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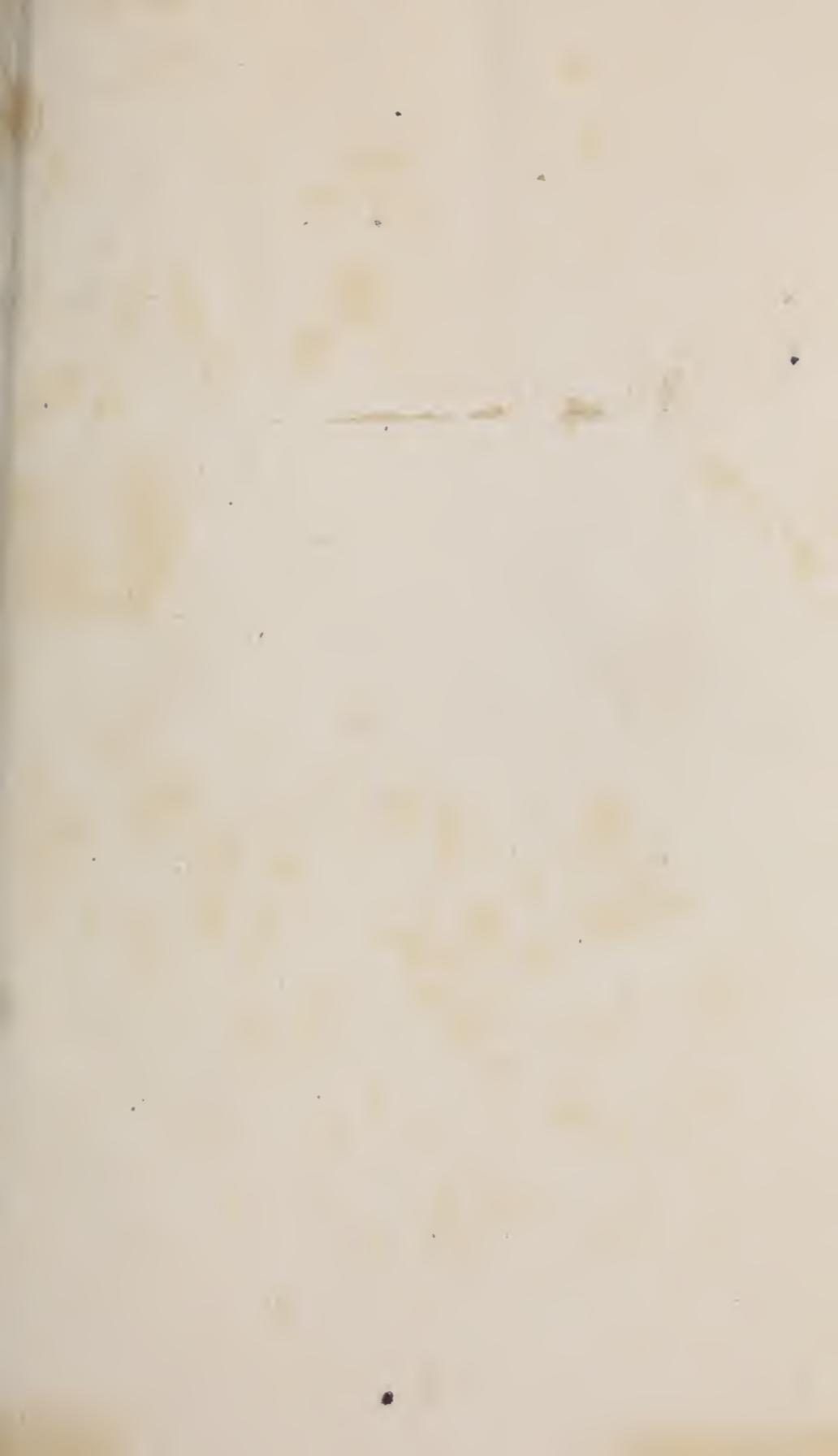
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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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MARCH, 1858.

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### What Others Do.

WE commend to the careful perusal of our readers, the following article, from the *Colonial Church Chronicle*, as to the great English Missionary Societies, their doings and contributions. They draw conclusions mortifying to their pride, and talk of taking shame to themselves, that they do so little in the great cause of Christian Missions. But if they are ashamed and grieved at the little which they do, how much greater cause have we to take shame to ourselves, and rouse us to better things, when they, by their systematic efforts, and large results, "So provoke us to love and good works."

We might institute a similar comparison, as this article has made, between the contributions of the Church Societies and the other religious bodies of Great Britain. Thus, the American Home Missionary Society raised the last year \$178,060 68; the Old School Presbyterian Church raised for their Home Missions, \$93,248 99; while the Methodists, for their Domestic Missionary work, raised \$238,841 92. This is not very

flattering to us, with our numbers and means, that the Protestant Episcopal Church, in the United States, can raise for her authorized, General Domestic Missions, only \$55,000, (and now for the first time over \$50,000,) about *one-fourth* of what is raised by the Methodist Missionary Society, about one-third of what is raised by the American Home Missionary Society, and nearly forty thousand dollars less than what is raised for their Home Missions, by the Old School Presbyterian Church alone.

While "we therein rejoice, yea, and will rejoice," that so much is doing by others for leavening our country with the power of religion and virtue, surely, with our advantages, our professions, our principles, our motives, our means, we ought to be doing far more than we are in this great and noble work. We are not half awake to its importance; we know not our own strength and power; we feel not as we should our high responsibility, and our precious opportunities. May the faithful pondering of what is done by other Christian bodies here, and by the great Societies of our mother land, stir us up, and draw us out in better efforts, larger, readier sympathy, and more wide-spread, adequate, and liberal contributions. A single year of united, earnest, systematic efforts, would astonish us at its large results. Let us make the trial, only remembering the past, to shame and stir us up, and pressing on to the future with warm hearts, and open hands, and high resolves, to do our utmost, and that *now*, for our country and the Church. "In quietness and confidence is our strength." Not when the winds of fierce contention blow; not in the storm, the earthquake, or the fire; are our harvest and our hopes; but in the Missionary work, that holy and uniting bond, it is and must be ever true; "The fruit of righteousness is sown in peace of them that make peace."

(*From the Colonial Church Chronicle, Jan., 1858.*)

#### THE MISSIONARY SOCIETIES IN 1857.

THE beginning of another year furnishes a suitable opportunity for placing before our readers, a comparative view of the state of the various Missionary Societies in this country, as shown by their latest Reports.

This we shall do very briefly; merely indicating facts, and leaving each person to ponder them for himself. In truth, the picture is one which we can never contemplate without deep emotion; it sets before us, in so striking a way, our miserable state of disunion in religious matters. Nevertheless, without ceasing to regret the "contention, and envy, and strife," which Dissent genders at home, we may surely rejoice that "every way Christ is preached" abroad; for certainly any, even the most imperfect, form of Christianity must be confessed to be infinitely preferable to the cruel and sensual superstitions of "the world that lieth in wickedness;" and, perchance, those who by such means have first been "instructed in the way of the Lord," may hereafter be found ready to give attention to those who can "expound unto them the way of God more perfectly."\* Without any further remarks, then, we proceed to our summary.

The *Society for the Propagation of the Gospel*, naturally claims our attention first, not only because it is the one most thoroughly identified with the Church of England, but also because it has the honor of having been so much the earliest in the field. Its receipts for the year 1856 amounted to £104,470; but it must be remembered that this included £18,237 for the Memorial Church at Constantinople. However, even deducting that sum, the account exhibits an advance of nearly £4,000 beyond that of the previous year. "No part of the money raised in India, or in any of the Colonial Dioceses, (a fund which is every year increasing, and which, in the aggregate, will ere long exceed that which is paid to the Treasurers of the Society in England,) is included in this account." "The total number of ordained Missionaries, maintained in whole, or in part, by the Society, is 466; in addition to whom the number of divinity students, catechists, schoolmasters, and others, maintained, is above 700."

The *Church Missionary Society for Africa and the East*, is in advance of the elder association in its funds. "The Committee report, with devout thankfulness to God, that the income raised during the past year (1856) in this country (exclusive of the sums raised and expended in the Missions) has exceeded that of any former year. It amounts to £123,174, exhibiting an increase of more than £1,000, in addition to the special contributions to cover the deficiency of last year." The number of Missionary Clergy connected with this Society, is set down as 172 European, and 46 native; the number of catechists, teachers, &c.—European, 50; native, 1,868.

The total amount thus raised by these Societies of the Church of England, for Missionary purposes, in 1856, amounted to the sum of £227,644; and to this should be added the large contributions of the *Society for Promoting Christian Knowledge*, and the *Colonial Bishops' Fund*.

