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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XIV.

DECEMBER, 1849.

No. 12.

MISSIONARY REPORTS.

Maine.

Brunswick—REV. T. F. FALES.

“ Having accepted a call to another field of labor, I beg you to communicate to the Committee my resignation of the appointment which I have held at this station for the last six years as Missionary of the Board. This resignation I wish to take effect from the 31st of the present month. I have always regarded this station as possessing features of peculiar interest and importance, and it is with no little pain that I leave the little flock which has been gathered here. God’s richest blessing, I trust, will ever rest upon them.”

Georgia.

St. Mary’s—REV. W. D. HARLOW.

“ There are but very slight changes in this Mission since my last report. I have baptized two children, married two couples, and admitted one new member to the communion. Twelve dollars have been collected for Missionary purposes. This sum would have been considerably increased, if there had not been so much sickness in the parish. I have preached twice nearly every Sunday, and administered the Lord’s Supper once a month. Your Missionary has had much sickness in his own family, but the Lord has been good to us, and we have now reason to bless his holy name. The prospects of the Church are evidently encouraging in this place, and there is good ground to believe that there will soon be a greater increase in our numbers.”

Florida.

St. Augustine—REV. BENJAMIN WRIGHT.

“The most encouraging indication that presents itself, in reviewing the history of this parish for the last six months, is the improvements which have been made in our church edifice. This, which had become much out of repair, and quite unfit for public services, has been thoroughly put in order and renovated inside and out. A new floor has been laid, the whole building repainted within and without, which, with other improvements, gives to our little church a very neat and inviting appearance, and renders it a befitting place for the solemn worship of Almighty God. In other respects, very little change has taken place in the affairs of this parish since my last report.

We expect to be favored with an Episcopal visitation some time during the winter, when it is hoped that some will be prepared to ratify their baptismal vows in the holy rite of Confirmation. The unfrequency of these visits presents a great barrier to the prosperity of the Church in this diocese, and we indulge the hope that many years will not elapse before we are supplied with a successor of the Apostles, and thus have this serious obstacle to the growth of the Church amongst us taken away.”

Alabama.

Carlsville—REV. F. B. LEE.

“My report, I am aware, is rather barren of incident; but few changes are to be expected in a country congregation ordinarily, and no great variation from the common routine at any time. The next communication, I trust, will show some improvement in the condition of the Church.”

Tuscumbia and Florence—REV. J. B. T. SMITH.

“There is little in the condition of these parishes that appears worthy of special remark. With the exception of the past month—during the whole of which I have been confined by sickness—the services of the Church have been regularly performed.

“While we have reason to be grateful for the encouragement afforded by a usually good attendance on our services, we have to regret the loss by removal of a family, the head of which was one of our most active and useful members. With him we have lost, for the present, the prospect of having soon erected a church in Tuscumbia. And until his place is supplied by one as active and efficient, there is little reason to hope that we shall have a church of our own.”

Louisiana.

Monroe—REV. C. S. HEDGES.

“I should have sent you my regular account of clerical duties performed up to the 18th of April, but at that time I was absent upon a visit to the Bishop of the diocese, to consult with him upon matters which I then deem-

ed of much importance, and when I returned home I found the cholera spreading in Monroe—several persons ill and dying in the immediate vicinity of my residence, with considerable sickness in my own family. Thus were my cares and labors increased to such an extent that I could not comply with every call; and I candidly confess, that from that period to the present date, my labors have been more abundant and arduous than I had ever before experienced. During the past summer there has also been a great deal of bilious fever upon the Ouachita, which much augmented the labors it was my duty to perform. In attending upon the sick and dying, I have travelled much and suffered more during the hottest part of the summer. My own family has suffered very much from sickness, but my own good health has been wonderfully protected by a kind and merciful Providence. I have preached regularly upon Sundays, and other occasions when it was expedient. As there is no church edifice in Monroe, the administration of the sacrament of the Lord's Supper has been somewhat irregular. I have baptised two adults, six infants; attended four funerals, married one couple, and taught a Bible class of about twenty during a part of the time, and travelled about three hundred miles, while discharging my pastoral duties."

Tennessee.

Covington—REV. J. A. WHEELOCK.

"My labors commenced here on the first of June, 1849, since which time our little parish has been making a slow but permanent improvement. My communicants, only twelve in number, and all comparatively poor, have purchased and refitted a very decent place of worship, where about one hundred people meet with us and unite most heartily in the services of the Church. One half of my time being divided between two other little parishes, one 13, the other 25 miles distant, the people meet in my absence, perform their devotions to Almighty God, and make their weekly offerings, as when I am present to lead them. Really, sir, the prospects here, though small, are nevertheless rich, and if this little church is assisted in her weakness, she will soon be able, as her example already proves, not only to take care of herself, but to assist others in their weakness."

Jackson—REV. J. W. McCULLOUGH, D. D.

"The congregation is in a prosperous condition; but, from the circumstances, cannot be expected to grow very rapidly."

Nashville—REV. J. P. T. INGRAHAM.

"Since the 1st of July, when I was appointed Missionary in this city, I have been visiting and preparing to establish a second parish in the south part of the city. The cholera having driven away a large number of the inhabitants from this quarter, stated services have been deferred until lately. In the meantime, however, I have been doing general Missionary duty, particularly at the State Penitentiary. Here I have baptised fifteen of the prison-

ers. There are yet other candidates for baptism among the prisoners, and about twenty for confirmation.

“The citizens who had fled on account of the cholera having now generally returned, on Sunday, the 23d instant, I held the first regular services of the Church within the limits of the new parish, in a small frame building, hired for the purpose. The services held have been well attended, and I have good reason to hope that, eventually, a large parish will be built up here.”

Randolph—REV. W. M. STEEL.

“As our Bishop’s visitation was expected to take place soon after the 1st instant, (the proper time for making this report to you,) I thought it would not be improper to delay for a few days my semi-annual report, since I might thereby give you a better idea of my labors in this station. I hope this apology for delay, *not negligence*, will be satisfactory.

“Since the 22d May last, my labors have been confined to St. Paul’s parish. I have preached twice every other Sunday in St. Paul’s Church, Randolph, and twice on each intervening Sunday in Ravenscroft Chapel, situated about five miles from Randolph, on the plantation of Mr. Jas. J. Alston. The afternoons of each Sunday have been devoted to the instruction of colored persons. Five days of the week I have employed in the instruction of the orphan son of the late Rev. Philip W. Alston—instructing, at the same time, four other little boys, relations of the Alston family. I have had, at the same time, to prepare my sermons, and to study for my approaching examination for priest’s orders.” * * * *

“I only have to state, in conclusion, that it seems to me a great pity that forty-five communicants of the Church should be without ministerial services, merely because of their poverty. If the people of this parish were able to support a minister, I would not plead for them. But I know well their circumstances. They are, with the exception of one or two families, really *poor*. They have done what they could for me—raising a subscription of about \$100. I could say more for them, but as I feel that it is almost useless, I refrain.”

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Kentucky.

*Danville*—REV. M. F. MAURY.

“This report has been delayed one month beyond the time specified by the Committee, in consequence of my absence from home in search of health, which, I trust, will be a sufficient apology for your Missionary, who, through a period of more than ten years, has uniformly complied with the directions of the Committee.

“Owing to the prevalence of the cholera in our midst, during the past summer, and the consequent derangement of every branch of business, the cause of Christ and His Church has necessarily been impeded in some measure, as will be seen by the reports of the Missionaries generally, and the following abstract of my own labors in this parish.

“Though the church has been open, and the regular services maintained during the whole six months, with the exception of three Sundays, (one of

which I preached in Lexington,) yet, as many of our people were scattered abroad, the chances for success have been less favorable than usual.

"I have, however, baptised ten persons, two adults and eight infants; buried six; married two; and had three confirmed and five added to the communion, which has been administered the first Sunday in each month, and once privately to a rich person. Our losses, however, have been greater than our additions; that is, six by removal and one by death, which reduces the number of communicants from forty-three to forty-one; making a clear loss of ten from our little flock since the first of October, 1848.

"Although my health has been extremely feeble during the past six months, my labors have been more abundant in visiting the rich and afflicted, and comforting those that mourned—a duty which has always been esteemed a privilege by me, and which has afforded me real joy, under the continued trials of a small parish struggling for existence against poverty and overpowering numbers.

"Our only hope is in Him who has 'chosen the weak things of this world to confound them that are strong;' and our prayer that we may have grace patiently to labor, even in the lowest place, for the extension of the Church, the salvation of souls, and the cause of humanity."

*Frankfort*—REV. JOHN N. NORTON.

"None but those who have shared in it, can form any adequate idea of the Missionary work in the West. We have been so backward in taking possession of the land, that it is now, for the most part, pre-occupied by those who know nothing of the claims of the Church, and who have been taught to regard her with distrust. Our progress, therefore, must be slow and tedious; and it is only by looking back over a period of months and years, that any manifest improvement can be seen. Your Missionary began his labors here in Dec. 1846. The handful of Churchmen who composed the congregation had become greatly discouraged, while the want of prosperity hitherto was used as a constant argument against us.

"Our Mission has been for the most part among the poor, and it has secured for us the promised blessing. About one hundred and fifty children have been taught in our free parish schools, where the catechism is recited daily, and the Church system, as far as possible, carried out. The church is opened for Divine service and lecture every Friday in the year, and a class of young persons instructed on Wednesday nights. One hundred and fifty-three children and adults have been baptised, and forty-six added to the number of communicants. In May last, the Bishop confirmed twenty-two. A goodly number are now in course of preparation for this solemn rite. The congregation has grown very considerably, and if we had the means of building a larger church it would soon be filled, and a self-supporting parish established. For the reason given before, we cannot meet the whole expense ourselves, but we will gladly do to the utmost of our power; and it is my earnest prayer that God would open the hearts of some who read this report to lend us aid. A flourishing church once established in the capital of Kentucky, would be the means of doing an amount of good throughout the state which no one can rightly estimate.

"Besides services in the church and penitentiary here, I officiate every other Monday in Georgetown, where a parish has been lately organized."

*Hickman*—REV. N. N. COWGILL.

“The time having arrived for making the regular semi-annual report to the Committee, giving the general state of the Mission, your Missionary would desire, first, to express his thankfulness to the Almighty dispenser of health and happiness for the good measure of health with which he has been pleased to bless your Missionary, his family and flock, while that ‘pestilence which walketh in darkness and destroyeth at the noonday’ has been so severely felt in portions of our land not far distant from us. The cholera, as an epidemic, has not been in our midst. When absent at one of my appointments, (Columbus,) I was taken on Saturday evening with violent alarming premonitory symptoms; but by using promptly the usual remedies, together with the assiduous attention of friends and a kind physician, I was soon relieved, and though confined to my bed during the Lord’s day, I was able to ride home on Monday.

“The wildest and most ungovernable religious excitement has been prevailing here for some time; never before have such scenes been witnessed here; the good has been evil spoken of, and decency and order have been wholly disregarded. Some minds have become dissatisfied with such doings, and are, I trust, looking for a more sober and serious way of enlisting in the service of God.

“Our growth has been slow, but like the oak of our forest, we trust it is sure and steadfast. I expected to have baptised a young gentleman yesterday, by immersion; but owing to the indisposition of his father, it was postponed till next Lord’s day. He, with his aged father, and some four or five others, three of them heads of families, expect to be confirmed the last Sunday in this month. These evidences to the power of truth, gladden and cheer the heart of your Missionary. The grace of God must prevail, and the Word accomplish that whereunto it is sent.

