, at this time, a *special* application : to let it have its full measure of weight and influence upon your hearts and conduct, in reference to the present exigencies and demands of the Church.

You are not unaware of the very great difficulty with which the cause of Missions, particularly as regards the Domestic field, has been sustained during the last three years. You have heard the piteous cries which have been continually issuing forth from various quarters of the land—wholly destitute of those means of grace which Christ has provided in his Church—for the blessings and privileges of the Gospel ; cries for laborers in fields whitening unto the harvest, but unfurnished with husbandmen to gather in the fruits, or, in more favored districts, for more help in the great warfare against the powers of darkness and every possible form of error in religion, which has thus far been left to the efforts of a mere handful of men—resolute and faithful, it is true, but exposed to all the disadvantages and hazards of a guerilla contest ; cries for help in the essential enterprise of erecting houses of prayer, and establishing schools of the prophets, in regions where our people are yet too few, and too poor to bear the necessary burden ; cries, too—shame to the Church that there should be occasion for them !—cries, on the part of the little band of self-denying missionaries, for the payment of the paltry sums appropriated for their support, which have been kept back until poverty or debt has nearly paralyzed their energies. And now, at the beginning of the present month, the aggregate amount due them is nearly **EIGHTEEN THOUSAND DOLLARS.**

You have heard, from time to time, the alarm sounded by one of the executive committees of the Board, that which is charged with the direction of the Home Missions—the other, happily, seldom reduced to such straits—that the treasury is empty; nay, worse than that, is overdrawn to the amount of several thousand dollars; and that the total destruction of our missionary enterprise—at home, in our own land—is seriously apprehended. You have been reminded, too, that now is the season when the whole missionary field passes in review before the Church, new stations are selected, fresh appointments of missionaries are made, and appropriations are settled with a view to another and, if possible, a more vigorous campaign.

And will you not, in this emergency—will not the whole Church—be instructed by the teaching of the Holy Apostle? Will you not suffer the lesson to sink deep into your hearts, stir up the well-springs of love to God and man, which, if you be Christians indeed, must be seated there, and lead you to make such an offering on the altar of faith and love, as will materially help forward the cause of Christ and his Church, and make glad the hearts of your desponding missionaries and of all who wish well to the noble work in which they are engaged?

Beloved, you have heard the solemn and emphatic words of the Holy Apostle, “He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.” Consider them well; ponder them deeply; sift them thoroughly; bring them to bear upon your own action in this matter of contributing to the support of the missionary cause; and take good heed that you make no mistake—that you do not deceive yourselves, in the application. Think not, that because you have heretofore contributed *something* to this cause, and done it frequently, you have therefore discharged your duty, and done enough. Think not, that because your contributions have exceeded those of your richer neighbor, you have therefore reached the maximum of your obligations. If you have not given according to your actual ability to give; if your appropriations of your worldly substance have not been made faithfully,

in due proportion to the degree in which you have been prospered of God: depend upon it, how much soever you may have taken praise to yourself for your comparative liberality, you have given sparingly, and can set up no claim to the promised blessing of the Lord. The bountiful giver, remember, is he who bestoweth not with stinted, close-calculating, or hesitating hand, but freely, liberally, cheerfully—being minded rather to go beyond, than to fall short of his means.

And was there ever a period in the history of our beloved Church, when there was a louder and more imperious call for her children to put forth their energies, and strive to reach the utmost bounds of Christian obligation in this matter, than that which the exigencies of the present time send forth? The field of our operations as a Missionary Church, we have said, is the world. But that which our own country and this continent present, and which, I presume all will admit, claims our first and chief attention, is vast enough to require more than all the energies we have yet put forth. In the extreme Western and South-Western field alone—to say nothing of regions beyond the Rocky Mountains, and bordering upon the Pacific Ocean, perhaps even now claiming attention—there is ample room, and there is actual necessity for the labor of all the missionaries now in the employ of the Board. We have, at this time, not more than *one hundred* missionaries, including the missionary bishops, in the whole of the Domestic field; and these are scattered over a vast expanse of country, extending from Maine to Florida, and from the Atlantic to the Western limit of the United States. Of this number there are only *three* within the limits of the South-Western Mission, where some fifteen or twenty are needed at the present moment. In the North-Western, there are, I believe, but *twelve*; probably not more than half the number required for the successful cultivation of the field. Go where the missionary bishops may within their jurisdiction, they find manifest tokens of an earnest desire for the ministrations of the Church; they see the practicability, could they command the men, of planting firmly the standard of the Cross; they hear the cry, once so prevailing

with an Apostle, "Come over, and help us;" and their souls are "disquieted within them,"—they are cast down with sorrow, by the consideration that their hands are tied: that, through the parsimony of the Church, they want the power to extend relief to their importunate, famishing brethren.

Will not, then, the seventy-five thousand communicants of the Church in these United States awake, at last, to a sense of their duty, and now, after so long a time, begin to sow their seed, according to the Apostle's rule? Will not the fathers and brethren, the bishops and presbyters of the Church, assembled here in solemn council, return to their respective charges, resolved to stir up the people to whom they minister, to the performance of this high but hitherto sadly neglected duty? Will they not agree before they separate, upon some uniform system of action in relation to the subject, and, entering into the spirit of the Apostle's language, press upon all whom they are appointed to instruct, the indispensable obligation of contributing to the support of our Missions, systematically, and according to the ability which God has given them?

Were these things done, think you, fathers and brethren, there would be any lack of means for carrying on the great work to which we have put our hands? It has often been said, and proclaimed to the Church at large, that the average contribution of but *one dollar* a year for each communicant, would make up a sum sufficient to sustain, liberally, our present missionary operations, both Foreign and Domestic. But who will say that such an average as this would be any sensible approximation to the ability and the consequent obligations of our Communion? Scarcely is there *one* so poor as, in actual ability and Christian duty, to fall below this sum, while hundreds, and thousands, acting at all under the influence of the Apostle's teaching, would be found throwing into the treasury of the Church, for this noble object, from *five to five hundred*, and no inconsiderable number *one thousand* dollars a year; but the low,—may I not say, considering the known wealth of the Church, the paltry,—average of *five* dollars for each communicant, would produce a sum more than

adequate to all our present wants ; nay, would furnish an income equal to the maintenance of *five times* the number of our present missionaries. And this, it should be observed, would by no means be equivalent to a tax of that amount upon the communicants ; for, in nearly all our congregations—East, West, North, and South—the burden, if so any might be disposed murmuringly to regard it, would be shared, it is believed, in fair proportion by those who are not communicants. “The children of this world are,” not unfrequently, I am ashamed to say, not only “wiser in their generation,” but more liberal in their benefactions, “than the children of light.” O what could we not do, fathers and brethren, for the cause of Christ, for the extension of the Church, and for the salvation of the souls of our fellow-men, if we all had faith, and zeal, and charity, in any reasonable proportion to the greatness of our privileges, the extent of our ability, and our high obligations as redeemed sinners and avowed disciples of Jesus Christ !

May God give us all grace to be henceforth obedient to His word and faithful to our Christian vows, for Jesus Christ’s sake, to whom, with the Father, and the Holy Ghost, &c.

PROCEEDINGS
OF THE
BOARD OF MISSIONS.

FOURTH TRIENNIAL MEETING.

NEW-YORK, October 7, 1847.

The Fourth Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day at St. Bartholomew's Church, at 5 o'clock P. M.

Present: The Rt. Rev. the Bishops of Illinois, Virginia, Vermont, Ohio, New-Jersey, Tennessee, Missionary in the North-West, Michigan, Western New-York, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, New Hampshire, and Pennsylvania; the Rev. Messrs. Anthon, Balch, Bedell, Burgess, Burroughs, Cooke, Crocker, Croswell, Cuming, Edson, Halsey, Hanckle, Henderson, Irving, Jarvis, Jones, McVickar, Mason, Neufville, Noble, Ogilby, Proal, Richmond, Robertson, Rodney, Smallwood, Suddards, Tyng, Van Ingen, Van Pelt, Vinton, and Walker; and Messrs. Ashhurst, Chambers, Collins, Curtis, De Peyster, Huntington, Memminger, Morgan, Newton, Rogers, Stanford, Winston, and Woolley.

The Rt. Rev. President of the Board took the chair, and opened the meeting with prayer.

After the calling of the roll, the Rev. C. H. Halsey, as Secretary and General Agent of the Domestic Committee, presented

and read the Report of the proceedings of that body, as required by the eighth article of the Constitution, as follows :

The Domestic Committee respectfully submit the following report :

Appointment since the last meeting in June :

The Rev. F. H. L. Laird.

Resignations during the same period :

The Rev. Messrs. C. W. Fitch, J. A. Woodward, H. C. Lay, C. S. Hedges, W. Granville, and W. Clotworthy.

The Committee also report the resignation of the Rev. I. P. Labagh, Missionary to the Jews, and that thus far this Mission has proved unsuccessful in the city of New York.

Receipts since the meeting of the Board.....\$4,679 70

Payments " " " 6,124 15

And that the total amount of indebtedness accruing this day, Oct. 1st, is about.....18,000 00

The Committee also report, that an appeal has been made to all the Churches, in aid of the Domestic Treasury, pursuant to the directions contained in the resolution upon the subject, passed at the last meeting of the Board. That it has increased and quickened the returns into the Treasury, and that numerous answers of an encouraging character, intimating that aid may be expected between the dates thereof and the 15th June next, have been received.

The amount as yet received, however, does not quite discharge the obligations of the Committee up to the 1st April last. Nor is the amount already intimated as forthcoming between the present and the 15th June next, adequate to the payment of the sum which shall then be due the Missionaries. But the Committee confidently rely upon further replies to their circular. If these shall prove to be in proportion to the number already received, a sum sufficient to cover all dues up to the next Annual Meeting of the Board, will soon be promised.

The Committee would again urge upon the Board the adoption, if possible, of a systematic plan of contributions for Mis-

sions, by which some standard may be formed, to regulate the annual appropriations.

But for the evils which might result to the Missionaries now in the field, the past experience of the Committee would prompt them to recommend, until the members more nearly approach the stature, and their contributions the standard, which might reasonably be expected of a "Missionary Church," after nearly thirteen years' operations in the field, that appropriations should be limited to the average amount which is annually contributed without special appeal.

But would that amount be creditable to us as a Church? Might we look for a full blessing upon it, because, in comparison with our means, it would truly appear in the sight of God as "the widow's mite," or even as of our abundance, cast into His treasury?

The Committee believe that if funds, reasonable in amount, compared with our ability, were annually contributed towards the support and extension of the Church in weak or more destitute portions of the land, and particularly in those under the care of our Missionary Bishops, the results in five, or even a less number of years, would cause every heart to rejoice, and animate every member of the body of Christ to renewed efforts, not only in this land, but throughout the earth.

The fact that all our Missionary operations have thus far been sustained by the contributions, on an average of less than four hundred Parishes annually, and that the largest number ever contributing in one year was four hundred and fifty-seven, out of at least thirteen hundred parishes, confirms the belief that our present system of Missionary operations has not yet been fully, faithfully, or fairly tried. It would also seem to indicate that all her members are not yet enlisted in the cause of Missions; and that, if all the Churches did contribute, the receipts into the treasury in one year would be increased fourfold.

In conclusion, the Committee beg leave to recall to the attention of the Board, the important subjects contained in their last

Annual Report, to wit,—The concentration of our operations in the organized dioceses, the enlargement of our field of operations, on the coast of the Pacific, among our Indian tribes, and among the emigrants who are landing in such unprecedented numbers upon our shores,—which subjects, it will be remembered, were referred, by the Board, to the present Triennial Meeting.

In behalf of the Committee :

C. H. HALSEY,
Secretary.

The Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Report of the proceedings of that body, as required by the same article, as follows :

The Foreign Committee submit to the Board of Missions their report from June 15th to October 1st.

Receipts.....	\$6,251 28
Expenditures.....	5,984 91
Balance in the Treasury.....	755 33

Intelligence has been received from the Mission at ATHENS up to the 1st August. The condition of the schools connected with the Mission for the year ending on the 30th July, had been highly encouraging, and the Committee rejoice in the conviction that the efforts of those connected with this, our oldest station, have been accompanied by the blessing of Almighty God. The Committee would refer to the October number of the "Spirit of Missions" for some interesting particulars.

No advices have been received from the Mission in WESTERN AFRICA, since the meeting of the Board in June. The annual shipment of supplies has since been made, but the Committee have been unable to obtain the services of any Missionaries to take the places of those who have died or been compelled by ill-health to return to the United States. The lives of those who remain, and the fruit already gathered by the Mission, may be lost unless assistance can speedily be rendered.

The Committee have received letters from the Mission at SHANGHAI, in CHINA, under date of 14th April last. The pros-

pects of the Mission were of the most encouraging character ; every facility was enjoyed for proclaiming the Gospel to the people ; the schools were going on successfully, and the Missionary Bishop was cheered with the expectation of being soon enabled to erect a church, intended exclusively for the Chinese. It is believed that this expectation will not be disappointed, and the Committee are animated to increased exertions by constantly recurring evidence, that God is giving this Mission great favor in the sight of benevolent and liberal members of the Church at home. They have reason to believe that means would be provided for a very great increase of the strength of the Mission, and they earnestly desire to see the hearts of candidates for orders, turned towards this door of entrance to the heathen, now so widely opened. Much anxiety has been felt respecting the health of the Missionary Bishop, which for a season was affected by over-exertion, but the latest accounts have been more favorable.

With respect to the opinions of the Committee in regard to the Mission at CONSTANTINOPLE, they refer the Board to their report of June, 1846.

In reference to the inquiries made by the Board of Missions in June last, they submit herewith communications from Bishop Southgate and the Rev. Mr. Miles, together with other documents from a source entitled to respect. The statements in these appear to be so irreconcilable, that the Committee decline to express any opinion in respect to them.

In behalf of the Foreign Committee :

PIERRE P. IRVING,
Secretary.

Mission Rooms, Foreign Office,
New-York, Oct. 1, 1847.

The Rev. Mr. Irving, on behalf of the two Secretaries and General Agents, to whom it had been referred at the last Annual Meeting, to prepare the Triennial Report of the Board to the General Convention, presented and read the report prepared ac-

cordingly, which, on motion of the Rev. Mr. Neufville, was referred, together with all the documents submitted to the Board at this meeting, to a special committee of seven.

The Rt. Rev. the Bishops of New Jersey and Georgia, the Rev. Drs. Burgess and Whitehouse, and Messrs. Newton, Ashhurst and Collins, were appointed the committee.

TRIENNIAL REPORT OF THE BOARD OF MISSIONS.

The Board of Missions respectfully offers to the General Convention of the Protestant Episcopal Church its fourth Triennial Report—

The Board has held since the last Triennial Report three annual meetings, viz : in New-York, in June, 1845—New-York, June, 1846—New-York, June, 1847.

The full Reports of the Proceedings at these several meetings, together with the Reports of the Domestic and Foreign Committees, have been published. Copies are herewith submitted, viz :

The Third Triennial Report of the Board, including documents then submitted, October, 1844.

Tenth Annual Report of the Board, June, 1845.

Eleventh Annual Report of the Board, June, 1846.

Twelfth Annual Report of the Board, June, 1847.

The Board has also received from both of the Committees, the Reports of their doings from June, 1847, to the 1st of October—manuscript copies of which are in like manner submitted.

These documents will put the Convention in possession of full and particular information upon the subject of Missionary operations conducted under its sanction and authority, and render unnecessary in this Report any detailed account of the same.

The following summary is submitted :

I.—FUNDS.

1. Receipts.	Domestic.	Foreign.	Total.
Oct. 1, 1844, to June 15, 1845, 8½ mos,	\$26,283 46	\$37,226 49	\$63,509 95
June 15, 1845, to June 15, 1846, 1 year,	35,472 56	34,126 71	69,599 27
June 15, 1846, to June 15, 1847, 1 year,	23,300 39	30,691 37	53,991 76
June 15, 1847, to Oct. 1, 1847, 3½ mos.	4,679 76	6,251 28	10,931 04
	<hr/>	<hr/>	<hr/>
	\$89,736 17	108,295 85	198,032 02
In the previous three years, . . .	93,242 94	97,548 63	190,791 57

2. *Payments.*

Oct. 1, 1844, to June 15, 1845, 8½ mos.	\$28,707 63	\$36,896 41	\$65,604 04
June 15, 1845, to June 15, 1846, 1 year,	35,456 30	32,644 39	68,100 69
June 15, 1846, to June 15, 1847, 1 year,	23,278 09	34,059 33	57,337 42
June 15, 1847, to Oct. 1, 1847, 3½ mos.	4,349 12	5,984 94	10,334 06
	<u>\$91,791 14</u>	<u>109,585 07</u>	<u>201,376 21</u>
In the previous three years,	95,991 11	92,714 32	188,705 43
Excess of payments,	2,054 97	1,289 22	
Balance due to the Domestic Treasurer, Oct. 1st, 1847, . . .			\$1,444 39
Now due from the Domestic Treasury, do.			13,000 00
Balance in the Foreign Treasury, do.			755 33
Now due from the Foreign Treasury, do.			2,420 00
Yearly expenditure—Domestic, about			32,000 00
Foreign, about			30,000 00

II.—MISSIONS.

1. <i>Domestic.</i>	<i>Stations.</i>	<i>Missionaries.</i>
June 15th, 1845,	52	51
" 1846,	109	99
October, 1847,	125—(22 are vacant)	96

2. <i>Foreign.</i>	<i>Stations.</i>	<i>Missionaries.</i>	<i>Female Assistants.</i>	<i>Lay Assistants.</i>	<i>Native Teachers.</i>	<i>Pupils.</i>
Aug. 19, 1835,	3	5	5	0	5	500
Sept. 1, 1838,	7	9	10	2	30	1,196
Octob. 1, 1841,	11	11	15	2	32	1,500
Octob. 1, 1844,	13	16	13	3	25	about 1,000
Octob. 1, 1847,	10	9	14	4	23	about 1,000
Since October, 1844—						
Appointed	1	4	2	1	2	—
Connexion ceased	3	11	1	0	4	—

The Board reports that the "Spirit of Missions," the monthly Missionary journal of the Church, continues to be sustained without charge to the Mission Treasury.

PHILANDER CHASE,
Pres'g Bishop.

P. VAN PELT,
Secretary of the Board.

The Annual Report of the Missionary Bishop in Turkey having been presented and read, it was, on motion of the Rev. Mr.

Jones, referred to the committee to whom the Triennial Report was referred.

The Rev. Dr. McVickar having laid before the Board certain interesting facts connected with the recent establishment of the Church at San Francisco, in Upper California, moved that, until the further action of this Board, said charge be referred to the Foreign Committee.

Rev. Dr. Burgess moved to lay this resolution on the table ; which was negatived.

The Rt. Rev. the Bishop of Maryland offered the following as a substitute for Dr. McVickar's resolution :

Resolved, That the application for Missionary aid from San Francisco, in California, be referred to the two Committees of this Board, to determine and agree between themselves, what action shall be taken in the case ; which was adopted.

On motion of the Rev. C. H. Halsey, it was

Resolved, That when this Board adjourns, it will adjourn to attend divine service, at half past seven this evening, at St. Bartholomew's Church, on occasion of the preaching of the Triennial Sermon ; and to meet again at the same hour and place tomorrow evening, to attend the public Missionary meeting ; and also on Tuesday, the 12th inst, at 5 o'clock P. M., for the transaction of business.

On motion, the Board adjourned.

7½ o'clock P. M.

The Board attended divine service. The Evening Prayer was read by the Rt. Rev. the Bishop of Michigan. The Triennial Sermon was preached by the Rt. Rev. the Missionary Bishop in the South-West, from 2 Corinthians, ix., 6, 7. "He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

October 8th, 7½ o'clock P. M.

The Board attended the public Missionary Meeting, held in

compliance with the standing resolution of 1843 ; but in consequence of the inclemency of the weather, and the small number in attendance, the Bishops present deemed it expedient to postpone the services until Thursday evening, the 14th inst.

October 12th, 7½ o'clock p. m.

The Board met.

Present : The Rt. Rev. the Bishops of New Jersey, Missionary in the North-West, Michigan, South Carolina, Maryland, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, Missionary in the South-West, and Pennsylvania ; the Rev. Messrs. Burgess, R. B. Croes, Cuming, Cutler, Edson, Halsey, Irving, Jones, Meade, Neufville, Noble, Ogilby, Richmond, Rodney, Tyng, Turner, Vinton, Wainwright, Whitehouse, and the Secretary ; Messrs. Aertsen, Ashhurst, Collins, De Peyster, Morgan, Newton, Rogers, Winston, Wolfe, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

The Rt. Rev. the chairman of the committee to whom the draft of the Triennial Report was referred, having stated that, in consequence of being incessantly occupied in the business of the General Convention, the committee were not prepared to report, but would be ready on Thursday next, moved the following :

Resolved, That when the Board adjourns, it will adjourn to meet on Thursday, the 14th inst., at 5 P. M. ; which was adopted.

There being no other business before the Board, it, on motion, adjourned.

October 14th, 5 o'clock p. m.

The Board met.

Present : The Rt. Rev. the Bishops of Illinois, Missionary in the North-West, Maryland, Delaware, New Hampshire, Mis-

sionary in the South-West, and Pennsylvania; Rev. Messrs. Burgess, Cooke, Croswell, Cuming, Cutler, Edson, Hanckle, Irving, Jones, Mason, Noble, Richmond, Tyng, Walker, Whitehouse, and the Secretary: and Messrs. Aertsen, Ashhurst, Collins, Memminger, Rogers, Wharton, Winston, and Woolley.

The Rt. Rev. President of the Board took the chair, and opened the meeting with prayer.

The roll was called, and the minutes of the last meeting were read and approved.

The Rev. Dr. Whitehouse, a member of the committee to whom was referred the draft of the Triennial Report, stated that the committee had carefully and faithfully considered the subjects entrusted to them, and had the materials for their report; that the necessary absence for a day of the Rt. Rev. chairman of the committee, on public business, prevented its completion in time for this day's session; but that it would be ready for any meeting of the Board which should be held after Saturday next.

Whereupon, on motion of the Rev. Dr. Neufville, it was

Resolved, That when this Board adjourns, it will adjourn to attend the public Missionary Meeting to be held this evening, at 7½ o'clock, at St. Bartholomew's Church, and to meet again in the same place, on Monday, the 18th inst., at 5 o'clock P. M., for the transaction of business.

On motion, the Board adjourned.

October 18th, 5 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of Illinois, Virginia, North Carolina, Vermont, New Jersey, Tennessee, Missionary in the North-West, Michigan, Louisiana, Western New-York, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, New Hampshire, Missouri, Missionary in the South-West, and Pennsylvania; the Rev. Messrs. Anthon, Bedell, Burgess, Cooke, Crocker, Croswell, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Henderson, Irving, Jarvis, Jones, McVickar, Mead, Neufville, Noble, Ogilby, Proal, Richmond,

Robertson, Smallwood, Tyng, Turner, Van Ingen, Vinton, Wainwright, Walker, Whitehouse, and the Secretary; and Messrs. Aertsen, Chambers, Collins, Cushman, De Peyster, Gardiner, Memminger, Morgan, Newton, Rogers, Sands, Wharton, Winston, and Woolley.

The Rt. Rev. the Bishop of North Carolina, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

The Rev. Dr. McVickar moved the following resolutions, which, after discussion, were, on motion of the Rev. Mr. Cooke, laid on the table :

Resolved, That San Francisco be recognized as a Missionary Station of this Board.

Resolved, That \$500, from the Foreign Fund, be appropriated for the support of the Church at that place.

The Rt. Rev. the President of the Board appeared and took the chair.

The Rt. Rev. the Bishop of New Jersey, as chairman of the committee to whom the draft of the Triennial Report was referred, presented and read the following report :

The Committee to whom was referred the Triennial Report of the Board of Missions, together with the Reports of the Domestic and Foreign Committees of the Board of Missions, respectfully report—

They recommend the transmission of the Triennial Report to the General Convention.

On the report of the Domestic Committee, they are happy to adopt the confidence expressed by the Committee itself in the result of the application made to all the Churches of our Communion, through the Ecclesiastical authority of the several dioceses, and to believe that it will be realized. It must distinctly be understood, that, to accomplish this reality, the sum of \$52,000 must be raised during the current year. When it is remembered that one dollar a week from one thousand churches, will, in one

year, supply this sum, it can hardly be doubted that the reliance of the Domestic Committee will be sustained.

In relation to that part of the report which refers to the Mission to the Jews, the Committee express their hope, that an enterprise so interesting and so favorably regarded by this Church, will not readily be given up.

The report of the Foreign Committee, with the documents connected with the Mission at Constantinople, referred with it, was the subject of long, laborious, and careful consideration.

The Committee are most happy in stating, that they have arrived unanimously at the results which follow :

That nothing has come before the Committee in regard to the action of the head of that Mission, which should at all impair the confidence of the Board in his integrity and faithfulness as a Christian Bishop.

That the Mission at Constantinople be continued as heretofore, with the appropriation, for the present, of four thousand dollars per annum.

That it be recommended to the Board of Missions to propose to the present General Convention such an amendment of the Constitution of the Domestic and Foreign Missionary Society, as shall place such Missions of this Church as may have a Bishop at their head under the charge of a committee to be specially appointed for that purpose by the General Convention during its present session ; provided that, and as soon as, any such Bishop shall express in writing to the Board of Missions, or to the Foreign Committee, his desire to that effect.

The Committee conclude their report by recommending the following resolutions for the adoption of the Board :

Resolved, That the Board hereby expresses its unimpaired confidence in the integrity, and faithfulness, as a Christian Bishop, of the head of the Mission at Constantinople.

Resolved, That for the present there be appropriated to that Mission the sum of four thousand dollars per annum.

Resolved, That it be proposed to the present General Convention, so to amend the Constitution of the Domestic and For-

eign Missionary Society, as to place such Missions of the Church as have a Bishop at their head under the charge of a committee to be specially appointed for that purpose by the General Convention, during its present session; provided that, and as soon as, any such Bishop shall express in writing, to the Board of Missions or to the Foreign Committee, his desire to that effect.

G. W. DOANE.

STEPHEN ELLIOTT, JR.

GEORGE BURGESS.

H. J. WHITEHOUSE.

E. A. NEWTON.

L. R. ASHHURST.

J. COLLINS.

Whereupon, on motion of the Rt. Rev. the Bishop of Rhode Island, it was

Resolved, That the report be accepted, and that the Board now proceed to consider *seriatim* the resolutions connected therewith.

On motion of the same, the first resolution was adopted.

On motion of the Bishop of New Jersey, it was

Resolved, That the Board do now adjourn, to meet again tomorrow, at 7 o'clock, P. M.

October 19th, 7 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, New Jersey, Tennessee, Missionary in the North West, Michigan, Louisiana, Western New York, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, New Hampshire, Missouri, and Missionary in the South-West; Rev. Messrs. Balch, Baury, Bedell, Burgess, Cooke, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Henderson, Irving, Jarvis, Jones, McVickar, Mason, Mead, Neufville, Noble, Ogilby, Proal, Richmond, Robertson, Smallwood, Tyng, Turner, Van Ingen, Vinton, Wainwright, Walker, Whitehouse, Wyatt, and the Secretary; Messrs. Aertsen, Chambers, Collins, Cushman,

De Peyster, Gardiner, Memminger, Morgan, Newton, Rogers, Sands, Winston, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

On motion of Mr. E. A. Newton, the following resolution was adopted :

Resolved, That a committee of three be appointed, to inquire and report what reduction can be made in the expenditures of this Board.

The Rt. Rev. the Bishop of Michigan, the Rev. Dr. Crocker, and Mr. E. A. Newton were appointed the committee.

On motion of the Rt. Rev. the Bishop of New Jersey, it was

Resolved, To take up for consideration the second resolution connected with the report of the Committee to whom was referred the draft of the Triennial Report.

Pending the discussion, it was, on motion of the Rev. Mr. Balch,

Resolved, That when this Board adjourns, it will adjourn to meet again to-morrow at 7 o'clock P. M.

On motion, the Board adjourned.