\* Acts, xviii. 24—28.

Now let us glance at the exertions, in the Missionary cause, made by the Dissenters in the same period. The *Wesleyan Methodist Missionary Society* reports its receipts in 1856, as amounting to £119,205, being a little in advance of the previous year. Of this sum £78,913 arose from annual subscriptions in this country; the rest was derived from foreign auxiliaries, and other sources. The number of "Ministers and Assistant Missionaries" is given as 632; other paid agents, as catechists, interpreters, &c., 975.

The *London Missionary Society* announces its total receipts, for ordinary purposes, in 1856, to have been £66,227, including foreign contributions. "The Special Fund, for the Relief of Widows and Orphans, and disabled Missionaries, amounts to £2,202." "The present number of the Society's European and ordained Missionaries is 152; the number of its native agents, including evangelists, catechists, Scripture readers, schoolmasters and mistresses, is about 700." Our readers are probably aware that a "fundamental principle" of this Society is, "that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government, but the glorious Gospel of the blessed God, to the heathen; leaving it to the minds of those whom He may call into the fellowship of His Son, from among them, to assume for themselves such form of Church Government as to them shall appear most agreeable to the Word of God." This, we understand, was the feature in the Society which especially attracted the celebrated Dr. Livingstone; how strange that a man of such strong practical sense should see nothing unreasonable in the idea of the natives of Rarotonga or of Central Africa turning over the leaves of the Bible, with a view to "assuming for themselves a form of Church Government!" But we must not digress.

The *Baptist Missionary Society's* income for 1856, was £21,402, exclusive of any Indian funds." This is an increase of £2,000 beyond that of 1855; but this has arisen, not from any augmentation of the receipts from the usual sources, but from the generosity of an unknown friend, who has twice placed in the bankers' hands, to the Society's credit, donations of £1,000." The number of Missionaries on this Society list is 74; the number of native preachers, 108.

From the Report of the London Association, in aid of the *Missions of the United Brethren, commonly called Moravians*, we learn that their income for 1855,\* amounted to £13,564; of which £5,583 were contributed by "Friends of other Christian denominations on the Continent, in Great Britain and Ireland, and in North America." With these limited means they are able to maintain an aggregate of 70 Stations, and some 300 Missionary brethren and sisters, in various parts of the world.

These statistics show that the sums raised in aid of Missions, by the dif-

\* That for 1856 is not yet reported.

ferent dissenting bodies, amount to £222,600, while, as we have seen, the Church of England contributes, through her two great Missionary organs, £227,644. We have remarked, indeed, that this does not indicate the whole amount raised by the Church of England for Missionary objects, for the *Christian Knowledge Society* devotes yearly a large portion of its income to the furtherance of these purposes; and in comparing the totals, we must remember that our Societies do not report the sums *raised in Foreign Parts*, while the Dissenters' associations do; but, even so, considering the great wealth possessed by the members of our Communion, and the immense vantage ground which it has from its endowments, this comparison of our respective efforts to carry, what we hold to be "the Truth," to the perishing heathen, can hardly fail to fill Churchmen with shame for past short-comings, and to spur them to more earnest exertions for the future.

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### California—Bishop Kip.

WE have received from Bishop Kip, the following account of his recent perilous "Voyage to California," which will doubtless interest our readers. It will be seen that the Bishop has resigned his parochial charge, in order to devote himself entirely to the oversight and Missionary work of his vast field. May his hands be strengthened, and his heart be cheered by sympathy and aid from his old friends, and new energy, zeal, and liberality among the people of his charge. There is a great work to be done in California, not only for itself, and our own country, but also for Foreign Missions, and heathen lands. What the Pacific coast shall be and do in morals and religion, for the next twenty years, must tell most powerfully upon the hopes and the conversion of the world. May California and Oregon, both, "let their light so shine" before the men of other lands, that they may "glorify our Father who is in Heaven."

We here subjoin the proceedings on the Bishop's resignation:—

#### GRACE CHURCH.

We understand that, at a meeting of the Vestry of Grace Church, in this city, on Monday evening last, the following letter was received from the Rector, the Rt. Rev. Bishop Kip:—

SAN FRANCISCO, Dec. 21, 1857.

*Dear Brethren*—The urgent claims of the Church, through this Diocese, render it expedient that I should not confine myself, as much as I have hitherto done, to one single parish. I feel, too, that my remaining longer in Grace Church would be injustice to that congregation, as I could not bestow upon it the pastoral care which is necessary. I avail myself, therefore, of this opportunity to resign the Rectorship of the Church.

In thus severing the connection, which has existed between us for nearly four years, I cannot but express the gratification I feel on looking back on the past, that everything in our congregation has been marked by the most perfect harmony, and there are, therefore, no remembrances but those of pleasure.

With my earnest prayer, that in all its future course, our little household of faith may be blessed and strengthened from on High, I remain, very truly,

Your friend, and brother in the Church,

WM. INGRAHAM KIP.

TO THE VESTRY OF GRACE CHURCH, }  
SAN FRANCISCO.

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The Bishop being present, and having explained his views more at large, the following Resolution, offered by the Hon. Edward Stanly, was unanimously passed :—

*Resolved*, That yielding to the necessities of the Diocese, which claim the services of the Bishop, we feel it our bounden duty to submit to the force of the reasons which impel him to resign the Rectorship of Grace Church; and in accepting his resignation, it affords us pleasure to express our gratitude for his most efficient services, which we trust will bring blessings to him, as well as to his affectionate congregation of Grace Church.

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## Voyage to California.

BY THE RT. REV. BISHOP KIP.

## I.

*My Dear Brother*—It was with no pleasant feelings that I parted from you, as well as my other friends, on the deck of the *Star of the West*, on the 20th of November. It seemed as if the pain of leaving was even greater than it was four years since; and yet, I know not why it should have been so, for then I was going to a strange land, “not knowing the things which should befall me there;” but at this time I was only return-

ing to my new home, where I knew many earnest friends were prepared to welcome me.

Shall I give you an account of our voyage? It has little of adventure, but it may be interesting to some of your readers, who have friends in this land, merely as showing what a voyage to California sometimes is.

*Nov. 20, Friday.*—It was 3 P. M. that we cast loose from the wharf—our signal gun was fired—the cheers of the crowd, watching our departure, were given, and soon we could see no longer even the waving handkerchiefs of those who, with tearful eyes, were thus striving to keep, to the last moment, their connection with some whom they should not see again for years.

It was evident enough before we cleared the Narrows, that our steamer was crowded to excess, and entirely overloaded. She is but 1100 tons burthen, (little more than one-third that of the steamer which is to receive us on the Pacific,) and the officers *acknowledge* 760 passengers. She might accommodate comfortably half that number. The first night out of New-York, in winter, is always dismal. The severe cold—the single stove in the cabin, perfectly blocked up by hundreds trying to reach it—and the desolate air of everything, to those who have come from comfortable homes—effectually remove all the poetry from “life on the mountain wave.” To add to our discomforts, a gale began before midnight, a most unfortunate time of the voyage, as most of the passengers had not yet settled into their places, or become accustomed to the sea. It was with many of them a night long to be remembered.

*Saturday, 21.*—Unable to leave our berths, the day passed in a half-unconscious, dreamy misery. The rough weather still continued, and the only thing of which we were thoroughly aware was the steady pitch—pitch—of our vessel.

To gain places for more passengers, two rows of state-rooms have been built on the deck of the *Star of the West*—the only steamer in which I have sailed on the Atlantic which has such upper works. The *San Francisco* was built in this way, and during the storm, in which she was wrecked, this upper cabin was swept entirely clear from the deck, with almost every passenger it contained. Our state-room was selected in this place for the sake of air, but in this rough weather it is the least desirable location in the steamer. Our own room, too, happens to be the one nearest the stern, where, of course, the motion of the vessel is more felt than in any other place. In the evening we had a renewal of the gale, followed by another night of sickness and misery.

*Sunday, 22d.*—No Sabbath-day of rest and quiet; but our vessel still pitching, we remained in our berths through the morning. At noon, up for the first time since we left New-York, and managed to get Mrs. K. to the captain's state-room, midships, where the motion is less felt. There she lay on the sofa through the day, while we thought and talked of those

who were in peace at home, and whose prayers we knew at that hour were ascending, that we might safely reach "the haven where we would be."