“Yet we have to mourn over the discord and fruits of sin which are found in our midst. Without adverting to the causes, I would say two parties have lately grown up in our little place, which have become so embittered against each other, that the prospect we entertained of having our church completed this fall is entirely blasted. Nothing but the grace of God or the removal of the parties can bring us peace.”

*Hopkinsville*—REV. G. BECKETT.

“Having given every particular in respect to my charge in the last annual report, I have only to say, that since that period I have been constantly engaged in the discharge of my Missionary duties. I have the pastoral care of the Hopkinsville and Princeton churches, which are thirty miles apart, besides travelling, whenever opportunity affords, to Cadiz, a small town twenty miles distant. At this town we have raised a little flock who are truly devoted to the church, and are anxious to secure the services of some faithful pastor, at least two Sundays in the month. At Hopkinsville we have had two accessions from the denominations, and others who are now waiting to receive the holy and apostolic rite of confirmation at the hands of our beloved bishop. My field of missionary labor is decidedly more encouraging than ever. Numbers are now searching for the ‘old paths,’ and desiring to walk therein.”

*Newport*—REV. C. H. PAGE.

“The minister finds cause for thankfulness that the congregation has very much increased; and by the blessing of God he hopes that it will soon be self-supporting, and liberal in contributing to the Domestic and Foreign Missionary Society.

“In purchase of Sunday-school books, in remodeling the church edifice, and in repairs of the organ, there have been expended about \$300. The Sabbath-school is increasing, and for its success we only need more devoted teachers.

“Service is held every Sabbath afternoon at the barracks, where the minister addresses a respectable congregation of officers, soldiers and citizens. For nearly three months, the distress produced by cholera was very serious; and cast a gloom over the place.

“It is earnestly to be desired that the visitation may be sanctified, and lead many to diligent preparation for their removal to the world of spirits.”

*Paducah*—REV. C. DOW.

“That branch of the Church of our God and Saviour Jesus Christ planted at Paducah, Ky., has exhibited strong marks of improvement since my last report. The number of communicants has been increased, both by adult baptism and by families coming in from other places.

“The Sunday-school is very flourishing, and the parish is in a fair way of becoming self-sustaining at no distant period.

“Finding it necessary to send my family to the east, on account of their health, about the middle of May last, after cholera had subsided in Paducah, I followed them about the middle of July. It was my intention to have returned in September, but my health, from the time I reached Louisville until past the middle of September, was such as to prevent the execution of some plans, on the success of which the possibility of my return depended.

“The Church services have been regularly performed by a lay reader during my absence, and the Sunday-school has increased beyond our expectations.

## Intelligence.

### THE APPEAL OF THE DOMESTIC COMMITTEE.

WE trust this earnest appeal will be read, pondered and responded to promptly and most effectually. It is importunate; and well it may be, for the wants of those it pleads for are most importunate. It is feeling; and who that has a heart, and ventures to cast a glance upon our missionary field, can do other than feel most deeply. It is eloquent; and who, looking back upon the almost forfeited pledges of our faith, and upon his suffering brothers in their calamity, but will feel the blood mantle o'er his cheek, and his spirit stirred within him, and his tongue touched with holy fire. Exciting details might be appended, from official correspondence, and from private letters;—and mournful utterances of our Episcopal Fathers over promising stations abandoned, and over their faithful sons overtaken by want, and overwhelmed with anxieties—their “Missionary heart all but broken.” “Shall this most promising of Dioceses be prostrated and nearly ruined?” “Is there no help for that father with his children—no help for that son with his aged mother?” But we will say no more. Each one's own heart must feel without such added words. Each one's own thought can suggest the needed remedy. Each one's own conscious act can apply it home.

CHURCH MISSIONS, DOMESTIC COMMITTEE, }  
New-York, Oct. 15th, 1849. }

REV. AND DEAR BROTHER:—“The Committee for Domestic Missions,” beg to present to you the wants and claims of the vast field under their charge; and to entreat your zealous influence with your congregation, to obtain proportionate relief.

We are “servants for Christ's sake” of the Church, placed under the anxious responsibility of paying, from her bounty, the salaries of our hundred Missionaries.

They are men poor in this world's goods; living on means reduced to the lowest limits; oppressed by privations, and struggling under anxieties. As a body, they are self-denying, faithful, and successful; sustaining the Church among the scattered homes of the West, planting it firmly in many a growing village, and pressing on with its blessings to the remotest parts of our wonderful land. The Church, by her united voice, has promised to sustain them. She has authorized her Missionary Executive to make this promise specific to each one of this pioneer band. She has assured the Bishops of the organized Dioceses, and the Missionary Bishops, that the pledges made in the Diocesan distribution of the funds shall be sacredly met. By every claim of honor, fidelity, and Christian love, is the Church bound to redeem these constructive pledges.

The Domestic Committee can act in these matters only as the Agent of the Church. They receive and distribute the means placed in their hands.

More they cannot do. In making the appropriations for the year, the Committee is obliged to act in faith; but, at the same time, is directed in the amount by the sober facts of the past, the expressed wishes of the Board, and public opinion in the Church, as far as it can be collected.

We begin this year with an amount of indebtedness, which, although reduced from the past, is fearfully great. On October first, a year's salary was due to nearly all the Missionaries, and an aggregate of obligation pressing upon us of *twenty thousand dollars*.

The expenses of management have been abated for the current year, to their *minimum*; and the whole salary, with the travelling expenses of the Secretary and General Agent is saved, by the voluntary labor, in rotation, of the Clerical members of the Committee. The aggregate of appropriations for the present year, to October 1850, has been formed of the lowest amounts, consistent with any honest regard to the expectations and wants of the respective Dioceses and Missionary Bishops; and with just confidence in the expressed love and duty of the Church. All has been done to execute our anxious trust with rigorous economy, scrupulous impartiality, and effective results. An expenditure of nearly ten thousand dollars less than that of the past year has thus been secured. But with all this, the sum of FORTY-TWO THOUSAND DOLLARS is demanded, in order that, at the meeting of the next General Convention, the Church shall have redeemed the pledges made to her Bishops and Missionaries.

The Domestic Committee, in this matter, is powerless. The money must be given by the Church, or the faith of the Church be dishonored; and a record made of disappointment and suffering, in the sighs and tears of our ministers and their families, which it is bitter indeed to imagine. Already is despair doing its work, and Missionaries are leaving stations of importance and promise, compelled by starving necessity to seek some other place of labor. Should this proceed, the capital of the past invested there is sunk, and the foothold lost, which has been fairly gained and manfully held.

Foreboding as our situation may be, there is in it nothing hopeless. United, conscientious effort can lift the burthen and honorably do the work. The Church, if heartily challenged, will never repudiate the debt. In this conviction, we appeal earnestly and personally, Rev. and dear brother, to you. We pray you, in your place and influence as a Minister of the Church thus crying for aid—by your vested interest in her wide well-being—by your obligation to extend her swelling borders—by your sympathy, perhaps through kindred trials of your own, with the suffering—we pray you to lend your pastoral aid in one united effort to meet this year of crisis in our Missionary work.

Direct resolutions of the Board of Missions, sanctioned by our Right Reverend Fathers in God, have made the "*First Sunday in Advent*" the appropriate period for these collections. We venture, in consequence, to present that season as the time for yours, but with respectful deference to your own judgment and inclination. We equally beg for this collection, whether the parish is large or small, strong or weak. The aggregate will tell effectually; and the influence of an earnest, loving appeal in behalf of the broad Missionary travail of our Church, will produce results valuable beyond the present, in which there may be blessing for the Giver as well as for the recipient.

We ask your prayers in our behalf as your commissioned Agents in this sacred trust, and with respect and love, Rev. and dear Brother,  
 Subscribe ourselves in behalf of the Committee,  
 Your fellow laborers in the Gospel.

HENRY J. WHITEHOUSE,  
 LOT JONES,  
 JOHN McVICKAR,  
 SAMUEL R. JOHNSON,

*Clerical Members of the Committee for Domestic Missions.*

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### DESK BIBLES FOR MISSIONARY STATIONS.

Every clergyman knows well the value of a good Desk Bible for his use in Church; how comfortable it is to have large type; black, clear, strong letters; lines wide apart; paper so substantial that the letters do not show themselves on the other side; and to know that the text is accurately printed. More than all other clergymen, the Missionary knows the worth of such a Bible; for his basement, his upper room, his school-house, and even his Church, are often badly contrived to let the light in; and for a night service, two tallow candles, Missionary Bishops have sometimes had but one at their command, shed but a dim light upon the page. The Bibles in common use are often very inferior, the print difficult to read, the paper dark and thin, the letters slight, dim, close and confused—and no guarantee for accuracy. Even our best American editions have the ink too pale and the letters too slender to be readily caught with a rapid glancing of the eye. Now, do the clergy, do the missionaries know that the Venerable Society for Promoting Christian Knowledge has printed most admirable bibles, purposely for the Desk, and furnished a kindred society here with copies at cost price, stout quartos and folios, very cheap, very strong and richly bound, more cheaply even than it offers them to any except subscribers in the mother country. These as well as all its publications may be had at the Depository, 20 John-street, New-York. They contain also the Apocrypha, from which some of our appointed Lessons are taken, which is very frequently wanting in our American editions. Where the Desk Bible must be bought, how important to buy a good one, since it may keep its place for generations; especially when good ones are cheaper as well as better than the others, An order properly sent with its direction, will be promptly attended to. One of the best methods of transmitting packages to distant places, is to pack them with the goods of some merchant of the vicinity; the risk and the cost of the transmission are much lessened in this way, and they speed better and more surely. A present of such a Desk Bible to a Church would be a pleasing and quite a lasting memorial.

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### A GOOD EXAMPLE.

“THE Church is but just established here, the services being yet supported in part by a local Missionary organization. But I determined from the first to try to do something for Missions. From my monthly offerings I appropriated what I thought I could for this year to Domestic Missions

last month. But I received the Circular of the Committee just in time to lay the subject before my little congregation, previously to our collection this month; and I asked them if they could not double the appropriation to this object, without taking away at all from other objects. The enclosed bill is the result of the effort. I feel it is a small sum, and I trust it is only a token of what this new parish will do in years to come. But if every parish thought the country would do as well in proportion to its ability as this has done, we should be relieved from such painful statements as those contained in the late Circular of the Domestic Committee."

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### ONE THOUSAND DOLLARS.

A lady, who has the relief of our Missionaries very much at heart, has signified her intention of giving one thousand dollars, as a Missionary contribution, provided \$10,000 are received before the first day of January. Will not our churches send in their collections speedily and liberally; and the more so from the hope of securing such a serviceable offering—an offering which will give the Missionary allowance to five or more missionaries, and which will relieve so far their simple wants. Shall we not be willing thus to be provoked "unto love and to good works?"

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### VACANT PARISHES.

"St. Luke's church at this place (Marianna, Flo.) is without a minister, and at the suggestion of Bishop Cobbs, I write to you, as Secretary of the Board of Domestic Missions, with the hope that one may be obtained. The salary will be four hundred dollars, to be paid by the vestry, and I suppose that the Board of Missions would add one hundred and fifty.

"Our church is not yet built, but we have a beautiful lot, and are gathering the materials on it as rapidly as we can. We have not ceased to regret the resignation of the Rev. Henry McVickar, nor do we expect to have his like again. If convenient, be pleased to present to him my kind regards, and also to make such inquiry concerning the people and country as may be useful to you in the selection of a minister.

"When it is said that there are churches in North Carolina, in Alabama, and in Florida, with none to minister at their altars, and it is urged that even the Pagans could confidently assert that the gods would take care of their own, what reply is left to a Churchman?