October 20th, 7 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, New Jersey, Missionary in the North-West, Michigan, Louisiana, Western New-York, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, New Hampshire, Missouri, and Missionary in the South-West; Rev. Messrs. Allen, Anthon, Balch, Baur, Bedell, Burgess, Burroughs, Cooke, Crocker, Croswell, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Henderson, Irving, Jarvis, Jones, Mc-Vickar, Mason, Mead, Neufville, Noble, Ogilby, Proal, Richmond, Robertson, Smallwood, Sherwood, Tyng, Turner, Van Ingen,

Vinton, Wainwright, Walker, Whitehouse, and the Secretary ; and Messrs. Aertsen, Appleton, Chambers, Collins, Cushman, Curtis, De Peyster, Gardiner, Memminger, Morgan, Newton, Rogers, Sands, Wharton, Winston, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

On motion of the Rt. Rev. the Bishop of New Jersey, the Board resumed the consideration of the second resolution connected with the report of the committee to whom was referred the draft of the Triennial Report.

Rev. Mr. Cooke moved to lay it on the table, for the purpose of taking up the third resolution ; which was negatived.

The Ayes and Noes being called for on the second resolution, were as follows :

Ayes—The Rt. Rev. the Bishops of North Carolina, New Jersey, Missionary in the North-West, Michigan, Western New-York, South Carolina, Maryland, Georgia, Delaware, Rhode Island, New Hampshire, Missouri, and Missionary in the South-West ; the Rev. Messrs. Baur, Burgess, Burroughs, Crocker, Crosswell, R. B. Croes, Edson, Halsey, Hanckle, Henderson, Jarvis, Jones, McVickar, Mason, Mead, Neufville, Ogilby, Proal, Richmond, Robertson, Sherwood, Van Ingen, Vinton, Wainwright, and Whitehouse ; and Messrs. Aertsen, Appleton, Chambers, Collins, Cushman, De Peyster, Gardiner, Morgan, Newton, and Rogers—48.

Noes—The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, Assistant of Virginia, and Massachusetts ; the Rev. Messrs. Allen, Anthon, Balch, Bedell, Cooke, Cutler, Irving, Smallwood, Tyng, Turner, and Walker ; and Messrs. Memminger, Sands, Winston, and Woolley—20.

So the resolution was adopted.

On motion of the Rt. Rev. the Bishop of New Jersey, the third resolution connected with the report was adopted.

On motion of Mr. R. H. Gardiner, the following resolution was adopted :

Resolved, That all the documents read before the Board, in connection with the report of the committee on the Triennial Report, be transmitted, with that report, to the General Convention, and printed with the proceedings of this Board.*

The Rt. Rev. the Bishop of Michigan, as chairman of the committee to whom was referred the resolution to inquire "What reduction may be made in the expenditures of this Board," presented and read the following report :

The committee to whom was referred the resolution to inquire "What reduction may be made in the expenditures of the Board," have had the subject under consideration, and beg leave to report :

1st. That, in their judgment, the employment of a general agent to stir up the churches to increased liberality in behalf of the Missions of this Church, at an annual salary, at one time of twelve hundred dollars, and now of one thousand dollars, is wrong, and ought immediately to be discontinued.

2d. That allowances to Missionaries in the older dioceses, whose salaries from their respective parishes are larger than the whole salary received by most of the Missionaries in the new dioceses of the Church, are, under the condition and prospects of the treasury, improper, and ought forthwith to cease.

3d. That in view of the professed inability of the Bishop of Illinois to attend to the duties of his own diocese, the salary allowed to him as a Missionary Bishop of this Church, ought, for the present, to be diminished, and after the present year, to be discontinued.

With these views, they offer the following resolutions :

Resolved, That the employment of an agent, on a salary, with the view of increasing the resources of this Board, be immediately discontinued.

Resolved, That where the salary or receipts of any Mission-

* See Appendix.

ary, in the old dioceses, from the parish wherein he is employed, or from any other diocesan resource, shall amount to the sum of four hundred dollars annually, no appropriation shall be made by this Board.

Resolved, That the salary of the Missionary Bishop of Illinois be reduced to five hundred dollars for the current year, and at the expiration thereof, to cease altogether.

All which is respectfully submitted :

SAMUEL A. McCOSKRY,
N. B. CROCKER,
E. A. NEWTON.

New-York, 20th October, 1847.

On motion of the Rt. Rev. the Bishop of Michigan, the following resolution was adopted :

Resolved, That the salary of the Secretaries and General Agents of the Foreign and Domestic Committees be \$2000 per annum each.

The first resolution of the committee on "reducing the expenditures of the Board," being under consideration, the Ayes and Noes were called for, and were as follows :

Ayes—The Rt. Rev. the Bishops of New Jersey, Western New-York, South Carolina, Maryland, Rhode Island, New Hampshire, and Missouri; Rev. Messrs. Baur, Cooke, Crocker, Hanckle, Jarvis, McVickar, Mead, Ogilby, Proal, Robertson, Van Ingen, and Wainwright; and Messrs. Aertsen, Chambers, Cushman, Gardiner, Morgan, Newton, and Wharton—26.

Noes—The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, Missionary in the North-West, Louisiana, Georgia, Delaware, Assistant of Virginia, Massachusetts, and Missionary in the South-West; Rev. Messrs. Allen, Anthon, Balch, Bedell, Burgess, R. B. Croes, Cutler, Halsey, Henderson, Irving, Jones, Neufville, Richmond, Tyng, Turner, Vinton, Walker, and Whitehouse; and Messrs. Appleton, Curtis, De Peyster, Memminger, Rogers, Sands, Winston, and Woolley—36.

So the resolution was negatived.

The Rt. Rev. the Bishop of Georgia offered the following resolution, which, on motion of the Rev. Mr. Cooke, was laid on the table:

Resolved, That, provided a special committee be appointed by the General Convention for the Missions which have a Bishop at their head, the Treasurer of the Foreign Committee shall hold, subject to the draft of such committee, all the monies specially appropriated to the Missions whose Bishops shall desire a connection with that committee, and a *pro rata* share of the unappropriated monies cast into the treasury of the Church.

On motion, it was

Resolved, That the Board do now adjourn, to meet again, to-morrow, at 7 o'clock P. M.

October 21st, 7 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Missionary in the North-West, and the Bishops of Maryland, and New Hampshire; Rev. Messrs. Allen, Balch, Halsey, Jones, Smallwood, and Whitehouse; and Messrs. Collins, De Peyster, Morgan, Rogers, and Woolley.

The Rt. Rev. the Bishop of Maryland, being the senior Bishop present at the opening of the meeting, took the chair.

Prayer was offered by the presiding officer.

The night session of the House of Clerical and Lay Deputies of the General Convention having prevented the attendance of many members of the Board, it was, on motion of the Rev. Mr. Balch,

Resolved, That the Board do now adjourn, to meet to-morrow at 5 o'clock P. M., in St. John's Chapel, and that notice to this effect be given to the House of Bishops and the House of Clerical and Lay Deputies, through their presiding officers.

ST. JOHN'S CHAPEL,

October 22d, 7 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of New Jersey, the Missionary in the North-West, Michigan, Louisiana, Western New-

York, South Carolina, Maryland, Georgia, Delaware, Massachusetts, Rhode Island, New Hampshire, and Missionary in the South-West; Rev. Messrs. Allen, Balch, Baury, Bedell, Burgess, Burroughs, Cooke, Crocker, Croswell, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Irving, Jarvis, Jones, McVickar, Mead, Neufville, Noble, Richmond, Robertson, Smallwood, Sherwood, Van Ingen, Wainwright, Whitehouse, and the Secretary; and Messrs. Acrtsen, Chambers, Collins, Cushman, De Peyster, Huntington, Morgan, Newton, Rogers, Winston, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last two meetings were read and approved.

On motion of the Rev. Mr. Van Pelt, Secretary of the Board, it was

Resolved, That, for the future, the Annual Sermon before the Board be preached on the morning of the first day of its session.

The order of business—being the second resolution connected with the report of the committee on “reducing the expenditures of the Board”—was taken up; whereupon, on motion of Mr. E. A. Newton, it was resolved to strike out therefrom the words “in the old dioceses.”

After discussion, the question being taken on the resolution, as thus amended, it was negatived.

On motion of the Rt. Rev. the Bishop of New Jersey, it was resolved to strike out from the third resolution of the report of the same committee, all that follows the word “resolved,” and substitute in lieu thereof the following: “That, in consideration of the peculiar circumstances of the case, the Treasurer of the Domestic Committee be directed to pay the Rt. Rev. the Bishop of Illinois a salary of one thousand dollars per annum, in quarterly payments.”

The resolution offered by the Rt. Rev. the Bishop of Georgia on the 20th inst., having been called up and discussed, was with-

drawn by the mover, but subsequently, on motion of the Rev. Dr. Mead, renewed.

The following resolution was submitted by the Rev. Mr. Cooke, and, on his own motion, laid on the table :

Resolved, That, hereafter, the sums specially appropriated for any Foreign Mission shall in no case be used for any other purpose than that for which they were designed.

On motion of the Rev. Mr. Balch, it was

Resolved, That the Board do now adjourn, to meet again in this place on Monday, the 25th inst., at 5 o'clock P. M.

October 25th, 5 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of New Jersey, Tennessee, Missionary in the North-West, Michigan, Western New-York, South Carolina, Maryland, Delaware, Massachusetts, Rhode Island, and Missionary in the South-West; the Rev. Messrs. Allen, Anthon, Baur, Bedell, Burroughs, Cooke, Crocker, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Irving, Jarvis, Jones, McVickar, Mead, Neufville, Noble, Richmond, Robertson, Van Ingen, Walker, Whitehouse, and the Secretary; and Messrs. Aertsens, Collins, Cushman, De Peyster, Huntington, Memminger, Morgan, Newton, Rogers, Sands, Winston, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

The resolution, renewed by the Rev. Dr. Mead on the 22d inst., was called up, and, after discussion, withdrawn by the mover.

The resolution, laid on the table at the last meeting by the Rev. Mr. Cooke, was called up, and, after discussion, withdrawn by the mover.

The following resolutions, on motion of the Rev. Dr. Mead, were adopted :

Resolved, That the proceedings of this Board, attested by its Secretary, be referred to that officer and the two Secretaries and General Agents, for publication.

Resolved, That the proceedings of the Board be printed in the "Spirit of Missions," and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

On motion of Mr. E. A. Newton, it was

Resolved, That the next Annual Meeting of this Board be held at Grace Church, in the city of Providence, on Tuesday of the week preceding the Annual Meeting of the Trustees of the General Theological Seminary, at half past 10 o'clock A. M.

On motion of the Rev. Dr. McVickar, the following resolution, laid on the table at a previous meeting, was called up, and, after discussion, adopted :

Resolved, That San Francisco be recognized as a Missionary Station of this Board.

On motion of the Rev. Dr. Mead, it was

Resolved, That it be recommended to the Bishops of the Church to appoint Advent Sunday, November 28th, for a collection in behalf of Domestic Missions; and if in any case the proposed collection should interfere with stated parochial arrangements, then that a collection, or contribution, be made in such parishes on some other day, as near the time proposed as shall be consistent with such parochial arrangements.

On motion of the Rev. Dr. Neufville, it was

Resolved, That it be recommended to the Bishops of the Church to appoint the first Sunday after Epiphany, January 9th, for a collection in behalf of Foreign Missions; and if in any case the proposed collection should interfere with stated parochial arrangements, then, that a collection, or contribution, be made in such parishes on some other day, as near the time proposed as shall be consistent with such parochial arrangements.

On motion of the Rt. Rev. the Bishop of New Jersey, it was Resolved, That it be referred to the Domestic Committee, with power, to appoint the Rev. Thomas Cook Missionary to the Germans in the city of New-York, having especial reference to the Jews, with a salary of five hundred dollars per annum, to be appropriated out of funds which have been, or shall be received for this purpose, and for Missions to the Jews.

On motion of the Rev. Dr. Mead, it was

Resolved, That the Board do now adjourn, to meet again tomorrow, at 5 o'clock P. M.

October 26th, 5 o'clock P. M.

The Board met.

Present : The Rt. Rev. the Bishops of New-Jersey, Missionary in the North-West, Michigan, Western New-York, South Carolina, Maryland, Delaware, Rhode Island, and Missionary in the South-West ; Rev. Messrs. Allen, Cooke, Croswell, Cutler, Edson, Halsey, Hanckle, Irving, Jarvis, Jones, McVickar, Mead, Noble, Richmond, Robertson, Wainwright, Walker, Whitehouse, and the Secretary ; and Messrs. Aertsen, Appleton, Collins, Huntington, and Winston.

The Rt. Rev. the Bishop of Michigan, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

On motion of the Rev. Dr. McVickar, it was

Resolved, That the Missionary Station at San Francisco be placed under the care of the Foreign Committee.

The Rt. Rev. the Bishop of New Jersey read a communication, addressed to one of the Bishops of the Church by a lady in Philadelphia, in relation to the establishment of a Theological Seminary for the education of colored clergymen at Bexley, in Africa ; which, on motion of the same, was referred to the Foreign Committee.

The Rt. Rev. the Bishop of New Jersey laid before the Board a communication from Mr. Joseph Podbielski, M. A., late Pro-

fessor of Philology in the College Zolibord, in Warsaw, in relation to the importance of the American Protestant Episcopal Missions in European Turkey; which, on motion of the same, was referred to the Foreign Committee.

On motion of Mr. Collins, it was

Resolved, That when the Board adjourns, it will adjourn to meet again to-morrow, at half past 6 o'clock P. M.

On motion, the Board adjourned.

October 27th, 6½ o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of North Carolina, New Jersey, Missionary in the North-West, South Carolina, Maryland, Rhode Island; Rev. Messrs. Balch, Burgess, Cutler, Halscy, Irving, Jarvis, Jones, Lee, Mead, Noble, Van Ingen, Wainwright, Wyatt, and the Secretary; and Messrs. Chambers, Morgan, Newton, and Rogers.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the Secretary presented and read the following list of the Members of the Board, elected by the General Convention for the next three years, officially communicated by the Secretary of the House of Clerical and Lay Deputies:

Rev. A. H. Vinton, D.D.	Rev. Thomas Atkinson.
“ Harry Croswell, D.D.	“ G. W. Woodbridge.
“ N. B. Crocker, D.D.	“ Wm. A. Smallwood.
“ H. J. Whitehouse, D.D.	“ Edward Neufville.
“ J. M. Wainwright, D.D.	R. H. Gardiner, Esq.
“ P. A. Proal, D.D.	William Appleton, Esq.
“ J. D. Ogilby, D.D.	S. H. Huntington, Esq.
“ Benjamin Dorr, D.D.	Joseph Sands, Esq.
“ A. C. Coxe.	R. B. Aertsen, Esq.
“ W. E. Wyatt, D.D.	G. M. Wharton, Esq.
“ Christian Hanckle, D.D.	L. R. Ashhurst, Esq.
“ J. W. Cooke.	Hon. E. F. Chambers.
“ H. W. Lee.	“ J. B. Eccleston.
“ M. H. Henderson.	Josiah Collins, Esq.
“ William Suddards.	C. G. Memminger, Esq.

On motion of the Secretary, it was

Resolved, That the calling of the roll be dispensed with.

The minutes of the last meeting were read and approved.

On motion of the Rev. Dr. Mead, it was

Resolved, That the Board now proceed to elect its Committees and Officers.

The Rev. Dr. Mead nominated the Rev. P. P. Irving as Secretary and General Agent of the Foreign Committee, and the Rev. C. H. Halsey as Secretary and General Agent of the Domestic Committee.

On motion of the same, it was

Resolved, That the following persons be re-appointed members of the Domestic Committee :

Rev. H. Anthon, D.D.	D. A. Cushman, Esq.
" L. P. W. Balch.	G. C. Morgan, Esq.
" Lot Jones.	J. D. Wolfe, Esq.
" J. McVickar, D.D.	B. L. Woolley, Esq.

On motion of the same, it was

Resolved, That the following persons be re-appointed members of the Foreign Committee :

Rev. G. T. Bedell,	L. Curtis, Esq.
" B. C. Cutler, D.D.	J. F. De Peyster, Esq.
" S. H. Turner, D. D.	R. B. Minturn, Esq.
" S. H. Tyng, D.D.	F. S. Winston, Esq.

On motion of the same, it was

Resolved, That the Rev. C. H. Halsey be re-appointed the Secretary and General Agent of the Domestic Committee.

On motion of the same, it was

Resolved, That the Rev. P. P. Irving be re-appointed the Secretary and General Agent of the Foreign Committee.

There being no other business before the Board, it, on motion, adjourned *sine die*.

Attest :

P. VAN PELT,

Secretary.

A P P E N D I X .

LETTER FROM THE RIGHT REV. W. J. BOONE, D. D., MISSIONARY BISHOP TO CHINA, TO THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN GENERAL CONVENTION.

Shanghai, May 4th, 1847.

Rt. Rev. & Dear Brethren :

Separated at such a distance as I am from you, I can only be with you in spirit, when you assemble together to consult over the interests of that branch of Christ's Church of which we are members. My earnest prayer is, that He, " who by his Holy Spirit did preside in the councils of the blessed Apostles," may be with you, to direct you in all your counsels, and guide you in all your acts, to do that which shall be for the advancement of his glory and the welfare and honor of his Church.

I pray you, brethren, in the midst of your prayers and deliberations to remember, that spreading out from that branch of the Church, the special culture of which is committed to you, there is one tendril that has reached as far as China, that claims your fostering care.

With a view of keeping alive a sense of this connexion, and of entreating your advice on such matters in the practical administration of my diocese as may be of permanent and general interest, I propose (D. V.) to address to you, at each General Convention, a letter of fraternal salutation, craving your aid and counsel in said matters.

From my reports to the Board of Missions and the General Convention, you will learn the circumstances of the Mission, and will sympathize with me in my lack of laborers in so great a field, by a series of wonderful acts of the Divine Providence so remarkably prepared for the reception of our labors. On this point, I must entreat that you will aid the Foreign Committee in procuring suitable men to send to my assistance. Our school promises well, but it must be many years before we shall have the satisfaction to see any of its members stand forth as heralds of the Gospel.

Another subject, which has occupied much of my thoughts, and caused me much anxiety the last year, is the translation of the Prayer-Book.

We have enough now printed and in manuscript for our present wants, and I am not anxious to press on with this work, until I can secure some co-operation, and we have (at the least) an approved version of the New Testament. I have been very anxious to engage the English Church in the preparation of a Common Prayer-Book with ourselves for the use of the Chinese. My correspondence with the Prayer-Book and Homily Society will

best make you acquainted with my wishes and with the views that are entertained in England on this subject. I will request the Secretary of the Foreign Committee to furnish you with a copy of the part forwarded to them, and herewith transmit a copy of the last letter I have received.

I am greatly mistaken if you do not agree with me that it is a subject of much interest. If we cannot agree with our brethren from the English Church in making the same selections, it will still be a great point gained, to agree in the translation of what shall be common to us both. In the present state of divided opinion which exists among the missionaries in China, if we proceed without consultation, our translations may differ in the words used for God, Holy Spirit, Mediator, &c., &c. So far as I can see, there need be no difficulty in the Morning and Evening Services, or in any of the occasional offices, except those for the Administration of the Lord's Supper and the Burial of the Dead. I suppose that we would be unwilling to go back to the English form in either of these Services. I crave your advice as to any concessions that it may be advisable for us to offer; it being *distinctly understood*, that no one in China or elsewhere has any power to consent to any arrangement involving the *least concession*, further than to send it with a faithful account thereof to the General Convention of our Church, to await its decision before any final action can be had. My correspondence hitherto has been only with the Prayer-Book and Homily Society, which has no power in the premises, but I think the English bishops should be written to on the subject. I have not as yet addressed any of them, wishing first to consult with you.

Allow me to recommend that you appoint a committee to correspond with them on this subject, and to request that said committee will kindly communicate to me the correspondence that may be had.

In the mean time, favor me, dear brethren, with your views on the whole subject. I esteem it a great privilege to have such a body to whom I can apply for counsel in the conduct of the great work committed to me by my Divine Master. To move in all important matters, affecting the interests of the future Church in China, with the advice and concurrence of my brethren in the Episcopate, appears to be the only course that promises stability to that, which it may please God to effect by me, towards the establishment of a branch of His Church in China. My successor may well set aside decisions and acts that may be the fruit of my individual wisdom, but I may trust that he will pause before he overturns anything that has been established with such deliberation. Let not then, I pray you, the many interesting and agitating questions that call for your decision, prevent your aiding me in this interesting matter, now referred to your brotherly advice.

Allow me, dear brethren, as one who has been looking on the agitated arena in which it has been your painful duty to be called to act, from a distance that may well be supposed to allow of more calmness than those can possess who are in the midst of the turmoil, to make, in conclusion, one earnest request, and that without the imputation of presumption, or of an intermeddling in other men's matters.

I entreat you, dearly beloved brethren in the Lord, that when you come together to consult over the agitating questions to which I have alluded, that you will each strive as the servant of Christ, as a spiritual father in the family of our Blessed Redeemer, to bring to their consideration a sincere spirit of brotherly love, which shall admit of no strife, but who shall manifest most of the self-denying spirit of the Gospel in yielding most that belongs either to person or party to promote the welfare of Christ's Holy Church. Though far away, I have deeply sympathized with you in the trying duties you have been called upon to perform since we last met, and much pained at the arraignment of your whole body at the bar of public opinion, and the unkind imputations which have been cast upon so many of my dear brethren, so as to leave scarce one of your number unassailed. The Lord mercifully grant you rest from this strife of tongues. In Him may you all find peace, and in His service your abundant reward.

I am, Rt. Revd & dear brethren, affectionately and sincerely yours
in the Lord,

WM. J. BOONE,
Missionary Bishop, &c.

(COPY OF A LETTER.)

To the Right Reverend Bishop Boone :

Prayer-Book and Homily Society,
Exeter Hall, London, 15th January, 1847.

Right Reverend and Dear Sir,—Your letter dated July 18th, 1846,* came to hand November 12th, and was acknowledged by the return of post, by the Visiting Secretary of this Society. The subject of its truly valuable and important contents, which has occupied so much of your time, and evidently occasioned you considerable anxiety of mind, has since engaged much of the attention of the Committee and other friends of the Prayer-Book and Homily Society.

In order to form a deliberate opinion on the several points referred to in your letter, the Committee directed copies of it to be sent not only to all its members, and the Vice-President and Governors of the Society, but also to several distinguished persons, both of the clergy and the laity, whose counsels were likely to assist them in forming their decision.

The President of the Society and the committee sincerely thank you for the frank and full announcement of your wishes; and they earnestly sympathise with you in your desire, that all in China who may be gathered into the Christian fold, under God's blessing, by the labors of missionaries from the English and American Episcopal Churches, may ultimately unite and form one Church in that vast empire. And they believe, *if it is found practicable*, the use of a common liturgy by missionaries of both Churches, will do more, under the divine blessing, to effect this desirable result than any other means that can be devised. Thus far, therefore, they cordially agree with you, in your expressed desire and opinion.

* For the previous correspondence on this subject, see Appendix to Journal of Board of Missions, June, 1847.

But, "*How can this object be effected without a compromise of principle ?*" This question led the Committee to examine some of the differences that exist in the Prayer-Books of the English and American Churches ; and they have directed us to forward a statement of those differences for your consideration.

In the 4th paragraph of your letter, you have expressed, *first*, your "wish, that it should be distinctly understood, that you do not propose a new Prayer-Book be made, or any new matter introduced." *Secondly*, and *thirdly*, you proceed to say, that, "you conceive that an excellent and most suitable Service for the use of the Chinese Christians may be prepared from what is common to both Prayer-Books, translating them in the order in which they stand," and "you think that *portions* of the Morning Service of both Churches *may be omitted* without impairing the beauty and proportion of the Service, and certainly without the shadow of a change with respect to the doctrines of the Church."

In reference to the *first* part of the aforesaid paragraph, the President and Committee of the Prayer-Book and Homily Society will be thankful to be informed, whether this observation refers only to the Prayer-Book of the Church of England ? With respect to the second and third parts of the same, we beg leave to say, that a few copies, as a specimen of the Morning and Evening Services, in Chinese, will shortly be forwarded to you, and you will oblige the Committee by erasing with pen and ink such parts as you propose shall be omitted in the Services to be used by your missionaries. Such a book will, of course, in the event of its adoption, be printed simply as "*Portions*" of the Book of Common Prayer.

Again : in reference to the question which concludes the 6th paragraph of your letter, namely, "Shall they, (that is, English and American Churchmen,) *agree in this selection, or act independently* and each select for themselves ?" We beg leave in noticing this question, to request that you will be pleased to point out the portions of the Morning and Evening Services *which you desire to retain*, by marking the book as suggested above, and by forwarding the same to us ; and the Committee will be farther obliged by your informing us by letter, whether those portions so retained are to remain, unaltered, as translations from the *English* Prayer-Book.

Those parts of the Prayer-Book of the Church of England, called by us *State Services*, we never introduce into a foreign translation of this book, it being considered that they are wholly inapplicable. It will be a happy thing, also, that the Chinese people shall be taught and assisted by Christians, to pray for their "*Emperor !*"

In the matter of "*translation,*" we are perfectly of one mind with you, that *it is very important*, that the selections of the Prayer-Book made for the use of the missionaries in China, should *agree* in the translation in all *those portions* which are the same in the vernacular tongue of the two countries, even should it be finally settled that members of the two Churches act independently, and select for themselves. In respect to the tenth paragraph of your letter, we agree with you in opinion, that an approved version of the Bible must precede a standard version of the Prayer-

Book. We have reason, by the latest communications from Hong Kong, to hope that the missionaries have nearly completed the translation of the New Testament; but it must be a considerable time before even this part of the Word of God can be so considered and approved in Europe and America, as to answer the purpose of a foundation for a standard version of the Prayer-Book. Still much longer, we fear it will be, ere we can hope for the establishment of a native Episcopal Church in China; but the cordial co-operation of English and American Episcopalians seems to be one of the steps most likely, under the good providence of God, to lead to this blessed consequence. This question, therefore, may, for the present, be postponed, and it remains for us to consider whether we should suspend all printing, or endeavor to make the best use of the materials in our hands, though imperfect? The Committee strongly incline to the latter proposition. In the mean time, it is desirable that the translation of the book should be improved as opportunities occur, and corrected as new editions of it may pass through the press. The testimonies of missionaries in various parts of the world have showed that the Book of Common Prayer, under the divine blessing, has been the means of *instruction*, as well as that of devotion. The advice given in your letter of the 29th April, addressed to the Rev. G. Smith, of the Church Missionary Society, came too late to stop the printing of Dr. Morrison's corrected Prayer-Book, as great part of the expense of the edition had already been incurred. The Committee will thankfully receive three or four copies of *your* translation of parts of the Morning and Evening Prayers, which you propose to print for your own use, if you will kindly oblige them with such a gift. We beg leave to inform you, Right Reverend and dear sir, that the Constitution of the English Church, and the laws of this realm, will admit of no *alteration* of the Book of Common Prayer; and that all clergymen and Episcopally ordained missionaries of our Church, at home or abroad, are required to use the same in accordance with the act of uniformity. To use selections or portions of the Prayer-Book, in a foreign language, unaltered, *i. e.* faithfully translated from the *English Liturgy*, we apprehend, is a distinct and perfectly allowable matter.

For the history and origin of the Prayer-Book and Homily Society, we beg leave to refer you to the reports of its proceedings, some of which we forward; and will only *here* call your attention to the first two laws, which exhibit the constitution of the Society, and by which you will perceive that its principles are based on the constitution of the Church, and the laws of England, in reference to these books; and that hence it becomes the duty of this Society to be careful that its translations of the Book of Common Prayer, into foreign languages, be faithfully made according to the *English* version, so far as the idiom of the language will admit.

1st. "This institution shall be designated the 'Prayer-Book and Homily Society,' of which the object shall be to circulate, both at home and abroad, and particularly in Her Majesty's navy, and among merchant seamen and boatmen, by agents or otherwise, in the vernacular tongue and in foreign languages, without note or comment, either in a complete state or in por-

tions, the Book of Common Prayer, and the Homilies of the United Church of England and Ireland, and other works set forth by authority."