At night, a renewal of the gale, with its attending discomforts. We have not only at our state-room more motion than in any other part, but we have more of the force of the waves. Below us, at the stern, the parted waters meet again, and seethe and dash together, and we cannot escape the ceaseless sound. Every few moments a wave would strike the bows, and our vessel would seem to stop as though a giant had struck her, and quiver for a moment in every plank, and then again dart forward on her way. As our upper cabin creaked, and seemed to sway in the wind, as we rolled, the fears of my wife reached their height, and most earnest were her entreaties to me to take her down into the lower cabin. Knowing, however, that it was perfectly suffocating there, where every table and seat, and even the floor, had their occupants, I was obliged to insist on her running the risk of the upper cabin.

In the night we were opposite Cape Hatteras, and probably near the spot where the ill-fated *Central America* went down. The thought recalled melancholy remembrances of pleasant hours with Herndon and Van Rensselaer, when I went home in her in the early summer. Now, the Gulf Stream, over which we are passing, is sweeping on her wreck to where it pours its treasures into the Arctic Seas.

*Monday, 23d.*—Sea still high. We have been lately making, against this head wind and sea, but 150 miles in 24 hours—slower than a good stage coach. Our steamer, though naturally a good little sea-boat, labors terribly, and shows how she has been overloaded, with the most culpable recklessness of life. Were any accident to happen to our machinery, with this dense mass of human beings on board, it would probably involve the loss of all; for she has not boats for one-fifth of the passengers.

When able to leave our berths we took refuge in the captain's room, where we remained till late in the evening. The other ladies under my charge I have not seen for two days. They are in the dining-room cabin, where I have not dared to venture; and, I suppose, like myself, they are *hors du combat*.

The night was the worst we have yet had; not only very rough, and with a strong head sea striking our bows, but at midnight a rain-storm commenced, and it poured in torrents. For the last few days and nights the crowded steerage passengers must have suffered terribly. We have been frequently chipping seas, from which it was impossible to protect those forward.

*Tuesday, 24th.*—Day dawned, with a dull leaden sky, the horizon in mist, the sea running high, and every prospect of bad weather. I found, however, that the barometer was rising, and at ten it commenced clearing.

The sunshine dried our deck, and though the sea is still heavy, and we are making little progress, yet everything wears a more cheerful aspect.

During the next few days, while never calm, it was sufficiently smooth to bring out the passengers, some of whom had not been seen since we left New-York. We have the strange medley, to be seen nowhere but in a California steamer. Army and Navy officers, foreigners of every nation, Spaniards, Mexicans, Costa Ricans, whom Walker had dislodged, going home; ladies to join their husbands in California, over one hundred children, two Presbyterian Missionaries, returning to the Sandwich Islands, and six Sisters of Charity. We have the usual development of evil, which mark those who have broken away from the restraints of home, and who, by their conduct, falsify the old maxim—“*Cælum, non animum mutant, qui trans mare currunt.*” But there are also the good and the true—those who are to be the leaven of all that is pure in that distant land—and whose prayers are the incense which rises up before the Throne of the Highest. Some of them are members of our Church; and when Sunday comes, they welcome the services which remind them of holy scenes at home.

Among our passengers is the celebrated German traveller, Wagner, who, twenty years ago, won a world-wide reputation by his explorations in Africa, and afterwards in the East. He is now sent out by the King of Bavaria as head of an exploring party, who are to spend a couple of years in examining the Equatorial Region of South America, on the Western coast. They go from the Isthmus to Peru. With him is a distinguished artist, and also a German Baroness, who has joined the party to pursue certain botanical researches. On her card, which she gave me, her name is—*La Baronne de Hermayr Hortenburg, nee Baronne de Sternburg.* She was perfectly familiar with the cities of Southern Europe, and it was a pleasant relief, in this distant sea, thus to revive my recollections of the galleries of Italy.

26th.—In the evening made our first land, the light on Salt Keys, 123 miles from Havana.

27th.—At 8 A. M., when I came on deck, found we were coasting along the shores of Cuba. The “Gem of the Antilles” was before us, and in the distance was seen the Moro Castle at the entrance of the harbor of Havana. In an hour more we had come to anchor. A narrow passage, strongly fortified on both sides, is the only entrance.

We were soon surrounded by boats from the city, and after the proper officials had made their visit, were permitted to go on shore. The first thing at landing was to go to an office on the wharf, where a passport was furnished us, for which we paid one dollar each. We walked up to the public square, on which the palace fronts. It is filled with tropical trees—the palm, the cocoa, and the banana—presenting a strangely beautiful view to one from a colder clime. Soldiers meet us in all directions, and it

is said that 30,000 can be collected in the city in a few hours. The streets are narrow, to secure shade and coolness, and the high substantial houses and shops remind one of cities in the south of Europe. Ladies, in their light summer dresses and the graceful *rebosa* over their heads, were shopping, but in all cases remained in their carriage, and the goods were brought out to them by the clerks.

The usual vehicle is the *volante*, a species of gig holding two, with very long shafts, so that the horse is at a distance from the carriage, and is ridden by the driver, postillion fashion. We hired several of these for our party, and set off to see the city and its environs. Driving through the large open square, where the fashion of Havana assembles in the cool of the evening, and through the parade ground, we reached the open country beyond. In every part of the city are marble fountains, generally surmounted by a statue of one of the royal family of Spain. Beyond the city, we passed through long lines of elegant villas. They are generally built low, painted with gay colors, a species of China tiling being much used. The house is buried in tropical foliage, and the avenue which leads to it entirely over-arched with the meeting boughs.

We drove out to a deserted villa, about four miles from the city. The story we heard with regard to it was, that it had been for years in chancery, and had thus fallen into decay. The house itself was rapidly crumbling to pieces, its frescoes peeling off, and its gay colors fading. Around it stretched long walks, lined with mutilated statues, but showing that it had once had every convenience for pleasure. We saw the out houses, where the proprietor must once have kept an extensive aviary and zoological collection, but they were all untenanted but one, through which a stream of water flowed, where a solitary alligator was yet imprisoned. The air was like June, and as we walked around the grounds, we saw on every side evidence of the luxury of this *dolcie far niente* climate.

We returned to the city by a different road, but affording similar scenes. Our next visit was to the Cathedral, a fine extensive building, the exterior presenting a venerable appearance, and the chancel within being rich with varied marbles. Beneath this are buried the remains of Christopher Columbus—"the worthy and adventurous general of the seas"—as the old Spanish writers call him. He died at Valladolid, in 1506, and in 1536 his remains were transported to St. Domingo, that he might rest in the new world which he had discovered. When that island was ceded to France in 1796, they were once more removed and interred in the Cathedral of Havana, that they might be in Spanish soil. They were brought with great parade on the man-of-war called the *Discoverer*, the full account of which is given in the appendix to his life, by Irving.

Against the wall, on one side of the chancel, is the monument, the upper

part of which contains the portrait of Columbus, in bold relief, while on the lower part, surrounded by nautical instruments, is the Spanish inscription, of which this is the translation :

Oh, remains and image of the great Columbus!  
 May ye last a thousand ages, preserved in the urn  
 And in the remembrance of our nation!

It was blowing very fresh when we left the wharf in our sail-boat, and it required a series of tacks by our native boatmen to bring us up to the steamer. At 3 o'clock we were again under way, having taken in about 70 passengers, who came from New-Orleans, in addition to our already crowded numbers.

28th.—Another rough day. We had this morning an alarm of the most fearful kind that can occur at sea. We were just leaving the breakfast table, when below in the second cabin there was a rush, and a shriek of women, and the cry of *fire*. It took but a few steps to bring the captain to the spot. One of the women, in a room below containing six berths with a narrow passage between them, had undertaken to cook with an alcohol lamp. After lighting it, she left the room, when a roll of the ship upset it, and in an instant the burning alcohol was all over the floor. The children shrieked, when a man in the cabin rushed in, and providentially had presence of mind enough to tear off the bedding and commence smothering the flames. This he had partially succeeded in doing, when the captain arrived to his aid. In an instant more it would have been beyond all human control, and in this crowded vessel, out of sight of land, with not boats enough for one-fifth, there would have been but few left to tell the story of our fate.

Sunday, 29th.—The sea too rough, and I myself too ill to attempt the service in the morning. In the afternoon, the weather being more pleasant, arrangements were made upon deck, and the greater part of the cabin passengers were present. I read the service and preached a brief sermon.

We are now beginning to have a new firmament about us. The old familiar constellations which shine upon our own land have some of them sunk below the horizon, and in place of them we have the southern cross, that mysterious symbol of our faith, on which the old Spanish explorers gazed with so much reverence and awe.

30th.—The sea smooth, but we have the excessive heat of the tropics. For some days there has been a whispered report of sickness abroad. It has gradually deepened into certainty, until to-day the officers acknowledged that the yellow fever was prevailing. It is fearful to be crowded together thus, in this stifling heat, with an infectious disease gradually increasing, and no way of escape.