"Perhaps I should add, that I write at the wish of vestrymen and wardens."

Such applications are being constantly made, and facts such as are here mentioned are true of almost every Diocese in the Union. In the hope that, by calling attention to such a state of things, we may be instrumental in obtaining some relief, we intend to present such appeals in the columns of the *Spirit of Missions*. On the same subject, Bishop Freeman, in a letter just received, says: "There are several places in this State (Arkansas,) calling most piteously for the ministrations of the Church, but alas! I have no means of supplying their wants."

And Bishop Kemper, under date of November 12th, in giving a statement of the need both of men and means, concludes: "For Minnisota I have not yet obtained a Missionary, can you get one for me?"

APPOINTMENTS.—Rev. Andrew Crosswell, to Brunswick, Me., from November 1st, 1849; Rev. Cyrus Waters, to Brownville and Ripley, Tenn., from October 1st, 1849; Rev. R. H. Weller, to Memphis, Tenn., from October 1st, 1849; Rev. G. Unonius, to Chicago, Ill., from October 1st, 1849; Rev. Homer Wheeler, to Bristol, Ind., from October 1st, 1849.

RESIGNATIONS.—Rev. C. S. Hedges, Monroe, La., to take effect October 1st, 1849; Rev. W. A. Leach, Fort Madison, Iowa, to take effect October 15th, 1849; Rev. T. F. Fales, Brunswick, Me., to take effect October 31st, 1849; Rev. James Stephenson, Jefferson City, Mo., to take effect August 1st, 1849; Rev. William Vaux, Itinerant, Indiana, to take effect October 1st, 1849.

The following places cease to be Missionary stations from the 1st October last, and in consequence the following resignations take effect from that date:

Delphi, Rev. Edward Magee; New-Albany, Rev. J. Ramsdell, and Richmond, Rev. George Fiske, in the Diocese of Indiana; Robins Nest, Illinois, Rev. Samuel Chase; Fayette, Rev. J. W. Dunn, and Marion County, Rev. W. B. Corby in the Diocese of Missouri; Jackson, Tenn., Rev. J. W. McCullough, D. D.; East Baton Rouge, La., Rev. J. Burke.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of October to the 15th November, 1849:

|                                                              |       |        |
|--------------------------------------------------------------|-------|--------|
| RHODE ISLAND.                                                |       |        |
| Plymouth—St. Paul's.....                                     | 4 12  |        |
| CONNECTICUT.                                                 |       |        |
| Brookfield—St. Paul's.....                                   | 5 00  |        |
| Derby—St. James'.....                                        | 32 00 |        |
| New-Britain—A Lady for Cal. . .                              | 50 00 |        |
| New-Haven—Trinity, off's.....                                | 53 00 |        |
| Pomfret—Christ Ch., off's.....                               | 10 00 |        |
| Waterbury—St. John's, $\frac{1}{2}$ .....                    | 50 00 |        |
| Watertown—Christ Ch., $\frac{1}{2}$ .....                    | 20 00 | 220 00 |
| NEW-YORK.                                                    |       |        |
| Harlem—St. Andrews*.....                                     | 24 50 |        |
| Middletown—Grace Ch.....                                     | 3 16  |        |
| New-York—Trinity Ch—a memb. . .                              | 50 00 |        |
| Do. St. James'.....                                          | 25 12 |        |
| Whiteplains—Grace Ch.....                                    | 22 00 | 124 78 |
| NEW-JERSEY.                                                  |       |        |
| Newark—Trinity.....                                          | 29 30 |        |
| PENNSYLVANIA.                                                |       |        |
| Brownsville—Christ Ch.....                                   | 25 00 |        |
| Philadelphia—Ch. of the Evange-<br>list, S. S.....           | 19 00 |        |
| St. James'.....                                              | 98 86 |        |
| Annual con. of a churchman. . .                              | 60 00 |        |
| Pottsdam—Christ Ch.....                                      | 20 00 |        |
| Reading—Christ Ch., $\frac{1}{2}$ .....                      | 17 50 | 231 36 |
| MARYLAND.                                                    |       |        |
| Baltimore—"M.".....                                          | 10 00 |        |
| Frederick—Miss E. H. Donne. . .                              | 2 00  |        |
| Great Choptank Par.—"A parish-<br>ioner, $\frac{1}{2}$ ..... | 1 00  |        |
| "S. E.".....                                                 | 5 00  |        |
| Hagerstown—St. John's.....                                   | 15 00 | 33 00  |

### VIRGINIA.

|                                                   |       |       |
|---------------------------------------------------|-------|-------|
| Petersburgh—Grace Ch.....                         | 27 00 |       |
| Richmond—Monumental Ch.....                       | 5 00  |       |
| Miss M. J. Davis.....                             | 2 50  |       |
| Westmoreland Co.—Washington<br>and Copal Par..... | 5 00  | 39 50 |

### SOUTH CAROLINA.

|                                                            |       |        |
|------------------------------------------------------------|-------|--------|
| Charleston—S. Philips, Bp. Kem-<br>per's jurisdiction..... | 40 00 |        |
| Bp. Freeman's.....                                         | 40 00 |        |
| Mo. Miss. Soc.....                                         | 1 89  |        |
| Cheraw—S. Davids.....                                      | 75 00 |        |
| Columbia—Trinity.....                                      | 15 00 | 171 89 |

### ALABAMA.

|                                   |       |       |
|-----------------------------------|-------|-------|
| St. John's in the Wilderness..... | 20 00 |       |
| For Indians.....                  | 6 25  | 35 25 |

### LOUISIANA.

|                                |       |  |
|--------------------------------|-------|--|
| St. Francisville—Grace Ch..... | 20 00 |  |
|--------------------------------|-------|--|

### OHIO.

|                                        |       |       |
|----------------------------------------|-------|-------|
| Stuebenville—St. Paul's, for Ill. . .  | 20 00 |       |
| Zanesville—"O. W." $\frac{1}{2}$ ..... | 5 00  | 25 00 |

### ILLINOIS.

|                          |      |  |
|--------------------------|------|--|
| Lancaster—Mr. Marsh..... | 7 50 |  |
|--------------------------|------|--|

### MISCELLANEOUS.

|                         |       |       |
|-------------------------|-------|-------|
| "S.".....               | 10 00 |       |
| "H. H.".....            | 10 00 |       |
| Do. for Chickasaws..... | 10 00 | 30 00 |

Total.....\$971 70

(Total since June 15th, 1819, \$8,092 00.)

A Box containing books and other articles has been received, which will be duly forwarded according to the supposed wishes of the donor.

\* From the S. S. of the same Church for Waukeska, Wisconsin, \$5 00

ERRATUM.—In the table of Contributing Parishes for the year 1848 '49, July and August number, page 303—307, St. Paul's Ch., Cincinnati, Ohio, should appear as having contributed \$181,74 to Domestic, as well as \$34,41 to Foreign Missions.

## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## Africa.

JOURNAL OF REV. C. C. HOFFMAN.

*Cavalla, W. Africa, May, 1849.*

By letters from Mr. Rambo and myself, you have been informed of our safe arrival on the coast, of our appointment to the station at Fishtown, of our visit there and at Mount Vaughan. Instead of going at once to Fishtown, it was thought best that we should pass through the acclimating fever at Cavalla, where we would have the kind attentions of Mr. and Mrs. Payne. Accordingly, on the 27th April we left Cape Palmas for this station. The distance is twelve miles. The journey was one full of interest; all things were new and strange to us. We were accompanied by twelve natives; eight of these carried our baggage on their heads, while the other four bore Mr. Rambo and myself in hammocks; the ends of each hammock being secured to a pole, and the pole resting on a small cushion made of twigs placed on the heads of two natives. Mr. Payne was with us on his donkey, and one of the school-boys at his side. Thus we passed through the native town of Cape Palmas—to an American eye having more the appearance of a large collection of haystacks, than the habitations of men. We kept the beach until we came to the head of Shepard Lake, where two light canoes were waiting us. The water being too shallow for them to come to the shore, a native carried Mr. Rambo to one, and myself to the other. As they are very easily upset, we were obliged to sit down as low as possible in the middle of them. A native in the stern, and another in the bow, dexterously applied the paddles, and thus were we borne over the smooth and beautiful lake. It is about a quarter of a mile wide and ten miles long, separated from the ocean only by a narrow ridge of sand, and hidden from it by a beautiful growth of underwood, which extends even a little distance into the lake itself. From its verdant sides we heard the warbling of birds; the ocean waves were rolling on the beach; now and then a canoe, paddled by females, would pass us, and salutations would be exchanged with our boatmen; and the setting sun, a glimpse of which we occasionally caught, added beauty to the passing scene. Half the lake was traversed, and before us appeared the sandy beach and the ocean full in view. The border of the lake was cleared of woods, and a native town built upon the shore. As we approached, we heard mournful cries and lamentations; we discovered that they proceeded from a native hut, before which some females and children were sitting and crying most bitterly; the mother

of the family had just died, and they were thus expressing their sorrow. It is customary for the relatives of the deceased to meet every afternoon, to mourn and wail for the departed. Our presence did not interrupt them. Well may *they* lament, who, when they close a mother's eyes, have no hope to cheer their hearts; it is our blessed privilege to turn their sorrow into joy by telling them of salvation and eternal life through the blood of the Lamb! The natives on the sea-shore kindly greeted us. The woman who had died proved to be a relation of one of our boatmen; another having taken his place, we continued our journey. Night had closed upon us ere we reached the end of the lake; here we resumed our hammocks and travelled along the beach; the stars were shining brightly, and the air was cool and pleasant; we passed by a native town, Do Do Lu, and approached the large town of Cavalla; the light from the Mission buildings was seen—we hastened through the town and entered the Mission premises—the kindest welcome awaited us from the lady of the house. After we had taken tea, the school children came in to see us—their names were amusingly familiar. They seemed contented and happy, and we rejoiced to hear that many of them were the children of God.

*Saturday, 28th.*—We were visited by a number of the natives and headmen from the neighboring towns. They were glad that we had come to live in their country. Such feelings have universally been expressed wherever we have been among the natives. The Mission buildings are well located for health and beauty, as well as for efficient missionary effort upon the population. They are on a hill about sixty feet high, at a distance of three hundred yards from the ocean. We have a refreshing sea breeze from eight o'clock in the morning till late at night. Since our arrival, the thermometer has not been higher than 83, and is seldom lower than 75; the nights are cool. This is the rainy season, and we have frequent showers and hard rains. In our immediate neighborhood are five native towns; the river Cavalla is a few miles distant, opening to us an extensive and populous country, where the Grebo language is understood.

*Sunday, 29th.*—Would that those who doubtfully ask, "What has our mission accomplished for Africa?" had been with us on this holy day. No noise disturbed the quiet of the morning; nature's varied notes of praise were alone heard; here and there you might see one of the scholars, with book in hand, studying the Sunday-school lesson; or beneath the shade of a cocoa-nut tree, a group of little children engaged in singing hymns. At ten o'clock the bell rings for Church service, which is held in the nearest native town. The children collect, and thither walk in procession, preceded by their teachers; without noise or confusion they enter the heathen village; on either side are passed the native huts, and the Chapel is reached—plainly built, with thatched roof and earthen floor. On benches in front of the pulpit the children are seated; behind them and against the side are the native men. The females are seated on the left of the pulpit, and at their feet, on mats, are little native children, with no other apparel save rings on their ankles and beads on their necks. They form a contrast to the neatly dressed little school girls who are seated on mats opposite to them. The services are conducted by the missionary in Grebo; portions of the prayer-book have been translated, and the responses are better made than in many congregations in our own land. A sermon is preached, to which due attention, by most, seems to be paid. The services concluded, the head-

men, and others of influence, as well as the females, and even the children, press forward to make their usual salutation to the missionary, and also to his wife. Again is the procession formed, and all return to the mission premises.