2nd. "All entire copies of the Book of Common Prayer issued by this Society, in the vernacular tongue, shall contain the thirty-nine Articles of Religion, the Ordination Services, and all other offices of the Church. The same rule shall apply to all translations of the Prayer-Book into foreign languages, as far as may be practicable; but this regulation shall be considered as not precluding the circulation also of any distinct parts or portions of the Prayer-Book, for family or other use, either in the vernacular tongue or in foreign languages, or of parts or portions of the Homilies, or of any other works set forth by authority."

We here insert a copy of the resolutions which were unanimously agreed upon at a special meeting of the Committee and friends of the Society, three of whom have been residents in China, held at Exeter Hall, December 9th, 1846—the Right Hon. Lord Bexley, President, in the chair.

A considerable number of letters were received from the friends of the Society, to whom a circular had been addressed, enclosing a copy of your letter, which were read in Committee; and all those friends agreed with the Committee in their admiration of the truly Christian spirit, as well as the ability, displayed in it, and the great importance of the various topics to which it refers. The Committee were, however, of opinion that they could not venture to deviate from the strict letter of the original constitution of the Society, which was framed without any view to such a contingency as in this case has arisen. They, therefore,

Resolved, *First*, "That this Society, according to its *existing constitution*, is not competent to make any concession with regard to the Liturgy of the Church of England, which is established by convocation and the laws of the land."

Secondly. "That the Society very thankfully acknowledges the spirit of true Christian love, and the feeling of the need of unity between the American and English Episcopal Churches, which have engaged the attention of Bishop Boone, and caused him to make such a proposal as his letter contains. And the Society will feel much indebted to Bishop Boone to inform them, whether such a selection from the English Liturgy could not be made by him as might be used by baptized converts in both Churches? It not being consistent with this Society's constitution to circulate the standards of any other Church but that of the United Church of England and Ireland."

Ecclesiastical history furnishes so many examples in which very incorrect translations, and even much more imperfect means of instruction, have, by the divine blessing, been made effectual to the salvation of souls, that we cannot regret the circulation, which we, as well as other Societies, have given to Dr. Morrison's translations; especially as their doctrinal accuracy is allowed, even by those who object to them as wanting idiomatic propriety. The Committee, therefore, resolved,

Thirdly. "That the Society proceed with the printing of the corrected

edition of Dr. Morrison's translation of the Liturgy in Chinese, and that the 'portions' now ready for the press, and those in the course of printing, be sent to Bishop Boone and others, for their approval or correction; and that 250 copies of the different portions, as prepared for the press, be printed for this purpose."

We DEEPLY FEEL your heart-stirring observations, contained in the ninth paragraph of your letter, in reference to the *enemies* which you, Right Rev. and dear sir, and the missionaries in China, have to contend against; and we earnestly pray God to grant grace to enable you to endure all your trials, and to "triumph in Christ," the great Head of His Church. Christ is our strength; faith in Him giveth the victory: "More are they that be for us than all that be against us." Most gladly shall we rejoice if you find that you can co-operate with us. We trust that you will kindly take our circumstances into your very deliberate consideration. Our hearts are with you for union of effort in *Jehovah's cause*, and we remember the promise given to the Saviour,—"*The heathen shall be thine inheritance, and the uttermost parts of the earth thy possession.*" The love of Jesus overshadows His Church and all her faithful ministers; His love is everlasting! That love was most mercifully manifested when He offered His fervent prayer for His ministers, and for the members of His universal Church; (see John xvii., 15—22,) I pray not that thou — but — from evil — Neither prayed I for these alone, but — &c.

With the assurance of the high respect of our President and Committee for you personally, and their best wishes for the success of your momentous labors, and with our united prayer for the fulfilment of the petitions of our merciful Mediator on behalf of His Church, through the love of God the Father, and by the power of the Holy Spirit,

We beg to subscribe ourselves, Right Reverend and dear sir,

Your respectful and faithful servants,

FRANCIS DOLLMAN, *Secretary.*

THOMAS SEAWARD, *Visiting Secretary.*

REPORT OF THE RIGHT REV. W. J. BOONE, D. D., MISSIONARY
BISHOP TO CHINA, TO THE GENERAL CONVENTION, 1847.

*To the Bishops, Clerical and Lay Deputies of the Protestant Episcopal Church
of the United States, in General Convention assembled:*

Shanghai, April 28th, 1847.

Dear Brethren,—In making my first report to you, I would devoutly and thankfully acknowledge the mercy and goodness of God in preserving us on the deep, and bringing us in safety to this distant point of our destination. And our experience of the divine goodness on land, as well as at sea, demands the tribute of our grateful thanks. Although residing in the midst of the heathen, we have lived at this place in all the peace and security that we could have enjoyed at home. There has never occurred at this post, whatever troubles may have existed elsewhere, a single cir-

cumstance to interrupt the harmony between the Chinese and foreigners. Owing to this circumstance, our field has been one of great encouragement, and we have had to encounter comparatively but few difficulties and perplexities.

Our greatest discouragement has arisen from the reluctance of our candidates for orders and younger clergy to join us in our work, and from the loss of so large a portion of the small number who had connected themselves with the Mission. Mr. Woods and Mr. Graham have both left us, in consequence of the failure of their health. The particulars of both these cases I have reported fully to the Foreign Committee, and to the Board of Missions.

In my recent report to the Board of Missions, I have stated so much at large all the matters relating to our Mission, that I shall, as the state of my health forbids my writing much, content myself for the present with a brief statement of my "proceedings and acts," as required by canon.

When at Hong Kong, by request of Rev. Dr. Stanton, British Chaplain, I confirmed sixteen persons.

At Shanghai, I have baptized five infants and one adult. The latter is the first fruits of our Mission from among the Chinese. I have solemnized one marriage, and attended two funerals. The Lord's Supper is administered on the first Sunday of every month at my house. The present number of communicants is seventeen. The amount of alms collected at the Communion the last year, is \$120; which, as none of our communicants are in need of charity, is distributed to the aged, widows, and infirm, who attend our Chinese Services. Public Service is held at the British Consulate every Sunday, which is sustained by the Rev. Mr. McClatchie, a missionary of the Church of England, Mr. Syle and myself. This service is a very important one, and we feel bound to sustain it; but we hope to transfer it to other hands soon, as a parish has been recently organized at this place, under the name of Trinity Church, Shanghai; and a rector, it is expected, will arrive early in the next year, from England. At the request of the British Consul (who is one of the communicants of the Chapel in my house,) I drew up the resolutions, which were passed at the public meeting held for organizing the parish, and was requested to act on the committee for superintending the building of the church, and also on that for writing to England for a clergyman. The church we hope to have completed in six months. This parish, if blessed with the services of a truly pious and devoted man, will afford us most efficient aid in our work, and relieve us from the care of an English Service on Sunday.

Our school continues to prosper. It numbers at present thirty-two. We feel now very much the need of a male superintendent. I trust the Committee will soon be able to send the layman and two additional female teachers I have requested.

The Sunday Services for the Chinese are sustained, as mentioned in my report to the Board. Last year I translated, from the Prayer-Book, the Morning Service, the Baptismal and Confirmation Offices, and the Service

for the administration of the Holy Communion. I prepared also a Catechism for the use of candidates for baptism.

I have had a correspondence with the Prayer-Book and Homily Society of England, on the subject of a translation of the Book of Common Prayer into the Chinese language, to be used by both the missionaries of the English and American Churches. A copy of this correspondence I will, D. V., send to the House of Bishops, and request their advice in the premises.* The missionaries are all in good health, and are diligently engaged in the performance of their respective duties. My own health continues precarious, but I trust it is improving.

Our position and duties imperatively call for a great increase of laborers. May the Great Lord of the Harvest send forth an efficient corps of able and devoted laborers into this portion of his vineyard.

I am, dear brethren, sincerely yours, in the Lord,

WM. J. BOONE,

Missionary Bishop of the Protestant Episcopal Church of the United States in China.

BISHOP SOUTHGATE'S REPORT.

To the General Convention of the Protestant Episcopal Church in the United States of America.

In presenting my first Triennial Report to the General Convention, I acknowledge with gratitude the goodness of God, which has preserved this Mission amidst the fiercest attacks of its enemies, increased, in the hour of need, the number of its friends, and crowned its labors with an evident blessing. I now proceed to state, with as much brevity as possible, what have been the works of the Mission during the last three years.

At the request of the Foreign Committee, in which several of the Bishops, then present, concurred, I spent five months, following my consecration, in presenting the claims of this Mission to the Church. With one or two exceptions, my agency was received with unvarying kindness and cordiality, and the fruits of it are still visible.

I left the United States in May, 1845, and arrived in this city in July. The present Report, therefore, embraces only two years of missionary labor.

Immediately upon my arrival, I presented to the Greek and Armenian patriarchs, translations of the letters commendatory with which I had been kindly furnished by our venerable Presiding Bishop. The translations were in Greek and Armenian. By both these Patriarchs I was received with unmingled respect and cordiality, and the character of our intercourse up to this time has been the same. The letter to the Greek Patriarch

* Published in the Appendix to the Report of the Foreign Committee; Journal June Meeting. 1847.

was laid, in due form, before the Episcopal Synod; and I presented, at his holiness's request, a copy of our Prayer-Book, in Greek, for his better information concerning our Church.

Another copy of the Presiding Bishop's letter was sent, in Arabic translation, to the Syrian Patriarch in Mesopotamia, with a communication from myself. I received, in due time, his friendly congratulations and salutation.

My intercourse with these three Patriarchs has been uninterrupted, though confined, from the direction which our labors have providentially taken, more to the Armenian and Syrian than to the Greek.

Within the last year it has been extended to the Nestorian, or Syro-Chaldean Patriarch, who has received, with great kindness and confidence, the presbyter whom I have sent to that country, and has entered heartily into all his plans of usefulness.

I am thus, at the end of the first two years of my Episcopal residence, in friendly relations with four of the principal Patriarchs of the East. I ought, perhaps, to add, that two of those to whom I first addressed myself, have since died. They are the Greek and Syrian Patriarchs. The same relations are now maintained with their successors.

Besides the Patriarchs, I am in correspondence and relation with a large number of bishops, clergy, and principal laymen of the Oriental Churches, and this correspondence has reference solely to the welfare and improvement of their respective Churches. I have been freely consulted in their plans of usefulness, have myself offered suggestions where I thought they would be of benefit, and have aided them in such ways as seemed to promise the greatest utility. These labors have already met, in part, their reward. My suggestions have often been adopted, and the aid which we have rendered has been perceptibly blessed to the growth of knowledge, the advancement of wider and more correct ideas of religious truth, and the cultivation of a spirit of fraternal confidence and love.

It would consume too much of the time of the Convention if I were to go into full details on this subject. But it may not be amiss to refer to one of the leading objects of my attention under this head. The eye of the Church has been directed to the present state of things among the Armenians. I have had an active and anxious part in what has transpired. In reporting to our own Church, I conceive it to be necessary only to refer to what has immediately concerned our own Mission. A considerable number of Armenians have been connected with our Mission, either in service or in the intimate relations of Christian fellowship and brotherhood. It was important that, in a time of great agitation of doctrinal and ecclesiastical questions, they should not be compelled to accede to more than the Church of Christ, in the best and purest ages, has prescribed for Christian Communion. I have been happy in securing such terms for them, and in receiving the assurance of the Armenian Patriarch that his own views of official duty would not warrant him in prescribing any others. This is a positive fact, coming within our own immediate operations. His Holiness has farther assured me of his readiness to receive all upon the same Cath-

olic terms, and under this recognizance he has, through my instrumentality, admitted many who were alienated, and allowed many to remain who were not yet removed. All this belongs to the experience of our own Mission, and falls within the reach of our own operations. It is a matter of great joy and gratitude to me, that this Mission has been made effectual, in the hands of God, to the accomplishment of so great an object; and I would present it as alone sufficient to repay the labors of years. It is a matter of great moment, in the present divided state of opinion in the Armenian Church, that nothing should be done to contravene the exercise of a pure faith on the part of its members, that its limits, in a word, should not be defined so as to exclude those who admit the rule of our own reformation,—the universal reception, that is, in the purest days of the Church. There are many now in the Armenian Communion, who, while sound and faithful Churchmen, are zealous to see the work of the Lord advancing among their countrymen. Some have been seceders and have returned; but by far the greater part have adhered to their Church through every trial, and are among its most faithful and active members. These men are clustering more and more around this Mission, receiving their influences from it, and looking to it as presenting, in the Church which it represents, the best standard of a primitive faith and practice. These men will increase, and it becomes a matter of high importance that such should become the prevailing portion of the Church. They are already, I trust, too numerous and too influential in their position, to allow of the probability that terms less pure than those which we have lately secured, should be enforced in time to come. God alone knows the future; but it seems to our human eye, that the position which we, as a Church, have assumed here, is the only one which can save the Eastern Churches from rationalism and infidelity on the one hand, or a degrading superstition on the other; and I wish the Church to consider well the awful consequences of leaving or weakening our position at such a time as this.

The intercourse and correspondence which this position involves have been a labor of incessant anxiety and of considerable magnitude. Personal intercourse is the great lever of influence in the East. It is the true "preaching of the Gospel," and no other mode, I believe, will be found so efficacious. It is the great object in this country, which I must beg the Church ever to bear in mind, to raise up native agents, and I do not hesitate to say, that our influence will be greater for future generations, if we train thoroughly a few intelligent and pious men, than if we preach miscellaneously to whole congregations. It is the system which approves itself to the most experienced agents in modern missionary enterprises, and which you will find adopted in the most successful missions. It is the system which seems to be mainly depended upon in our Mission to China and our Mission to Africa, and it is one in which I cordially concur. It is founded upon the simple principle, that the work in every country must be done mainly and ultimately by native agents, and it is the only system which brings the missionary work within an available and comprehensible com-

pass. I have said thus much, because the true idea of Missions seems to be but imperfectly understood at home; and an extravagant impression with regard to the efficacy and importance of "preaching," in the popular sense of the word, seems to prevail. That is the best preaching which lays the best foundation for the conversion of a nation to Christ, and that is most effectually accomplished where native agents, thoroughly fitted for the work, are raised up and sent forth. No one can understand the true theory of this Mission, unless he bears in mind such principles as these.

I have, therefore, given myself very much to personal intercourse, discussion and correspondence, and I see the better fruits of it in the enlarged knowledge and improved views of the many with whom I have been brought in contact. It has been my wish to extend this system farther, and to take under my own care a number of pupils, carefully selected, to be thoroughly trained for the various stations of usefulness which are now opening themselves in their Churches. A small number of pupils, limited only by our means, and two or three clergymen, have been under training in the Mission since my return, but this number might be greatly enlarged by an increase of funds. I have now proposed to begin the work more systematically, in the hope that the Board of Missions may be willing to add to our resources, for this purpose, the salary of one of our returned missionaries. This will put me in the way to establish, though at first on a small scale, a Seminary devoted to theological and other training, for the purpose of raising up native agents, as before said, for the work to be done in the Eastern Churches. I have commenced with one pupil, in addition to another student already in priest's orders, and have engaged several others, in the hope of a favorable answer from the Board. This Seminary will be of a strictly religious character, and theological instruction will be a part of the duty every day. I have sought in it the advice of several native friends, Patriarchs and others, but the institution will be solely under my guidance and direction. I could not resume the responsibility on any other terms, and the pupils must be bound to me for a term of years.

The number of pupils which have been connected with the Mission during the last two years has been about ten. They have been with us for different periods, and have been, in good part, supported by the contributions of members of the Mission. I have taken a position a short distance from town, as more suitable for the purpose which I have in view. I ask the attention of the Church, particularly, to this effort.

We have not, however, been deficient in the services of the Church. One of our first cares was to provide a Mission Chapel, which was set apart for religious uses by a special form, as it was not to be expected that it would always remain in our hands. Here we have had the daily services of the Church, and weekly communion, during a great part of the two years which have elapsed since my arrival. The service on Sunday evenings has ordinarily been in Turkish, and there has been preaching in that language when natives were present. The number of Oriental Christians who have attended at different times has been altogether consider-

able, but we have never aimed to compose a formal congregation of them. This I do not think expedient, especially in the present excited state of the Oriental mind, and I doubt whether it would be consistent with the principles upon which the Mission is based. I have always welcomed with gladness the presence of my Oriental brethren, and I shall never fail to speak to them a word in season when they come. I have also, in few instances, administered to them the Holy Sacrament when they have presented themselves for it, and I have known them to be in full communion in their own Churches, and worthy to be received in any Church on earth. This I have done upon the broad ground of Christian brotherhood. I should not dare, in ordinary circumstances, to refuse in such a case.

I have confirmed, in the Mission Chapel, two individuals, members of the English Church, at the request of the Bishop of Gibraltar. I have also baptized two children of American citizens. The services are now removed, with myself, to the country, where the congregation, consisting of Americans and a few natives, is as large as it was in town. Among them are four or five slaves, lately arrived from South Carolina, in the service of the Sultan. I have at present, being without the aid of a presbyter of our Church, only the services of Sundays and Holy Days.

When I commenced the Mission, in 1845, I had with me three American presbyters. Two of them have left on account of ill health, and the third is now on a visit to the United States. His return, if God please, is anxiously hoped for; but I have thought, with regard to the other vacancies, that it would be better, in the present low state of our funds, to fill them with native clergymen who have been converted from the Papal communion. Two such are now in the service of the Mission. Both of them have been formerly in the service of the Christian Knowledge Society of England. One of them is still supported for the rest of this year by that Society, and his support is pledged for the year to come. The other receives his stipend from our Church. I have thought that we may, in this way, be placed at no disadvantage by our loss of American clergymen. Both of these presbyters have been well trained in the doctrine of the Anglican Church. Their attainments are respectable, and both have an advantage, which no foreigner could ever so fully acquire, of a thorough knowledge of some one or more Oriental languages, to say nothing of their acquaintance with Oriental habits, and the peculiar genius of the Oriental mind. In a word, they are *Native Agents*.

One of these presbyters, after receiving in part an additional training in the Mission, has been sent by me to Mesopotamia, where he is engaged actively, and I hope successfully, in the duties of his mission. The Nestorian Patriarch has invited him to an interesting field of labor among his people in the mountains, but whether the unsettled state of the country will allow such a mission, is still a question. The prospect now is, that the whole of Kurdistan will speedily be subjected to the reign of the Sultan; in which case, that long distracted country may look for peace.

The other presbyter is still with me, engaged in teaching and receiving at the same time instruction from me. He has charge of all my Arabic

correspondence, which has now become extensive and important, and is employed in translating into Syro-Turkish an edition of the Psalms. I intend hereafter, if God will, to employ him in an important post in Syria.

The laborers of the Mission are, therefore, not reduced in number by the departure of those who have gone to America. A third, a Chaldean deacon, has been under partial training in the Mission, and will probably be permanently employed in it after his return from a journey on his own business, in which he is at present engaged.

I should be remiss in duty if I failed to acknowledge the services rendered to the Mission by a lady of Charleston, S. C., who has been with us the last two years, and has assisted in instruction without expense to the Mission, and has aided in other ways in the work committed to us.

I also render my acknowledgment of the value of the men who have been lost to us, and whose place I might not find it easy to supply from our own Church, whether as regards their mental qualifications or their adaptedness to this peculiar work.

The other laborers, who have been in the service of the Mission, have been our translator and a lay assistant, both Armenians, and both valuable and faithful in their respective departments.

Besides my correspondence with Orientals, I have maintained a heavy correspondence with clergymen, societies, and others in England and America. Did I not fear to encroach upon the valuable time of the Convention, I might add, from this correspondence, both Eastern and Western, extracts that would show, more clearly than my own details, some of the labors in which the Mission has been engaged. I will confine myself, however, to two communications, which I select from the mass, the one from His Grace the Archbishop of Canterbury, and the other from the Primus of the Scottish Episcopal Church, both which I subjoin to this report.

We have aided very largely Oriental schools. I have thought it our best plan, instead of attempting the establishment of common schools ourselves, to assist those of our native brethren which are springing into birth. For this purpose I have provided teachers in two instances, and have supplied text-books, maps, and other articles used in schools. Some have been bestowed here, and some sent into the interior. I have had the satisfaction of seeing them productive of good results in the better education of many who were before destitute of the means of instruction. I have given particular attention to the introduction of text-books in English for instruction in that language, and it is to me an interesting circumstance that two of the pupils whom I have promised to take into our seminary, are two who have shown themselves the most advanced in native schools, where their instruction has come wholly from our benefactions. I hope that, in this way, these schools, though yet very imperfect when compared with American institutions, may be the nurseries from which we may draw the best minds for higher and fuller instruction. Not less pro-

bably than 1000 pupils have been aided by our benefactions to native schools, and all, or nearly all, the text-books in English have been of a sound religious character, obtained from the Christian Knowledge Society of England.

I have also engaged quite largely in the distribution of books, both of our own publications and others. I have sent into the interior large numbers of Prayer-Books, in Arabic and Turkish, religious tracts and other works. Copies of the Scripture, our own publications, tracts in English from the Protestant Episcopal Tract Society, and Prayer-Books in various languages, have been sold or distributed here; many of these have also finally gone into the interior. I cannot estimate the exact number, but I suppose that not far from 2000 copies have been distributed and sold within the last two years. The Prayer-Books especially, in five or six different languages, have been valuable for this purpose, both as showing the character of our own Church, and giving, at the same time, the purest and most valuable religious instruction. The results of this effort cannot be fully known till the great day of account, but I have had, from many sources, thanks and expressions of satisfaction, which have not failed to cheer me with the hope that our labor has not been in vain. I have received from one patriarch the authority to translate into the modern language, for the use of his people, the Holy Scriptures, but I fear we are not yet ready for so great a work. I have distributed particularly to the clergy, where the prospect seemed fair for reaching in that way a greater number of souls. I have also endeavored, as far as was in my power, to make *all* my distributions in quarters where the greatest good was promised.

The translations which we have accomplished within the last two years, have been the following:

1. The Sermon of Bishop Seabury on Christian Unity, into Armenian, at the expense of the Protestant Episcopal Tract Society, and circulated with the sanction of the Armenian Patriarch.

2. A Treatise on the Anglican Branch of the Church of Christ, including the English, Scottish Episcopal, and American Episcopal Churches. This has been prepared by myself in English, and translated into Armenian at the expense of the Protestant Episcopal Tract Society.

3. The same, (nearly entire,) in Arabic.

4. The Succession of the Church of England, the Episcopal Church of Scotland, and the Protestant Episcopal Church in the United States of America, into Arabic. A copy of this in MS. has been forwarded to the Syrian Patriarch, at the same time with the letter commendatory of our Presiding Bishop, by the Syrian Bishop representing that Church in this city.

5. The American Communion Service, into Greek—the Prayer-Books distributed being translations of the Book of Common Prayer of the Church of England.

6. The same into Armenian, and the translation revised, under my eye, by the Armenian Patriarch's direction, by a learned Armenian.

7. The Prayer-Book itself, into Armenian, at the expense of the Christian Knowledge Society.

Of these there have been published the Sermon of Bishop Seabury, and the Prayer-Book in Armenian (all that our means would allow,) the former 500, the latter 1000 copies. The Treatise on the Church, in Armenian, is about going to press, having been carefully revised by a skilful hand. I should add that in this, as in other cases, the services of other individuals than those before reported as constantly in the employ of the Mission, have been used at different times.

The Prayer-Book has, doubtless, been our great work in this department. It is now in the hands of the binder, and I look forward to its distribution as a work, at this crisis, of the highest importance. It will be gratifying to the Church to know that it has been printed at an Armenian press, by permission of the patriarch. We point to such labors as a sufficient answer to the old objection, that we do not appear in our real character in the East. Wherever we go, we go with the Prayer-Book in our hand. We believe that our Church's character is there seen in lines of living light, and we desire that it may be known and read of all men. We seek no advantage, we crave no popularity, which may not come to us from the exhibition of our honest, Anglican and primitive standards. The Prayer-Book is our great expositor.

Another publication has been the Psalms in Syriac, issued by the Right Reverend the Bishop of the Syrian Church at Jerusalem, who has been for several years the representative of his Church in this city, and is now, by succession to the late Patriarch, the incumbent of the Syrian See of Antioch. He has aided us materially in our work so far as his own Church was concerned, and has been in constant friendly intercourse with us, up to the time of his recent departure for Mesopotamia. He is a man who, I trust, will be earnest in leading forward his Church in the way that is right, and I hope that the long and intimate intercourse which we have had together, and the frequent discussions of religious truth, will not have been lost in their influence upon him in his present high and responsible office. I have aided the issue of his edition of the Syriac Psalms, by means of a special donation from America. It will be interesting to the Church to know that this is one of the first two books, and the first portion of sacred Scripture, ever *printed* among the Syrians. The press itself was first introduced by my Right Rev. friend, the type cast and the press purchased by himself, and the press-work done with his own hands in issuing this edition. You will also be interested in learning that one-half of the edition was sent, by a special messenger, to be circulated among the ancient Syrian Christians of Hindostan.

The length to which my report has already run, prevents my entering upon other topics which I had intended to present to the Convention. I have, in great haste, amidst the pressure of other duties, written thus imperfectly. But I hope that the Convention will see in it the evidence of a signal blessing, when they consider the small means which have been used, and the feebleness of our number of laborers. I hope they will see in it the

evidence of the reward which is attached to faith, and reflect how much higher and wider might be the results, if our faith were more single and our efforts more united. Let us pray the Lord of the harvest to send forth laborers, and pray for ourselves that with one heart and one mind we may labor in the harvest, to the glory of His name and the salvation of souls.

I subjoin the two letters before mentioned, and remain the humble and obedient servant of the Church,

HORATIO SOUTHGATE,
*Missionary Bishop in the Dominions and Dependencies
of the Sultan of Turkey.*

Constantinople, Aug. 26, 1847.

No. 1.—(Copy.)

Lambeth, June 8th, 1846.

Right Reverend and Respected Brother :

I have received with great satisfaction your very clear and distinct account of the transactions which have taken place in the Armeniun Church at Constantinople, and the measures which have been adopted by the Armenian Patriarch against those members of his communion who have set his authority at defiance, and been guilty of other irregularities.

Your advice on this occasion appears to me to have been highly judicious, and the Patriarch, in confining himself to the exercise of that authority which is vested of right in the ruling powers of every Christian community, and not proceeding to the extremities allowed by the government of the country, has placed himself in a more respectable position, and will probably succeed more effectually in restoring order and peace, than if he had resorted to penalties, which are now generally disapproved by all sober-minded and right-thinking Christians.

In communicating on this subject with the British ambassador, I think you have rendered an essential service to the interests of Christianity in the Turkish dominions—more especially as it led to an interview between his excellency and the Patriarch, which afforded the opportunity of making him acquainted with the actual state of things, and putting him on his guard against misrepresentations, which must always be expected in such cases.

It gives me pleasure to find that you approve of the sentiments in regard to non-interference in the internal concerns of the Eastern Churches, which were expressed in my public letter on the establishment of Bishop Alexander at Jerusalem.

I trust that this principle will always be duly regarded, and that the harmony now so happily subsisting between the United Church of England and Ireland, and her Episcopal sister in the United States of America, will continue forever, to the advantage of both Churches. It will afford

me pleasure to hear from you whenever you have anything to communicate.

In the mean time, I remain, with great regard and esteem, your faithful servant and brother,

[Signed,]

W. CANTUAR.

The Right Reverend Bishop Southgate.

No. 2.—(Copy.)

Aberdeen, 3d October, 1846.