Tuesday, Dec. 1st.—To-day the deaths began. The steamer has been

stopped three times, to enable me to read the Burial Service. In the morning, a man died—at noon, his daughter—and in the afternoon a young man, a cabin passenger. There is something inexpressibly solemn in a burial at sea. The body, swathed in canvas like a mummy, and covered with the American flag, with a heavy weight at its feet, is placed upon a board at the gangway. As I begin the service, the wheels of the steamer gradually go slower, until they stop for an instant, when I read the words: "We commit his body to the deep." As I utter this sentence, the board is tilted up, the body glides down into the sea, and our vessel once more quickens its speed, leaving the waves of the Caribbean Sea to sweep over him who was lately our fellow passenger.

To show the crowded state of the steamer, and the impossibility of separating the sick and dying from the well, I will mention one fact. There was but one saloon, out of which the state-rooms opened (except the few on deck), and where we were obliged to take our meals. On the cushions of this saloon, during the last few days, two ladies, a mother and daughter, have been dying of the black vomit, in full sight of our dinner table. The mother died as we entered Aspinwall, and the daughter, it was known, could not survive till night.

This night many of the passengers passed on deck, rather than risk the pestilential air of the cabin.

*Wednesday, Dec. 2d.*—Near Aspinwall; and well for us it is so. A few days longer crowding together, would have infected half our passengers. We heard another death reported early in the morning, and with great pleasure took our last breakfast on this vessel. The only compensation about it has been the captain. Capt. Gray has done every thing in the power of man under these difficult circumstances. He has been untiring as a navigator, and in his attentions to his passengers. He is worthy of a better vessel, and we took leave of him with regret.

## II.

We came in sight of Aspinwall about nine o'clock. It is my third visit to it, yet there seems but little improvement. A few wooden hotels and shops, whose only harvest is reaped from the steamer passengers, are the abodes of those who choose to live on this pestiferous spot. The palm trees wave above it, and around is all the luxuriance of tropical vegetation. A couple of miles from shore, the U. S. steam frigate, the *Wabash*, was lying, to some of whose officers we were indebted for kind attentions during our brief stay.

We landed about ten o'clock, and as the cars did not go till three P. M., remained at one of the hotels. There are but few Americans here, the inhabitants being principally Mexicans or natives. The sick were now selected from the passengers, and left behind in a hospital belonging to the company.

It was a pleasant afternoon, unusually cool, when we set off for Panama. The last time I went, four years since, it was by being boated up Chagres river for one day, and then another day from Crucis on mules, through the mountain passes, by the path made nearly two centuries ago by the old Spaniards for the mules to bring their loads of silver across from Peru, to be shipped to Spain. Now, the fifty-five miles are travelled over in about four hours.

Just beyond Aspinwall is the cottage in which John L. Stephens died. After all his experience in Egypt and the East, he yielded on this spot to the deadly malaria. Our train went but slowly, for the heavy rains had, in some places, undermined the road; yet every moment opened prospects through the mountains, or amid the dense tropical foliage of the forests, with an occasional glimpse of the Chagres river, which charmed the eye. Every few miles we passed a little native settlement, the light walls of the houses made of cane and the roof thatched with leaves. The children were playing around, generally in a state of perfect nudity. Everywhere else there was perfect stillness. The monkeys and parquets which once sported and chattered here, have been frightened from their old haunts by the noise of the train, and all is quiet.

We reached Panama just before dark. Since the massacre by the natives, two years ago, the passengers have not been permitted to enter the city. The depot is without the walls, and the passengers are conveyed at once to the steam-tug. Here we were all crowded on board, while the steerage passengers were towed behind in barges; and in about an hour we reached the *Golden Gate*. Here we have a magnificent steamer, three times the size of the *Star of the West*, and there is a prospect of as much comfort as is usual at sea.

A fortnight's voyage is before us, yet the Pacific is much less liable to storms, and we dread it less than our thirteen days on the other side. We have reason to be thankful for our preservation from the dangers through which we have already passed, and may well say, in the words of Dr. W. Croswell's Traveller's Hymn—slightly altered,

Lord, go with us, and we go  
 Safely, through the weariest length,  
 Travelling, if Thou will'st it so,  
 In the greatness of Thy strength;  
 Through the day, and through the dark,  
 O'er the deep and pathless sea,  
 Speed the progress of our bark,  
 Bring us where we fain would be.

But I have already taken up so much space, that I must curtail the rest of this narrative. For the first week we were speeding on over a scarcely rippled sea. With a splendid steamer and cloudless weather, there was nothing we could wish altered. As we crossed the Gulf of

Tehuantepec, and again in passing the Gulf of California, we had rough weather, as is usual, for the wind sweeps down over those bodies of water. On the morning of the 8th, we stopped at Acapulco, Mexico, to coal. You enter the harbor by a winding passage, and the inner basin is so enclosed that you are perfectly surrounded by the hills and cannot see where you were admitted.

We remained here through the day, anchored a short distance from shore, so that the passengers had an opportunity of going on shore. It is a mere Mexican town, commanded by a fort, and picturesque from the palm trees which line the shore. Amid the political troubles of Mexico it has been rather famous for its turbulence, and at the present time some two hundred of its political prisoners are confined to a desolate island a few miles from shore. As our steamer passed in the evening we saw their fires at the water's edge. The canoes, rowed by the half naked natives, soon surrounded our steamer, bringing a plentiful supply of all tropical fruits. I did not go on shore, as it was my third visit to this place, but our stopping formed a pleasant episode in the voyage.

The following evening we ran into Manzienella, another Mexican town, to land some passengers. It is an obscure place, but the port from which the steamer on its downward trip generally receives a large amount of silver from the interior, to be sent to the United States and England.

We spent two Sundays on board. On the first, I read service and preached in the saloon. On the second, as the Rev. Dr. Armstrong, from the Sandwich Islands, was to preach, I went forward, and held service among the steerage passengers. A small cask was covered with the American flag, for my desk, while the congregation sat down on the deck in circles around me. There were probably no Churchmen among them, for I saw no Prayer-Book. I therefore read a few appropriate Collects and a Lesson, and preached a short, extemporaneous sermon. In the hymns, however, which I gave out two lines at a time, they joined most heartily.

*Wednesday Morning, the 16th,* we crossed the bar about four o'clock, and in an hour more were at the wharf. Our two guns rang over the hill-sides, and shortly the steamer was filled with enquiring relatives. There were those there to greet us with a warm welcome, and the announcement that kind friends had put our house in order, procured a cook, and that the fires were now lighted and breakfast preparing. So we drove home and sat down to our morning meal as quietly as if we had never left the house.

**The late Rev. Hannibal Pratt, of Texas.**

THE following reports from the Missionary at Seguin gives some interesting particulars of the last sickness and death of our late faithful and lamented missionary at Columbus, and other places on the Colorado. He had too large and laborious a field, and with his many cares and perplexities, it was too much for his feeble frame. It is only another chapter in missionary life which he who runs may read. A large field, small means, heavy cares, great discouragements, small immediate fruits—if any class of men deserve sympathy and aid from their more favored brethren in the ministry and fellow-members of the Church, it is these frontier laborers, as lone, sad, and burdened, they drag on their weary way, and do their work uncheered, except by angel hands, and the grace and strength that is in Christ Jesus. When will the Church awake, to see and feel how great their burdens, and how many and pressing their needs? A little thought and care would moisten many an eye, touch many a tender heart, open many a hand with prompt relief, and lift many a voice in earnest prayer for the weary laborer, and his far off, lonely field. Read the following simple tale, and “what your hands find to do, do it with all your might.”

SEGUIN, TEXAS, *January 20th, 1858.*

You will ere this have seen in the papers the sad news of the death of your missionary at Columbus, Rev. H. Pratt. By looking at the last Journal of our Convention, Bishop Freeman's account of his work, and the kind and amount of that work as it appears in his report, you will be able to approach an estimate of yours and the Church's loss. A parish of 90 miles in length, over bad roads, and in bad weather, is too much for one man. Of course no one can say what might have been had his lot not been so hard. His disease, which attacked him about the first of June, was from the outset a strong and unmanageable one. His physicians did nothing for him. The difficulty was perhaps chronic, and connected with a long standing indigestion, on account of which he had been obliged to leave college six years before. He died with hic-cough.