Blessed and heart-cheering sight! To behold, in this land of heathen darkness, a company of sixty native youths, who are under daily religious instruction, and one-third of whose number are even now the professed and consistent followers of Jesus! Has nothing been done? Generations to come will answer the question, if fruit and faith return not now the true response.

The Sunday-school was held at two o'clock. Mr. Payne superintends the boys, and his wife the girls. To the united schools I made an address, one of the elder scholars acting as my interpreter. At half-past six the bell is again heard for church. All assemble in the boy's school-house; the usual evening service is read in English, and a sermon preached. There is great need that a church should be erected on the Mission ground, as the school-house is too small for those immediately connected with us, while the natives are almost entirely excluded. We doubt not but that many who live in the neighboring towns would regularly attend, were there a suitable building. A Church is needed for the Christian community growing up here, as well as for the natives who may be brought in, while the comparative health of the station, and the easy access to the tribes in the interior, mark it as one of permanent occupancy. The Missionary settled here has long desired a church building, and feels it to be necessary.

*May 3d.*—Commenced the study of Grebo, with Mr. Payne. Although very desirous of advancing rapidly, and of soon acquiring the language, prudence bids us to "make haste slowly." Much mental effort is said to be dangerous to a sojourner in this climate. With our other duties, we can only give two hours a day to this study.

On the afternoon of this day visited the head-men at the large native town. When we did not enter their huts, they brought us rude chairs of their own manufacture, and we sat around the door; to strangers, they are not wanting in politeness. Leaving the village, we took a walk of a mile or two; we passed along fields where the rice was a few inches above the ground; the verdure was of a light color and very beautiful. Following a woody path to a spring, we met a number of women with large earthen pots upon their heads, either going for water, or returning with them filled; as they passed, they made us their customary salutation: "Na we oh."

This being the first Thursday in the month, instead of the usual lecture, the meeting in the evening partakes of a missionary character: information is given on the subject of Missions, and the duty and privilege of extending the Redeemer's kingdom is set forth before the children. On the present occasion, Mr. Rambo conducted the opening exercises, and after a few words of introduction by Mr. Payne, I made some remarks on the subject. We hope that it will not be long before some of these youthful soldiers of Christ will be ready to go forth, and themselves proclaim the glad tidings to their benighted people.

*May 4th.*—This afternoon visited the out-station at Cavalla River. It is under the charge of a Christian native by the name of Allison. He has eight pupils; they showed intelligence in the answers which they gave to

questions put to them by the Missionary. The school-house is half a mile from the native town, where, at the request of Mr. Payne, I preached. It is a priceless privilege to preach Christ to those who dwell in darkness without the Light of Life. God's unfailing promises, and the attention with which his Word is received, assures us that it will not be preached in vain.

As there was to be a marriage at our station at six o'clock, we hastened back, and gathered on our way some green wreaths to deck the bridal board. The ceremony was performed by Mr. Payne, who united Enoch M. Lowe to Caroline Rand. They went to housekeeping the next day, and the bride was advanced from a scholar to be an assistant teacher in Mrs. Payne's school.

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JOURNAL OF REV. J. RAMBO.

ARRIVAL IN THE FIELD.

*Cavalla, May 29th, 1849.*

*April 20th.*—This evening, at 7 o'clock, our gallant bark came to anchor in the harbor at Cape Palmas. We bless God that he has brought us safely to the "haven where we would be," after a short and most pleasant voyage from the shores of our dear native land.

*21st.*—Early this morning our vessel was surrounded by canoes of the natives, (as has been customary at every point at which we have stopped on the coast,) and the decks were for awhile literally thronged with athletic men, attired in native costume of the simplest kind, and having various kinds of greegrees about their necks, wrists, and ankles. These were Kroomen, most of whom speak broken English, and are an active and industrious set of men. They are employed all along the coast as porters and boatmen on board of merchantmen and men-of-war. They are comparatively intelligent and sprightly—very good subjects upon which to expend missionary labor. We visited the town of Harper, immediately on the promontory, during the day. This we found a thriving village, separated from Latrobe, another colonist village, by a large native town, numbering perhaps 2,000 inhabitants. The colony here seems to be in a flourishing condition, and is annually gaining strength and influence.

*22d.*—We held regular service in the school-house at Latrobe, this morning. After prayers by myself, Mr. Hoffman preached. This is the congregation for whom the new church, St. Mark's, is being built. It was the first decidedly Episcopal congregation to whom we have ministered since we left our native land. You may imagine our feelings as we heard the responses of fifty worshippers who could appreciate our "time-honored service,"—and many of them, I trust, could enter fully into the spirit of this soul-stirring liturgy. We could hardly realize that we were on heathen shores, surrounded as we were by true worshippers of the ever-living God.

*23d.*—Attended, this morning, a formal meeting of our missionary band, when Dr. Perkins, owing to prostration of health, was recommended to take passage in the packet to the United States, as the only sure method of restoring his health. Upon his resignation as head of the station at Fishtown, I was appointed as superintending Missionary at that interesting point, and Mr. H. as assistant, pro tem.

24th.—Early this morning, Mr. H. and myself accompanied Dr. Perkins to our future station at Fishtown.\* We made the journey in the open boat belonging to the Mission. It was truly a pleasant trip. Our boat was rowed by six muscular and active Kroomen, who sung some of their homely songs, which sounded rather grating to American ears. We thought the mission grounds and situation altogether the finest that we had seen in Africa; of the salubrity of the spot we cannot, of course, speak, from our own experience. We were pleased with the schools there, and from what we learned of the character of the inhabitants of Fishtown, as well as those of Rocktown, who are to be also under our jurisdiction, we hope to be the means, under God, of turning many of them from heathenism into the paths of peace and holiness.

26th.—Returned again to Cape Palmas, and from thence accompanied Mr. Payne to Mount Vaughan, where we spent the night. This is the highest point of land in the vicinity of the Cape, and is three miles from it, commanding a fine view of the ever verdant hills and dales around, and of the ocean in the distance. We are glad so eligible a spot has been chosen as the seat of our High School, which, by God's blessing, must, I think, exert a wide-spread influence in favor of Africa.

27th.—We all returned at mid-day to the Cape, and having taken leave of our esteemed brother, Dr. P., we accompanied Mr. Payne to his delightful home at Cavalla, where it will be our privilege to remain during our acclimating; and shall be under the kind treatment of this Missionary and his wife. God is unspeakably kind to us in providing such beloved friends and such a comfortable abode, at a time when we shall so much need them.

#### EARLY EMPLOYMENT AND IMPRESSIONS.

*Sunday, 29th.*—At 10½ o'clock attended the Chapel in the largest native village near this station. This building, put up by the natives for the Missionary, having ground floor and thatched roof, seats about one hundred and fifty persons. It was full to overflowing, on this occasion, and crowds gathered round the doors and windows outside. The mission family scholars and teachers, etc., with their families, numbered in all about seventy-five, all of whom were present. The service and sermon were by the Missionary, in Grebo. Here we fully realized that we were in a heathen land, as more than half the congregation were the rude inhabitants of the village, in simple native attire, and the whole worship performed in an unknown tongue. The Lord, who is no respecter of persons, was present by his Spirit, and I trust the word spoken "will not return unto him void." In the evening preached in the school-house, on the mission premises, to the seventy-five persons. This service is always in English; the responses are as audible as in most congregations at home. We shall not soon forget the feelings which have this day moved our hearts. Long have we prayed for the heathen—often have we read the many promises in their favor—repeatedly have our souls stirred within us as we have thought of their condition and destiny—during many years have we desired to "preach unto

\*By unanimous consent of our band here, we have agreed to call this station with your approval "Fair Haven," as descriptive of its beautiful location on one of the finest harbors, perhaps, on this coast. In speaking of this station, therefore, in future, you will understand us when we use the new name.

them the unsearchable riches of Christ." To-day we have seen that our prayers have not been unanswered—that those promises are being fulfilled—that their sunken condition is being ameliorated; and we had our ardent desire granted, of being permitted to declare the saving truths of the blessed Gospel to a congregation of Heathens.

*May 1st.*—Having been cautioned by physicians and others against much mental or physical exertion till the period of acclimation is past, have determined to engage moderately in several departments of labor, which may not greatly fatigue either mind or body. Study Grebo daily with Mr. P., and hear a class recite. This is composed of five promising youths, from seventeen to twenty-three years of age, who are preparing to become teachers, and at least two of them, I trust, ministers of the Gospel of Christ. They not only give evidence of genuine discipleship, but also of mental capacity sufficient for the acquisition of almost any amount of learning. The writer would here state, that he and his colleague have been agreeably disappointed with the native character in almost all respects—think them generally susceptible of a high state of mental and moral culture; and this is the almost universal opinion of Missionaries scattered along this far-extending coast.

#### A VISIT TO A TOWN ON THE CAVALLA RIVER.

*May 4th.*—Started at 3 o'clock, P. M., with my two brethren, for the town of Wotte, four miles distant. The sky was cloudless; the sun shone with unrivalled splendor—whose scorching rays, but for the stiff, strong sea-breeze, must have been almost overpowering. The temperature was about 82 degrees of Fahrenheit. Two of us were borne along in hammocks, each resting upon the heads of two natives, almost the only mode of conveyance on land, and the third rode the Missionary's faithful little donkey. Two miles of the way lay immediately upon the ocean's beach. The sea-breeze was truly refreshing, and the foaming surf beside us, was music to our ears. The broad expanse of ocean, stretching out in the distance, bounded our vision on the right, and a confused jungle of rapid growth clothed the extensive plains, recently rice farms, farther than the eye could reach on the left. Half our journey being performed, we threaded meandering paths the remainder of the way, through the almost impervious thicket just described.

By four o'clock we had reached a small mission house, occupied at present by a native teacher, who has a school of eight boys, from eight to twelve years old. Upon examining this interesting little school, the boys answered promptly and correctly, and showed themselves well versed in Scripture history and the plan of salvation. We were rejoiced to find this "lodge in the wilderness" for dear native children, snatched from the ruinous influence and practice of the various rites of heathenish superstition.

A walk of a few minutes from this point brought us to the town of Wotte, for which we set out. It is pleasantly situated on a small bay running up from the Cavalla river. It is fortified by a high fence, put up as a defence during the recent war, and numbers from six to eight hundred inhabitants, most of whom, at this season of the year, are either at work on their farms in the bush, or are trading up the river. However, we

were kindly received by the few who remained in the village. A congregation of from twelve to twenty assembled for worship in a native hut. These are of the simplest structure: poles or stakes are planted perpendicularly in a circular form, enclosing an area from twelve to fifteen feet in diameter; upon these are fastened, by withes, other poles serving as rafters, meeting in a point at the top. Upon these, branches of the palm tree are closely interwoven, making a weather-proof thatch, which reaches almost to the ground, and forms a small shelter or verandah outside the hut. The weather-boarding is of thin slats, placed erect, the interstices being plastered with cement; the ground floor has previously been pounded compactly, and is covered with a heavy coat of the cement before mentioned. No fire-place or chimney is connected with the building, and yet a fire is kept up in the centre of the floor during most of the time, day and night. No other place than the door, and a few interstices left for the purpose under the eaves, allow the smoke to escape. The whole hut, internally, and everything within, is literally blackened by the smoke. The furniture consists simply of two or three chairs of rude make, and two or three trunks or chests. A few large water-pots, pitchers, wooden basins and iron pots, make up their kitchen furniture. They have no beds or bedding, and sleep on mats of their own manufacture. As a fire had been kindled in the hut just before we entered, the smoke was oozing from the door, and the heat had risen to at least 90 degrees of Fahrenheit.