Right Reverend and Dear Brother :

Having been in London early in June last, and paid my respects to the venerable Archbishop of Canterbury, his Grace intimated to me his having forwarded some days previously, to my address at Aberdeen, your most interesting letter to him, of date March 19, 1846, which after a little time came into my hands at Oxford, accompanied with the following kind note from the Archbishop, dated " Lambeth, June 8, 1846. Dear & R. R. Bp. At the desire of Bishop Southgate I transmit the enclosed to you. You will agree with me, I apprehend, in considering the bishop's mode of proceeding as very judicious, and in giving credit to the Armenian Patriarch for the moderation he has shown in the exercise of his powers. I have expressed my approbation to the bishop, whom I believe to be a very good and sensible man, and well qualified to open and maintain such an intercourse with the authorities of the Eastern Churches as may gradually tend to remove the prejudices which they may entertain against the Protestant Churches of the West, and produce in time an effectual desire of doing away with the corruptions which, to a certain degree, have obscured the light of pure religion in the East.

" I remain, dear and Rt. Rev. Bishop, your faithful brother and friend,

[Signed,]

W. CANTUAR.

" The Right Rev. Bishop Skinner."

On the 2d of July, after making a copy of the packet, I returned it to his Grace, thanking him of course for his friendship, and stating—" Your Grace does me but justice in anticipating my hearty concurrence in the sentiments which you have so well expressed, in reference as well to the judicious proceeding of Bishop Southgate, as to the moderation in the exercise of his power, shown by the Armenian Patriarch. The intercourse of such a man as Bishop Southgate with the authorities of the Eastern Church must, one should imagine, be productive, under the divine blessing, of the most beneficial results, in gradually leading to the removal of those corruptions which obscure, as your Grace observed, the light of pure religion in the East. I shall take an early opportunity, on my return to Scotland, of placing this interesting letter before my Episco-

pal brethren, who, I am certain, will feel very grateful, as I do, both to you and to Bishop Southgate, for having put into our hands a paper of such interest."

On returning to Aberdeen on the 27th July, I found the affecting paper, dated Constantinople, April 17, (O. S.) 1846, which you did me the kindness to forward to me at the request of the Armenian Patriarch, and for which I beg that both you and the venerable Patriarch will be pleased to accept my best thanks. The details which the good man gives of the alleged persecution of Evangelical Armenians in Turkey, are so simply given, and bear on the face of them such incontrovertible evidence of their perfect truth and accuracy, as to excite at once one's sincere sympathy and commiseration.

It was not till the 3d September, that, on the bishops of our Church meeting in their annual Episcopal Synod, I was enabled to bring before them these very interesting documents. And an excerpt from their minutes will perhaps best convey to you and the worthy Patriarch, the expression of their sentiments on the subject.

"Bishop Skinner read to the Synod a copy of a letter from the Rt. Rev. Horatio Southgate, Bishop of the Protestant American Episcopal Church in Turkey, respecting an existing schism in the Armenian Church. The Synod express a deep interest in the matter referred to in Bishop Southgate's communications, and direct the Primus to acknowledge the receipt, and to express the sympathy of the Scottish bishops with the difficult circumstances in which the Patriarch of the Armenian Church appears to be placed."

May the divine blessing continue to wait upon your pious missionary labors, and to crown them with the desired success! I need not, I hope, add, that we of the Scottish Church feel a warm interest in the result; and that it would gratify us exceedingly, could you but find the requisite leisure, to be informed from time to time of your important proceedings; and especially of the issue of this troublesome affair of the Eastern Patriarch. For, believe me, I remain with much truth and sincere fraternal regard, my dear Bishop Southgate, your very faithful friend and brother,

W. D. SKINNER, D. D.

Bishop of Aberdeen, and Primus of the Scotch Episcopal Church.

The Rt. Rev. HORATIO SOUTHGATE,

Bishop of the American Episcopal Church in Turkey, Constantinople.

Third Annual Report of the Rt. Rev. HORATIO SOUTHGATE, D. D., Missionary Bishop at Constantinople, to the Board of Missions of the Protestant Episcopal Church in the United States of America.

As I have gone into detail in my report to the General Convention, which will probably be read in the hearing of most of the members of the Board,

it seems unnecessary to dwell again upon the various topics which are therein presented. I will, therefore, give a sketch of the Mission during the past year, with reference to other matters than those therein contained.

We have lost one member, the Rev. Mr. Taylor, since the date of my last annual report, and one, formerly a Syrian Papal priest, the Rev. Peter Hazzas, has been added to the Mission. Mr. Taylor's department, which was Arabic, is therefore well filled again. Another, the Rev. Michael Jemala, has been sent to Mossoul, where he is laboring faithfully among the little band of native Papal Christians there who have expressed their desire to be free from their allegiance to a bondage in which they have been long held. He writes me that his prospects are good, and that numbers resort to him for instruction. He has been requested to establish a school, and to bring into union the elements of a reformation which have gathered there. He is the only missionary laborer in the place. He has also been desired to go into the mountains, and I think it not improbable that such may be his course; but if it should be in our power to sustain another Papal priest of the Reformed party, who has desired to join us, Priest Michael may remain in the city, and his co-adjutor may go into the mountains. Another, a layman, but a man of considerable intelligence and well instructed, proposes also to join us, but it is doubtful whether our means will suffice for so large a body of laborers. Their work is more preaching, in a private and unostentatious manner, than any systematic effort as yet, but Priest Michael proposes to establish a regular service and to use a reformed Chaldean liturgy. He has requested from me clerical vestments and holy vessels, for the use of his Church, but I have not been able as yet to furnish them. I wait at present for a fuller detail of his plans. Priest Michael is well acquainted with our own Church, is a sound Churchman, and a man who much commended himself to us during his year's residence in Constantinople as a person of intelligence, sobriety and fervent piety. I hope great good from him, but we need a more vigorous system of means to carry on the work which he has taken in hand.

The Rev. Peter Hazzas, who is now with me, having been transferred to me by the Bishop of Gibraltar, is a scholar of high attainments in his own language, which is the Arabic. He is from the Papal Syrians, having been formerly secretary to their Patriarch, and trained in one of their principal monasteries. He is a man of reformed views, but of a more zealous and ardent temperament, ready to stand where Satan dwelleth, and eager ever for the contest with his old errors. He was brought to a knowledge of the truth through the instrumentality of a respected missionary of the Church Missionary Society. I propose hereafter to employ him, especially among the Papal Syrians.

I have thus done all that I could to resist the torrent of Romanism that seems running in upon the East, and I wish to call the attention of the Board to this particular subject. Romanism has certainly never been making so great efforts here as now. She has not only corrupted the literature of the Eastern Churches by the flood of Popish superstition which she has sent in upon them in her books, but she is now forming

alliances with the Sultan, which, however purely political on the one side, will be turned, on the other, to the advantage of Papal error. She has increased the number of her missionaries, and is introducing her hosts of monks and sisters of charity, to complete the work which political intrigues have begun. We must be up and doing, or the field is lost. It is our especial vocation, for there is no other agency which can hope so successfully, among these ancient Churches, to resist this particular foe.

I have been called to this work by many indications. In one part of the country is a band of some thousands of Romanists, from whom I have received a special messenger, who desires to carry back with him a Priest of our Church, to reform and re-collect them into a pure branch of the Church of Christ. In another part, a Priest, who holds a high station in his Church, desires me to publish a treatise against Popery, which he has prepared, and for which he offers part of the expense. In still another part, one has come to me who desires a missionary for his people, all Papists, some of the most influential of whom, (and among them the Patriarch of that sect,) are disgusted with the bondage of Rome and eager to escape from it. He is himself a Deacon, has been partially trained in the Mission, and may yet return to do the good work himself. Here, in Constantinople, I find myself plotted against by the same ever-active emissaries, and I know not what should withhold me, but the want of the Church's strength, from entering the contest with them.

It is for these Churches a matter of life and death, for the palsy of Romanism is in the veins of some of them. There are members of the Eastern Churches who look with too great favor on Rome, and it is here, as well as in the distinctively Papal communions, that the struggle must be held. I am happy to say, however, that by far the greater body of Oriental Christians are strongly set against Rome, but the efforts that are made to enslave them are increasing, and with these their danger, and secessions in that direction, are by no means infrequent.

I wish here to make a remark which seems to be called for by much that is said at home. It is this: They do not understand this Mission, who say that it is under the control of any other body of men than our own Church. They do not understand it, who say that it is subject to the dictation of any other ecclesiastic in this country than myself. I believe that, for its great purposes of good, it must be quite independent, and that, while we seek the co-operation of our Eastern brethren, it must be only as fellow-workers. I should be very sorry to be misunderstood upon this subject. Others seek the assistance of Eastern clergy and Eastern laity, we do no more than the same. Others feel a pride in speaking of the countenance of a Bishop or a Priest, and even, it may be, carry him to America, with something of *éclat* and no little self-congratulation. Why is it, that if we seek the same good society, we are cried out against as "fraternizing" with error, cajoled by wily ecclesiastics, and deceived by our own simplicity? I believe that this cry originates out of the Church, is brought into it by those who would wrongfully place this Mission in the ranks of a party, and arises, in the first instance, from that very feeling

which has made the Mission, from the beginning, the object of attacks from without. Whatever it may be, this at least is true: the Mission is subject to no one out of our own Church. It will do its work without reference to the wishes of others, farther than seeking their aid and fellowship, if they are ecclesiastics or laymen of the Eastern Churches, and going on our way without it where it is not rendered. I say these things now, because it is quite possible that Popery, by some of its numerous intrigues, may set against us influences which have been in our favor, and it would be sad, indeed, if we must so far yield to those influences as to suspend our operations through the machinations of the Papacy. It is necessary that this Mission be perfectly free, for Popery is so, and so is every other kind of missionary labor in the East, and we should labor to a great disadvantage if we alone were subject to the control of others. I hold myself at liberty to receive the aid of any Eastern ecclesiastic or layman who chooses to give it, our real character being understood and known. And I hold myself equally at liberty to go on without it, where it is not vouchsafed. This, I hope, will satisfy the Board that the Mission is not "impracticable" in the sense of being subject to the good opinions of any class of men, whose good opinions, it is urged, we shall not have when our tendencies are more fully known. In the present state of divided and conflicting opinions in the East, uniform friendliness is not to be expected. It is, after all, a strife of parties, and our work must be irrespective of them any farther than as it is the promoter of primitive truth. I do not think that any Patriarch has the right to decide finally what shall be the position of his Church towards any such work as ours. It would be a matter that a Council only could decide, and these the Eastern Churches have not. I do not state these things because they have any present applicability, but as a matter of theory, to show our principles. This work is free to promote the great cause of primitive truth in the East. Such has been the right of every branch of the Church in the best ages,—a right, I conceive, arising from our common interest in the common faith, which is the common property of the Church of Christ. Wherever it is assailed or endangered, there we have the right to appear for its defence or restoration.

I will now say a few words with regard to our operations in each branch of the Oriental Church.

1. *Of the Greek Church.*—It has not been possible for me to give as much attention to this branch of our Mission as I have desired. I have thought it a duty, in the critical state of affairs in other Churches, to give myself more, for the moment, to those labors which seemed to call for our first care. I have, however, had the Greek Church constantly in my mind; I have cultivated friendly and useful relations with its Patriarch and other Bishops; I have distributed, to a small extent, works in Greek, chiefly the Prayer-Book; I have prepared a treatise on our Church, with special reference to circulation in the Greek Church; I have studied its language, which was especially assigned to me in our division of languages immediately after my arrival; I have caused to be translated into

modern Greek, our American Communion Service; and I have myself partially translated a work intended to show authoritatively, (having the seal of the patriarch and Synod,) the doctrines and essential elements of the Greek Church. I hope that now that comparative quiet has come into the Armenian Church, we may give more attention to the Greek. I do not consider the Greek Church, however, as any more entitled to our labors than the Syrian and Armenian, the two latter having avowedly been included in the scope of our Mission, by votes of the Board, as well as the former; and it should be remembered that, by the vote of the last General Convention re-establishing this Mission, its field is made to be the "Dominions and Dependencies of the Sultan of Turkey," and not a particular Church.

I would especially beg the attention of the Board to the fact, that this Mission is established by act of General Convention, with reference to a resolution proposed to the Board at its Annual Meeting in 1846. It was then moved that the appropriation to the Mission be confined to the sums specifically contributed for it. I do not now wish to make any remarks upon the resolution itself, it having been set aside. But I wish to ask whether, inasmuch as it was, in its necessary effects, so far as we can judge, a proposition to discontinue the Mission, any such vote would be entirely legal? The Mission being established by act of Convention, must not any action deciding definitely upon its existence, whether directly or indirectly, be confined to the body from which that existence emanates?

2. *The Syrian Church.*—With this Church we have had friendly relations, especially through its Episcopal representative in this city, the Syrian Bishop of Jerusalem, by whom I have been consulted on almost every subject connected with its welfare. He has particularly labored, by my advice, to establish here an institution for the training of young Syrians, with a printing-press. He has succeeded so far as to procure a press and put it in operation, and we have aided in the issue of one of the first works printed,—an edition of the Psalms. His untiring energy and his self-denying labors have been a lesson to us in our own operations. He is now, by a recent act of his Church, elected Patriarch, and has entered upon the duties of his office at Der Zafran in Mesopotamia. I have received from him a letter of the most fraternal character, informing me of his election and investiture. He says, "In the way from Constantinople we wrote to you two letters. If God please, you have received them propitiously. Eight days before we reached the monastery of the Apostolic See, our most reverend Patriarch departed to the mercy of God. This happened two days after the New Sunday, [the First Sunday after Easter.] After this, the Fathers [Bishops] assembled at the monastery of the Apostolic See, and held a Council of their Sessions. They elected me, unworthy, Patriarch of our Syrian Nation, and this happened two days before Pentecost. All the Fathers then assembled, with the Monks, Priests, Deacons, and all the Ministers of the Church, and inducted me into the Patriarchate of the Apostolic See of Antioch."

I have lately authorized a Syrian Priest, left here by my most reverend

friend the Patriarch, to collect the Syrian children of this city, for the purpose of giving them elementary instruction in Syriac, preparatory to selecting the most proficient of them for our seminary. I hope in this way that good may be done to a very poor class, and that some may be found fitted for a higher instruction under our care.

I have also undertaken, under the authority of the Christian Knowledge Society, an edition of the Psalms in Turkish, to be printed in the Syriac character, for Syrian Christians of a region where Turkish only is spoken.

I have, moreover, caused to be distributed to the Syrian Bishops, copies of the Prayer-Book in Arabic, for the better understanding of our branch of the Holy Catholic Church, and for a holy example to those who seek to know the primitive truth and the primitive forms which it embraces.

I have farther authorized the Syrian Bishop of Mossoul, who has applied to me for aid in schools, to expect that some may be rendered through our Presbyterian in that city, the Rev. Michael Jemala.

I have also distributed books, both religious and secular, for Syrian schools in other places, especially in Urfah, (the ancient Edessa,) and that vicinity.

I have maintained a correspondence with a considerable number of Syrian Bishops, Clergy and Laity, with reference to measures of usefulness in their Church.

I have engaged in an effort, (which I cannot now fully report,) to save the Syrian Church, in one of its most popular districts, from the inroads of the Papists. That effort has been entirely successful.

I trust that the Mission to the Syrian Church will be duly prosecuted, according to our means. This at least is my own intention, from which I have never departed.

3. *The Armenian Church.*—Our labors here have been so many and various that a full report of them at this time is impossible.

We have translated, published and circulated Bishop Seabury's Sermon on Christian Unity.

We have translated and printed the Prayer-Book.

We have translated, and are about putting to press, the Treatise on our Church, before spoken of.

We have aided Armenian schools to a great extent, especially in the instruction of English.

We have distributed approved tracts in Armenian and English and Turkish, the latter chiefly from the late press of the Church Missionary Society in Malta.

We have held a very extensive intercourse with Clergy and Laity, and these among the most influential of the nation.

We have corresponded with Armenians, principally Clergy, elsewhere. This correspondence and intercourse have been mainly of a religious character.

We have sustained the most friendly and cordial relations with the Armenian Patriarch. However this distinguished man may have appeared

to others, to me he has seemed, after a very intimate acquaintance, a man of peculiarly pure views of religious truth, (regard being had to the country and the influences in which he has been trained,) a gentle and compassionate ruler, above most men whom I have known in the East, and most earnestly devoted to the progress and improvement of his people. He is beloved in his own nation more than any ruler whom I have ever known in these countries, and especially by the poor, who are his peculiar care. I shall never cease to bear this testimony, (my opinion remaining as it now is,) on every necessary occasion, and I trust that the Board, so far as our own work is concerned, will be content to take the judgment of the Church's agents. Others have thought differently of him. They have borne their testimony under a very deep prejudice, and in entire ignorance of the man since he has been in the Patriarchal office. I know no sinister motive that I have to speak, other than the truth, and I have had the best opportunities to know the truth. I trust that the Board will see, in the manner in which my testimony has been met *out* of the Church, an evidence of the same spirit of earnest hostility to this Mission, which has characterized its opposers ever since its commencement, and I do humbly hope that the Board will not suffer this spirit to act to the detriment of the Mission *in* the Church. I ask only that the assaults of the various denominations upon our Church *here* be met with the same calm indifference with which they are received when made upon the Church *at home*.

Several Armenians have been instructed in the Mission or employed in its service, and large numbers have been refused, for want of means to sustain them.

The Board will probably have heard of the Institution which I propose establishing for the better training of native agents. I hope that my Reverend brother Miles may return and take charge of this establishment, unless he should prefer some other work. I believe his qualifications for it are eminent.

I trust that the Board will now give me a patient ear while I say a word of *our funds*. I receive this year 3,000 dollars, including the support of my family. The sum guaranteed to the Mission by the Board, previous to my consecration, was 5,000 dollars, including Mr. Miles' salary, which is specially contributed—setting that aside, 4,000 dollars. Of this, 1,000 dollars have been withdrawn by the retirement of Mr. Taylor. I ask now, and earnestly beg the Board to continue to me this 1,000 dollars, instead of sending a successor to Mr. T. I wish to add them to the Mission fund, for the use chiefly of the seminary. I shall then have 4,000 dollars, which will include the support of my family and of the seminary, of the Rev. M. Jemala, and of my lay assistant Mr. Johnson, an Armenian, and one of the most efficient workmen of the Syrian school here, and of one or more in Mossoul or the vicinity. This is the extent to which I can carry the work with this sum. I ask only that nothing be taken from the Mission, not that any thing be added to it.

The work of translations and publications must depend chiefly as heretofore, upon assistance from other sources.

All which is respectfully submitted :

HORATIO SOUTHGATE,
Missionary Bishop of the Protestant Episcopal Church in Turkey.
Constantinople, Aug. 26th, 1847.

Copy of a Letter from the Rt. Rev. H. Southgate to the Rev. Dr. Cox, in reference to the late Rev. Dr. Bennett, former Chaplain to the English Embassy at Constantinople.

Constantinople, Aug. 8th, 1847.

Rev. and Dear Brother :

Your allusion to the death of the Rev. Dr. Bennett leads me to say something of the published accounts of that event. I take one which seems to be the most authentic. It is the report of the Secretary of the American Board at a monthly concert in Boston, derived, I presume, from the letters of the missionaries of that Board at Constantinople. I give it as I find it in the "New York Mercury" of June 10th, where it is credited to the "Boston Traveller."

"*Constantinople.*—The intelligence from the city of Constantinople is interesting, as illustrating the opinion of impartial men in the East, respecting Bishop Southgate's management. It seems that during the sickness of Dr. Bennett, the Episcopal chaplain of the English Embassy, Rev. Mr. Goodell, one of the oldest missionaries of the American Board, was invited to attend the Doctor, and after his death, to officiate at the funeral, and subsequently, to occupy the vacant chapel of the English Embassy, and all this while Bishop Southgate resided in the city, and lived nearly opposite to the chapel, and had not been asked to officiate. These things must be regarded as very significant expressions of the English Ambassador's opinion of the Bishop's conduct in the East, and the highest commendation of the men whose labors and characters the Bishop has thought proper to assail."

As one of our Church papers has thought it not aside from propriety to quote this petty scandal, I will say that if it, or any Churchman, imagines that I will allow the Church's Mission in this country to be subjected to such a mode of judgment, he very much misunderstands me. The Church has placed me here to carry out her intentions, and I hope to do so without regard to the opinions of any individual, however distinguished, farther than they comport with truth and right. I have yet to learn that an American Churchman is to rule himself in the Church's work by a deference to any one beyond what his duty to the Church allows; and I can never admit that an American Bishop is bound to inquire of the Ambassador of any foreign nation whatever, whether his chosen line meets his approbation.

Having said this much upon the propriety of judging of the Church's Mission by such a rule as this, I will put you very briefly into possession of the facts of the case. You know that Dr. Bennett, for years past, stood in constant opposition to me. It was a personal matter altogether, arising originally out of my having been frequently requested, by the English Ambassador, to officiate in the Embassy chapel. This gave rise to the report that I was to supersede Dr. B. in his chaplaincy, a report with which I had no connexion, and which grieved and vexed me exceedingly. This report, with previous suspicions, set Dr. B. against me in a manner that I could never overcome. When I went to America, by way of England, in 1844, it was reported that I had gone to obtain the chaplaincy, a thought that never entered my mind. I could never be so unkind as to seek to take away the living of a man advanced in life, and depending upon it for support. I could never do such a thing in any case. The report, however, served to increase the Doctor's unpleasant feelings, and during my absence, he twice gave testimonials to the Congregational Missionaries, in one instance in opposition to myself. After my return in 1845, I hoped that the new position in which I stood, must show him that I had no occasion to seek his office. But I soon found that his feelings were unchanged. Upon my establishing an American Episcopal Service, he conceived it to be in opposition to his, and so reported it to the British Ambassador. I endeavored to correct the wrong impression, by sending Mr. Taylor to him with an explanation. But it had no good effect. He did not call upon me after my return from America; and when I met him in society, he repelled, in a very marked manner, the advances which I thought fit to make to him. I thereafter abstained from all attempts at reconciliation, and left him to himself.

All this occurred before the troubles in the Armenian Church arose, and of course had nothing to do with these events. When he became sick, my earnest desire was to go to him; but fearing lest my presence might be unacceptable, I requested Mr. Miles to call and offer assistance, which he did. I do not remember that his services were ever used. As the Doctor had become opposed to me, he had proportionally sought the society of the Congregational Missionaries. They attended him in his last illness, and one of them officiated at his burial. He particularly requested that I should not be asked. I have not a word to say upon so melancholy an event. It has filled me with a sense of deep and abiding sadness, that a Christian brother has gone down to his grave with such differences unreconciled. But in looking back upon the past, I find nothing for which I have to blame myself, unless it may be that I ought, instead of sending Brother Miles, to have gone myself and besought him to be reconciled. If I have done wrong in this, may I be forgiven. My motive was a feeling of delicacy, lest, in his weak state, a visit from me might be an annoyance to him.

The British Ambassador, Sir Stratford Canning, has been absent on leave more than a year. These events occurred after he had gone many months. He left in his place the late Secretary of Legation, Mr. Wellesley, recently become, through his father, Lord Cowley. Lord C. had, of

course, nothing to do but to follow the request of the deceased chaplain. One of the Missionaries was invited to officiate at the burial, and did so. Had I been asked, the event must have been the same, for I was at the time too unwell to perform the duty. Lord C. however, showed, as I judged, his own sense of what was proper on the occasion, by immediately after sending me a message, requesting to attend my service. Lady C. was present at my service, and received the Sacrament of Holy Communion at my hand; and the family continued to attend my service until it was discontinued by my removal from town.

The report that Mr. Goodell was invited to occupy the vacant chapel of the English Embassy, is simply false. Neither before nor since the death of Dr. Bennett, has such an event occurred; and I trust that Lord Cowley is too sound a Churchman to admit so gross an infraction of ecclesiastical order. I have sent my own apology for not offering my services, both to him and the Bishop of Gibraltar. My health will not permit me to undertake pastoral duty in addition to my Mission, and I do the utmost in my power by officiating once on Sunday and Holy-days in my own house. I am happy to say that my service here in the village is as well attended as it was in town. Suppose I should report that the American Ambassador, though of a Presbyterian family, attends my services instead of those of the Congregational Missionaries? I should be stating a simple fact. Suppose I should add, that this might "be regarded as a very significant expression of the American Ambassador's opinion of the Congregational Missionaries' conduct in the East, and the highest recommendation of the man whose labors and character they have thought proper to assail?" I should have precisely as good ground for it as they have for the same sort of inference in the case of the English Ambassador, viz: a distorted use of a fact which has no reference to missionary operations whatever. I suppose that Mr. Carr attends my services because he is residing close by me, in the same village, and at a distance from the Congregational Missionaries. I imagine that he would attend their's just as freely if the case were reversed. I know nothing about it, having never inquired into his motives. But I shall not endeavor to draw from the circumstance a compliment to the Church's Mission here.

I have one or two remarks to make upon this whole matter. You see the nature of the assaults that are made upon this Mission. You see by what devices it is hoped to injure it in the Church. For myself, I care nothing in this matter. I do not feel so hard beset for a good name as to resort to such expedients for it. I may be cast out; it matters little, for I am but the minutest fraction in God's great plans for His own glory. But never, while the Church entrusts to me her work here, will I descend from the high position of a contest for truth, to scuffle in the dust of personal animosities and abuse. I will leave such strife, if it must be, to those who oppose us.

Again: you may judge what the nature of the cause is that requires such support. If there is anything between us and the Congregational Missionaries of any importance, there are great questions deeply affecting the prosperity of Christ's Church and the extension of His kingdom. In such

matters, to descend to scandal of the sort I have here noticed, argues a sense of inherent weakness in the cause so sustained. I cannot but think that the Missionaries would hardly do it, if they felt quite confident in the truth of their principles and the excellence of their policy. If they do so, why not trust to them to support them?

Once more. You know the respect and love which I have long borne towards the British Ambassador. His return is soon looked for. It would give me great pleasure always to coincide in opinion with him, from the esteem which I feel for him. He is a man with whom it is pleasant to agree, for he is honest, sincere, and scrupulously just. His moral character is of a tone far above the level of common political life, and his principles as a Christian are such as it is refreshing to see in eminent public service. But it must be remembered, that almost all religious questions in Turkey are viewed at this day in their political bearings, and he who has a political office will of course view them primarily in that light; while, to the Churchman, they will appear in their spiritual and higher relations. It is a matter of vast importance, that the Church be not hindered in her work by any temporal fetters. It is the agency peculiarly needed here,—an agency free from the necessity of regarding political interests,—an agency which may, under all circumstances, plainly assert the great principles of primitive truth, without let or hindrance. It is the glory of the American Episcopate in Turkey, that it is free from political trammels; it must be one of the chief objects of my solicitude, that that glory be not marred.

I have said more than I intended. I leave this letter at your disposal. I am not anxious, on my own account, that such idle talk should be contradicted, but if you think that it will be of any service to higher interests than personal, you are free to use my letter as you please. I feel in myself something like a sense of degradation in noticing such matters at all, and you will see that I have alluded to things that should have been forever private. But the blame, if there be any, must fall upon those who have forced the disclosure; and I do not feel at liberty, under existing circumstances, to do less than place, in the hands of some friend of the Mission, the power of putting to silence the cavils of those who fail of better arguments.

I remain, very affectionately, your brother and servant in Christ,
HORATIO SOUTHGATE.

From the same to the same.

San Stephano, (near Constantinople,) Aug. 1, 1847.

My Dear Brother,—

I received on the 4th your letter of June 29th, but have not yet received that of June 28th. Doubtless it will come in good time. I cannot but ex-

press to you my sincere acknowledgments for all the interest you take in this Mission ; and I do it in behalf of the Church, as being her agent and representative in it. The work is hers, not mine, and those who labor in it, at home or abroad, should ever bear this in mind. And this leads me to say, that the only question with regard to the conduct of this Mission, which can fairly be agitated, is, *whether we, the Church's agents here, have carried out the Church's instructions.* It was based upon certain well defined principles, contained in documents. Have they been adhered to ? If so, (and I believe no one has ever denied it,) then the Agents in the Mission are blameless. If the principles are not liked, the Church can change them. That she ever will, I have no fear. That I can be employed in carrying out any other, is a moral impossibility. I have the more confidence in them the longer I try them, and I am not likely to change, after an experience of twelve years. They have been successful, eminently so, in proportion to the means used, and I do not fear comparison between this and any other Mission of the Church, in actual results, regard being had to the time spent and the funds employed, and to the fact that this Mission alone has had to sustain an unmitigated warfare, both in and out of the Church, from the first moment of its existence in 1840.