About the first of November he was urgent I should come and see him. I had heard he was sick, but did not suppose his case serious at all. Now I had a presentiment that my old friend and classmate was in danger, and

at once broke away from many claims on my time here to visit him. My worst apprehensions were realized. A few months had wrought a great change. He was a mere wreck of his former self. And it moved me much to hear his brother-in-law, Mr. Wright, at whose house he was staying, tell how he repeatedly got out from the Richmond stage, having come in the night and through the "norther" from preaching there, so cold, completely chilled through, that he could scarce crawl to the fire. I stood by his bedside and told him of his danger, but it was no news to him. He spoke of death and heaven as he would speak of going to Richmond, and I believe it was not so far off to him, or so hard to get to, as that. "What shall I read?" "The 14th of St. John." And the tears were in his patient, manly eyes, at those, O so fit! words for such a man, dying, "Let not your heart be troubled. In my Father's house are many mansions. I go to prepare a place for you. Arise, let us go hence!" And then we had the greater part of the Visitation Office alone in his room together. It was not in the nature of the case for me to stay and see the end, for I hoped he might survive till Spring. At his request I went to La Grange and preached for him, November 2d. He died on Sunday morning, December 13th, at 4 o'clock. In the absence of a minister he was buried, probably at his own request, by the Masons, of which benevolent Order he was a member. It should be known to his friends, of whom he has many, that his last and *only* cares were for his family, which are left in a position of comparative dependence. His mother is a sister of the late Rev. Caleb S. Ives. Those desirous of knowing more may communicate with me.

My statistics will not show much for the past six months. Although I have been absent much, there has not been, nor will there be, any intermission of services here. Sunday is not more regular than the call to our worship. And as might be expected, our *regular* congregation is already larger by far than any other in the place. Spasmodics may do something for them once in a while; *we* do not use that.

Rev. Mr. Ranney, residing nine miles away, comes in, when I send for him, to fill my place; and a candidate for orders, Mr. H. B. Monges, from Pennsylvania, is with me, who is also licensed to read service. Last Sunday, our day's work was as follows: The full morning service, with Communion administered by Mr. Ranney to twenty-two communicants. I think we shall have fifteen or twenty more when a Bishop comes. Some of them think, and so do I, that some public profession and turning-point is needed before coming to Communion. They much wish for Confirmation. The Communion alms, nine dollars and forty cents. Evening service at four o'clock, with Baptism, and reading of Dr. Hallam's Lectures on the Morning Prayer, in course. So you see we are just putting a bold front on the matter. The times are terrible here: not from your *money crisis*—that did not touch us—but from the drought; hundreds of families have no

bread, but live on meat almost entirely. You will see, therefore, that there is a contingency—the continuation of severe droughts—that may break up our congregation. However, abundant rains have fallen this winter, and indeed, our chief trouble now is, the difficulty of getting flour and provisions up from the gulf on account of the broken roads. The stage is often twenty-four hours behind time. Although now without a minister at Gonzales, they are not discouraged. Have just raised two hundred and fifty dollars to fit up their Church room, which will be very suitable, and do them some years. It will be a good place for some young man to begin his work. If no one else appears, I shall soon enter San Antonio as a Missionary—as I think no one else ever has—and attempt to reduce chaos to order. It is a hard place to understand, and needs as much study as a problem in Euclid. Cannot tell how it will come out, but trust in God, the Gospel of His Son, and the means which His Church of old has put in my hands.

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The Domestic Committee, at their last meeting, ordered the following minute to be entered on their records, and communicated to the mother and family of Mr. Pratt.

“*Resolved*, That in the unexpected death of the late Rev. Hannibal Pratt, the Committee sincerely mourn the loss of a faithful and devoted missionary, who, in a laborious and extended field, with great privations and perplexities, has done his duty well, and laid him down to rest; feeling that while for him “to die was gain,” the loss is great to the Church in the vast and forsaken missionary field of the Diocese of Texas. The Committee also deeply sympathize with the afflicted mother and sister of the deceased missionary, and in consideration of his valuable services, and their intention to increase his too scanty stipend, they order to be paid over and above the amount of salary due January 1st, 1858, the sum of \$150. Making his salary for the last year \$400 from this Committee.”

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### Georgia.

#### Madison—Rev. C. H. Coley.

On entering upon my duties as Missionary last July, I found that this Parish had been deprived of clerical ministrations for more than a year. The Church had been opened for divine service but once, I believe, during that period.

Madison is the pleasantest, and one of the prettiest towns in Upper Georgia, of some twenty-five hundred inhabitants, and situated midway on the railroad between the two large towns of Augusta and Atlanta. Had the Church been planted here at an earlier period, the central position and healthy locality would, no doubt, have made it, by God's grace, a station of no little importance in the Diocese.

The number of Church people here is very small—ten communicants making up our whole present number. But two are male communicants,

though a certain degree of interest seems felt by some whose families are Church members. God grant that these may feel the need of seeking refuge in that blessed Ark of Salvation, our beloved Church, and find a sure comfort and abiding hope in her pure doctrines and holy sacraments.

The Parish has suffered greatly by removals, two of our members leaving during the first and second months of my ministration here, and I grieve to say, that in all probability we shall lose three more this year.

Apart from these disadvantages, we cannot expect, in this section of country, to see the Church grow rapidly, since the field is almost entirely pre-occupied by other denominations, who are not only numerous, but possess wealth and influence. Two large female colleges are under the supervision and patronage of the Baptists and Methodists. It is gratifying, however, to state, that since our Church has been re-opened, an interest in our services, greater than we could have hoped for, has been manifested by the community around us. We have generally fair congregations on Sundays, especially in the afternoons, when, from the difficulty of procuring seats, we would sometimes wish our building larger. There seems a devout attention to the services, and quite a regular attendance on the part of some of the towns-people, not members of our Church.

The Sunday-School is at present very small, since there are but few children belonging to the Parish, and I have hitherto found it almost impossible to induce those who are not attached to the congregation proper, to attend. I have endeavored, in some measure, to supply the deficiency, by a large and interesting Bible Class, which meets every Sunday evening.

I am indebted to the Rev. Dr. Henderson, of Emanuel Church, Athens, for paying us a visit some few weeks since, and administering the Sacrament of the Lord's Supper to the grateful Missionary and his little flock.

It is as yet the "day of small things" with us, but if we only continue faithful, and "zealous of good works," God's richest blessings will be granted us, and we will find that verily our "labor hath not been in vain in the Lord."

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### *Michigan.*

#### *Ontonagon—Rev. Wm. Kelly.*

TWELVE communicants have been added, and ten have removed. Notwithstanding this, the congregation has slowly but steadily increased; and at no time in the previous history of the parish was more numerous than at present.

Since the last report the indebtedness has been liquidated by the generous liberality of the wardens. Through the kindness of friends a first class melodeon has been purchased; and by the exertions of a female communi-

cant the chancel and the space before it have been carpeted. The parish also is under obligation to a churchwoman of Cleveland, Ohio, for the present of a fine white marble font!

Bishop McCoskry visited the parish, preached and administered the Apostolic rite of confirmation to seven candidates on Monday, the 24th of August last. He had appointed to be present on Sunday, and was off the village on Friday evening before—so near that the boat's lights were seen—but the wind was so strong, and the waves so high, that no landing could be effected; and he was carried three hundred and twenty miles more, getting back on Monday morning. In the evening he preached to a large, attentive, and deeply interested congregation. Isolated as we are, the annual visit of the Bishop is the green spot of the year.

Occasionally I visit the Mineral range. Most of last week I spent there, and visited several of the mining locations. At the Adventure Mine I baptized three children, and preached in the store to a very attentive congregation. At the Toltec Mine I had a full evening service and preaching in a private house. The more I see of the officers and miners of the different locations, the more I am persuaded that an incalculable amount of good might be done among them if there was a clergyman to reside amongst them, to preach to them the everlasting Gospel.

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## Arkansas.

### *Van Buren—Rev. William Binet.*

ON the vast western boundary separating the *red man* from the white man, the cities of Fort Smith and Van Buren are as the advancing pioneers of commerce, civilization and religion. In our streets is heard an admixture of many languages—the varied idioms of the Indians mix their tones with those of Germans, French and Americans; and motley groups give to these cities an uncommon appearance. This western life imparts to the current morality a wildness of tone, and to our citizens too much of a daring, revengeful spirit.

Amidst such contending elements, and while society is sorely diseased under the constant pressure of money-making, the traveller finds here, in many families, much refinement of manners, much intellectual development, and also—which is still better—much liberality of spirit and kindness. There is much wealth here; and the far-stretching wilderness, with its deep, rich, alluvial soil, and with the constant verdure of its pastures, promises prosperity to future times.

So far, the regenerating, ennobling influences of our Church have been but feebly appreciated here—her members are few, her means scanty! Still there are many reasons to encourage the Missionary in his task. Our little Church, in these Christmas-times, with its wreaths, garlands and cross of deep cedar-green—with a full audience of attentive souls—pre-

sents a delightful aspect, and the tones of our melodies and mutual responses now blend, from this far west, with the voices of the thousands who, in this land, acknowledge Christ to be the Lord and Ruler of the Church.