We seated ourselves near the door of the cabin. Our sable congregation of men, women and children, in full native dress, a cloth, perhaps three feet square, worn round the loins, and either beads or gregees around their necks, wrists and ankles, were seated around us on mats. A hymn being sung in Grebo, a lecture was delivered by H., through an interpreter. All were silent and attentive, except, now and then, when an idea advanced would strike them with peculiar force, the company would simultaneously laugh outright. This is considered a good sign, as then the speaker is sure he is heard, and perhaps understood. The lecture being over, Mr. P. closed the service with prayer, and dismissed the congregation. As we left the town, we passed under some lofty trees near it, overshadowing the village grave-yard, where we saw a number of monkeys, chattering and frolicking among the waving branches. These animals, when they live near graves, are regarded by the natives as sacred, because many believe that the spirits of their departed friends live in their bodies. Their rule is never to kill one of them near a grave-yard. Bending our steps homeward, we reached the mission-house before the king of day had hid himself beneath the western horizon, much pleased with our little excursion.

#### A COMMUNION SEASON.

*Sunday, May 6.*—We witnessed to-day one of the most thrillingly interesting scenes which we recollect ever to have seen. The services of the morning were held, as usual, in the chapel in town, and in the Grebo language. The one this afternoon, in the male school-room, at half-past two o'clock. The building was full. The service was performed by the Missionary in charge, and an appropriate address was delivered by Mr. Hoffman. The remaining service being performed, the writer assisted

in distributing the elements to thirty communicants; twenty-five of these were converts from heathenism, and nearly all the fruits of the faithful labors of our Missionary! Has he been toiling at this station in past years, amidst many discouragements, to no purpose? Is it a small matter, that these twenty-five persons, recently heathen, have been rescued from the common ruin which seems to await their countrymen? Surely, here is fruit enough to justify all the sacrifice made, and means and labor expended. The fact that these converts are now enrolled among the "sacramental host of God's elect," and have their names written in heaven, and I trust "bring forth fruits meet for repentance," is calculated, I think, to stimulate us all here to redoubled zeal in the cause of our espousal, and also to encourage Christians at home to exercise a more lively faith, and to continue their most earnest supplications in behalf of this part of the Lord's vineyard. This was the first time we had been permitted to unite in the commemoration of the Saviour's dying love, in this sacrament, since we embarked for our African home.

#### HEATHENISH SUPERSTITION.

*May 8th.*—Having heard that the inhabitants of the large village, Bwehda, near us, had captured an alligator early this morning, we went to see it. It was taken in the village, and is an unwelcome visitor, portending, as the natives think, some dreadful calamity, which will soon befall their town. They believe it was sent there at the instigation of some witch, who is considered an enemy to the public good. Suspicions will doubtless rest upon some person or persons in the town, who will be seized and forced to drink the deadly sassa-wood tea, which annually causes the death of hundreds of these poor devotees to superstition.

*14th.*—Two old men, thinking they were likely to be accused with the crime of bewitching the alligator which came to town last week, have gone, within a day or two, of their own accord, to some of their friends in Fishtown, to have the poisonous draught, above mentioned, administered to them. Their reasons for this, as near as I could understand, were these. They were pretty sure that they would, if they remained at home, be forced to drink it in the presence of some who were their enemies, and who would, perhaps, have the making of the tea, and would make it so strong as to cause instant death. But at Fishtown, perhaps, they had no enemies, and the tea would be made quite weak, so that their chance of escaping death in this case would be much greater than in the former. However, after the old men started, a deputation was sent to save them from passing through the dread ordeal, and they were brought home in safety. Whoever was guilty of the crime has been acquitted. No victim, blessed be God, is to be sacrificed on this occasion. May not the manifest change in public opinion among the natives, as exhibited in this case, have been the effect of the preaching of our Missionary here, who is bold in denouncing this fiendish practice of murder, in common with other of their superstitious customs?

#### CONGREGATIONS IN HEATHEN VILLAGES.

*May 18th.*—Preached this afternoon to a small congregation of natives in a village near us. This is the fourth time I have preached this week to

the heathen of the different villages around our station. I speak through an interpreter. I find it rather a difficult matter to keep up the interest of the auditors for any length of time. All, however, seem attentive, and I trust some, at least, are impressed with the awakening messages of the Gospel. In each of the five villages within a mile of our mission-house, there is a rude Chapel put up by the natives, and constructed very much like their own primitive huts—having ground floor and thatched roof. This being a season of the year when a large proportion of the villagers are away from home, working on their farms or trading in different directions, the congregations are quite small, numbering, usually, from fifteen to thirty persons of all ages. Of course the Sunday congregations are much larger, as our schools, etc., attend upon these occasions. Indeed, many more of the heathen attend on Sunday than it would be possible to get together on any other day in the week; for although, with the mass of the people there is no Sabbath, yet there are many noble exceptions—many who watch for the appearance of the blue flag, which is hoisted upon a flag-staff at the mission-house every Saturday, that they may prepare themselves to obey the command:—"Remember the Sabbath-day to keep it holy," which is inscribed upon the white flag, which waves from the above-mentioned staff every Sunday morning. Some are always present at the chapel in the largest village, unless providentially hindered from coming. Most of the elder and more influential men and women of the town thus constantly attend from principle. O Lord God, breathe upon these dry bones, that they may live, and rise up before thee an exceeding great army.

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### China.

REPORT OF THE REV. PHINEAS D. SPALDING.

*Shanghai, China, 1849.*

*Tuesday, 13<sup>th</sup>.*—Afternoon, engaged with the poor people. Evening, a very wet and dark night, and consequently not more than twenty persons out to the service.

*Wednesday.*—On my way to the city, I passed through an old burial place, which lies between my residence and the Great East Gate of the city. In this place I saw a poor woman, standing at the head of a coffin, and weeping most bitterly. I drew near to where she stood, and asked why she was weeping so? She told me, because her husband was dead and she had no money to bury him. Several persons gathered around us, as I was trying to pacify her, and wished to explain to me why she was weeping, thinking I did not understand her. When they had done speaking, I told them of the doctrine of the Resurrection. One man said, "Do you say, that when I am dead my body will be raised again?" I told him "Yes." "Ah!" said he, that is impossible." I told him that the God who made man at first, could cause him to rise again, though he had laid in the grave thousands of years. I talked to about twenty persons there in the grave-yard, for half an hour; they all listened, some asking curious questions, until I chose to leave them.

*Friday evening.*—At the service, not more than twenty persons present, owing to the rain, and its being a very dark night. Those that were present were very attentive. It is a privilege not to be despised, of preaching

the saving Gospel of Jesus, to even twenty fellow sinners hastening on to the Judgment Seat of Christ. Whenever the numbers have been small at the Chapel, I have felt more than repaid for my labor, by the attention given to what I told them. May God give me to feel my privileges to be of more value than I fear I do esteem them. May He teach my cold, icy and self-bound heart, to love the souls of my fellow-men, even as Christ loved me, and gave himself to die for me.

*Saturday, Feb. 17.*—I distributed one hundred and thirty copies of the Gospel by St. Luke in my neighborhood. This is an edition of St. Luke in the Shanghai dialect, prepared by the Rev. Mr. M. Clatchie, who placed five hundred copies in my hands for general distribution.

*Sunday, Feb. 18.*—Morning service, only fifteen persons present, owing to the rain, which continued all day. At the evening service, there were thirty persons present.

*Tuesday.*—Addressed my poor people, nearly all of whom were present. In the evening there were between forty and fifty persons at the service.

*Wednesday, Feb. 21.*—Being Ash-Wednesday, at three o'clock, P. M. had the notice for service hung out, the Chapel opened, and one of the largest congregations to which I have preached, soon assembled. There were full two hundred persons seated, and many standing about the door.

*Friday evening, Feb. 23.*—Chapel opened, but the rain came down in such torrents all the evening, that few came out to the service.

*Sunday, 25.*—Morning service, about forty present. At two o'clock I went to the Mission chapel, to attend the baptism of Hong-Loo, another of the pupils of the school, who was this day admitted into the fold of Christ. This person is about eighteen years of age, a native of Canton, and has been in the school almost since its commencement. The service was in Chinese, conducted by the Bishop, and after the baptism the Bishop preached from Mark, xvi: 15 and 16 verses. By the baptized person's request, I stood as one of the sponsors. I returned home, and in the evening preached to a congregation of sixty persons. The Bishop had designed to have the baptismal service in my Chapel, and after postponing it one Sunday on account of the rain, and the second Sunday also being a rainy day, it was deemed best to have the baptism at the Mission chapel. Those of the Church at home, who have taken an interest in the work of Christian education in China, will bless God, that He is thus early pouring out his sanctifying power upon their labor of love. How much should they pray to God to carry on and perfect the work which he has begun in their hearts.

*Tuesday, 27th.*—Afternoon engaged with my poor people, and was pleased with their attention and interesting questions about the doctrines which appear to them so strange. Many of them are in their second childhood, and I find it very difficult to get an idea into their minds, and lodge it there, though they say the doctrines are good, and why should they not believe what I tell them. I asked one old lady, of 86, "what she believed, and what idol she worshipped?" She said, "before, I believed in the gods, and worshipped them, but now I only believe in the true God, Jesus, and the Holy Spirit; and I pray to God every day to bless me." In the evening there were over fifty persons present at the service.

*Wednesday.*—Went with the Bishop and Mr. Syle, to lay out the Church on the lot purchased for that purpose. The dimensions are eighty by forty-four, outside; and we estimate that it will seat six hundred peo-

ple. The contract has been taken for six months. We are all, every day, more and more pleased with the site, and are now not at all sorry that we took the time to select a good position, instead of placing the Church in a situation which we should have regretted.

*Friday morning, March 2d.*—I went to the Confucian Temple, to witness the worship paid to the great Chinese sage, whose name the Temple bears. The animals intended for the offerings on this occasion, had been killed the evening previous, and arranged in the Temple. There was an ox, three sheep, and three hogs. These were dressed and placed on wooden frames, before the shrines of the sages; for there are others of the scholars, besides Confucians, worshipped at the same time. I recollect of hearing among others, the names of Mentius and Choo-footsz, called over at the time of the devotions and presenting of the offerings. The ceremonies took place at the break of day. There were nine Mandarins present, arranged in their scholastic robes; besides whom, there were ten scholars of a lower degree, who assisted in the ceremonies. The chief Mandarin acted as the Priest on the occasion. The ceremonies, on the whole, were the most imposing of any civil or religious ceremonies that I have yet witnessed among this heathen people. I procured a copy of the devotional form which was used on this occasion. This was repeated by a scholar, kneeling at the side of the officiating Mandarin, who, *himself*, was kneeling before the shrine of Confucius. This Mandarin only came into the Temple, the others were in the court, about four hundred feet from the door of the Temple, immediately facing the shrine; and at a given signal, they all, simultaneously, with the Mandarin in the Temple, made their prostrations. The following is a translation of the above mentioned devotional form.