You wish me to be present at the General Convention. I have carefully considered that question, and obtained the opinions of two very judicious friends of the Mission. One advises it, without giving a reason, excepting that in his own section of the country there is a strong prejudice against the Mission. The other gives many cogent reasons *against* it, founded upon the state of things at home. My own opinion coincides with the latter, but it is founded chiefly upon the state of things *here*. The new sect of Armenian Congregationalists, and their teachers, the missionaries, have been in active correspondence with certain members of our Church, (very few in number, however,) and the latter seem to have encouraged them to expect my recall by my own Church.

The way in which they have framed the report shows, perhaps, the sort of Ecclesiastical discipline which they would employ, if they had the power. They report that "Bishop Southgate is to be called home, degraded, deprived of his means of subsistence, and put into prison, for opposing their schism, and this is to be done by his own Church!" This report has been fabricated from the encouragement and consolation they have received from certain members of our Church. You see, yourself, the Episcopal Recorder is as much at their command as any Congregational paper in the country, and the articles contained in it, though some of them are signed "An Episcopalian," are drawn entirely, so far as their material is concerned, from the American Board and its assistants here.

If, under these circumstances, I should go home, I should weaken the moral force of the Mission incalculably. I should not only seem to say, what I do not feel, that there is danger of the Mission being overthrown in the Church, but it would inevitably convey that impression to others. At present, the remarks of the new sectarians only strengthen us among the Eastern Churches, as showing most clearly our own distinctness from them, which is, of course, most important to be known. But if I went home, we

could not avoid the appearance of something like truth in their wild assertions of the Church's opposition to this Mission.

Moreover, to go home, I must abandon everything, break up or postpone all the plans of the Mission, without leaving a laborer in the field. This would be a serious inconvenience, and a woful hindrance to the work.

Again: the expense, not small, of a journey to America and back, which ought to be considered, in the present state of our funds; and the necessity of going (at this late hour) all the way by steam, which costs about five times as much as in a merchant-vessel from Smyrna.

You see, then, that there are strong reasons against going, and I must yield to them, in the faith that the work, which is of God, will be kept by Him, through the instrumentality of its faithful friends at home.

I hope that the very full statements which I have sent in my letter to the Seceders, the continuation of which, I trust, has appeared since your letter was written, will suffice to give the information which is desired. * * *

I send you enclosed a letter in reply to the scandal about Dr. Bennett. You and the friends about you can judge about publishing it. At this distance, it rather strikes me as best to do so. The story about Sir Stratford Canning's regard, or want of regard, is idle. He has not been here, as you see, for a year. He was in friendly correspondence with me up to the time of his leaving. Our views agreed well in the main. He was opposed to schism in the Eastern Churches, and he told me shortly before he left, that he had seen no sufficient proof of the Patriarch's favoring persecution. He labored to save the Seceders from the consequences of their own acts, namely, the irregular and disorderly treatment that some of them received from irregular and disorderly men, and in this I aided him more than once. His principle is just, about this; for they should, of course, be allowed perfect liberty of worship and immunity from abuse. * * *

As to "British clergymen," there are none here. The number of English residents is large. I know but few of them; my work among the natives occupying all my time. But I believe the majority of them are Dissenters, so far as religious preferences go. The Bishop of Gibraltar desired me to take the English under my pastoral care, and I desired it at first; but now my health requires me to abstain from every thing beyond my work. I do not mean to say that I am an invalid; but I have been suffering from some nervous affection in the head, and I am obliged to be careful, especially during summer heats. I hope to be better as the season advances; and indeed, I trust, though the season is most sickly, especially in head complaints, that I am much improved. * * *

I have my mind now strongly directed to the Papal movements here. They are pressing on more vigorously than ever before, and their projects have never been, in my judgment, as promising as now. In the Armenian Church, especially, there is a re-action which I much feared, from the extravagant position of the new sectarians. * * *

Puritanism is rebounding towards Popery, and, as has been often marked in the history of the Church, evils are producing their opposites. That famous "new creed," of which the Congregational Seceders say so much, was, I am now pretty well satisfied, drawn up and set a-going by the leader

of the Papal party, and to-day I have heard of an assault which he has lately made upon me. The issue seems rapidly approaching, and I look for it with peculiar satisfaction. There is something which oppresses me when I set myself in opposition to Congregationalism. My dearest friends, many of them my nearest of kin, are of that way of thinking, and I feel sadly at the thought of assailing any thing that is associated with such ties. But Romanism—it has no *earthly* attractions for me, and I believe it to be one of the most deeply dangerous systems of error that ever bound the human soul. I have had several attacks of late from that quarter. I have been plotted against with regard to my residence here. Attempts were made to keep me out of the village, lest I should corrupt the people with Protestantism; and on the very day I moved hither, a meeting was called by the Papists, to devise means to keep me out. In perfect unconsciousness of what was going on, I came in quietly, and took possession of my house, and so the meeting, which was to have been a few hours later, was forestalled. I am glad to be in such a contest, for I think the great danger to these Churches is from Popery. The Pope is making alliance with the Sultan. Some people will find in it a conjunction prophesied in the Revelations, but I will not pretend to such fulfilments as the true intent of the prophesy. At all events, it promises to be a “giving of power” to the Pope, for it will work, as is plainly manifest, for the extension and systematizing of Popery in this country. Congregationalism can do little in the East. It has no efficient political protection from abroad, though it is seeking it earnestly. The establishment of “Protestantism,” (that is, of Congregationalism, for no other Protestant *ism* is seeking an establishment,) is the subject of many a political article emanating from sources supposed to be peculiarly spiritual and Missionary. But Congregationalism has no adaptedness to the East. It must overcome, not only all the prejudices common to Episcopalians all over the world, but it must resist and conquer a decided repugnancy of taste, habit, and civil institution. It will have its sect, and that sect will grow to a certain degree, but I do not think it will ever amass much of Orientalism within its embrace. But Popery, ever varying in its adaptation of itself to circumstances, powerfully protected by governmental influence from Europe, adapted to the Eastern Churches by all that similarity of institutions common to the Latin Church, the Eastern Churches, and our own, having already a good footing, a footing of centuries, powerfully sustained by funds, and apt by the use of naturalized instruments, will spread, unless vigorously resisted, until it absorbs everything but the Greek Church, and something of that, but not much, for the Greek Church will ever stand the modern, as the ancient, foe of Rome, and will bear, unharmed, upon its venerable buckler, the shafts of this most vigorous enemy, unless indeed in some way, by Rome’s reducing her pretensions, they may be joined in mutual compact—an issue which seems too improbable even to speculate upon.

Congregationalism can do nothing against Popery. It is too radical—too opposed to much that is right in the Eastern Churches, everything that they and we have together—to stand against a powerful foe. The only hope (I speak as a man) is with us. We alone can defend primitive truth

under primitive institutions. We alone can take the ground that is truly Catholic. And here I wish to say one thing that is called forth by much that is said of this Mission at home. There is a great deal of talk about "fraternizing" with corruptions. This is all, to my mind, very foolish, and said, I fear, much of it, *ad captandum*. There is a very great difference between acknowledging Churches as branches of the one Catholic Church, and fraternizing with them. I fear we shall not fraternize with the Eastern Churches, in the full sense of that term, quite so easily as some suppose. There is a very great work to be done first. Some suppose that we can do nothing here more than may please Eastern ecclesiastics themselves. This is a very absurd principle, and one that I have never put forth. I have always said, that I conceived Catholic truth to be the inheritance of the whole Church of Christ. I have always said, that where that truth was invaded by one portion of the Church, any other portion had a right to interfere for its rescue and restoration. This is a manifest principle of ancient times. None more so. If the Armenian Patriarch, instead of offering to the Seceders terms which the Catholic Church has always accepted, had enforced the abominable articles of that "new creed," my course would have been very different. * * * * *

An Eastern Patriarch is a creature of a day, unhappily so in many respects, and an American Bishop has a right, which I trust he will never resign, of maintaining and defending the Catholic faith wherever assailed, all over the world. The primitive Church used that right, as you well know. The Bible, the great charter of our faith, conferred it. It is a right arising from the doctrine of unity. "If one member suffers, other members suffer with it. One branch of the Catholic Church has no more right to corrupt the faith, than one member of a family has to squander a common patrimony; and I have a perfect right to interfere for its defence, whenever it is invaded. If this is not Catholic principle, used and maintained as such in the best ages of the Church, I have indeed mistaken my vocation. It is of course to be retained within its proper limits. It gives no right to interference in the jurisdiction of a foreign Church. Every Church's ecclesiastical law is its own, but the faith is the common heritage. Every member of the family, being of age, has the right to regulate his private and personal affairs as he pleases, but he has no right to diminish or misapply the common property. The distinction is a plain one, and cannot be too constantly kept in mind. It pervades all societies and associations, and not less the Church of Christ.

Without it, where should we be? The Romanist has no scruple in invading the Eastern Churches, drawing off their members, preaching schism, inculcating error. The Latitudinarian has as little in breaking up the foundations of these ancient communions, violating their integrity, preaching schism also in another direction, and teaching a neglect of everything that we hold most sacred in the Church's institutions. Where, then, are we? Without the principle which I claim, we may sit still, fold our hands, and see the Eastern Churches destroyed before our eyes. We have a right to appear for the true faith wherever it is in danger, and to subject our work to the dictation of Eastern Patriarchs, would be to make it de-

pendent on what is most uncertain. Patriarchs are changed here at the fancy of the ruling power, and a thousand intrigues may at any moment lay them in the dust of disgrace. Things are improving lately ; but, quite recently, the Armenian Patriarch barely escaped a terrible overthrow for having resisted an attempt of a powerful man to get possession of certain Church property. These things are things of every-day experience, and they teach us to "cease from man." The story, that I am completely at the bidding of this Patriarch, or beguiled by my own credulity, is unworthy of an answer. Men may think of it as they please, but my course is marked out, and I will pursue it, with a firm conviction that the Church allows me no other, nor do my own principles. * * * * *

Copy of a Letter from the Rev. Samuel Penny, Jr., of R. I., to the Rt. Rev. Bishop Henshaw, of R. I.

New-York, October 19th, 1847.

Rt. Rev. and Dear Sir:

It is with great pleasure that I comply with a request recently made by you, that I would furnish you with a brief statement of my views and feelings in regard to our missionary operations in Constantinople. I do it with the more readiness, because, as I see more and more of the extent to which misrepresentations, and consequent false impressions, have prevailed, I am not altogether without the hope, that in the approaching crisis in the Mission's history, the little that I may be able to say may prove to be a "word spoken in season." I allude to *false impressions*, not simply in reference to the character of the Mission generally, and the qualifications of our Missionary Bishop, but more particularly the circumstances and the motives which have induced Bishop Southgate's former coadjutors to leave their post of labor, and return to their native land. I have written you once before on this subject, not with the thought that my *bare opinion*, irrespective of my connection with the Mission, would be of much weight in the strange controversies which have embarrassed the enterprise, but because, having been *myself* the occasion of surmises and rumors prejudicial to its interests, I felt conscious that an efficient corrective could proceed from no other source. It is with similar views that I now address you, trusting that what I shall say in this communication will reflect an emphasis upon my previous statement, viz: that nothing but the failure of my health led me to abandon the Mission.

The points upon which there has been so much misunderstanding, and to which I shall confine myself, are two. 1st. The Bishop himself; and 2dly. The *principles* and *practicability* of the Mission.

The Bishop has been charged with Romanistic tendencies, and with having sinfully complied with some of the corrupt practices of the Oriental Churches. Many have implicitly and too readily believed these charges.

For myself, I have not the slightest hesitation in pronouncing them utterly false. I travelled with Bishop Southgate from Boston to Constantinople, and had abundant opportunities, in conversation and by observation, to form a correct judgment as to his religious and ecclesiastical opinions. I have been with him upon all occasions, and have seen him and talked with him in his most unguarded moments ; and I can truly say, that so far from having entertained the slightest suspicion of erroneous views, or of practices inconsistent with the Protestant faith, or offensive to the orthodoxy of the most jealous guardian of evangelical truth, I was frequently and deeply impressed with his fitness, in these respects, to minister to the wants of the suffering Churches of the East. Of Popery, in all its phases, whether doctrinal or ceremonial, I believe him to possess a religious horror. If I were to attempt to characterize him, I should call him a *consistent Churchman*, taking the Bible as the source of his faith, and the Prayer-Book of the Church, and the principles of the English Reformation, as the best expositors of religious truth. As to his practices in the East, I can only say, that for the brief period that I was with him, I am morally certain there could have been nothing of the kind alleged ; and I am firmly persuaded that a fair investigation of his whole missionary history would lead to the same conclusion. Of his *peculiar* fitness to labor in the field to which the Providence of God has called him, I cannot forbear to express my decided conviction. That he may be wanting in some of those traits of character, both theoretical and practical, which would enable him to meet the large, not to say *extravagant* demands of some within the Church, cannot be denied. But as to the more *prominent, essential, and singular* endowments which qualify him to meet the exigencies of his present position, I verily believe you would not find his peer throughout the length and breadth of the land.

The *second* point upon which you desired me to express my views, was the principles and practicability of the Mission. Of course, I understand by this request, a desire to ascertain whether, from what I have seen, or, as the result of a more mature reflection, I have discovered any reason to change my *original* impressions. I have not, far from it. If I have parted with somewhat of that impulsive enthusiasm which the *novelty* of the subject inevitably inspired, I have retained a firm and *growing* conviction of the importance and sacredness of the work. *Reflection* has only tended to strengthen my *faith* in the principles and *intrinsic* character of the Mission, believing it to be theoretically correct, and one in which the Church is specially called of God to engage ; and all that has transpired in its eventful course, its difficulties and its triumphs, have deepened my confidence and hope, that it will be sustained by the great Head of the Church, and ultimately accomplish its holy purposes. I can have no sympathy with those who say, and, *strange* as it may seem, undoubtedly *believe*, that little or nothing has been done. As I read its history, and count up its achievements, I see enough already, whether viewed in their immediate or prospective results, to compensate the Church for her past expenditure, and warrant an energetic prosecution of the work. But I will not enlarge upon this, as it may seem to some to be the mere expression of individual

opinion, and the result of peculiar views. I will only conclude, with the expression of an unchanged confidence in the principles and *entire* practicability of the Mission, if adequately sustained, and the fervent prayer that the hearts of Churchmen may be influenced to give it their affections and liberal support.

With great esteem, I remain, Rt. Rev. Sir,
Your affectionate Presbyter,
SAMUEL PENNY, JR.

The following extracts from a report of proceedings of the American Board of Commissioners at Buffalo, in September, as printed in the Commercial Advertiser, were read in the Board of Missions :

Dr. S. L. Pomeroy, of Bangor, who has been connected with the American Missions, and had visited many of them, and of the British Mission, regarded the Armenians, who live chiefly in Turkey but are scattered over all the old seats of Eastern civilization, as the most hopeful subjects for Christian Missions in the world. He believed that they would be the means of introducing the Christian religion into the Eastern world. The Bible is their standard of faith.

He knew of no people more sincere in their religion. They have been misrepresented. Some unwise forms and ceremonies had been incorporated with their religion, and when these had been rudely attacked the ordinary results had followed, but approached in a different manner, they threw aside unmeaning forms and became Christians indeed.

Dr. Hawes, of Hartford, from personal observation, confirmed the statement of Dr. Pomeroy.

Mr. Temple said that he had spent ten years on the ground spoken of by Mr. Pomeroy. He felt deeply during his statements, and fervently hoped for the blessing of God upon the Missions.

Inquiries by the Foreign Committee concerning the Mission at Constantinople, addressed to the Missionary Bishop at Constantinople, and to the Rev. Messrs. Miles and Taylor. July, 1847.

I. In relation to the three departments of the Mission : the Greek, Syrian, and Armenian.

1. *The Greek Church.*

(1.) What is the relation between the present Greek Patriarch and the Missionary Bishop ?

(2.) What has been done during your residence at Constantinople in Missionary efforts in behalf of the Greek Church ?

(3.) As the Mission at Constantinople was originally established with especial reference to the Greek Church, have efforts towards that Church been discontinued ?

(4.) Has the present Greek Patriarch declined recognizing the Missionary Bishop ?

2. *The Syrian Church.*

(5.) As the Mission towards the Syrian Church was also established at the earnest instance of the Missionary Bishop, why was that Mission considered as no longer to be prosecuted ?

(6.) What is the relation, if any, existing between the Syrian Bishop, now residing at Constantinople, and our Mission in that city ?

(7.) What assistance has been extended towards the Syrian Church for purposes of education ; and, if any, from what source have the funds been derived ?

(8.) Have there been any efforts made by the Mission towards the improvement of the Syrian Christians ; and if any, what ?

3. *The Armenian Church.*

(9.) What has been done by the Mission for the improvement of the Armenian Church ?

(10.) What are the ecclesiastical and other relations between the Mission and the Patriarch of the Armenian Church ?

(11.) As there has been much difference of sentiment expressed respecting the Armenian Patriarch, please state your own impressions of his character, (especially his religious,) and of his manner of exercising his powers, temporal and spiritual, towards his people.

(12.) What is the character of the Armenian population as to intelligence and education ?

(13.) Were a copy of the Book of Common Prayer, in the Armenian language, submitted to intelligent members of that Church, would it be received with approbation as orthodox, according to their judgment ; or would any parts be probably objected to ; and if so, what, and on what grounds ?

II. In relation to the means generally employed for Missionary labor.

1. *Translations.*

(14.) What books or tracts have been translated by the Mission ?

(15.) What of these have been published with funds of our Mission ? and from what other sources have funds been received ?

(16.) What opportunities does the Mission possess of circulating these among Oriental Christians ?

(17.) What proportion of the Armenian population would probably feel interest enough in such works as to read them ?

(18.) Have any tracts been published having reference to the errors and superstitions of the Armenian Church ?

(19.) It has been stated that neither of the members of the Mission had become acquainted with the Armenian language. To which of the Ori-

ental languages had the attention of each member of the Mission been specially directed ?

2. Education.

(20.) What opening is afforded for schools among the Armenian Christians ? What among other Oriental Christians ?

(21.) Is there any possibility of the establishment of a theological school among the Armenians, of which our Mission shall have the control ?

(22.) Could any influence be exerted by our Mission in a theological school established by the Armenians themselves ?

(23.) Would any instruction be tolerated in such a school, which had reference to the removal of the superstitions and errors of the Oriental Churches ?

(24.) What amount of funds would be necessary for the commencement of efforts in this department among the Armenians ; and what amount would be needed annually for *efficient* operations therein ?

3. Ministerial.

(25.) Is there any opportunity for exercising any of the functions of the sacred Ministry, so far as the Oriental Churches are concerned, by members of our Mission at Constantinople ?

(26.) Is any such direct ministerial work at all contemplated ?

(27.) How far were the services of the Mission chapel intended for the benefit of Oriental Christians ?

(28.) Has the attendance of Oriental Christians been encouraged ; and if not, for what reasons ?

(29.) If encouraged to attend, what is the fact as to their attendance ? If not encouraged, how is it expected that the services at the Mission chapel can have any influence upon these Oriental Christians ?

(30.) Did these services soon become family exercises ? Have they now ceased ? If so, for what reasons ?

(31.) The Committee have been credibly informed that three Oriental Bishops were present at the consecration of the Mission chapel at C. Will you state, whether these have continued to encourage the services at the chapel, by their attendance, or otherwise ? and how ?

III. Plans for Missionary Labor.

(32.) Please state with as much precision and minuteness as you can, the plans of the Mission in reference to future Missionary work, and to the modes in which it is proposed to operate upon the Oriental Churches ?

IV. In regard to the relations between the Mission and the British Embassy.

(33.) As the expectation was entertained by the Missionary Bishop that such an intercourse might be established between himself and the British Embassy at Constantinople, as would have a favorable influence upon his plans in reference to the Oriental Churches, can you state whether these expectations have been realized ? If they have, in what manner ? If not, how, and why, have they failed ?

(34.) It has been publicly stated " that, during the long sickness of the Rev. Dr. Bennett, the English Chaplain, the Chapel has been closed: Bishop Southgate not having been invited to preach in it, since he espoused the cause of the Patriarch. The funerals also of the members of the English Church, during that period, have been attended by Mr. Goodell, Missionary of the American Board, and recently, upon the decease of Dr. Bennett, by particular request of the British Minister or the British Consul, Mr. Goodell, and not Bishop Southgate, was invited to perform the services at his funeral." Is this correct? If so, what has probably been the cause?

V. In relation to the Rev. Mr. Miles's reasons for leaving the Mission.

(35.) If the apprehension of pecuniary difficulty, which led to your return, were removed, would you regard it as your duty to resume your connexion with the Mission at Constantinople?

(36.) Will you state your own views as to the prospect of a successful prosecution of the present plans of the Mission at Constantinople for the reformation of the Oriental Churches?

VI. Questions relative to the alleged Armenian persecution.

(37.) Does the Armenian Church, in your opinion, hold the doctrines of Justification by works; of Transubstantiation; of the intercession of the Virgin Mary and of the Saints; of worship due to them, to the image of the Cross, to the relics of Saints, to the consecrated pictures of Saints and of the Lord Jesus: of the seven Sacraments; of prayers for the dead; and that the teachings of the Church, by the writings of the Fathers, are to be implicitly obeyed, as the rule of faith?

(38.) What is your opinion as to the authenticity of the creed put forth early in 1846, at Constantinople, under the signature of Archbishop Mateas, the Armenian Patriarch: and if you think it not to have been prepared under his direction, will you state your reasons for this opinion?

(39.) Are not the social, civil, and ecclesiastical rights of every Armenian so intimately connected, that a deprivation of the latter necessarily involves a loss of all that is valuable, or a material abridgement of the former: and is a sentence of excommunication inevitably followed by distressing privations and sufferings?

(40.) Do you know any thing of the persons whose testimony has been collected and published in this country, a copy of which is herewith sent, on this subject? And if so, what do you know of their character and credibility as witnesses?

(41.) What do you know of the sufferings said to have been sustained by those calling themselves Armenian Protestants?

(42.) In the petition presented by the Armenian Protestants to Reschid Pasha, the Turkish Minister of Foreign Affairs, in February, 1846, they charge the Armenian Patriarch with having ordered his people to deprive the Seceders of their employment, of their wages, of their families, &c. On the supposition that these were slanders, would the petitioners have subjected themselves to certain punishment from the Turkish authorities?

Copy of a Letter from the Rev. J. W. Miles, in reply to inquiries addressed to him by the Foreign Committee, dated Charleston, S. C., August, 1847.

To the Foreign Committee :

Gentlemen : In addressing you upon the subject of the long-established Mission at Constantinople, I feel that I ought rather to confine my remarks of the *prospects* of the Mission, and leave to Bishop Southgate all exposition to its *plans*.

I believe that little has been actually accomplished ; while I retain, as firmly as ever, my conviction of the interest and importance of the field, and of the possibility of accomplishing much, under God, provided a liberally supported and efficient plan of education was energetically pursued. This I believe to be the chief field of labor open at present, for the following reasons : We could obtain the control of the education of as many pupils as we would receive, because the Armenians feel confidence in the integrity of our motives, and are so desirous of instruction, that we would always have a supply of pupils. Witness, for example, the school of Congregational Missionaries at Bèbèk, which maintains its existence, notwithstanding the great prejudice and hostility with which those Missionaries have to contend ; a prejudice and hostility excited unnecessarily by their injudicious course, and from which we would be free. I believe that we could obtain access to the pulpits of the Armenians and Syrians, (although no attempt has yet been made to do so,) but such labors could only be occasional, and the teaching from the pulpit might be entirely counteracted by the influence of the parochial clergy. We might, however, even find some of these who would be coadjutors with us ; but the higher ecclesiastics, again, might mar or interfere seriously with such labors ; and, even under the most favorable circumstances, the influence thus exerted would be limited and precarious ; and, as we could not expect, of course, to exert any parochial influence, mere occasional preaching, without a more intimate connection between pastor and people, would be a very uncertain mode of building up the spiritual temple of God. But if we were to establish a seminary, we would then look for support to the body of the people ; and such is their anxiety for instruction, that nothing would prevent our obtaining pupils, among whom we could sow the seed of Gospel truth. My private belief is, that an institution of our own Church would become popular with the Armenians and Syrians, and that we could also impart sound religious instruction. I have understood from the Missionaries of the Free Church of Scotland for the Jews in Constantinople, that the parents of the scholars in their schools, being convinced of the disinterested motives of the instructors, not only do not interfere with the religious instruction given, but by means of their children, have (in instances) been awakened to a lively interest in the study of the word of God. Now, at present, the influence of our own Church is considerable among these Armenians—who know of its existence—and they would gladly commit to us their children. We have been urged to establish seminaries, and I have understood from Bishop Southgate, that he has had offered to him, by

the Patriarch (of the Armenians,) the control of the education of youths destined for the Ministry. It is obvious, at a glance, how important an instrument of reformation this would prove, had we means to avail ourselves of it. But it must not be concealed, that to do so efficiently, we must be prepared for a very large expenditure of men and money. We must have able and energetic teachers, accustomed to the business of instruction; and means for the support of pupils, as well as for the preparation and publication of the necessary books. But great as is the influence which would be exerted by such seminaries for males, still more important do I regard the field open to us in female instruction. It is superfluous to dwell upon the momentous and incalculable influence of the mother in every clime and under every system of society. And so deep-rooted is the principle of filial reverence in the Eastern mind, that it is impossible to estimate too highly the results which, under God, would flow from a race of Eastern mothers capable of forming the character of their children upon a Christian model. It is well known that the character of the Oriental female is degraded by ignorance, and the narrow circle to which her means of improvement is confined. But it is not true, that her character is degraded by want of respect on the part of the males. The social system of the East tends, undoubtedly, to induce a contemptuous estimate of woman, because she is too much regarded as the mere minister of sensual gratification. But when she becomes a mother, she is an object of veneration to her children; and we must remember, also, that the Oriental estimate of woman is greatly and favorably modified among the Eastern Christians, by the influence of Christianity. If, then, there were Eastern mothers properly educated, so as to command respect, not only from their maternal position, but from their character and acquirements, they would, I am convinced, under God, exercise a more important influence towards Reformation than we can justly estimate. This conviction is deepened by the fact, that there are Eastern Christians fully aware of the importance of female education, and eagerly desirous of its introduction. I have heard, from Armenians, such remarks as these,—“We are now quite awake to the importance of education, and are doing all in our power to improve our schools. But it seems that we have commenced at the wrong end. Our efforts are altogether directed to the education of our boys. But when we consider that our women are to be mothers, and that the mother exercises the earliest and most important influence upon the character of the child, it appears evident that our first efforts should be directed towards female education. But we do not know how to go to work; the education of girls is a new thing to us, and we need assistance and direction in its conduct.”—Sentiments of such obvious truth are not remarkable in themselves, but they are creditable to the intelligence of those who can utter and appreciate them in a land like Turkey. The desire, too, for education, is very general among Armenian females of the better class; and, as they are highly intelligent and docile, a faithful teacher would find her labors amply rewarded.

In a Seminary, we should have our chapel, and preaching to the pupils,

which others also could attend, the services being public. This would be the most judicious mode of preaching; because if we had a chapel expressly for Eastern Christians, we would be suspected of intending to produce schism. A seminary chapel would be free from this suspicion, and gradually would become filled with a regular congregation, who would thus enjoy the privilege of sound religious instruction. I must, however, confine myself to remarks upon the *prospects* open to us, as the Bishop alone (upon the present constitution of the Mission,) can determine as to the best *mode*, and the *plan* of conducting labors. The *prospects* then of usefulness by education are encouraging in a very high degree; the *mode* and *plan* upon which education (and collateral labors,) ought to be conducted, is a topic upon which, I presume, the Bishop would decide, and give his own directions. Perhaps he will inform the Committee, on this topic, of the *what* and *how*, in specified details. And I do think, that the principles and plans (in all particulars,) upon which educational schemes are based and conducted, are always of the utmost importance.