Last autumn our Diocesan Bishop Freeman visited this portion of his vast field of labor, and though his health was feeble, he preached to us several times, and by the rite of Confirmation, admitted 5 members into the full communion of the Church. The building we worship in at Van Buren holds, at most, but one hundred and twenty persons, and though neat and comfortable, is becoming too small; our means do not allow us, as yet, to enlarge it. We had to procure new seats, build a small chancel, and furnish it anew. The ladies of the congregation spared neither time nor means to accomplish these objects. Much remains to be done; and I trust, that under God's guidance and protection, your society will frame here a Parish whose influence, in a future day, may shed a glory over the dark surrounding regions.

We have covered a long standing debt against our Church, and some one hundred and fifty dollars have been contributed for divers matters concerning the Church: you must not, therefore, be surprised at the smallness of our contribution to the Missionary Board. Fort Smith is gathering in all her means to build a Church, as we cannot procure—but accidentally—a room for divine worship. In desiring to be strong and popular, we shall have first to acquire the popularity of Him whom an infuriated crowd crucified—for on every side press the tides of prejudice, and the empty *isms* of the day.

My health was at one time very much affected by the climate, and I thought that a change to California would become necessary; but we are now enjoying a beautiful winter, which might lighten Italian scenes, and I trust that, with God's blessing, my health will be equal to the task before me.

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### Appointments.

IN Ohio, Rev. Edward Winthrop, to Maumee, Napoleon, and Defiance; from November 1st, 1857. In Tennessee, Rev. John Gierlow, to Louisville; from January 1st, 1858. In Iowa, Rev. T. B. Fairchild, to Fort Dodge; from January 1st, 1858. In Mississippi, Rev. T. S. Savage, M. D., to Shieldsboro' and Mississippi City; from January 1st, 1858. In Wisconsin, Rev. M. F. Sorenson, to Waupaca; and Rev. Luther Gregory, to Columbus; both from January 1st, 1858. In California, Rev. Geo. B. Taylor, to Petaluma; from January 1st, 1858.

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### Resignations.

IN Illinois, Rev. L. N. Freeman, of Warsaw, from February 1st, 1858. In Alabama, Rev. George White, of Florence, from January 1st, 1858. In California, Rev. E. D. Cooper, of Nevada and Grass Valley, from January 1st, 1858.

Special Notice—The Lent Season.

It will be seen that, notwithstanding the results, of the special appeals of the Board, our receipts are very little more than they were last year at this time. May we not hope that self-denial, now in the Lent season, will bring its willing and abundant fruits. Will not the rectors, the parishes, the members of the Church, remember our cause, when they are devising liberal things, and looking round for objects of their bounty? Lent offerings bring Easter joys. May both be multiplied and abounding, as the blessed fruits of this favored and hallowed season, to the glory of God, and the comfort of his Church and people.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 15, 1853, to February 15, 1858.

Maine.

Brunswick—St. Paul's, ½..... 5 00  
 Oldham—St. James', ½..... 1 50 6 50

New-Hampshire.

Nashua—St. Luke's..... 2 76

Vermont.

Arlington—St. James'..... 20 00  
 Montpelier—Christ..... 10 00  
 Norwich—St. Andrews'..... 3 00 33 00

Massachusetts.

Auburndale—St. Paul's, of which \$5 are for Episcopal Miss. Assoc..... 8 13  
 Boston—St. Paul's, of which \$150 are for do.....250 00  
 Chelsea—St. Luke's..... 2 50  
 Hanover—St. Andrews'..... 30 00  
 Jamaica Plains—Of which \$25 are from Sunday School... 75 00  
 Lanesboro—St. Luke's..... 10 00  
 Newburyport—David Wood, Esq..... 5 00  
 Newtown Corners—Grace, for Epis. Miss. Ass, for Kansas building fund..... 12 00  
 Quincy—Christ..... 17 00  
 Roxbury—St. James', for Epis. Miss. Ass..... 89 01  
 Springfield—Christ, of which \$2 are for Bp. Lee, of Iowa. 61 44  
 Stockbridge—St. Paul's..... 8 00 568 08

Rhode Island.

Lonsdale — Christ, Christmas Festival of Sunday School, of which \$14 for Iowa. ... 25 00  
 North Providence—St. Paul's, of which \$2 50 are from Samuel Slaters' Class in Sunday School..... 13 00 38 00

Connecticut.

Broad Brook—Grace, of which \$2 25 are from Sunday School..... 6 10  
 Brookfield—St. Paul's, of which \$5 are from Sunday School 10 00  
 Guilford—Christ, ½..... 15 00  
 Hartford—St. John's..... 50 00  
 Harwinton—Christ..... 2 00  
 New Britain—St. Mark's..... 17 35  
 New Canaan—St. Mark's..... 2 75  
 New-Haven—Trinity. "A Friend"..... 5 00  
 New-Milford—St. John's..... 45 00  
 Newtown—Trinity..... 27 31  
 Norwalk—St. Paul's, of which \$14 33 are offerings of Sunday School..... 32 34  
 Norwich—Christ..... 38 00  
 Sharon—Christ..... 4 00  
 Stamford—St. John's..... 51 00  
 Wallingford—St. Paul's..... 30 00  
 Weston—Emmanuel..... 5 00 340 85

New-York.

Albany—St. Peter's.....70 00  
 Carbondale—Trinity..... 11 00  
 Hudson—Christ, from 2 classes in Sunday School, of which \$1 13 is for Cal..... 2 42  
 New-Brighton, S. I.—Christ, collected in Dec., 1856..... 81 50  
 Newtown, L. I.—St. James', monthly offerings..... 13 39

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|--|-------|----|
| <i>New-York</i> —Advent .....  | 17    | 00 |
| <i>Ascension</i> —For General Domestic Missions, \$1,458 94; for Oregon, \$60; for Episcopal Miss. Assoc., \$501.2, 019 94 |       |    |
| <i>Calvary</i> —James L. Bogart, Esq., additional to Collection .....  | 25    | 00 |
| <i>Holy Communion</i> .....  | 1,000 | 00 |
| <i>Incarnation</i> .....   | 121   | 25 |
| <i>St. Clements</i> —Of which \$50 are a thank offering from one who has not felt the "hard times" .....                   | 115   | 18 |
| Additional through the Rector .....  | 5     | 00 |
| <i>St. Mark's</i> —Monthly Offerings, of which \$50 are for Rev. J. O. Barton .....  | 70    | 00 |
| " Infant Sunday School for Missionary at Fort Dodge .....  | 81    | 42 |
| " A Parishioner, for same Missionary .....   | 50    | 00 |
| <i>St. Luke's</i> —Thank Offering of a member .....  | 5     | 00 |
| <i>Oak Hill</i> —St. Paul's, of which \$1 05 are from Sunday School, and \$2 22 from the Rector .....                      | 5     | 00 |
| <i>Rensselaerville</i> —Trinity .....  | 5     | 00 |
| <i>Ulster</i> —Trinity .....   | 3     | 51 |
| <i>Waterford</i> —Grace .....  | 11    | 00 |
| <i>Williamsburgh, L. I.</i> —St. Mark's .....  | 21    | 28 |
| <i>Windham</i> —Trinity .....  | 4     | 00 |
| W. M. Goodrich, Esq., ½ ..   | 25    | 00 |
| Mrs. Robert C. Livingston ..   | 15    | 00 |
| Mrs. Susan Daubeny, ½ .....  | 25    | 00 |
|  | 3802  | 89 |
| <b>Western New-York.</b>   |       |    |
| <i>Cortlandtville</i> —Grace, A Communicant .....  | 3     | 00 |
| <i>Homer</i> —Calvary .....  | 2     | 00 |
|  | 5     | 00 |
| <b>New-Jersey.</b>   |       |    |
| <i>Camden</i> —St. John's .....  | 5     | 00 |
| " St. Paul's .....   | 2     | 50 |
| <i>Elizabeth</i> —Christ .....   | 15    | 50 |
| <i>Jersey City</i> —Grace .....  | 25    | 83 |
|  | 48    | 83 |
| <b>Pennsylvania.</b>   |       |    |
| <i>Brownsville</i> —Anonymous, for Fort Madison, Iowa .....  | 5     | 00 |
| <i>Jaynesville</i> —"A humble parishioner" .....   | 1     | 00 |
| <i>New Brighton</i> —Christ .....  | 12    | 00 |
| <i>Philadelphia</i> —Calvary .....   | 10    | 84 |
| " Christ .....   | 100   | 00 |
| " St. Andrew's .....   | 6     | 50 |
| " St. Stephen's .....  | 169   | 60 |
| <i>Pittsburgh</i> —Trinity .....   | 280   | 79 |
| <i>Pottstown</i> —"Frank, six years old," .....  | 5     | 00 |
| <i>Pottsville</i> —Trinity, of which \$5 are from Bp. White class in Sunday-School .....                                   | 42    | 12 |
|  | 632   | 85 |
| <b>Delaware.</b>   |       |    |
| <i>Indian River</i> —St. George's ...  | 2     | 26 |
| <i>Lewes</i> —Rev. W. Wright .....   | 11    | 50 |
| <i>Millsboro</i> —St. Mark's .....   | 94    | 14 |
|  | 70    |    |