“At this time:

“In the Great Central Kingdom, on the eighth day of the second month of the first quarter of the 29th year of the reign of the Emperor Tau-Kwong, I, in obedience to the imperial decree communicated to the Superintendent of the Maritime Customs in the province of Kiang-Su, and Joint Director of the Military in the departments of Suchan, Soong-Kong, and Taitsang, and all whom it may concern. With due respect to the ritual of sacrifice, this year, at the opening of spring, on the appointed day, having carefully arranged the things for sacrifice, and duly prepared fragrant candles, paper money and happy wine; the oxen, sheep and swine having been killed, the Temple cleansed, and the worshippers having purified their persons and clothing, we do, with undissembled hearts, present these offerings to our God, the most holy Master Confucius. We humbly confess to the Holy Man, instructor of the people to generations and ages, relying upon these before known and explained most important doctrines of the six classics; thou hast reformed men’s hearts, giving clear instruction in all customs and learning, in which we should also follow or walk. At Yangtan, thy residence, at the sound of the bell, were gathered together seventy-two of thy superior disciples, whom thou did’st instruct, and through whom we do much more understand thy doctrines up to this time, when they are spread abroad over the whole world, being one thousand five hundred years. (The one thousand five hundred years here spoken of, does not refer to the days of Confucius, but as including the time in which his doctrines have been generally known.) In this generation, also, we have

faithful and intelligent scholars, who teach and explain clearly these most excellent doctrines. From this present time, until the end, men should learn these doctrines. This day we fulfil the command of the Emperor, the most virtuous Son of Heaven, in every place, to perform this ceremony of the spring offerings. I, in obedience to the law of the land, perform these rites, leading the civil and military officers, each one of them manifesting forth by this service, the devoutness of his heart, united thou dost come and consume these offerings."

After the ceremony of offering is over, and before the Mandarins retire from the Temple, the scholars take the above used form, and a portion of each kind of the offering, and placing the iron basins in which the offerings are burned, in the centre of the court of the Temple, and the offerings within the basin, they are set on fire and ascend to the offered person. The celebration of these rites appertain to those who are highest in rank in China. And as we go from the higher classes to the lower, we find some outward form of idolatry pervading all classes of society. It is either idolizing some created being into a God, or acknowledged dependence on some invisible power. Thus have they "changed the glory of the incorruptible God into an image made like to corruptible man." While these things remain in the earth, let the disciples of the exalted Jesus remember his last words, "Go ye into all the world and preach the Gospel to every creature."

*Friday, March 2d.*—At the evening service there were eighty persons present.

*Sunday, 4th.*—Morning service, about fifty persons; at the evening service between eighty and ninety, and very quiet and attentive. This evening, after the service, I told the congregation, that if there were any present who desired to follow what I had told them, they could come the next day, and I would farther instruct them.

*Monday, 5th.*—A man came to me, and said, "last night, in the 'Lepadong,' the right of prayer place, you said, if any one wished to enter the religion, he could come to-day, and give you his name." He said he wished to enter the religion of Jesus. I said, "why do you wish to enter religion?" He replied, "that he had no friends to employ him, and since the beginning of the year, he had had no trade or work." I told him, "I did not come to China to find trade or tell men how to make money, but to teach them to honor the true God, and save their souls." He did not pursue his object any further. Such calls are not unfrequent.

*Tuesday, March 6th.*—Afternoon, engaged with the poor people; evening, I held service, and had a congregation of one hundred persons, and very attentive.

*Friday, March 9th.*—Evening service, and eighty persons present.

*Sunday, March 11th.*—Morning service, about forty persons present. At 11 o'clock I attended morning service, and united in the reception of the Holy Communion, at the residence of the Rev. Mr. Farmer, of the Church Missionary Society. Mr. Farmer arrived here in April, 1848, and is now obliged to return to England on account of his health. He had requested a few of his friends to unite with him in this service, in anticipation of his departure the following day for Hong-Kong, and from thence home.

In the morning, at the Chinese service, there were between seventy and eighty persons present.

It is two years to-day, since I embarked at Boston for China; and when I remember the goodness of God which has followed me ever since, I truly feel, that he "has dealt bountifully with his servant according unto his word." May my life, for the time to come, testify of his goodness, by striving to honor Him in all I do or say.

*Tuesday, March 13th.*—Afternoon, engaged with the poor people. I had the Creed written off in large Chinese characters for four or five of the old men, who can read a little, and whose eye-sight is dim. One of them, whose head is white with the frosts of many winters, and who has learned two Articles of the Creed, said to me, "I am deaf of my ears, I am blind of one eye, and the other but slightly sees; I am lame of one leg, and I am seventy-four years old, and what use am I?" I told him "he must not think thus; but that, though he had many infirmities, and his mortal body appeared near the grave, yet he had a soul, which could never die." He seemed much surprised at what I had told him, and said "he would remember all, why should I not?" In the evening, there were sixty persons present at the service.

*Friday evening.*—Between eighty and ninety persons present. To-day I became acquainted with the hypocrisy of a man who has been a long time under Christian instruction. It is the person spoken of in my last report as having been a Priest of Budha. He had been through with the whole of the Catechism, and read with me three books of the Old Testament. If he had shown any penitence for his faults, I do not think that I should have cut him off from the Catechumens; but he persisted in his innocence when I had so much proof to the contrary, that I could not believe him. I had very strong hopes that he was truly seeking the salvation of his soul, but his "sin found him out." Unless he repents and turns from his evil ways, the truth which he has been permitted to know, will stand as testimony against him, when we both shall appear in judgment. I had taken a great deal of pains with him, and have reason to believe that he had a clear mental knowledge of the plan of salvation. But, if we do thus daily meet with proofs that the doctrines we preach are true, that the "heart of man is deceitful," let it make us more engaged in striving to rescue those who are held in the grasp of the father of all deceit—the devil.

*Sunday, March 18th.*—At the morning service there were about eighty persons present. After the exercises I distributed sixty copies of St. Luke's Gospel, in the Shanghai dialect. There have been many persons coming in and going out of the chapel to-day, to whom I have had an opportunity of speaking. There were two young men present at all three of the services to-day, who came from Suchan. They said they came for pleasure, and were to return after three days. I gave them each some Christian books, for which they seemed very thankful. In the evening the congregation was over one hundred persons.

*Tuesday afternoon.*—The poor people were all present; before they came was a man in the Chapel with whom I entered into conversation; he has frequently been present at the Chapel services, and is a cotton merchant who lives not far from the chapel. In speaking of idolatry, I repeated the first commandment, and directed his attention to the others, as they are suspended on a scroll in the rear of the chancel of the Chapel. He said he worshipped only one god, and therefore he had not broken that commandment. I asked him if the name of his god was Jehovah? giving the name

in Chinese. He said no; but that the name of his god was "Zay Zung," the god of riches. Then, said I, you have broken this one commandment, because Jehovah says, "besides me thou shalt have no other gods." I then told him to read the second commandment, which forbids the making of any image for worship, and I said, truly your "Zay Zung" is an image. He then asked, to believe in Jesus, what must I do? I told him he must stop sinning, and come to God for pardon through Jesus Christ. He said he had no sins. I told him he had just admitted that he had broken the first and second commandments, and this was sin, because he had broken God's law. I then looked to the fourth commandment, and applied it to him in the same way; but beyond this he would not let me apply any more; but declared most strenuously that the fifth, sixth, seventh, eighth, ninth, and tenth he had never broken by any outward act. I told him I would not dispute with him about these, but as I had him an acknowledged transgressor of the first, second, and fourth, my business was to exhort him to repent of these sins, and to pray to God to pardon him for Jesus' sake. I then gave him a Catechism and a copy of Luke; but he said he had them both, and had read them; that I had given them to him a long time before. He soon said he must go, and said he would come in the evening; but when the evening came I saw nothing of him. A few days after I met him as I was walking in the city. We mutually halted and saluted each other, and I then asked him if he had forgotten what I had told him a few days before? He said not, but he had no time then to, "together speak," as the Chinese phrase is. The congregation this evening was very large, from one hundred and fifty to one hundred and seventy-five persons present, and all very attentive, one person only excepted. This was an old man who had been drinking wine too freely. He first sat near the chancel and interrupted me some, by his muttering over what I repeated. He soon rose up, after I had spoken to him to keep quiet, and went to the far end of the Chapel, and began to make a noise, in a sort of a mock sneeze. I requested some one to lead him out, which was done. This is the first time any one has intentionally attempted to disturb the services; and it is worthy of remark, that here too it is Satan in the shape of intoxicating drink, that has made this first breach upon us, and not Satan in the shape of a bigoted love of idols. After the service I was asked for a book by one or two persons. I asked them, what they wanted of the books? They said they lived in the country, and wanted them to carry home with them, that they might exhort their friends to be righteous. I said, they ought first themselves to become righteous, and then others would listen to their instructions. I sent to my study for one or two books; but some others standing by said, bring several; so the boy who went for them brought fifty copies of the "Two Friends," which I distributed among them. After the others had gone out, there was one man remaining, who approached me in a very respectful manner, and asked me for a Catechism, and also inquired, what he must do first to worship the true God? I gave him the desired information and the book, and wait to see whether I shall hear from him again. He is a respectable tradesman, and lives near the Chapel.

## Intelligence.

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ATHENS.—From the Rev. Mr. Hill, letters have been received, dated 28th Sept. and 8th Oct. The following are extracts:—

“I have the pleasure of informing you that we have resumed our labors this year with every prospect of as extensive a sphere of usefulness as we have ever enjoyed here. On the 10th instant we re-opened our schools, and on the 13th every seat was occupied, while applications continue to be made daily for admission. Through God’s goodness we were allowed to pass the two months of our summer vacation in health, and in the enjoyment of much tranquillity and peace. My family spent the summer months at Mr. Bracebridge’s cottage, on Mount Hymettus, and four miles from town; so that I was able to keep up divine service at our church regularly every Sunday morning; and on Sunday evenings, with a few friends who came out to us from town, I held a second service at the cottage. Our congregation, which has been scattered during the summer, is now nearly complete, and since we returned to town on the 10th, I have resumed the full service on Sundays, twice a day. \* \* \* \* \*

“We have at present for our guests, a deputation of the English Protestant College at St. Julian’s Bay, Malta. It consists of the Vice-Principal, the Rev. Reginald G. Bryan, and Dr. A. Crawford, a member of the London Committee. These gentlemen have been making quite an extensive tour throughout the East, which has occupied them nearly six months, and they are now on their way to Malta. Their purpose, on this journey, was to make known the objects and advantages of this establishment, and to obtain pupils from among the various tribes and people who are scattered throughout the East, to whom the blessings of a sound Christian education may be imparted. The plan is a most liberal one, and at the head of the Central Committee in England is the well known Christian nobleman, Lord Ashley. The Rev. Mr. Bryan and Dr. Crawford will remain with us until 8th October, and I shall have an opportunity of assisting them in the promotion of their laudable efforts, as they have kindly invited me to be their agent in this country. I have procured for them a teacher of ancient Greek, a young man who commenced his education in our infant school in 1831.”

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AFRICA.—In our last we announced the receipt of letters from Africa, with dates as late as June.

The following brief note of the Rev. Mr. Hoffman refers to several topics which are treated of more at length in the journals of the Missionaries :

CAVALLA, W. AFRICA, *May 29, 1849.*

MY DEAR BROTHER :—Understanding that there are two American vessels at Cape Palmas, I send you a few sheets of my journal. You will be glad to learn that I have safely passed the acclimating fever. I was taken on Monday, the 14th, kept my bed three days, and was well again on the following Monday. Had not the attack been met with the promptness and decision that it was, it would doubtless have been more serious in its character. As it was, with most efficient medical aid, I had every comfort and

every attention. God made all my bed in my sickness, and renewed my health, and I praise Him for His goodness.