With regard to the classes of Eastern citizens accessible to our labors, I would say that the Mohammedans are not. The condition of Turkey is one of the deepest interest; but as it would require an examination of its political position to illustrate this, I must pass it over with the single observation, that the present policy of the Turkish government being in the highest degree liberal, and the Sultan having most explicitly and remarkably expressed himself in favor of perfect religious toleration, the Missionary would perhaps find the field less encumbered with obstacles than it has ever been.

The Greeks, who form the most numerous body of the Christians subject to Turkey, present, in my estimation, an uninviting field of labor. You will understand why, by referring to the celebrated correspondence between the Non-Jurors and the Greek Ecclesiastical Authorities, and reflecting that the position of the Greek Church is identically the same now, which it then was. Their position towards other Churches may be partly understood from the significant fact, that were even an English Bishop to succede to their body, he could only be admitted by placing himself virtually in the position of a Heathen, in submitting to *rebaptization* at their hands. The Syrians are, as a nation, exceedingly ignorant, but would, I believe, gladly receive instruction could we establish a sufficient Missionary force in the East. Constantinople, however, is so important a station, and affords such facilities for operations even upon the interior, that if a Mission is maintained at all in Turkey, the principal force would be concentrated there. As the Syrians now have a representative and agent residing in Pera, it would be easy to direct, through him, native agents employed in the interior among his people. The representative of whom I speak, is a man whose character and efforts on behalf of his people deserve your attention and sympathy. He is a Bishop of the name of Yakoub. Feeling the necessity of his nation having an agent at the capital, he persuaded his Patriarch to appoint him such, and undertook the charge, relying for support upon the God who feeds the ravens. Some years ago he was in Russia, laboring to aid his people by pecuniary collections and other

efforts. He possessed a small amount of money, which was his own, and he receives a little, a very little, from the voluntary contributions of his poor and laborious people. He has long felt the necessity of diffusing information among his nation; but as, without help from abroad, he cannot establish efficient schools, he has determined, with true Christian philosophy, no less than Christian zeal, to commence by disseminating the word of God in a language understood by the people. He must have the press at command to effect this. But he is too poor to print in the ordinary way, by means of a publisher. With indefatigable exertion, he procured means in Russia to pay for the casting of a font of type; but the work was so badly executed, that the type was useless, and he was left so much the poorer by the loss of their cost. I must tell you, however, how he is established in Péra. In a narrow, unpleasant, little back street, is a rude, and humble, and uncomfortable house, consisting of two small stories, and containing only about three rooms altogether. As you enter the door, an old wooden frame meets your eye, which you might suppose to be some piece of useless lumber. You ascend the stairs, and find an empty sort of hall, and a small room almost destitute of furniture. On the floor is a small bit of old carpet, the gift of a friend, [I believe of Bishop Southgate.] On two sides of the chamber runs a low platform covered with the most ordinary cushions; and there is a little cupboard containing some books and a few simple articles. Such is the residence of Bishop Yakoub. With unwearied zeal, he at length procured, for a mere trifle, an old press, which, I believe, some printer in Constantinople had thrown aside as useless; went into debt for a font of type, the casting of which by a founder in the Capital, he himself superintended; procured some paper; learned by frequenting printing-offices how to set up type, and taught his imperfect knowledge of the art to a young deacon residing with him. With the assistance of this young man, and with such imperfect means, he commenced the laborious task of printing a little manual of prayers, or some small devotional work. The smallness of his press, and the want of sufficient type, compelled him to print but one page at a time; and then to break up and reset his type for another. His manual completed, he printed in the same manner selections from the New Testament, and an edition of the Psalms. All of these works are in the vernacular language of his nation. It now became necessary to bind his little books; and with equal ingenuity and economy, he hired, for a trifle, the journeyman of some binder to do a day's work for him at his house. Himself and his deacon observed closely how the binder wrought; and dismissing him after his day's work, the Bishop procured some paste, glue, and leather, and with his deacon, completed in a really neat manner the binding of his books. He then raised among his friends and people a small sum of money, and, loading his deacon with the books, commended him to the grace of God, and sent him forth to distribute them among the Syrians in the interior. Many will thus possess, for the first time, some portion of God's word in an accessible and intelligible form; and may we not earnestly believe that the God of that word will deign to give increase to this attempt, humble as it may be, to water a portion of His vineyard?

Besides these labors, the Bishop has procured the use of a small Armenian chapel, where he collects the scattered Syrians in Constantinople to worship, and to receive such instruction as he can give. He has also endeavored to collect their children for instruction; has won by his devotedness the gift of a piece of ground, upon which he designs erecting a church and school; and has partially succeeded in establishing a systematic plan of contribution from his people, according to their feeble means. He lives in poverty, in the simplest manner possible; is thoroughly in earnest, and is one of the most child-like men in the world. Such is Bishop Yakoub, his residence and labors; and that old wooden frame, is his unostentatious press. He is now earnestly desirous of establishing schools among his people, and could you have heard his warm and pathetic appeals for help, you would surely have rejoiced with me, that the munificence of some friend, who transmitted to me a hundred dollars for the cause of Christ, enabled us to gladden the heart of the simple-minded Bishop by making some substantial response to his affecting pleadings. A portion of the same offering of Christian love and benevolence was appropriated by Bishop Southgate to the partial support of a priest who had renounced his errors, been received into the communion of the English Church, instructed partly in our own Mission, and, when I last heard of him, was employing his undoubted abilities, and, we trust, humble and enlightened piety, in behalf of the pure Gospel, amidst the Christians in Mossoul. I regret to learn, that the whole body of Syrian Christians in that city, with their Bishop (Behnam, a proud and haughty and conceited man, with whom Missionaries could never get along, longer than they had money to bestow,) at their head, is in danger of going over to the Romanists. Their principal priest in that city seceded some time ago to the Papal Church. It is very probable that Bishop Yaboub will be the next Syrian Patriarch; and with his desire to improve his people, and his perfect confidence in us, the prospects of accomplishing much good among the Syrians are encouraging, provided we properly embrace the opportunity open to us.

The Armenians present the most interesting, as well as the most promising field of labor. Their intelligence, their desire for instruction, the interest which they are exhibiting, and the efforts they are making for the improvement of education, the (limited) conviction which many of them possess of the corruptions of their Church and the necessity of reformation, are all encouraging. I believe, nevertheless, that on the other hand, there are great obstacles in their prejudices and ignorances to try the patience, faith and zeal, of the Missionary; but I do not believe those obstacles to be insuperable. Every thing depends upon the principles, plans and mode of our operations. I believe that one or two superstitious practices have been forbidden by authority, from a conviction of their erroneousness; and it may be interesting to you, even as a mere historical fact (indicating a spirit of inquiry and awakenedness,) to know, that the anathemas in their Liturgy against the Council of Chalcedon, (whose decisions, you remember, involved the question of the Monophysite error,) have been expunged. There is one fact, however, which may facilitate the work of the Missionary, and that is, that a conviction of the necessity

of making the Scriptures accessible to the people, has found its way even to the most inaccessible parts of the country. There was an Armenian Vartabed, for example, on a visit to Constantinople, from the mountains of Kurdistan. He was a wild-looking fellow, with all the independent, abrupt bearing of a free mountaineer. He had a version, not then completed, of part of the Gospels in Kurdish, which he applied to us to aid him in printing. Alas! we had not the means. But it was a most interesting fact to find such a man interested in such a work, which would carry at least the written Word to the rude and unapproachable inhabitants of that rugged country. We afterwards heard that he had got into some difficulty, on his journey back, with some of the ignorant and suspicious ecclesiastics in the interior, on account of his distributing tracts; but we subsequently learned that he had been extricated from his difficulties and proceeded without molestation. The bold and energetic character of a man from the mountains of Kurdistan, would render him an invaluable auxiliary in the cause of planting that Truth to which God can give an incalculable increase. To give you some idea of the sort of opportunities which we enjoyed in familiar intercourse with the Armenians, of preaching the Word, I will just mention that a young and highly intelligent Armenian friend, during a visit one morning to my study, asked me some questions respecting Justification; when, in the course of the interesting and earnest conversation which ensued, I drew forth, and actually preached to a deeply interested auditor, one of my sermons. Many such opportunities occur for planting a seed, the increase of which may safely be left in the hands of God. I ought to mention my belief, that the *standards of the Armenian Church, although needing reformation*, do not, *as far as I at present know*, impose such doctrinal errors as matters of faith upon the Laity, as to prevent a Christian man from continuing in communion with his Church, while rejecting the corruptions which time and ignorance have introduced into popular opinion and practice; and I think I may safely say, that I know individuals (rare instances, it is true,) who would never consent to the profession of such errors as, for instance, our own Church has condemned upon the clear testimony of the Word of God. You are aware that to our own household, including several natives, we preached in Turkish, and had a part of our services also in that language for their benefit; while occasional visitors to our chapel had also opportunities of hearing from the Bishop, in Turkish, an explanation of the English discourse. I believe that the reason why the Bishop did not give a *general* notice of, or invitation to our services, was because we had them not in Armenian, (not being yet prepared for it;) and also because under the existing state of things, it was deemed most judicious to avoid even the appearance of any desire to collect a congregation out of the members of the Armenian Church, or, in other words, to create a new schism.

The providence of God brought under our instruction an individual, who, I am sure, will be useful in the cause of Christ, should he live to receive more perfect knowledge of the Truth. He was a Chaldean deacon [of the name of George,] whose father was the principal man of the village of Hhosrôva, near Salmas, in Persia. He became through failure of crops,

and other unavoidable calamities, deeply indebted to Mussulman creditors, who exercised forbearance towards him upon condition that his son (the deacon) should visit the West, and endeavor to collect money in aid of his father. The deacon did so, and collected nearly enough in France to defray the debt; when he entrusted it to his Bishop, who defrauded him of the entire amount, and left him a beggar in a foreign land. Through the noble generosity of the Turkish Ambassador at Paris, he was enabled to get back to Turkey, when on his way through Constantinople fresh calamities befel him, and he fell in with us, and found a sort of asylum on our Mission premises. Meantime, his father was obliged to flee from Hhosrova, and the creditors threatened to seize and sell the absent deacon's wife and children. He dared not return penniless to his country, and we could afford him but limited assistance. Finally, he obtained, after much suffering, grief, trouble, and misfortune, (which, we trust, were blessed to him,) a little sum and letters from us, with which he started for England, to appeal to the charity of that generous land. I have heard nothing of him since. But I have brought the case to your notice in order to tell you, that during his long connection with us, we had great reason to believe that God blessed to him the instruction which he received. He was severely tried; and I feared at times that he would sink utterly under his grief; but I never saw an instance of resignation to, and trust in God, more affectingly displayed than in this simple-minded, honest, and teachable man: and amidst all of his personal and domestic troubles, he still exhibited a great and Christian anxiety to return home and instruct his people to the best of his ability, in the Truths which he had found to comfort and sustain his own soul. I firmly believe that, with more and proper instruction, he would become one of those invaluable native coadjutors, (so indispensable to foreign missionary work,) to whose planting and watering we may trust that God would give an increase.

The reception, at this stage of my communication, of the queries proposed by the Committee, compels me to diverge from my plan, and to reply directly to your last communication. Suffer me, however, to suggest, that what I have already said, imperfect and unfinished as it is, proves that the field is not an uninteresting or unpromising one in itself; but only needs *definite, sound-principled, and energetic* operations to make it fruitful. It is reasonably to be presumed, that the Church having prevented all possibility of a diversity of view and plan and operation among missionaries in that field, by the appointment of a Bishop, possessed confidence in his fulfilling the objects of the Mission in the above-mentioned particulars.

Before replying *scritim* to your queries, I should premise that the various departments of the Mission work were assigned by the Bishop to the members of the Mission in the following manner: He was himself to pursue the study of modern Greek; Rev. Mr. Taylor occupied himself with Arabic; and I was to undertake Armenian,—Turkish being the common language of us all for intercourse with the people; and thus labors on behalf of the Greeks would devolve exclusively upon the Bishop; on behalf of the Syrians and Armenians, upon Mr. Taylor and myself respectively, under the immediate direction of the Bishop.

Presuming that by reference to your copy of the Inquiries forwarded to me, you will be able to understand my replies without my here recopying each query, I proceed to answer :

1. With regard to the Greek Church.

(1.) That, as to the relation between the Patriarch and the Missionary Bishop, I am not sufficiently informed to state more, than that the Bishop has visited the Patriarch, and been received as visitors in the East usually are by Oriental Dignitaries.

(2.) As to the next query, I do not know what has been done on behalf of the Greek Church, as it was entirely beyond the sphere of my assigned labors.

(3.) I cannot even say whether efforts on behalf of that Church have been discontinued, or not. My private belief is, that it presents an almost inaccessible field.

(4.) I do not know of any official recognition of the Missionary Bishop as a Bishop, on the part of the Patriarch ; but neither do I know of any expressed refusal by the latter to recognize the Episcopal character of the former.

2. The Syrian Church.

(5.) The Mission to the Syrians was not, when I left the East, considered as no longer to be prosecuted. On the contrary, labors on their behalf were considered a prominent object of Mr. Taylor's department, for which he was preparing himself. Recently, also, the Missionary Bishop has written to me, proposing that I should obtain two thousand dollars per annum, in order therewith to reside and support a college in Mossoul, where there is already a Priest (referred to by me in a preceding page of this communication,) in the employment of the Missionary Bishop. I do not believe that the proposed scheme of the Bishop could be carried out with only two thousand dollars. If the Bishop possessed sufficiently ample funds, he would assist the Syrians to organize schools, and to print books.

(6.) The relation existing between the Syrian Bishop, resident in Constantinople, and our Mission, is of the most friendly character ; and I believe that Bishop Yakoub (the Syrian Bishop alluded to, see p. —, et seq. of this communication,) possesses perfect confidence in us, and would gladly attend to our suggestions, instructions, and any efforts our Mission might make on behalf of his people. From the character of the man, I believe that he would become a coadjutor with us, in any definite and energetic plans for the enlightenment of the Syrians.

(7.) The chief assistance rendered to the Syrians, within my knowledge, during my residence in Constantinople, was the money given Bishop Yakoub to aid him in getting out his books, and that money was part of a donation sent to me for benevolent purposes, from an anonymous friend in South Carolina ; part of which also was devoted to the support of the Priest laboring among the Syrians (and others) in Mossoul, as I have already stated on page — of this communication.

(8.) I presume that the assistance mentioned in the preceding paragraph as rendered to the Bishop Yakoub and the Priest in Mossoul, may be called an effort, (feeble, indeed, though it be,) by the Mission, for the improve-

ment of the Syrian Church. I do not know what else may have been done by the Missionary Bishop in that behalf—[before, however, any of us went out, Mr. S. had, I think, reported the rescue of the Syrian Church from Popery;]—but I presume that he felt himself inadequate to undertake much, for want of funds, and from the loss of Mr. Taylor from that department. Before Mr. Taylor left, I believe that, together with Kas Michael, (the Priest now in Mossoul alluded to above,) he translated, for the information of the Syrians, a tract written by the Missionary Bishop, upon the “Anglican Church.”

3. The Armenian Church.

(9.) For the improvement of the Armenian Church, the Mission has had personal intercourse with the people; has published two tracts, to wit—Extracts from Nelson on Fasts and Festivals, and Bishop Seabury’s Sermon on Unity; has had translated—not yet published, I believe,—the Communion Service of the American Episcopal Church; and the tract by the Missionary Bishop, on the Anglican Church, (above alluded to,) has had the conduct of the Armenian translation of the Prayer-Book of the Church of England, (published at the expense of the English “Society for the Propagation of Christian Knowledge”;) and the Missionary Bishop has given counsel and advice, from time to time, to the Patriarch. How far personal intercourse may have been blessed by God to the benefit of individual souls, can only be known to Him, who, though Paul plant and Apollos water, alone can give the increase. My aunt and myself gave gratuitous board—and my aunt, instruction,—to two Armenian girls residing with us.

(10.) The relations between the Patriarch and the Mission were of the most amicable description. He fully recognized our ecclesiastical character,—regarded us as representing a Church of superior purity and enlightenment,—and was exceedingly desirous of our assistance. He frequently applied to the Missionary Bishop for advice and counsel.

(11.) With regard to the personal and official character of the Patriarch, I can only state my private and individual impressions, derived from some little intercourse personally, and such other sources of information as I could command; and I believe that he is an amiable, fine-spirited man, of a pious disposition, alive to the ignorance of his people, and sincerely desirous of improving and enlightening them, and of doing his duty honestly and conscientiously in the fear of God; and I moreover believe, that he exercises his powers, spiritual and temporal, towards his people, in a spirit of mercy, kindness, and paternal care. As to the degree of his religious enlightenment, I am not prepared to speak; but my belief is, that, (although I may be mistaken,—as who may not be, in estimate of character?—in the opinion with regard to the Patriarch which I have above expressed, yet,) if he has been represented otherwise, it must have been by persons who had no personal acquaintance with him, and who were deceived by unreliable sources of information.

(12.) The character of the Armenian population, as to intelligence, is highly favorable. Education is in a very backward condition; but they are doing all in their power to render it more general, and to raise its standard.

(13.) I believe that *intelligent* members of the Armenian Church would object to very little in our Prayer-Book. I am under the impression that the omission of Invocations to the Saints would *not* be objected to, [nor of pictures in our churches]; and that probably the chief objections would be to the insertion of "and the Son," in the famous passage in the Nicene Creed; and to the *expression*, "one person," in the second Article. I am inclined to think, however, that they would not regard our *doctrine* as heretical. There might also be some difference as to the canon of Scriptural books. I think that the *mass* of the Armenians would rather regard our Prayer-Book as *defective*, than *positively* erroneous. Of course, "the grounds" upon which such objections would be made, having become facts of Ecclesiastical History, need not be here recapitulated.

II. As to means generally employed for Missionary Labor.

I. Translations.

(14.) Nelson's Preliminary Instructions,—some passages being omitted, which I cannot specify, not having the books by me; Bishop Seabury's Sermon on Unity,—with some slight omissions, thought to be rather local, *i. e.*, that they would not be understood out of America (or England); the American Communion Service, entire; the Missionary Bishop's Tract on the Anglican Church; and the English Prayer-Book,—some of the special Services, (as for 5th November, for example—the Act of Convocation after the Communion Service, omitted in some other of the S. P. C. K.'s translations of the Prayer-Book,) and perhaps some of the preliminary matter preceding the commencement of the Prayer-Book itself, being omitted;—constitute all of the translations, so far as I know, which the Mission has made.

(15.) As to the funds employed in publishing any of the above: I do not know what portion, if any, of the "Mission Funds," may have been employed. The translation of the English Prayer-Book is entirely at the cost of the S. P. C. K. The New-York P.-B. & T. Society, I believe, defrayed the expenses of Bishop Seabury's Sermon on Unity.

(16.) The opportunities possessed by the Mission for circulating these publications, are, giving them away, exposing them for sale at different native booksellers', and, more recently, in a room hired by the Missionary Bishop for the use of the press executing the translation of the English Prayer-Book, and also for a sort of depository, I believe.

(17.) I do not believe that, without efforts to that effect, any considerable portion of the Armenian population would feel much interest in such works; but I believe, that they can be extensively interested in reading, and in reading, too, upon religious topics.

(18.) No tracts have been published, to my knowledge, having direct reference to the errors and superstitions of the Armenian Church; but I think that some things in the tract from Nelson bear upon prevalent superstitions and errors.

(19.) The attention of the Bishop was specially directed to the modern Greek language; of Mr. Taylor, to Arabic; of myself, to ancient Armenian; and of all of us, to Turkish.

2. Education.

(20.) If we had requisite funds and teachers, we could establish as many schools as we pleased for Armenians and Syrians, to which also numerous pupils would be sent.

(21.) I believe that we could establish a seminary for theological students, which should be under our own control. Difficulties, I believe, would arise in course of time, if the instruction was based upon decidedly evangelical principles; but I believe, nevertheless, that the institution could be maintained, by God's help, with the progress of light to be anticipated from decided and energetic labors.

(22.) Some influence, I think, could be exerted by our Mission in a theological school of the Armenians themselves; but I should think it far preferable to have one of our own, under our own exclusive control. Because, in the former case, a change of rectors might embarrass us, or mar our labors entirely; in the latter, we would have no interference, and, as I at present believe, a regular supply of pupils.

(23.) As to your next query, I really can give no reply, as the thing has never yet been attempted.

(24.) I should think that to organize an efficient establishment for theological and other education—male and female—on the footing of respectable seminaries in our own country,—that is to say, with accommodations for fifteen or twenty pupils, three or four teachers, two or three native assistants, and school apparatus, &c.—would cost about \$20,000 to establish it, and an annual expenditure of \$4000 or \$5000, to support it. A less extensive plan, which would still be efficient, in proportion to its capabilities, might be carried out by two teachers, at an expense of \$3000 or \$4000 a year, with an outlay, the first year, of some \$5000. I believe, also, that even a single Missionary, with native assistants, might effect very much, indeed, (although not support a college,) with an outlay, the first year, of \$3500, and a subsequent annual expenditure of \$2000 or \$2500.

3. Ministerial.

(25.) I believe, that, in our Missionary chapel, we might have regular congregations of Armenians, to whom we could regularly preach, as soon as we were masters of the language; and that a Sunday school might be organized, although, as this has not been attempted, I am unable to say how successful it might prove. In personal intercourse, there is always opportunity of exercising the functions of the Sacred Ministry, as among ourselves at home; and free from some of the difficulties here felt, as the Orientals will converse, without any false shame, upon religious subjects.

(26.) As to the next query, I respectfully submit that it can only be answered by the Missionary Bishop, who has sole direction of what is contemplated as the objects of the Mission's labors.

(27.) The services of the Mission chapel were certainly to the benefit of those Oriental Christians who were connected with our Mission; they were not intended for the Easterns generally, for the reasons, as I believe, which I have stated on page —.

(28.) The next query is entirely involved in the one to which I have just replied.

(29.) As I have said why, so far as I know, the services of our chapel were not general, I can only add that I believe it was contemplated to make them so as soon as we could have them in Armenian, and the excitement with regard to the schism had subsided.

(30.) I do not know whether the services have ceased or not.

(31.) There must have been a mistake in the information given to the Committee on the next point. There was *one* Oriental Bishop, and several other Oriental Christians, at the (provisional) consecration of our chapel. The Bishop alluded to frequently attended our services; as did other Orientals occasionally.

III. Plans for Missionary Labor.

(32.) I regret that it is out of my power to reply to the query under this head. The Missionary Bishop alone can give any definite information respecting his plans. The other members of the Mission could have no plans beyond performing such work as was specially assigned them.

IV. As to relations between the Mission and the British Embassy.

(33.) *The Mission* can scarcely be said to have had any relations at all with the Embassy, except in so far as the Missionary Bishop may constitute the Mission. Neither Mr. Taylor nor myself had anything to do, nor were even personally acquainted with the English Ambassador; nor knew more respecting the Missionary Bishop's relations to him, than the Missionary Bishop himself told us of conversations or other communications with Sir Stratford Canning. I do not even know whether the Missionary Bishop had or had not any relations of any sort with the Hon. Mr. Wellesley, the Minister after Sir S. Canning left Péra.

(34.) With regard to the Rev. Dr. Bennett's funeral, I have *only heard* that Mr. Allen, missionary of the Free Church of Scotland, officiated. As to other funerals, I have heard nothing. My private *belief* is, without knowing any thing of the facts, that the British Minister would not be likely to invite Rev. Mr. Goodell to officiate. I do not know what the British Consul might have done; but I rather think that Dr. Bennett's own family would have made all the arrangements.

V. As to my reasons for leaving the Mission.

(35.) I had contemplated a visit to this country before receiving Mr. McCrady's letter; that only determined me to come without delay. I wished to consult with my friends respecting my continued connection with the Mission, as, in the judgment of many of them, I could be more usefully employed at home. While I feel better prepared for the Eastern than our home field, and think I would be more likely to be useful there than in parochial work, I should require to be entirely independent, so as to follow exclusively and without control, my own views and modes of operation; and therefore I do not feel it to be my duty to return to that field under the present constitution of the Mission.

(36.) As to the next query, I beg leave respectfully to refer the Committee to the general tenor of this communication for my views with regard to the prospect of a successful prosecution of missionary labor in the East; and to add, that I am not sufficiently acquainted with the plans of the Missionary Bishop *in detail*, to pass judgment upon their feasibility. In his ex-

which others also could attend, the services being public. This would be the most judicious mode of preaching; because if we had a chapel expressly for Eastern Christians, we would be suspected of intending to produce schism. A seminary chapel would be free from this suspicion, and gradually would become filled with a regular congregation, who would thus enjoy the privilege of sound religious instruction. I must, however, confine myself to remarks upon the *prospects* open to us, as the Bishop alone (upon the present constitution of the Mission.) can determine as to the best *mode*, and the *plan* of conducting labors. The *prospects* then of usefulness by education are encouraging in a very high degree; the *mode* and *plan* upon which education (and collateral labors,) ought to be conducted, is a topic upon which, I presume, the Bishop would decide, and give his own directions. Perhaps he will inform the Committee, on this topic, of the *what* and *how*, in specified details. And I do think, that the principles and plans (in all particulars,) upon which educational schemes are based and conducted, are always of the utmost importance.

With regard to the classes of Eastern citizens accessible to our labors, I would say that the Mohammedans are not. The condition of Turkey is one of the deepest interest; but as it would require an examination of its political position to illustrate this, I must pass it over with the single observation, that the present policy of the Turkish government being in the highest degree liberal, and the Sultan having most explicitly and remarkably expressed himself in favor of perfect religious toleration, the Missionary would perhaps find the field less encumbered with obstacles than it has ever been.

The Greeks, who form the most numerous body of the Christians subject to Turkey, present, in my estimation, an uninviting field of labor. You will understand why, by referring to the celebrated correspondence between the Non-Jurors and the Greek Ecclesiastical Authorities, and reflecting that the position of the Greek Church is identically the same now, which it then was. Their position towards other Churches may be partly understood from the significant fact, that were even an English Bishop to secede to their body, he could only be admitted by placing himself virtually in the position of a Heathen, in submitting to *rebaptization* at their hands. The Syrians are, as a nation, exceedingly ignorant, but would, I believe, gladly receive instruction could we establish a sufficient Missionary force in the East. Constantinople, however, is so important a station, and affords such facilities for operations even upon the interior, that if a Mission were maintained at all in Turkey, the principal force would be concentrated there. As the Syrians now have a representative and agent residing in Péra, it would be easy to direct, through him, native agents employed in the interior among his people. The representative of whom I speak, is a man whose character and efforts on behalf of his people deserve your attention and sympathy. He is a Bishop of the name of Yakoub. Feeling the necessity of his nation having an agent at the capital, he persuaded his Patriarch to appoint him such, and undertook the charge, relying for support upon the God who feeds the ravens. Some years ago he was in Russia, laboring to aid his people by pecuniary collections and other

efforts. He possessed a small amount of money, which was his own, and he receives a little, a very little, from the voluntary contributions of his poor and laborious people. He has long felt the necessity of diffusing information among his nation; but as, without help from abroad, he cannot establish efficient schools, he has determined, with true Christian philosophy, no less than Christian zeal, to commence by disseminating the word of God in a language understood by the people. He must have the press at command to effect this. But he is too poor to print in the ordinary way, by means of a publisher. With indefatigable exertion, he procured means in Russia to pay for the casting of a font of type; but the work was so badly executed, that the type was useless, and he was left so much the poorer by the loss of their cost. I must tell you, however, how he is established in Péra. In a narrow, unpleasant, little back street, is a rude, and humble, and uncomfortable house, consisting of two small stories, and containing only about three rooms altogether. As you enter the door, an old wooden frame meets your eye, which you might suppose to be some piece of useless lumber. You ascend the stairs, and find an empty sort of hall, and a small room almost destitute of furniture. On the floor is a small bit of old carpet, the gift of a friend, [I believe of Bishop Southgate.] On two sides of the chamber runs a low platform covered with the most ordinary cushions; and there is a little cupboard containing some books and a few simple articles. Such is the residence of Bishop Yakoub. With unwearied zeal, he at length procured, for a mere trifle, an old press, which, I believe, some printer in Constantinople had thrown aside as useless; went into debt for a font of type, the casting of which by a founder in the Capital, he himself superintended; procured some paper; learned by frequenting printing-offices how to set up type, and taught his imperfect knowledge of the art to a young deacon residing with him. With the assistance of this young man, and with such imperfect means, he commenced the laborious task of printing a little manual of prayers, or some small devotional work. The smallness of his press, and the want of sufficient type, compelled him to print but one page at a time; and then to break up and reset his type for another. His manual completed, he printed in the same manner selections from the New Testament, and an edition of the Psalms. All of these works are in the vernacular language of his nation. It now became necessary to bind his little books; and with equal ingenuity and economy, he hired, for a trifle, the journeyman of some binder to do a day's work for him at his house. Himself and his deacon observed closely how the binder wrought; and dismissing him after his day's work, the Bishop procured some paste, glue, and leather, and with his deacon, completed in a really neat manner the binding of his books. He then raised among his friends and people a small sum of money, and, loading his deacon with the books, commended him to the grace of God, and sent him forth to distribute them among the Syrians in the interior. Many will thus possess, for the first time, some portion of God's word in an accessible and intelligible form; and may we not earnestly believe that the God of that word will deign to give increase to this attempt, humble as it may be, to water a portion of His vineyard?