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|---|-----|----|
| <b>Maryland.</b>  |     |    |
| <i>Annapolis</i> —St. James' .....  | 60  | 00 |
| <i>Baltimore</i> —Christ, "A parishioner," by Rev. Dr. Balch, ½ ..                          | 25  | 00 |
| " Emmanuel, for Oregon ..   | 154 | 00 |
| " Grace, additional, in answer to special appeal of Board, ½ .....                          | 7   | 50 |
| " St. Peter's, Sunday-School ..   | 11  | 25 |
| " Cash .....  | 5   | 00 |
| <i>Cumberland</i> —Emmanuel, of which \$5 are from Mrs. S., for Episcopal Miss. Assoc. .... | 37  | 00 |
| <i>Havre-De-Grace</i> —St. John's, through J. W. Crampton, Esq., .....                      | 15  | 00 |
| <i>Kent Co.</i> —Chester Parish, annual contribution .....                                  | 50  | 00 |
| <i>Nanjemoy</i> —Durham Parish, for Episcopal Miss. Assoc. ....                             | 35  | 00 |
| <i>Talbot Co.</i> —St. Michael's Parish, St. John's Chapel ....                             | 23  | 12 |
| <i>Vienna</i> —St. Paul's .....   | 1   | 50 |
| <i>Washington, D. C.</i> —Epiphany ..   | 90  | 80 |
| " St. John's .....  | 180 | 00 |
| "Sigma," commencement of yearly subscription of \$100 ..                                    | 5   | 00 |
|   | 730 | 17 |
| <b>Virginia.</b>  |     |    |
| <i>Alexandria</i> —Christ, Fairfax Parish .....   | 100 | 00 |
| <i>Brentsville</i> —St. James', Mrs. Ann C. Fitzhugh .....                                  | 2   | 50 |
| <i>Brunswick Co.</i> —St. Andrew's Parish, Dr. E. B. Jones ....                             | 1   | 00 |
| <i>Draker Branch</i> —Mrs. Agnes G. Carrington .....  | 2   | 50 |
| <i>Henrico</i> —St. John's, for Kansas, ½ .....   | 11  | 00 |
| <i>Lynchburgh</i> —St. Paul's .....   | 2   | 50 |
| <i>Monroe Co.</i> —Union, Miss Harriet B. Carpenter .....                                   | 5   | 00 |
| <i>Norfolk</i> —St. Paul's .....  | 5   | 00 |
| <i>Old Point</i> —Centurion .....   | 21  | 75 |
| <i>Petersburgh</i> —Grace, of which \$25 are for Episcopal Miss. Assoc. ....                | 125 | 00 |
| <i>Richmond</i> —Monumental, of which \$43 50 are for Kansas ..                             | 93  | 50 |
| " Monumental, Mrs. C., of which \$5 are for Bp. Scott ..                                    | 20  | 00 |
|   | 389 | 75 |
| <b>North Carolina.</b>  |     |    |
| <i>Granville Co.</i> —St. James', .....   | 10  | 00 |
| <i>Henderson</i> —Holy Innocents' ..  | 3   | 00 |
| <i>Louisburgh</i> —St. Paul's .....   | 10  | 00 |
| <i>Oxford</i> —St. Stephen's .....  | 10  | 00 |
| " Thank Offering" .....   | 1   | 00 |
| " Offering by a Lady" .....   | 1   | 00 |
|   | 35  | 00 |
| <b>South Carolina.</b>  |     |    |
| <i>Aiken</i> —Anonymous .....   | 20  | 00 |
| <i>Camden</i> —Grace .....  | 35  | 00 |
| <i>Charleston</i> —St. Paul's .....   | 20  | 00 |
| <i>Prince Frederick Parish</i> .....  | 75  | 00 |
| <i>Sumter</i> —Holy Comforter .....   | 12  | 00 |
| <i>St. Andrew's Parish</i> .....  | 9   | 08 |
| <i>Waccamaw</i> —All Saints .....   | 50  | 00 |
|   | 221 | 08 |
| <b>Georgia.</b>   |     |    |
| <i>Augusta</i> —Atonement .....   | 54  | 61 |

|   |        |             |
|---|--------|-------------|
| <i>Madison</i> —Advent .....  | 23 00  |             |
| <i>Rome</i> —St. Peter's, additional..  | 1 70   |             |
| <i>Savannah</i> —Christ, Christmas<br>Offering of Sunday-School,<br>for Oregon.....   | 12 50  | 91 61       |
| Ohio.   |        |             |
| <i>Cleveland</i> —Trinity .....   | 20 00  |             |
| <i>Norwalk</i> —St. Paul's .....  | 4 00   | 24 00       |
| Mississippi.  |        |             |
| <i>Holmes Co.</i> —Calvary, ½.....  |        | 3 00        |
| Alabama.  |        |             |
| <i>Florence</i> —Trinity.....   | 22 00  |             |
| <i>Mobile</i> —Christ, of which \$74 95<br>are for Episcopal Miss. As-<br>sociation .....   | 149 90 | 171 90      |
| Tennessee.  |        |             |
| <i>Brownsville</i> —Zion .....  |        | 10 00       |
| Michigan.   |        |             |
| <i>Ann Arbor</i> —B. Ticknor, Esq..   | 10 00  |             |
| <i>Detroit</i> —Christ, Sunday-School   | 45 00  |             |
| <i>Ontonagon</i> —Ascension.....  | 13 00  | 68 00       |
| Louisiana.  |        |             |
| <i>Thibadeaux</i> —St. John's .....   |        | 25 00       |
| Indiana.  |        |             |
| <i>Jeffersonville</i> —St. Paul's.....  |        | 5 00        |
| Missouri.   |        |             |
| <i>Brunswick</i> —St. Ann's.....  | 5 00   |             |
| <i>Jefferson City</i> —Grace.....   | 5 00   |             |
| <i>Marion Co.</i> —St. Jude's.....  | 10 45  | 20 45       |
| Illinois.   |        |             |
| <i>Albion</i> —St. John's.....  | 5 00   |             |
| <i>Limestone Prairie</i> —Christ....  | 4 00   |             |
| <i>Robins Nest</i> —Christ .....  | 11 00  |             |
| <i>Springfield</i> —St. Paul's.....   | 11 68  | 31 68       |
| Wisconsin.  |        |             |
| <i>Delafield</i> —St. John Chrysos-<br>tom, of which \$12 26 were<br>collected by oldest class in<br>Sunday School, during the<br>year..... | 22 51  |             |
| <i>New Diggings</i> —Sunday School<br>children, Louisa, Kate and<br>Arthur, \$1; M. J. L., \$1;<br>M. A. P., \$1; Little Annie,<br>\$1..... | 4 00   |             |
| <i>Oconomowoc</i> .....   | 2 50   |             |
| <i>Racine</i> —St. Luke's, by Bishop<br>Kemper .....  | 10 00  |             |
| <i>Superior</i> .....   | 6 50   | 45 51       |
| Iowa.   |        |             |
| <i>Burlington</i> —Christ.....  | 21 30  |             |
| <i>Davenport</i> —Trinity.....  | 25 15  |             |
| <i>Iowa City</i> —Orphan's Home of<br>Industry, Rev. C. C. Town-<br>send, ½.....  | 1 00   |             |
| <i>Ottumwa</i> —St. Mary's, a Com-<br>municant.....   | 1 00   | 48 45       |
| Arkansas.   |        |             |
| <i>Van Buren</i> .....  |        | 10 00       |
| Minnesota.  |        |             |
| <i>Basswood Grove</i> .....   | 5 05   |             |
| <i>Douglas</i> .....  | 5 25   | 10 30       |
| Kansas.   |        |             |
| <i>Fort Riley</i> .....   |        | 21 75       |
| California.   |        |             |
| <i>Sacramento</i> —Grace.....   | 50 00  |             |
| Thank-offering of a Clergyman,  | 25 00  |             |
| <i>San Francisco</i> —Trinity.....  | 60 00  | 155 00      |
| Oregon.   |        |             |
| <i>Portland</i> —Trinity, of which<br>\$5 75 are in answer to the<br>Special Appeal of the Board  |        | 71 75       |
| Legacies.   |        |             |
| Legacy of Mrs. Hannah Hew-<br>lett, late of Jamaica, L. I.  |        | 200 00      |
| Miscellaneous.  |        |             |
| Episcopal Missionary Ass'n...<br>Mrs. C. S. Mumford, Annual<br>Subscription.....  | 865 00 | 4 00 869 00 |
| Total from January 15, to Feb.<br>15, 1858.....   |        | \$8,752 11  |
| Total from October 1, 1857.....   |        | \$27,897 02 |

*Corrections.*—Thirty-two dollars for Domestic Missions, credited to *St. Mark's, Crampton*, in the annual table of Contributions for Domestic and Foreign Missions, from October, 1856, to October, 1857, should have been credited to *St. Mark's, Warren, R. I.*, (there being no such parish as the former in the Diocese.)