Brother Rambo you will hear from; he still enjoys good health. I am thankful that God has led me to these heathen shores, whether to live or die. That I am at Cavalla I regard as a special blessing. Had I more time, I would write you on a subject I feel much interested in—the erection of a Church at this station; forgive me that I do not, and allow me to refer you to a letter on the subject which I have addressed to Mr. ——. I have written to a few of my friends about it, and hope that two thousand dollars will soon be forthcoming. I have asked my friends to send their contributions to you, which please advise us of and hold subject to our order.

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CHINA.—In the last number, brief mention was made of the declining health of the Rev. Mr. Spalding. We now add a letter which, during a brief period of partial convalescence, he was enabled to write.

The communication of a later date which follows, from the Rev. Mr. Syle, holds out very little encouragement on this painful subject.

*Shanghai, July 6th, 1848.*

REV. AND DEAR BROTHER:—I hardly thought, when I closed my report for the first quarter of this year, that the subsequent three months would be marked by such scenes and trials as my Heavenly Father in wisdom has called me to pass through. I believe the Bishop has kept you fully apprised of the state of my health since I was ordered by the doctor to lay aside my work. It is just three months yesterday since he commanded me to do so, being the day before Good Friday, April 5th. The cough has been on me now eight months, since November, 1848, though I was enabled to keep heartily at my work, without much inconvenience, until the above mentioned period. I had much fear on my own mind, from the violence of the cough at times, and other symptoms, that it would prove in time to be a source of great affliction; but, against my own feelings, I was encouraged by the opinion of the doctor that it was nothing more than a winter cough, and would pass off with the returning spring. Leaning to his advice, rather than my own feelings, I kept to my work and devoutly hoped that the issue would prove according to his assurance. I need not repeat the particulars of the course of my disease, as I presume you have had them sufficiently minute from others. Since the very free hemorrhage which took place on the 24th of May, I have been some of the time apparently a little better, and at one time, ten days since, I did indulge a strong hope that it would please the Lord to restore me soon to his service; but since then, up to the present time, I confess the prospect is such that I do not count upon life or death. Up to this time, Dr. Lockhart is quite sanguine in the opinion that my lungs are not radically diseased; yet, the irritation continues so long there is danger of tubercles forming, and of course great uncertainty as to the final result. I am able to sit up the greater part of the day. My appetite has been good most of the time, though I have been kept on a low vegetable diet for the last three months. I have lost much in muscular strength, which of late I feel, yet I am able to go below stairs and take my dinner.

I need not tell you, my dear brother, that I feel this to be the severest trial of my life past; but at the same time I do rejoice to tell you, that "as my day so has been my strength." I had heretofore experienced so little sickness, that, had I been told of the length of this affliction, I could not have believed that I should have received the dispensation with so much composure and comfort in my soul. The Lord has given me grace to bear it. He knows the end from the beginning, and I hope that I have, with sincerity of heart, confided all along in the assurance that He doeth all things wisely. I have felt sad many times when I have thought that I may be called to leave this field of labor, where I have been so happy in what I believe to be the Lord's service, for a time, at least—perhaps forever. The doctor has said nothing about a voyage since the hemorrhage, and I cannot now tell you what course he will prescribe for me. If I go home, it will only be as a sense of duty, and if it should please the Lord to bless this means to my recovery, then, of course, I shall desire to return, if the Committee deem it advisable. Truly we may say, "who hath known the mind of the Lord, or who hath been his counsellor." When I think of your remark, on my arrival in New-York—"Surely, the Committee will not object to you on the score of health," and of my present state, I am reminded again of a lesson we are so slow to learn—"Put not your trust in an arm of flesh." I will not attempt to decipher what God has not revealed, but trust to Him for grace, that I may quietly await the final result.

*July 7th.*—To-day Dr. Kirk was called to meet Dr. Lockhart on a consultation of my case, and to decide, or give his opinion, whether it would be advisable for me to go to sea in a ship without a surgeon. He examined my chest very thoroughly, and expressed his very decided opinion that it would be extremely dangerous for me to do so. This coincides with Dr. Lockhart's advice. They consider the case as inflammatory, and not chronic. Of course, its long continuance, and other reasons, make it quite doubtful what will be its termination. My only course, then, is to patiently await the result, trusting to the Lord to do for me as seemeth good in His sight.

\* \* \* \* \* The Church is progressing rapidly. The walls are about twenty feet high, and before this reaches you, with the Lord's blessing, the whole exterior and much of the interior will be completed. The Bishop's health, I think, is decidedly improved; certainly there is no question but that he is much better than he was one year ago. May the Lord fully restore us both. I wish you could be here and see the great need we have for help; but then I know if you could supply our wants, our cries would have been long since answered.

P. D. SPALDING.

*Shanghai, 4th Aug., 1849.*

REV. AND DEAR SIR:—I must beg you to accept my report for the past month in the form of a letter rather than of diary; and if I write less than I am accustomed to do, it will, I am sure, be readily excused, when I inform you that the hand of death has been laid on my little daughter, Elizabeth. The summons came on the 27th of last month, and to-day it is a week since I laid her precious remains in the little grave to which my thoughts are constantly travelling. The loss of children is a matter of so frequent occurrence, and the consolations in regard to their state of which a Christian is privileged to avail himself are so abundant, that I might seem to be

writing foolishness if I gave expression to the sense of sorrowful bereavement which this trying dispensation has created in my heart. Moreover, the good Lord and gracious Master whom we serve has been bountiful to myself and my poor wife in the bestowment of the spirit of consolation, and in the affectionate attentions and tender sympathies of all our dear friends around us. Hardly any alleviations can be thought of, the benefit of which we have not enjoyed: the blow was so lightened by the merciful character of all the attendant circumstances, that it cannot be said to have fallen *heavily*, only it fell in a very tender place. The dear little one, thus lost to us for a time, was a very sweet and lovely plant, and we watched her growth, oh, with how much fond solicitude! But she is in far better keeping now—transplanted to the paradise of bliss—under the more especial care, and in the more especial presence of Him who “went before to prepare mansions” for them that are His; and such, surely, are the baptised infants of believers. My dear wife has been especially sustained, and though she has suffered, and is still suffering, in health, yet she has borne up under her sorrow in a manner wonderful to herself.

I have said enough on this mournful topic, and would gladly endeavor to continue my letter in a more cheerful strain; but I cannot pass on to what might prove more encouraging until I have mentioned our poor brother Spalding’s case. He is suffering a great deal of bodily distress; the loss of our little one, who was his god-child, affected him a good deal; heavy sweats at night recur not unfrequently, and bring down his strength very much. The hot weather also increases his feelings of exhaustion; and though he has, within the last few days, removed his chamber to the Bishop’s new house, which is yet more airy than the school buildings, he does not seem to be recovering himself in any respect. Would that, for his sake and our own, and that also of friends at home, and of the heathen around us—would that I had something more encouraging to communicate concerning him! But it is the Lord’s doing; truly marvellous is it in our eyes, and strongly does it illustrate what we are taught so often, but learn so slowly, that “His ways are not as our ways.” Nevertheless, “the Lord reigneth, and he doeth all things well:” this is the great stay of our confidence and perseverance; and moreover, we may do well to remind ourselves that when the Apostle’s theme was *death*, his exhortation was, “Be ye always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord.”

Our dear Bishop’s health is better, very decidedly, as we trust; and this is our comfort in the midst of our sorrows. He exerted himself a good deal at the time when our darling died, and even ventured to perform the funeral service himself, for the love he bore to us and our dear little one, so that I had many fears lest he should overdo his strength; but such does not seem to have been the case, and we all begin to cherish the hope that not only will he live long to preside over this Mission, to regulate its affairs and ordain its deacons and priests, but that his voice may be heard in the midst of the great congregation, proclaiming aloud the power and glory of “that Name which is above every name.”

The new Church in this city will probably be roofed over in the course of two or three weeks, and finished, we hope, by the time the cooler weather commences. We have experienced none of that opposition from the immediate neighbors, of which I had, as I must confess, some apprehensions. Our old established station in the S. E. suburb still continues to furnish an

interesting and promising field. It is my chief preaching place on Sundays, and I find that the attendance does not decrease in numbers, and seems decidedly to increase in intelligent attention and respectful behavior. Mr. McClatchie continues kindly to co-operate with me in the maintenance of services there; he preaches on Sunday and Friday evenings. On the 30th July, Mr. McClatchie's hands were strengthened by the arrival of another Missionary from his Society—Rev. Mr. Hobson, who is appointed to this station; other laborers from the C. M. S. are understood to be on the way for Ningpo, and will probably come out in company with the newly appointed Bishop of Victoria.

Our school must not be left unmentioned, though, from the nature of its operations, striking results are not to be frequently exhibited. It continues to work very satisfactorily, upon the whole, though the want of a male superintendent becomes each day more urgent, because of the advanced age of the elder scholars. The two ladies, whose assiduous devotion to their duties in this department are such as should assure their receiving every consideration and assistance in their exertions, are both of them evidently *suffering* from the accumulated burden of hard work and anxiety.

Of my two little day-schools, I shall have a good deal to say at some future time, if God permit; they have lately caused me some trouble; good teachers are not always to be secured, and parents and scholars are full of caprices here as well as in Christian lands. Meanwhile, I should be glad to know what would be thought at home of attempting an extensive employment of this kind of instrumentality.

Believe me to be, Rev. and dear Sir, though with a heavy heart, yet very truly,  
Your friend and brother in the Lord,

E. W. SYLE.

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CONSTANTINOPLE.—The Rt. Rev. Horatio Southgate, D. D., Missionary Bishop at Constantinople, arrived at New-York, *via* England, on Tuesday, 6th November, accompanied by his family. His address, for the present, is No. 2 Park-Place, N. Y.

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### ANNUAL COLLECTION FOR FOREIGN MISSIONS.

FESTIVAL OF THE EPIPHANY—SUNDAY, 6TH JAN. 1850.

The Foreign Committee make their third annual application to the Church for contributions to their treasury on the Festival of the Epiphany, Sunday, January 6, 1850, or on some other Sunday during the Epiphany season. The requests made on former occasions have been responded to extensively and liberally. The plan has received the cordial sanction of the Board of Missions; it has brought to the minds of many this important department of Missionary exertion, and has prompted numbers, who might otherwise have overlooked it, to render to this portion of the field a measure of their contributions.

In the conduct of their affairs, the Committee have every regard to economy, consistent with a proper attention to the multiplied and increasing details peculiar to the office of the Foreign Department: they have likewise dispensed with special agencies, and now rely for their support upon the

practical recognition of the acknowledged principle—that “every parish minister is a Missionary Agent for his own immediate sphere.”

The Foreign Committee are greatly encouraged by the blessings of the past, and by the prospect before them. Through the Divine goodness, they have extinguished a heavy debt—their receipts have been steadily advancing in amount—they have been enabled to strengthen their Missions, and the reports from these invite to still greater extension.

The Committee feel it to be their duty to add to the number of their laborers. For the support of these, as well as for the maintenance of those already engaged in the Missionary field, heavy obligations are now pressing, to meet which, prompt and liberal supplies are needed.

The Committee affectionately solicit from the parishes of the Church, small as well as large, weak as well as strong, contributions for a work upon which the Lord of the harvest has already so distinctly vouchsafed His blessing.