Besides these labors, the Bishop has procured the use of a small Armenian chapel, where he collects the scattered Syrians in Constantinople to worship, and to receive such instruction as he can give. He has also endeavored to collect their children for instruction; has won by his devotedness the gift of a piece of ground, upon which he designs erecting a church and school; and has partially succeeded in establishing a systematic plan of contribution from his people, according to their feeble means. He lives in poverty, in the simplest manner possible; is thoroughly in earnest, and is one of the most child-like men in the world. Such is Bishop Yakoub, his residence and labors; and that old wooden frame, is his unostentatious press. He is now earnestly desirous of establishing schools among his people, and could you have heard his warm and pathetic appeals for help, you would surely have rejoiced with me, that the munificence of some friend, who transmitted to me a hundred dollars for the cause of Christ, enabled us to gladden the heart of the simple-minded Bishop by making some substantial response to his affecting pleadings. A portion of the same offering of Christian love and benevolence was appropriated by Bishop Southgate to the partial support of a priest who had renounced his errors, been received into the communion of the English Church, instructed partly in our own Mission, and, when I last heard of him, was employing his undoubted abilities, and, we trust, humble and enlightened piety, in behalf of the pure Gospel, amidst the Christians in Mossoul. I regret to learn, that the whole body of Syrian Christians in that city, with their Bishop (Behnam, a proud and haughty and conceited man, with whom Missionaries could never get along, longer than they had money to bestow,) at their head, is in danger of going over to the Romanists. Their principal priest in that city seceded some time ago to the Papal Church. It is very probable that Bishop Yaboub will be the next Syrian Patriarch; and with his desire to improve his people, and his perfect confidence in us, the prospects of accomplishing much good among the Syrians are encouraging, provided we properly embrace the opportunity open to us.

The Armenians present the most interesting, as well as the most promising field of labor. Their intelligence, their desire for instruction, the interest which they are exhibiting, and the efforts they are making for the improvement of education, the (limited) conviction which many of them possess of the corruptions of their Church and the necessity of reformation, are all encouraging. I believe, nevertheless, that on the other hand, there are great obstacles in their prejudices and ignorances to try the patience, faith and zeal, of the Missionary; but I do not believe those obstacles to be insuperable. Every thing depends upon the principles, plans and mode of our operations. I believe that one or two superstitious practices have been forbidden by authority, from a conviction of their erroneousness; and it may be interesting to you, even as a mere historical fact (indicating a spirit of inquiry and awakenedness,) to know, that the anathemas in their Liturgy against the Council of Chalcedon, (whose decisions, you remember, involved the question of the Monophysite error,) have been expunged. There is one fact, however, which may facilitate the work of the Missionary, and that is, that a conviction of the necessity

of making the Scriptures accessible to the people, has found its way even to the most inaccessible parts of the country. There was an Armenian Vartabed. for example, on a visit to Constantinople, from the mountains of Kurdistan. He was a wild-looking fellow, with all the independent, abrupt bearing of a free mountaineer. He had a version, not then completed, of part of the Gospels in Kurdish, which he applied to us to aid him in printing. Alas! we had not the means. But it was a most interesting fact to find such a man interested in such a work, which would carry at least the written Word to the rude and unapproachable inhabitants of that rugged country. We afterwards heard that he had got into some difficulty, on his journey back, with some of the ignorant and suspicious ecclesiastics in the interior, on account of his distributing tracts; but we subsequently learned that he had been extricated from his difficulties and proceeded without molestation. The bold and energetic character of a man from the mountains of Kurdistan, would render him an invaluable auxiliary in the cause of planting that Truth to which God can give an incalculable increase. To give you some idea of the sort of opportunities which we enjoyed in familiar intercourse with the Armenians, of preaching the Word, I will just mention that a young and highly intelligent Armenian friend, during a visit one morning to my study, asked me some questions respecting Justification; when, in the course of the interesting and earnest conversation which ensued, I drew forth, and actually preached to a deeply interested auditor, one of my sermons. Many such opportunities occur for planting a seed, the increase of which may safely be left in the hands of God. I ought to mention my belief, that the *standards of the Armenian Church, although needing reformation*, do not, *as far as I at present know*, impose such doctrinal errors as matters of faith upon the Laity, as to prevent a Christian man from continuing in communion with his Church, while rejecting the corruptions which time and ignorance have introduced into popular opinion and practice; and I think I may safely say, that I know individuals (rare instances, it is true,) who would never consent to the profession of such errors as, for instance, our own Church has condemned upon the clear testimony of the Word of God. You are aware that to our own household, including several natives, we preached in Turkish, and had a part of our services also in that language for their benefit; while occasional visitors to our chapel had also opportunities of hearing from the Bishop, in Turkish, an explanation of the English discourse. I believe that the reason why the Bishop did not give a *general* notice of, or invitation to our services, was because we had them not in Armenian, (not being yet prepared for it;) and also because under the existing state of things, it was deemed most judicious to avoid even the appearance of any desire to collect a congregation out of the members of the Armenian Church, or, in other words, to create a new schism.

The providence of God brought under our instruction an individual, who, I am sure, will be useful in the cause of Christ, should he live to receive more perfect knowledge of the Truth. He was a Chaldean deacon [of the name of George,] whose father was the principal man of the village of Hhosróva, near Salmas, in Persia. He became through failure of crops,

and other unavoidable calamities, deeply indebted to Mussulman creditors, who exercised forbearance towards him upon condition that his son (the deacon) should visit the West, and endeavor to collect money in aid of his father. The deacon did so, and collected nearly enough in France to defray the debt; when he entrusted it to his Bishop, who defrauded him of the entire amount, and left him a beggar in a foreign land. Through the noble generosity of the Turkish Ambassador at Paris, he was enabled to get back to Turkey, when on his way through Constantinople fresh calamities befel him, and he fell in with us, and found a sort of asylum on our Mission premises. Meantime, his father was obliged to flee from Hhosróva, and the creditors threatened to seize and sell the absent deacon's wife and children. He dared not return penniless to his country, and we could afford him but limited assistance. Finally, he obtained, after much suffering, grief, trouble, and misfortune, (which, we trust, were blessed to him,) a little sum and letters from us, with which he started for England, to appeal to the charity of that generous land. I have heard nothing of him since. But I have brought the case to your notice in order to tell you, that during his long connection with us, we had great reason to believe that God blessed to him the instruction which he received. He was severely tried; and I feared at times that he would sink utterly under his grief; but I never saw an instance of resignation to, and trust in God, more affectingly displayed than in this simple-minded, honest, and teachable man: and amidst all of his personal and domestic troubles, he still exhibited a great and Christian anxiety to return home and instruct his people to the best of his ability, in the Truths which he had found to comfort and sustain his own soul. I firmly believe that, with more and proper instruction, he would become one of those invaluable native coadjutors, (so indispensable to foreign missionary work,) to whose planting and watering we may trust that God would give an increase.

The reception, at this stage of my communication, of the queries proposed by the Committee, compels me to diverge from my plan, and to reply directly to your last communication. Suffer me, however, to suggest, that what I have already said, imperfect and unfinished as it is, proves that the field is not an uninteresting or unpromising one in itself; but only needs *definite, sound-principled, and energetic* operations to make it fruitful. It is reasonably to be presumed, that the Church having prevented all possibility of a diversity of view and plan and operation among missionaries in that field, by the appointment of a Bishop, possessed confidence in his fulfilling the objects of the Mission in the above-mentioned particulars.

Before replying *sciatim* to your queries, I should premise that the various departments of the Mission work were assigned by the Bishop to the members of the Mission in the following manner: He was himself to pursue the study of modern Greek; Rev. Mr. Taylor occupied himself with Arabic; and I was to undertake Armenian,—Turkish being the common language of us all for intercourse with the people; and thus labors on behalf of the Greeks would devolve exclusively upon the Bishop; on behalf of the Syrians and Armenians, upon Mr. Taylor and myself respectively, under the immediate direction of the Bishop.

Presuming that by reference to your copy of the Inquiries forwarded to me, you will be able to understand my replies without my here recopying each query, I proceed to answer :

1. With regard to the Greek Church.

(1.) That, as to the relation between the Patriarch and the Missionary Bishop, I am not sufficiently informed to state more, than that the Bishop has visited the Patriarch, and been received as visitors in the East usually are by Oriental Dignitaries.

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ment of the Syrian Church. I do not know what else may have been done by the Missionary Bishop in that behalf—[before, however, any of us went out, Mr. S. had, I think, reported the rescue of the Syrian Church from Popery;]—but I presume that he felt himself inadequate to undertake much, for want of funds, and from the loss of Mr. Taylor from that department. Before Mr. Taylor left, I believe that, together with Kas Michael, (the Priest now in Mossoul alluded to above,) he translated, for the information of the Syrians, a tract written by the Missionary Bishop, upon the “Anglican Church.”

3. The Armenian Church.

(9.) For the improvement of the Armenian Church, the Mission has had personal intercourse with the people; has published two tracts, to wit—Extracts from Nelson on Fasts and Festivals, and Bishop Seabury’s Sermon on Unity; has had translated—not yet published, I believe,—the Communion Service of the American Episcopal Church; and the tract by the Missionary Bishop, on the Anglican Church, (above alluded to,) has had the conduct of the Armenian translation of the Prayer-Book of the Church of England, (published at the expense of the English “Society for the Propagation of Christian Knowledge”;) and the Missionary Bishop has given counsel and advice, from time to time, to the Patriarch. How far personal intercourse may have been blessed by God to the benefit of individual souls, can only be known to Him, who, though Paul plant and Apollos water, alone can give the increase. My aunt and myself gave gratuitous board—and my aunt, instruction,—to two Armenian girls residing with us.

(10.) The relations between the Patriarch and the Mission were of the most amicable description. He fully recognized our ecclesiastical character,—regarded us as representing a Church of superior purity and enlightenment,—and was exceedingly desirous of our assistance. He frequently applied to the Missionary Bishop for advice and counsel.

(11.) With regard to the personal and official character of the Patriarch, I can only state my private and individual impressions, derived from some little intercourse personally, and such other sources of information as I could command; and I believe that he is an amiable, fine-spirited man, of a pious disposition, alive to the ignorance of his people, and sincerely desirous of improving and enlightening them, and of doing his duty honestly and conscientiously in the fear of God; and I moreover believe, that he exercises his powers, spiritual and temporal, towards his people, in a spirit of mercy, kindness, and paternal care. As to the degree of his religious enlightenment, I am not prepared to speak; but my belief is, that, (although I may be mistaken,—as who may not be, in estimate of character?—in the opinion with regard to the Patriarch which I have above expressed, yet,) if he has been represented otherwise, it must have been by persons who had no personal acquaintance with him, and who were deceived by unreliable sources of information.

(12.) The character of the Armenian population, as to intelligence, is highly favorable. Education is in a very backward condition; but they are doing all in their power to render it more general, and to raise its standard.

(13.) I believe that *intelligent* members of the Armenian Church would object to very little in our Prayer-Book. I am under the impression that the omission of Invocations to the Saints would *not* be objected to, [nor of pictures in our churches]; and that probably the chief objections would be to the insertion of "and the Son," in the famous passage in the Nicene Creed; and to the *expression*, "one person," in the second Article. I am inclined to think, however, that they would not regard our *doctrine* as heretical. There might also be some difference as to the canon of Scripture: they attributing a higher character than we allow to certain Apocryphal books. I think that the *mass* of the Armenians would rather regard our Prayer-Book as *defective*, than *positively* erroneous. Of course, "the grounds" upon which such objections would be made, having become facts of Ecclesiastical History, need not be here recapitulated.

II. As to means generally employed for Missionary Labor.

1. Translations.

(14.) Nelson's Preliminary Instructions,—some passages being omitted, which I cannot specify, not having the books by me; Bishop Seabury's Sermon on Unity,—with some slight omissions, thought to be rather local, *i. e.*, that they would not be understood out of America (or England); the American Communion Service, entire; the Missionary Bishop's Tract on the Anglican Church; and the English Prayer-Book,—some of the special Services, (as for 5th November, for example—the Act of Convocation after the Communion Service, omitted in some other of the S. P. C. K.'s translations of the Prayer-Book,) and perhaps some of the preliminary matter preceding the commencement of the Prayer-Book itself, being omitted;—constitute all of the translations, so far as I know, which the Mission has made.

(15.) As to the funds employed in publishing any of the above: I do not know what portion, if any, of the "Mission Funds," may have been employed. The translation of the English Prayer-Book is entirely at the cost of the S. P. C. K. The New-York P.-B. & T. Society, I believe, defrayed the expenses of Bishop Seabury's Sermon on Unity.

(16.) The opportunities possessed by the Mission for circulating these publications, are, giving them away, exposing them for sale at different native booksellers', and, more recently, in a room hired by the Missionary Bishop for the use of the press executing the translation of the English Prayer-Book, and also for a sort of depository, I believe.

(17.) I do not believe that, without efforts to that effect, any considerable portion of the Armenian population would feel much interest in such works; but I believe, that they can be extensively interested in reading, and in reading, too, upon religious topics.

(18.) No tracts have been published, to my knowledge, having direct reference to the errors and superstitions of the Armenian Church; but I think that some things in the tract from Nelson bear upon prevalent superstitions and errors.

(19.) The attention of the Bishop was specially directed to the modern Greek language; of Mr. Taylor, to Arabic; of myself, to ancient Armenian; and of all of us, to Turkish.

2. Education.

(20.) If we had requisite funds and teachers, we could establish as many schools as we pleased for Armenians and Syrians, to which also numerous pupils would be sent.

(21.) I believe that we could establish a seminary for theological students, which should be under our own control. Difficulties, I believe, would arise in course of time, if the instruction was based upon decidedly evangelical principles; but I believe, nevertheless, that the institution could be maintained, by God's help, with the progress of light to be anticipated from decided and energetic labors.

(22.) Some influence, I think, could be exerted by our Mission in a theological school of the Armenians themselves; but I should think it far preferable to have one of our own, under our own exclusive control. Because, in the former case, a change of rectors might embarrass us, or mar our labors entirely; in the latter, we would have no interference, and, as I at present believe, a regular supply of pupils.

(23.) As to your next query, I really can give no reply, as the thing has never yet been attempted.

(24.) I should think that to organize an efficient establishment for theological and other education—male and female—on the footing of respectable seminaries in our own country,—that is to say, with accommodations for fifteen or twenty pupils, three or four teachers, two or three native assistants, and school apparatus, &c.—would cost about \$20,000 to establish it, and an annual expenditure of \$4000 or \$5000, to support it. A less extensive plan, which would still be efficient, in proportion to its capabilities, might be carried out by two teachers, at an expense of \$3000 or \$4000 a year, with an outlay, the first year, of some \$5000. I believe, also, that even a single Missionary, with native assistants, might effect very much, indeed, (although not support a college,) with an outlay, the first year, of \$3500, and a subsequent annual expenditure of \$2000 or \$2500.

3. Ministerial.

(25.) I believe, that, in our Missionary chapel, we might have regular congregations of Armenians, to whom we could regularly preach, as soon as we were masters of the language; and that a Sunday school might be organized, although, as this has not been attempted, I am unable to say how successful it might prove. In personal intercourse, there is always opportunity of exercising the functions of the Sacred Ministry, as among ourselves at home; and free from some of the difficulties here felt, as the Orientals will converse, without any false shame, upon religious subjects.

(26.) As to the next query, I respectfully submit that it can only be answered by the Missionary Bishop, who has sole direction of what is contemplated as the objects of the Mission's labors.

(27.) The services of the Mission chapel were certainly to the benefit of those Oriental Christians who were connected with our Mission; they were not intended for the Easterns generally, for the reasons, as I believe, which I have stated on page —.

(28.) The next query is entirely involved in the one to which I have just replied.

(29.) As I have said why, so far as I know, the services of our chapel were not general, I can only add that I believe it was contemplated to make them so as soon as we could have them in Armenian, and the excitement with regard to the schism had subsided.

(30.) I do not know whether the services have ceased or not.

(31.) There must have been a mistake in the information given to the Committee on the next point. There was *one* Oriental Bishop, and several other Oriental Christians, at the (provisional) consecration of our chapel. The Bishop alluded to frequently attended our services; as did other Orientals occasionally.

III. Plans for Missionary Labor.

(32.) I regret that it is out of my power to reply to the query under this head. The Missionary Bishop alone can give any definite information respecting his plans. The other members of the Mission could have no plans beyond performing such work as was specially assigned them.

IV. As to relations between the Mission and the British Embassy.

(33.) *The Mission* can scarcely be said to have had any relations at all with the Embassy, except in so far as the Missionary Bishop may constitute the Mission. Neither Mr. Taylor nor myself had anything to do, nor were even personally acquainted with the English Ambassador; nor knew more respecting the Missionary Bishop's relations to him, than the Missionary Bishop himself told us of conversations or other communications with Sir Stratford Canning. I do not even know whether the Missionary Bishop had or had not any relations of any sort with the Hon. Mr. Wellesley, the Minister after Sir S. Canning left Péra.

(34.) With regard to the Rev. Dr. Bennett's funeral, I have *only heard* that Mr. Allen, missionary of the Free Church of Scotland, officiated. As to other funerals, I have heard nothing. My private *belief* is, without knowing any thing of the facts, that the British Minister would not be likely to invite Rev. Mr. Goodell to officiate. I do not know what the British Consul might have done; but I rather think that Dr. Bennett's own family would have made all the arrangements.

V. As to my reasons for leaving the Mission.

(35.) I had contemplated a visit to this country before receiving Mr. McCrady's letter; that only determined me to come without delay. I wished to consult with my friends respecting my continued connection with the Mission, as, in the judgment of many of them, I could be more usefully employed at home. While I feel better prepared for the Eastern than our home field, and think I would be more likely to be useful there than in parochial work, I should require to be entirely independent, so as to follow exclusively and without control, my own views and modes of operation; and therefore I do not feel it to be my duty to return to that field under the present constitution of the Mission.

(36.) As to the next query, I beg leave respectfully to refer the Committee to the general tenor of this communication for my views with regard to the prospect of a successful prosecution of missionary labor in the East; and to add, that I am not sufficiently acquainted with the plans of the Missionary Bishop *in detail*, to pass judgment upon their feasibility. In his ex-

pression of the *general* plan, that education, theological and other, male and female, is necessary, I most heartily concur.

As to the alleged persecution.

Although the ecclesiastical and national existence of the Oriental Christians is absolutely identical, yet, as they do not entirely govern themselves, but are amenable to a power diverse in its internal constitution from the Christian Nations or Churches subject to it, the loss of ecclesiastical rights and privileges does not make the Eastern Christian forfeit the protection and civil rights due to him from the supreme governing power. For there is this anomaly in the constitution of the Turkish Empire, that it consists of diverse nations not amalgamated into one people, but intermixed, and yet nationally distinct, and treated as conquered by the supreme power; so that while the Oriental Churches and Nations composing the subjects of the Sultan, (the ecclesiastical and national existence of each Church or Nation being identical,) possess as Churches, and consequently as nations, a separate organization and internal government of their own; they are nevertheless distinct from, and tributary to, the state, which, as Mohammedan, is of course entirely diverse from them all. Now, the state affords or guarantees certain civil rights to the individuals composing these Nations or Churches, which consequently they cannot lose by the action of a subordinate authority. Hence, although excommunication may subject a man to certain *social* inconveniences, and even sufferings, it cannot deprive him of *civil rights*. The natural effect of excommunication would be to cause a man's *nation* to withdraw their intercourse and patronage, and hence undoubtedly he might be subject to privations, similar to what a man in one of our communities might experience from a loss of credit or respectability. While I believe the excommunications of the Armenian Patriarch to have been injudicious and uncalled for, (although, in justice, it should be known that he considered himself as bound by the rules of his Church to inflict them,) it is my conviction that he has neither perpetrated or encouraged any act of persecution; that he has removed a Bishop for harshly treating the excommunicated; and that he has endeavored to alleviate the privations and sufferings to which the *social* effect of the excommunication subjected many individuals.

(37.) I do not believe, to the best of my knowledge, that the *Armenian Church* [in authoritative standards,] (whatever may be the case among the mass of the people, from ignorance, and the effect of surrounding corruption,) holds erroneous doctrine on the subject of Justification; or holds Transubstantiation. Intercession to the extent of "ora pro nobis," is made to the Virgin and other Saints. The Armenian Church, as far as I know, does not impose as doctrine the adoration or worship of Saints, Images, or Pictures. I know Armenians who abhor such things, yet remain in communion with their Church, without practising them; although the practice is fearfully prevalent among the ignorant mass. I believe that the *Armenian Church* holds seven Sacraments, and practises prayer for the dead. I do not know her doctrine as to the authority of the Fathers, but I do not

believe that she holds the view stated in your query, or regards other than the Bible as the rule of Faith.

(38.) My sincere opinion is, that the Patriarch never put forth, nor would have sanctioned, the creed alluded to; because, from what I know of him, personally, it is contrary to his views, feelings, and belief; and because, had it emanated from the Patriarchate, I think, from my acquaintance with persons who must then have known of it, and would not have concealed its origin, I must have learned the fact. Those who attributed it to the Patriarch, I cannot but think were deceived by second-hand and unreliable authority.

(40.) I know nothing, personally, of the persons alluded to; and I should think the Patriarch's affirmation ought to be as good as theirs to persons in this country—equally ignorant personally of both parties.

(41.) I know nothing of the sufferings alluded to; but my conviction is, that there was no persecution, as the term is universally understood.

(42.) On the supposition that the allegations in the petition were slanders, the slanderers would not have been punished by the State for slandering, unless the slandered party had endeavored to procure their punishment; which, I feel very sure, he did not.

I have thus endeavored to give, without partiality or prejudice, an honest reply to your queries. Some of my answers, I am aware, must be unsatisfactory; but, as your queries are intended for the Missionary Bishop himself, as well as for other members of the Mission, I have presumed that there are points upon which you scarcely expected much information would be given, except by the Missionary Bishop himself.

I beg leave, however, to transcribe here an extract from a letter dated April 25th, (1847,) which I received not long ago from Bishop Southgate, and which will put the Committee in possession of his plans, as far as I am myself informed of them.

“—— Since you left, several things of importance have occurred. First, I have had a letter from Bishop Behnam, of Mossoul, proposing to go to America and England, to obtain funds for schools and aid for their poor. I have written to advise him not to come: first, on account of the great expense; secondly, because you are in America, and can do his work as well as he, considering that he knows no English. I have told him, that I would write to you upon the subject. The question now is, Shall we have a strong Mission in Mossoul? Kas Michael is there, a faithful man and a noble Christian. He is appointed Vicar to the Nestorian Patriarch, and has the whole care of his people in Mossoul while the Patriarch goes to the mountains to look after his scattered flock, as I suppose. Kas Michael is residing in his house. Mr. Rassam, the Consul, writes me most urgently in behalf of the Syrians; says they are poor, and their poverty makes them an easier prey to the Romanists. He thinks something should be done immediately for them. Bishop Behnam has expressed a wish to Kas Michael, to have clergymen of our Church there, but fears the imputation of becoming ‘English,’ which unhappily means, in these parts, something like ‘infidel,’ an interpretation most diligently inculcated by the Papists. Mr. Rassam says, that Bishop Behnam, himself,

has been driven, by the necessities of his people, to think of the same thing—becoming a Romanist—but the Bishop makes no allusion to it, and his letter certainly does not look like it. Kas Botros thinks it cannot be true. You know the Romanists, in their Missions here, merge, as much as possible, their differences with the Orientals, until they get them into their hands, and then gradually instruct them. This has been a great temptation to many. Mr. Rassam thinks the whole Syrian Church in these parts will be lost, if some one does not interfere soon, and, for my own part, after watching the progress of events for years, I have no doubt of it. The crisis has evidently come, and now there is no one to meet it, besides ourselves. There is not a Protestant Missionary in the field, and none are at all likely to go, if we neglect it. I put it, therefore, to you, whether you think you can come back and occupy it. If so, your best plan would be, to make it the burden of your work in America. It will require two men and about a thousand dollars per annum of funds, to establish the work. Kas Michael is on the ground. He is supported by the funds sent to me. You would be his associate, and have the direction of the Mission. You would require to secure for it \$2000, to pay your salary, and supply funds for work. Living in Mossoul is not, I think, one half of what it is in Constantinople. Every thing is cheap, and rents, so burdensome here, are almost nothing there. You can establish a college and support it decently, with a small number of select pupils, for \$1000. If you could bring some contributions, informal, of course, and aside from Missionary funds, for the relief of the extreme poverty of many of the people, it would be an act of Christian charity; this, however, is aside from the main plan. Another work is that of Kas Botros, who arrived here on the 10th, and is now a member of this Mission. I think his field must be Syria, where he was born and trained. He is a very superior man, especially in every thing pertaining to the Romish controversy, able, mercurial in his temperament, but withal possessing good judgment and a very correct sense of what is proper, a man of a somewhat higher style of character than Kas Michael, having been trained in a different school. I think with either of them you would be contented, but Kas Michael would perhaps have your preference. I propose now to keep Kas Botros here for a year, to learn English and obtain some further training in some things. I hope that, after that, he may go to Aleppo or Mt. Lebanon. He is fearless in controversy, and would meet hosts of adversaries without quailing. His knowledge of Scripture is remarkable. So also is Kas Michael's, but Kas Botros excels him as a scholar. Both are valuable men, and noble-hearted Christians. Both are real acquisitions to the Mission. I have now told you all my plans for the Arabs. With regard to Constantinople, I hope soon to be located where I can open a school, or lay the foundation of what I have long been wishing for. The Patriarch has just requested me to take under my charge a very promising boy. The Patriarch, by the way, has gained a great triumph since you left. He has completely overcome his enemies and is now stronger than ever. He was sustained by the Porte, who ordered his enemies, two principal bankers," [this is entirely disconnected from the 'Protestants' and their affair,] "to go and make

their peace with him. They had been plotting two months to overthrow him. He is now very firm, so far as you can say that of anything in Turkey. He is now free to act much more as he pleases, and his pleasure, I have no doubt, is for the best advancement of his nation. I find myself obliged to close this letter here, by the arrival of the Post-hour. I am sorry not to add more, especially about Constantinople; but if you find anything in this that will be of interest to friends in Charleston, &c., you can use it as you think best, and if you care to do so, publish it."

I have been compelled to write in the most hurried manner, from the pressure of other engagements; and I must here conclude, with the expression of the sincerest respect and Christian affection to every member of the Committee individually.

J. W. MILES.

The following letter from Bishop Southgate, accompanied his reports to the Board of Missions and the General Convention :

Constantinople, August 26th, 1847.

The Rev. P. P. Irving, Secretary and General Agent :

Rev. and Dear Sir,—

I received your letter of July 14th just as I was sitting down to write my Reports to General Convention and the Board of Missions. Having no time to answer it besides writing those reports, and this being the last Post that can reach America before the meeting of Convention, I thought my best way was to have reference to your inquiries as much as possible in writing my reports, and send them to you to read before the meeting of Convention. You will find most of your inquiries, and I trust the most important, answered in these documents, and the rest I will endeavor to send you an answer to by next Post, which may possibly reach you before Convention *closes*. This is the best that I can do. I should have been glad to have given you separate and full answers, but your letter has only been here five days, and one of those was Sunday; and I have written my two reports in this time, besides attending to necessary Mission duty. You will see that I could not do more, and this is the last hour that I have before Post.

With regard to Dr. Bennett, you will find a separate letter, which please read and copy, if you desire, and send *enclosed with the sealed letter* to Mr. Cox, to whom it belongs, and who will doubtless publish it.

The reports will you have the goodness to deliver, after using, to the proper persons; that for the Convention should go, I *suppose*, to the Secretary of the House of Bishops, and that to the Board, to Mr. Van Pelt. But you will doubtless know how to dispose of them.

* * * * *
Yours faithfully, with sincere respect and love,

H. SOUTHGATE.

Letter from the Rev. John West, Agent of the Foreign Committee for the Northern District.

New-York, October 17th, 1847.

The Rev. P. P. Irving, Secretary, &c. :

Dear Sir,—

The particulars of my labors, as Special Agent, have been communicated to you, by letter, at the close of my several journeyings; and a summary of these labors, prior to the late annual meeting of the Board, was prepared at your request for the use of that body. I beg leave to refer to that report for information prior to the late annual meeting; and I now proceed to a statement of my labors since that time. Of the fifteen weeks that have since elapsed, I have spent thirteen in the active and laborious prosecution of my Agency. My labors have been distributed among six of the States included in the Northern Agency. Twenty-six parishes and five associations and conventions have been visited, in which I delivered thirty sermons and addresses. I have also visited and addressed several Sunday Schools; and have generally succeeded in securing a pledge of one or more scholarships. On these occasions the general subject of Foreign Missions has been presented, in most cases without asking a collection; only two congregational collections, amounting to about \$150, having been taken. A considerable number of other clergymen and parishes have been visited on days of the week, when no opportunity was afforded for public services. The greater portion of my time, on week-days, has been employed in visiting and collecting funds from individuals. The amount thus secured is *two thousand four hundred and ten dollars*. Of this sum *sixteen hundred and fifty dollars* have been paid into the Treasury; and the remainder, which is to be paid through the Missionary Boards of the Churches, to which the donors respectively belong, will be realized during the current year. This amount of collections exhibits an average of more than one hundred and fifty dollars per week. The amount of travel during this term has been four thousand two hundred and seventy-nine miles. The season of the year, during which these labors have been rendered, has greatly aggravated the difficulties of individual collections, and has made the active duties of the Agency more than usually oppressive.

But the true amount and value of this Agency, restricted, as it very properly is, by the instructions of the Committee, cannot be measured by the foregoing immediate results.

The agent has been prohibited from asking special collections in those congregations whose rectors have established a systematic plan of Missionary offerings; and this, within the limits of the Northern Agency, has become the general and almost universal practice. The *leading object* contemplated by the Committee, in appointing a Special Agency, is to diffuse information on the subject of the Missionary enterprise, and of the necessities of the Board, and also to awaken and nourish a becoming zeal in propagating the Gospel throughout the world. How far your agent has been successful in accomplishing this chief object of his appointment, it is

not within either his means or his province to attempt a report. He will only say, that his private visits and public instructions have been received with a degree of cordiality and favor far beyond his anticipations. He can bear a willing and thankful testimony to the harmony of views which have been expressed by the great mass of clergymen and laymen, in regard to *the fundamental principles of the Foreign Missionary enterprise*. The Missionary spirit, most manifestly, is deeply seated in the hearts of Churchmen ; and there will be found, I doubt not, so soon as we become of one mind in counsel, liberal hands, as well as willing hearts, in carrying forward this great and sacred enterprise. I will only add, that your Agent, while he has been compensated for the severe toils and sacrifices incident to the office, by not even a necessary maintenance for his family, has been consoled by the conviction that his labors have contributed, in some measure, to the Saviour's glory, in the strengthening of the Church at home, and in the spread of the Gospel among the perishing Heathen.

Very respectfully,

JOHN WEST,
Special Agent.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

DECEMBER, 1847.

No. 12.

Intelligence.

CONTRIBUTIONS, ON ADVENT SUNDAY, FOR DOMESTIC MISSIONS.

It will be noticed, in the proceedings of its Triennial Meeting, that the Board of Missions unanimously recommended, that a collection be made in all the Churches on Advent Sunday, (28th Nov. inst.) in aid of Domestic Missions.

In consequence of the delay in printing the extra documents directed to be published, in the present number, the Spirit of Missions will not reach many of the Clergy before that time. We hope, however, that the object will not be thus defeated, and that some other time as early as practicable will be taken for this purpose.

Many have intimated that funds will be contributed during the ensuing season. If they will avail themselves of an early opportunity to allow their people to give to this object, and duly forward their donations, much inconvenience and suffering to the Missionaries and their families, during the approaching winter, will be avoided.

APPOINTMENTS.

Florida.—St. Augustine: Rev. B. Judd, D. D.

Alabama.—Marion and Jacksonville recognized as Missionary Stations. Jacksonville: Rev. D. D. Flower.

Arkansas.—Fayetteville: Rev. W. C. Stout.

Texas.—St. John's Parish, Brazoria Co.: Rev. J. Freeman Young.

Also, the Rev. Thomas Cook, a Missionary to the Germans, with special reference to the Jews in the city of New-York.

RESIGNATIONS.

Maine.—Bangor: Rev. N. T. Bent, Oct. 1, 1847, as from that date this parish ceased to be a Missionary Station.

Florida.—Jacksonville: Rev. J. F. Young, transferred to Texas.

Alabama.—Eufaula: Rev. W. J. Ellis.

Ohio.—Wooster: Rev. G. Thompson. Elyria, &c.: Rev. W. Granville.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th September to 15th October, 1847:

MAINE.		
<i>Augusta</i> —St. Mark's.....	\$105 61	
<i>Gardiner</i> —Christ Ch.....	34 60	140 21
NEW HAMPSHIRE.		
<i>Claremont</i> —Trinity.....	20 00	
Union.....	6 00	
<i>Cornish</i> —Trinity.....	4 25	
<i>Dover</i> —St. Thomas'.....	30 00	60 25
VERMONT.		
<i>Poultney</i> —St. John's.....		10 11
MASSACHUSETTS.		
<i>Amesbury</i> —St. James'.....	4 00	
<i>Andover</i> —Christ Ch.....	61 00	
<i>Charlstown</i> —St. John's, 2 members.....	1 50	
<i>Dreuxville</i> —St. Peter's.....	1 55	
<i>Great Barrington</i> —St. James'.....	5 69	
<i>Laurence</i> —Grace.....	7 50	
<i>Marblehead</i> —St. Michael's.....	17 75	
<i>Pittsfield</i> —St. Stephen's.....	25 00	
<i>South Boston</i> —St. Matthew's.....	5 00	
<i>Springfield</i> —Christ Ch.....	10 00	
<i>Worcester</i> —All Saints'.....	11 70	151 69
RHODE ISLAND.		
<i>Westerly</i> —Christ Ch., †.....		25 00
CONNECTICUT.		
<i>Cheshire</i> —St. Peter's.....	15 00	
<i>Derby</i> —St. James'.....	16 44	
Do., S. S.....	5 00	
<i>Easey</i> —St. John's.....	5 00	
<i>Fairfield</i> —Trinity.....	14 00	
<i>Glastenbury</i> —St. Luke's.....	12 00	
<i>Meriden</i> —St. Andrew's.....	15 70	
<i>Middletown</i> —Christ Ch., quar. coll.....	36 00	
Ladies' Missy' Association.....	13 62	
<i>New Haven</i> —Trinity.....	35 55	
Do., S. S., for Bishop Kemper's Mission.....	13 45	
<i>Newtown</i> —Trinity.....	42 00	
Ladies' Missy' Association.....	30 00	
<i>Northford</i> —St. Andrew's.....	3 00	
<i>Sharon</i> —Christ Ch.....	4 00	
<i>Stamford</i> —St. John's.....	21 65	
<i>Waterbury</i> —St. John's.....	50 00	
<i>Woodbury</i> —St. Paul's.....	12 02	364 73
NEW-YORK.		
<i>Brooklyn</i> —Emmanuel Ch.....	15 75	
St. Luke's, a member.....	10 00	
<i>Butternuts</i> —Zion Ch.....	11 62	
<i>Delhi</i> —St. John's.....	5 00	
<i>Duaneburgh</i> —Christ Ch.....	25 00	
<i>Fairfield</i> —Trinity.....	10 00	
<i>Goshen</i> —A family mite box.....	1 50	
<i>Hyde Park</i> —St. James'.....	20 00	
<i>Jamaica</i> —Grace.....	50 00	
<i>Lansingburgh</i> —Trinity.....	16 00	
<i>Malone</i> —St. Mark's.....	3 32	
<i>New Rochelle</i> —Christ Ch.....	15 68	
<i>New-York</i> —St. Bartholomew's, coll. at the Triennial Sermon.....	80 84	
St. James'.....	12 70	
St. Jude's S. S.....	7 00	
St. Peter's.....	51 53	
St. Stephen's.....	23 02	
Offerory at the opening of the General Convention, †.....	33 39	
<i>Patterson</i> —Christ Ch.....	2 50	
<i>Pottadam</i> —Trinity.....	5 63	
<i>Poughkeepsie</i> —Christ Ch.....	62 70	
<i>Statens Island</i> —Trinity Church and St. Andrew's Chapel.....	55 07	
<i>Westchester</i> —St. Peter's.....	10 35	528 50
WESTERN NEW-YORK.		
<i>Albion</i> —Christ Ch.....	5 00	
<i>Angelica</i> —St. Paul's.....	7 00	
<i>Auburn</i> —St. Peter's.....	15 00	
<i>Aron</i> —Zion Ch.....	3 50	
<i>Batavia</i> —St. James'.....	21 00	
<i>Bath</i> —St. Thomas'.....	10 48	
<i>Binghampton</i> —Christ Ch.....	4 25	
<i>Buffalo</i> —Trinity.....	71 00	
<i>Camden</i> —Trinity.....	1 50	
<i>Canandaigua</i> —St. John's.....	22 80	
<i>Catherine</i> —St. John's.....	5 00	
<i>Constantine</i> —Miss Cable.....	50	
<i>Danville</i> —St. Peter's.....	11 00	
<i>Fayetteville</i> —Trinity.....	2 44	
<i>Fulton</i> —Zion Ch.....	2 00	
<i>Geneese</i> —St. Michael's.....	10 00	
<i>Geneva</i> —Trinity.....	12 25	
Do., for Georgia.....	10 00	
Do., a communicant.....	3 00	
<i>Hamilton</i> —St. Thomas'.....	3 00	
<i>Hammondsport</i> —St. James'.....	2 78	
<i>Hunt's Hollow</i> —St. Mark's.....	4 25	
<i>Ithaca</i> —St. John's.....	11 58	
A Friend.....	10 00	
<i>Leroy</i> —St. Mark's.....	15 00	
<i>Lexington</i> —St. Paul's.....	4 00	
<i>Lockport</i> —Christ Ch.....	2 50	
Do., for the Jews.....	2 50	
Do., Ladies, for Western Tennessee, \$15 50; for Arkansas, 50 cts.....	16 00	
<i>Grace Ch.</i>	24 00	

<i>Manlius</i> —Christ Ch.....	5 66
Do., 2 Ladies	1 00
<i>Medina</i> —St. John's.....	9 50
<i>Moravia</i> —St. Matthew's.....	3 43
<i>Mt. Morris</i> —St. John's.....	14 00
<i>New Berlin</i> —St. Andrew's.....	8 00
<i>Norwich</i> —Emmanuel.....	5 00
<i>Oswego</i> —Christ Ch.....	16 40
Do., for the Jews.....	1 00
<i>Onego</i> —St. Paul's.....	23 00
<i>Oxford</i> —St. Paul's.....	28 88
Do. S. S.....	8 00
<i>Palmyra</i> —Zion Ch.....	4 00
Do., for the Jews.....	2 25
<i>Pierrepont Manor</i> —Zion Ch.....	26 00
Do., Ladies' Society.....	6 00
<i>Pittsford</i> —Christ Ch.....	1 69
<i>Rochester</i> —Grace Ch.....	10 00
St. Luke's.....	20 00
Do., for Illinois.....	10 00
<i>Rome</i> —Zion Ch.....	7 80
<i>Sackett's Harbor</i> —Christ Ch.....	11 00
<i>Seneca Falls</i> —Trinity.....	5 00
<i>Skaneateles</i> —St. James'.....	37 60
<i>Sodus</i> —St. John's.....	70
<i>Stafford</i> —St. Paul's.....	5 00
<i>Syracuse</i> —St. Paul's.....	37 00
A. B. C., per Rev. Dr. Gregory..	6 00
<i>Utica</i> —Grace.....	50 00
Trinity.....	18 60
<i>Watertown</i> —Trinity.....	6 62
<i>Waterville</i> —Grace Ch.....	4 00
<i>Wayne</i> —Congregation at.....	4 22
<i>Westfield</i> —St. Peter's.....	4 00 711 58
NEW JERSEY.	
<i>Burlington</i> —St. Mary's, special of- ferings, by the hands of Bishop Doane.....	60 00
<i>Jersey City</i> —St. Matthew's.....	20 00
<i>Newton</i> —Christ Ch.....	8 00
<i>Perth Amboy</i> —St. Peter's.....	95 84
Do., S. S.....	4 16
<i>Princeton</i> —Trinity.....	50 00
<i>Rahway</i> —St. Peter's.....	26 00
<i>Succedesborough</i> —Trinity.....	4 00 254 00
PENNSYLVANIA.	
<i>Bellefonte</i> —St. John's.....	15 00
<i>Bristol</i> —St. James'.....	13 17
<i>Carlisle</i> —St. John's.....	25 00
<i>Dunville</i> —Christ Ch.....	13 00
<i>Huntington</i> —St. John's.....	3 50
<i>Leacock</i> —Christ Ch.....	5 25
<i>New London Cross Roads</i> —St. John's	2 00
<i>Paradise</i> —All Saints'.....	11 00
<i>Philadelphia</i> —Ch. of the Evangelists	16 00
Do., S. S.....	15 00
A Churchman.....	60 00
Trinity Ch.....	67 11
Do., S. S.....	79 00
<i>Westchester</i> —Holy Trinity.....	16 64
<i>York</i> —St. John's.....	15 00 356 57
DELAWARE.	
<i>Georgetown</i> —St. Paul's.....	12 50
<i>Leves</i> —St. Peter's.....	8 03
<i>Newcastle</i> —Immanuel.....	45 00
<i>Wilmington</i> —St. Andrew's.....	55 00
Trinity.....	35 65
The Missea Chase.....	6 25
Balance.....	07 162 50
MARYLAND.	
<i>Somerset</i> —St. Andrew's.....	10 00

VIRGINIA.	
<i>Fredericksburgh</i> —St. George's.....	20 00
<i>Raleigh and Genito Parishes</i>	16 00 36 00
NORTH CAROLINA.	
<i>Raleigh</i> —Christ Ch.....	50 00
<i>St. John's in the Wilderness</i>	15 17 115 17
SOUTH CAROLINA.	
<i>Bradford Springs</i> —St. Philip's, a Lady.....	25 00
<i>Charleston</i> —St. Michael's.....	97 67
Do., for Ohio.....	2 50
Do., a Lady, for the West.....	10 00
Monthly Missionary Lecture, Au- gust and September.....	17 66
<i>Edisto Island</i> —Church at.....	30 00
<i>Sheldon</i> —Miss A. Chaplin.....	5 00 187 38
MISSISSIPPI.	
<i>Columbus</i> —St. Paul's.....	35 00
TENNESSEE.	
<i>Tellico Plains</i> —St. Paul's.....	5 00
KENTUCKY.	
<i>Henderson</i> —St. Paul's, offerings....	10 50
Miss Mary B. Hopkins.....	2 50 13 00
OHIO.	
<i>Cincinnati</i> —St. Paul's.....	60 00
<i>Jefferson</i> —Trinity.....	3 00
<i>Plymouth</i> —St. Matthew's.....	1 00
<i>Zanesville</i> —"L.".....	2 50 66 50
INDIANA.	
<i>Evansville</i> —St. Paul's.....	3 50
<i>New Harmony</i> —St. Stephen's.....	1 25
<i>Vanderburgh Co.</i> —Trinity.....	1 76 6 50
ILLINOIS.	
<i>Jacksonville</i> —Trinity.....	17 00
<i>Jubilee College</i> —Chapel.....	29 00
<i>Lower Kickapoo</i> —Christ Ch.....	8 50
<i>St. Luke's Chapel</i>	2 50
<i>Springfield</i> —St. Paul's.....	5 00
<i>Tremont</i>	3 06 66 06
WISCONSIN.	
<i>Mineral Point</i>	10 60
TOTAL	<u>\$3,315 20</u>

(Total since 15th June, 1847, \$7,331 28.)

The Subscriber thankfully acknowledges the receipt, from Messrs. BUTLER & BROTHER of Cincinnati, O., of 5 copies of LYMAN'S HISTORICAL CHART—presenting, at one view, THE HISTORY OF THE WORLD, from the earliest times to the present day. This elegant Chart, originally prepared at great cost, and sold at the price of Ten Dollars (\$10) is now offered for Six Dollars—in a portable form—the proceeds to be placed in the Treasury of the Domestic Committee.

DANIEL DANA JR.,
Agent, &c.

Depository, 29 John street,
New York, Nov. 10, 1847.

FOREIGN.

Intelligence.

SPECIAL FUNDS AND FOREIGN CREDITS OF THE FOREIGN COMMITTEE.

Soon after the formation of the present Missionary organization, the custom of opening credits with Bankers in London for the convenience of Missionaries abroad, was adopted by the Foreign Committee. In order to meet the drafts made on these credits with that promptness which was imperatively necessary, the Committee, while keeping special accounts with each particular Mission, sent forward funds as they were received, reserving only enough for central expenses and for the wants of the African Mission. As for many years, the annual expenditure on each Mission far exceeded the amount specially contributed to it, for the time no inconvenience arose from this course. Within the last two years, however, contributions for specific Missions have increased, and offerings for general purposes have proportionately diminished; so that, in order to avoid serious embarrassment, the Committee have resolved that *in no case hereafter* shall any sums specially contributed, be used for any other purpose than the support of the Mission thus designated. They are consequently compelled, though very reluctantly, to discontinue the practice of opening credits in London, and to make their future remittances direct to the Missionary Stations abroad, from quarter to quarter, as contributions may be received. The Church will therefore perceive, that if its Foreign Missionaries are to be kept from suffering in the midst of unsympathizing strangers, its members must present their offerings with more than ordinary promptitude and liberality.

The following resolutions were adopted by the Foreign Committee, November 9th, 1847 :

Resolved, That as all monies received for the several distinct Missions under the charge of this Committee, are carried to specific accounts with those Missions, in no case hereafter shall any sums thus received be used for any other purpose than the support of the Mission thus designated.

Resolved, That hereafter remittances be made direct to the various Missions under the direction of this Committee.

Resolved, That no further credits be opened with Bankers in Europe, after the termination of the present credits, except for the Mission to China; nor for that Mission, beyond the time necessary to notify the Missionary Bishop in China of such alteration in the arrangements of the Foreign Committee, say 1st April, 1848.

Resolved, That all the undesignated funds which may hereafter be re-

ceived, be applied to the payment of the debts now due by the Foreign Committee, until the same shall be entirely extinguished.

APPEAL OF THE FOREIGN COMMITTEE.

The Foreign Committee resume their duties under great pecuniary embarrassment. They are now responsible for bills which have been already authorized and drawn upon their Bankers in London, to the amount of \$3500, and they are indebted for purchases made for cash in this city in July last for account of the African Mission, to the amount of \$1600. To meet these debts, they need *immediate* aid, and they appeal to the Church with the utmost earnestness for the necessary funds.

They also solicit united action in the collection recommended by the Board, to be made for Foreign Missions throughout the Church on the first Sunday after the Epiphany, the 9th January next. Nothing but a prompt, general, and liberal supply of funds can enable the Committee to maintain the work entrusted to them.

CHINA.—Letters from this Mission, dated on 29th June, inform us that the health of Bishop Boone was improving, and that the prospects of usefulness were every day becoming enlarged. We shall publish these letters in our next number.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th September to 15th October, 1847:

MAINE.	
<i>Gardiner</i> —Christ Ch., Miss'y collection, †	\$34 60
MASSACHUSETTS.	
<i>Andover</i> —Christ Ch., \$20; do, for Constantinople, \$20	40 00
<i>Charlestown</i> —St. John's Ch., Two Members	1 50
<i>Great Barrington</i> —St. James' Ch.	8 62
<i>Lovell</i> —St. Ann's Ch.	60 00
<i>Marblehead</i> —St. Michael's Ch., \$4 15 and \$2 17	6 32
<i>New Bedford</i> —S. S. Grace Ch., for support of an additional child at Cape Palmas, Africa, to be called Thomas R. Lambert	20 00
<i>Salem</i> —St. Peter's Ch., \$20; do., Africa, \$2	22 00
<i>South Boston</i> —St. Matthew's Ch.	10 00
<i>Springfield</i> —S. S. Christ Ch., for support of Henry W. Lee, Africa.	10 00
Mrs. Maret and Mrs. Winsor,	

for education of James H. Otey, Africa..... 20 00 198 44

RHODE ISLAND.

Westerly—Christ Ch..... 25 00

CONNECTICUT.

Danbury—St. James' Ch., for Constantinople..... 5 00
Fairfield—Trinity Ch..... 14 00 19 00

NEW-YORK.

Brooklyn—Ch. of the Holy Trinity.. 100 00
 Do., S. S., for education of Wm. H. Lewis, China..... 12 50
 St. Luke's Ch..... 10 00
 Do., S. S., for Africa..... 1 50
 Mon. Con. of a friend to the Missionary, †..... 1 00
Buttermilk—Zion Ch..... 12 89
Fishkill Landing—Anonymous, for Constantinople..... 25 00
Flushing—S. S. St. George's, for ed. of a child, China..... 25 00
Hyde Park—St. James', Constantinople..... 10 00
Lansingburg—Trinity..... 19 33
Malone—St. Mark's Ch. 1 00
New York—St. Bartholomew's Ch.,

col. after sermon before the Board of Missions, §.....	80	84	
Missionary meeting at do., §.....	161	25	
Offerory at the opening of the Gen. Convention, divided between the two Committees, by order of House of Bishops, Ch. of the Ascension, missionary meeting, §.....	191	43	
Saratoga Springs—Bethesda Ch.....	5	37	
Tarrytown—Christ Ch., \$9 64; do. for Constantinople, §12.....	21	64	
Waterford—Grace Ch.....	11	34 713 48	
WESTERN NEW-YORK.			
Batavia—S. & St. James' Ch., Constantinople.....	5	00	
Fredonia—Trinity Ch.....	5	00	
Geneva—Trinity Ch. \$5, \$1, \$2, \$5, \$5, \$11.5, China.....	14	30	
Do. \$2, \$1.25, \$0.44, Africa.....	3	69	
Geneva—St. Michael's Ch.....	4	62	
Leopold—Grace Ch., \$1 and \$1, for Africa.....	2	00	
Lynn—Grace Ch. S. S. ed. of Montgomery Schuyler, Africa.....	11	43	
Mt. Morris—A. M. & J. M., for China.....	20	09	
Rome—Zion Ch., for China.....	2	14	68 13
PENNSYLVANIA.			
Bristol—S. S. children St. James Ch., for Africa.....	15	00	
Brownsville—Anonymous, Africa.....	3	00	
New London (Cross Roads)—St. John's.....	2	00	
Paradise—All Saint's Ch.....	4	00	
Reading—S. S. Christ Ch., for ed. of Rich'd Umstead Morgan, Africa.....	10	00	34 00
DELAWARE.			
Leona—St. Peter's Ch.....	4	50	
Stanton—St. James' Ch.....	1	25	5 75
MARYLAND.			
Baltimore—St. Paul's Ch., for Africa.....	66	47	
F. W. Brine, Esq., Constantinople.....	25	00	
Hillsborough—Rev. Robt. W. Goldsborough, §.....	2	80	93 97
VIRGINIA.			
Fredericksburg—St. George's Ch.....	20	60	
Marymount—Mrs. Guy R. C. Allen, Int. on pledge of \$100, to establish Institute for support of children of missionaries.....	6	00	
Guy R. C. Allen, Esq.....	20	00	
Orange Co. Va.—St. Thomas' Ch., for Africa.....	10	00	
Richmond—A Member of the Ch., for Constantinople.....	60	00	
Winchester—A Lady, for ed. of Robt. Williams, for Africa.....	20	00	
Children, do. for Africa.....	1	85	
Whaling—St. Matthew's Ch. §10; do. for Constantinople, §10.....	20	00	185 25
SOUTH CAROLINA.			
Charleston—Mon. Miss. Loc., Aug. §.....	5	90	
Sept.....	12	00	
St. Michael's Ch. off'g's.....	14	19	
St. Stephen's Ch., ed., Africa.....	14	19	
Sheklon Ch., for China, \$5; do. for Africa, \$5.....	10	00	
Richland District—Zion Ch., Africa.....	8	00	80 09
GEORGIA.			
Augusta—St. Paul's Ch., a communicant, for ed. of two children, Africa.....	40	00	
KENTUCKY.			
Jefferson Co.—St. Matthew's Ch.....	13	95	
OHIO.			
Dayton—S. S. Christ Ch., for Africa and China.....	10	00	
Zanesville—"L." §.....	2	50	12 50
MISCELLANEOUS.			
Family mite box.....	4	00	
A Friend to Missions.....	4	50	
R. D., for China.....	5	00	13 50
TOTAL.....			\$1,480 71
			(Total since 15th June, 1847, \$7,091 31.)

☞ The Proceedings of the Triennial Meeting, and the documents referred to that body respecting the various Missionary operations of the Church, are so voluminous that their publication occupies more than the usual time and space of two ordinary numbers. We have therefore decided to issue the November and December numbers together, including the Index for the present volume. The next number will commence a new volume, and will come out at the regular time for January.

THE SPIRIT OF MISSIONS.

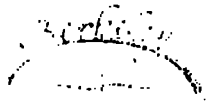
☞ As the Post-office Law prevents our former practice of sending bills in the numbers of the "Spirit of Missions," free of postage, our subscribers are earnestly requested to remember their own indebtedness for the work, and to remit accordingly, at their earliest convenience, to the Publisher.

DANIEL DANA JR.

Depository, 20 John street,
New-York, Nov. 10, 1847.

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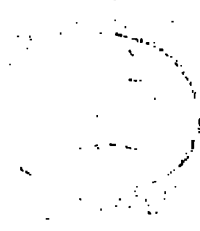
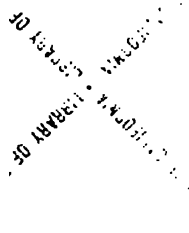
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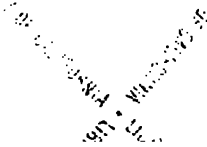
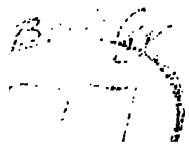
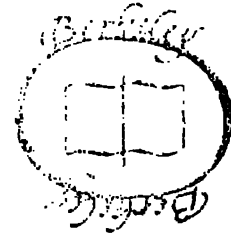
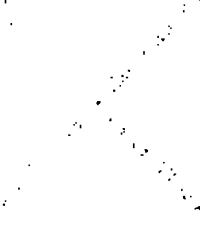
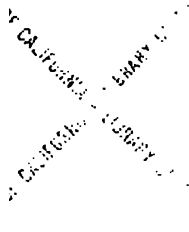
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