## Acknowledgments.

### FOREIGN MISSIONS.

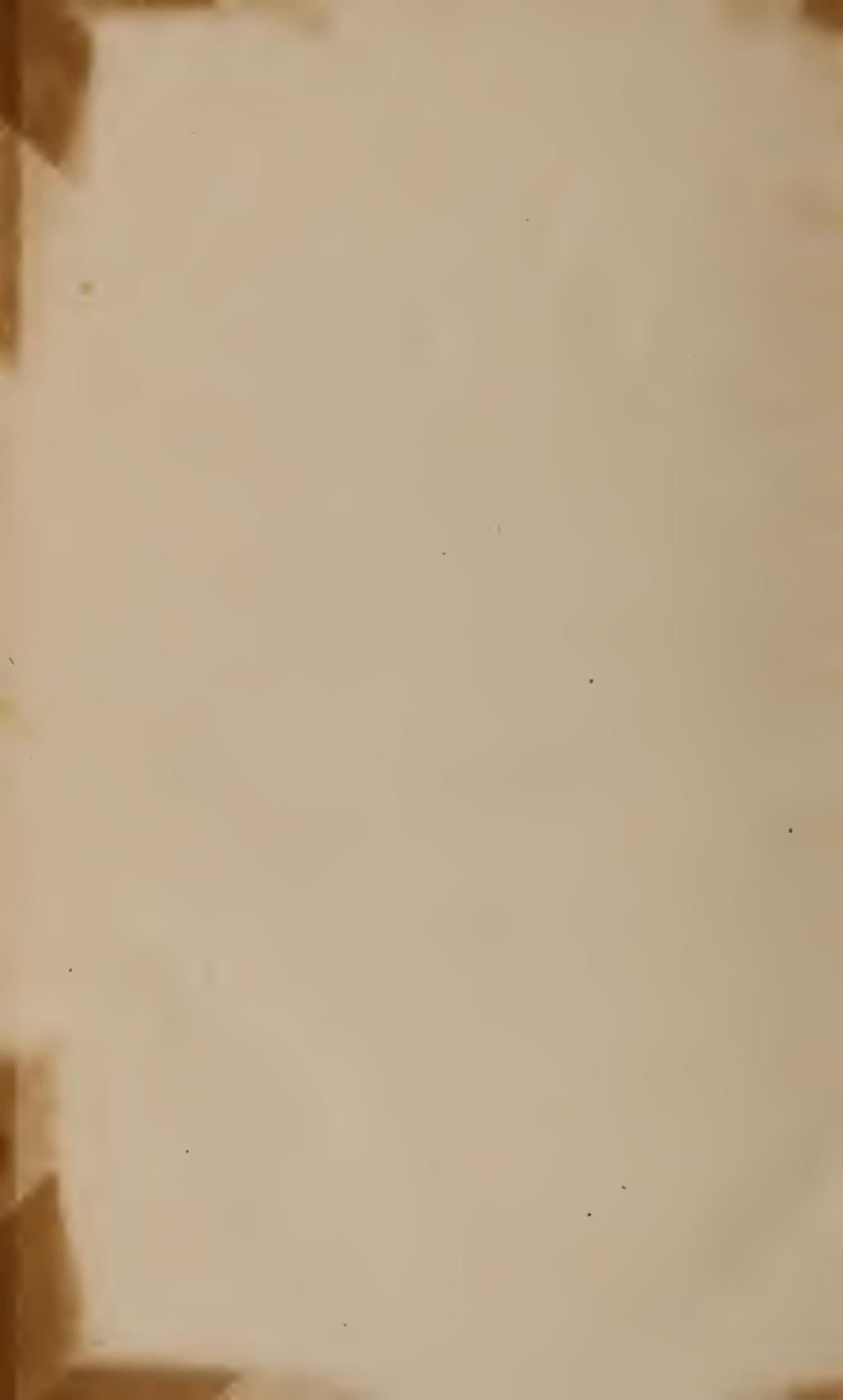
The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th October to the 15th November, 1849:

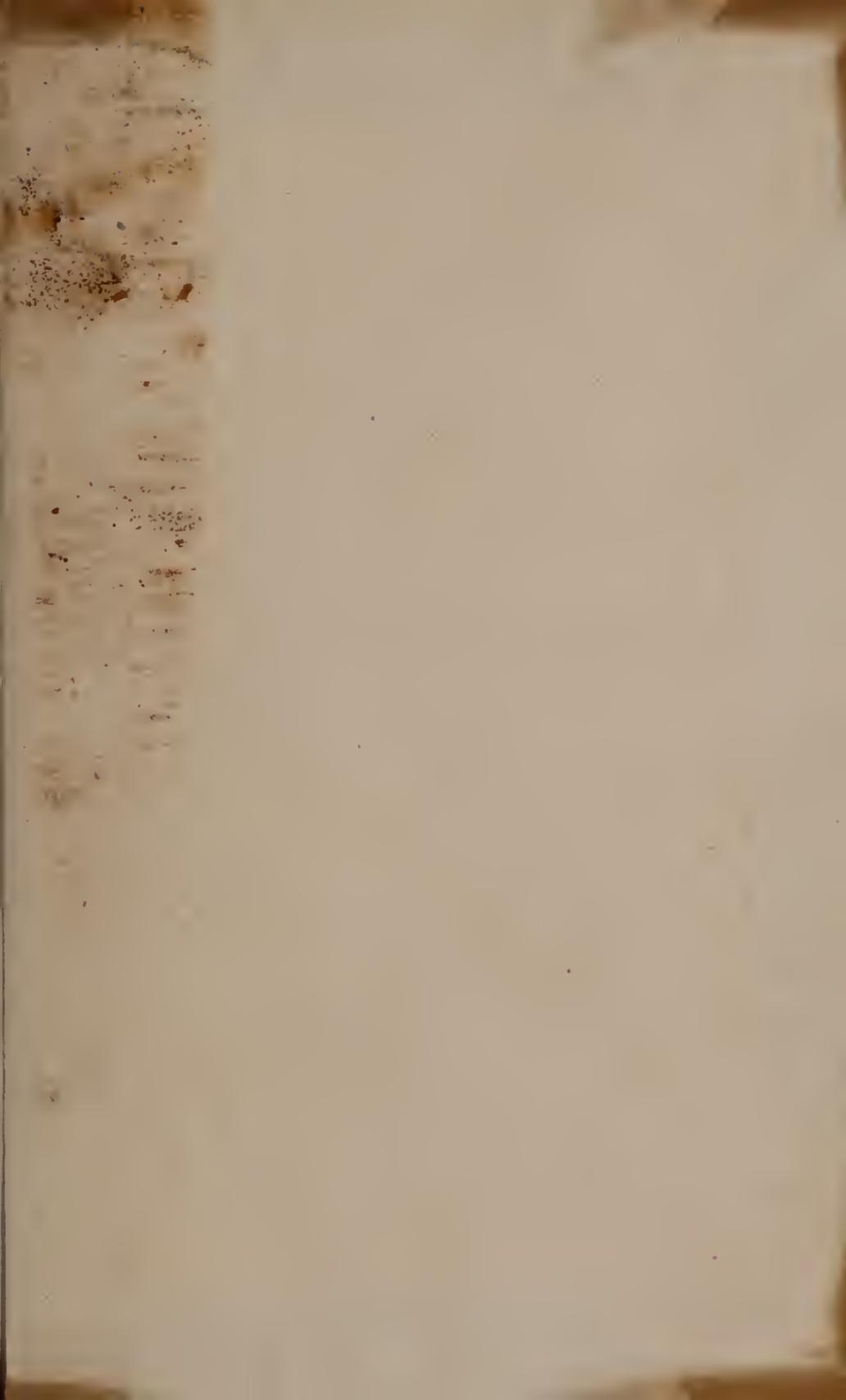
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| <b>MAINE.</b>                                                                                                      |    |                |          |
| <i>Gardiner.</i> —Christ, . . . . .                                                                                | 24 | 0 <sup>0</sup> |          |
| <b>RHODE ISLAND.</b>                                                                                               |    |                |          |
| <i>Newport.</i> —S. S. Trinity Ch., ed. Afr.                                                                       | 10 | 00             |          |
| <i>Pawtucket.</i> —Young Ladies Sewing Cir., St. Paul's Ch., ed. Eliza Taft, Africa, . . . . .                     | 20 | 00             |          |
| <i>Portsmouth.</i> —St. Paul's, . . . . .                                                                          | 5  | 88             | 35 88    |
| <b>CONNECTICUT.</b>                                                                                                |    |                |          |
| <i>Derby.</i> —St. James's, . . . . .                                                                              | 5  | 24             |          |
| <i>East Greenwich.</i> —St. Luke's members and friends for Africa, . . . . .                                       | 25 | 00             |          |
| <i>Hartford.</i> —Christ Ch., . . . . .                                                                            | 65 | 00             |          |
| <i>Waterbury.</i> —St. John's, . . . . .                                                                           | 50 | 00             |          |
| <i>Watertown.</i> —Christ Ch., $\frac{1}{2}$ , . . . . .                                                           | 20 | 00             | 165 24   |
| <b>NEW-YORK.</b>                                                                                                   |    |                |          |
| <i>Brooklyn.</i> —Ch. of Holy Trinity, China, \$80 41; do. do. Sund. Sch. ed. W. H. Lewis, China, 12 50, . . . . . | 92 | 91             |          |
| Grace Ch. \$5, and \$5 for Constantinople, . . . . .                                                               | 10 | 00             |          |
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| <i>New-York.</i> —Ch. Ascension, "M. C., " $\frac{1}{2}$ , . . . . .                                               | 5  | 00             |          |
| Family Mite Box, . . . . .                                                                                         | 3  | 00             | 122 91   |
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| <i>Philadelphia.</i> —St. Paul's Ch., Ladies of, for ed. Africa, . . . . .                                         | 40 | 00             |          |
| St. James the Less, . . . . .                                                                                      | 75 | 86             |          |
| Tithes for For. Missions, . . . . .                                                                                | 8  | 00             |          |
| <i>Reading.</i> —Christ Ch., . . . . .                                                                             | 17 | 50             |          |
| Do. do. Sunday S. Africa, . . . . .                                                                                | 10 | 00             | 151 36   |
| <b>MARYLAND.</b>                                                                                                   |    |                |          |
| <i>Baltimore.</i> —"M." . . . . .                                                                                  | 10 | 00             |          |
| <b>GEORGETOWN, D. C.—CHRIST CH.</b>                                                                                |    |                |          |
| Sewing Soc. Greece, . . . . .                                                                                      | 12 | 50             |          |
| Do. do. Africa, . . . . .                                                                                          | 12 | 50             |          |
| Do. Col. S. School, Africa, . . . . .                                                                              | 5  | 00             |          |
| <i>Fredericktown.</i> —Miss E. H. Donne, . . . . .                                                                 | 2  | 00             |          |
| <i>Great Choptank Parish.</i> —A parish-icouer, . . . . .                                                          | 1  | 00             | 43 00    |
| <b>VIRGINIA.</b>                                                                                                   |    |                |          |
| <i>Albemarle.</i> —St Paul's, Mrs. Dr. Garrett, Africa, . . . . .                                                  | 2  | 00             |          |
| <i>Nelson Parish.</i> —Rev. F. D. Goodwin, Africa, \$10; China, \$10, . . . . .                                    | 20 | 00             |          |
| Mrs. Goodwin, Greece, . . . . .                                                                                    | 10 | 00             |          |
| Mrs. C. Minor, \$1; Mrs. M. J. Davis, 2 50, . . . . .                                                              | 3  | 50             | 35 50    |
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| <i>Milan.</i> —St. Luke's, . . . . .                                                                               | 10 | 00             |          |
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