Fourteen dollars for Domestic Missions, credited to *St. James', Providence, R. I.*, in the same table, should have been credited to *St. James', Woonsocket, R. I.*, (there being no such parish as the former in the Diocese.)

In the January Number, *St. John's, Little Hill*, \$1, under *Iowa*, should have been under *Delaware*. *St. John's, Huntington*, ½, \$11 50, under *New-York*, should have been under *Maryland*.



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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MARCH, 1858.

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### *SEVERE TRIAL OF FAITH AND PATIENCE.*

IN the quiet possession and enjoyment of religious privileges there is one form of demonstration of the power of the Gospel with which we are not familiar—that is, its power to carry the Christian through the severer forms of persecution and reproach, and to sustain him amid the sufferings and tortures of a cruel death. We read of these things in the experience of the Apostles and early Christians, and of others in later periods of the history of the Christian Church; but these are, for the most part, too remote from the day in which we live, to bring home to our hearts a vivid apprehension of the power of divine grace in the Gospel of Jesus Christ, to make the Christian more than conqueror amid the heaviest trials.

Looking at man as he is by nature, frail and sinful, with a heart ever inclining him to evil, and placed in the midst of an ensnaring world, the display of the power of that grace which enables him steadfastly to persevere in the Christian course, is not less wonderful, certainly, considering the length of the

struggle, than that which carries the martyr through the bitter torments to which he is subjected. One thing, however, is to be considered, the martyr has had, in common with each of us, his share in that warfare with sin to which every soldier of the Cross is called, and the fiery trial at the end of his course is something over and above the ordinary amount of trials which the Christian is called to endure.

The eyes of the whole world have recently been turned to the terrible scenes which have been enacted in India. Language would utterly fail in an effort adequately to describe the horrors of those scenes, in which no element was wanting to make them perfectly appalling. Missionaries of the cross, both Foreign and Native, with their families, have been subjected to the most fiendish outrages and cruel deaths; and, while we weep over the recital of their miseries, there is one point of view in which those scenes gather to themselves celestial brightness, it is that which presents those afflicted servants of the Lord carried triumphantly through, sustained by divine grace. Delhi and Cawnpore have exhibited the lowest depths of human wickedness, on the one hand, and on the other the mighty power of Christian faith, to make its possessor more than conqueror in the hour of direst extremity.

These scenes, though somewhat remote from us in their precise locality, are yet brought near, by the fact, that they touch a point in the history of our own times, and because, moreover, some of those who have suffered were from our own land—we are brought, as Christians, into close connection with them; their trials appeal to our sympathies, and their example of suffering faith and patience, it is profitable for us to contemplate. Inquired of in the days of quietness and peace, they would have shrunk from so severe a test, as that to which God, with unfailing goodness, and in the exercise of His unerring wisdom, has seen fit to subject them. Brought, however, into actual conflict with the powers of darkness, He has made His strength perfect in their weakness, and converted the gate of

death into a triumphal arch, leading up to the portals of the Heavenly Jerusalem.

We, in the contemplation of our own weakness, would greatly dread so severe a trial of Christian principle, and fear that our confidence in God would give way under so severe a pressure; but this would not be, if we are true disciples; for their God is our God—their Saviour is our covenant Redeemer, and the Captain of our Salvation—His promised aid can never fail.

Now, although it may be that none of us will ever have trial of cruel mockings and scourgings, and the infliction of tortures at the hands of the enemies of Christ—still it will, or should, strengthen our confidence in God, to see those who are thus tried, sustained by His arm; and we should gather an assurance that as our day, so shall our strength be. And, more than this, we should mingle our voices with those of the ransomed, thus brought home, in ascriptions of praise and thanksgiving, unto Him in whom all the promises of God are yea, and amen—unfailing and abiding for ever.

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### J A P A N .

THE following note from Bishop Boone, with the letter accompanying it, will, we doubt not, be read with much interest:

ORANGE, N. J., Feb. 13, 1858.

MY DEAR BROTHER:—I send you, for *The Spirit of Missions*, a letter from an officer of our Navy, written from Japan. It was forwarded to me by one of my Missionary Brethren at Shanghai. The letter will speak for itself; I would only say, in a few words, why I wish to see it on your pages.

*First.* Because I think the time has *now come* to call the attention of the Church to this field. By the recent convention, American citizens are permitted to reside at Simoda or Hakodadi. Merchants and others will be thronging thither; shall the Missionary be the *last class* of the American citizens

to avail himself of this privilege? Will the Church be indifferent to this dispensation of the Divine Providence, by which an open door is set before her, through which she may send the Gospel to a populous empire?

I trust the response will be such, from many quarters, that our Foreign Committee will feel constrained to call for two faithful men, to go forth at once to this field.

My *second* reason for wishing to see this letter on your pages is, that I think it does honor to our Navy. I rejoice to find one of our gallant tars calling to arms in such a cause as this; and to listen to his testimony when he tells us, "all countries *must be opened* to Gospel preachers, and they *are opened* whenever, in the Providence of God, it seems good to Him so to do." "His power has just been exercised over Japan, and the opening of her ports signifies *that here is an opening* where Gospel truth may enter wedge-like; and *this is the cause* why He turned the hearts of the Japanese towards us."

Trusting I shall not be disappointed in my hope that this letter will call forth a large share of attention to Japan, I am, my dear brother,

Very sincerely yours,

WILLIAM J. BOONE.

U. S. SHIP PORTSMOUTH,  
HAKODADI, JAPAN, Oct. 2d, 1857. }

MY DEAR SIR:—As I shall have many letters to receive and to write, on my arrival at Hong Kong, I shall take advantage of a quiet time which we are enjoying at this place, to make up for you a short report from Japan. We sailed from Shanghai on the 22d of August, and the next evening we discharged the pilot outside the bar. Head winds and adverse currents kept us from anchoring at Simoda until the night of September 7th. The character of the land and soil made the scenery very beautiful as we approached the land, and every breath of air seemed to be loaded with invigorating influence. On anchoring we were at once boarded by officers from the shore, who were extremely polite in offering to provide us with everything in the way of supplies that we could desire; or rather everything that they had. They did not seem inclined to keep us out of anything

that we had a right to require ; they were gentlemanly and polished. Any amount of fish and tough chickens were procured, and at a trifling cost, as the currency has been placed on a most satisfactory footing through the exertions of our able Consul General, Mr. Harris. This gentleman, we were glad to find, is much interested in his work. Some people had expected that he would be ready to leave Japan when we arrived ; but *au contraire*, he is wrapped up in his mission, and seems willing to toil and toil in a state of banishment from his own land, having a lively hope that at last he will be able to succeed in throwing wide the portals of Japan, which at present are only ajar. In his intercourse with the officials with whom he has to deal, he is dignified and firm, stickling on points of etiquette, which seems to raise him high in the estimation of these creatures of forms. He is working steadily and surely, and however small may seem to be his advance, I assure you that it is much to have gained anything at all from these people. He has been alone ever since July of last year, when he was landed by the *San Jacinto*, and no man-of-war has visited Japan since that time, to give him the benefit of her show of force, and assurance of the watchful care of his country. In spite of this neglect, he has, by his personal influence, impressed the Japanese government with his importance, and has gained from them important concessions. The two Governors at Simoda, who are hereditary princes of the Empire, treat him with distinguished consideration, and he has already made the Central Government at Yeddo release him from the constraint imposed upon him by one of the stipulations of the treaty, which limited him in his movements to a circuit of sixteen miles around Simoda. The government has acknowledged his right to go wherever he likes, but requested him not to go beyond the limits for a time. Meantime a correspondence is going on between him and the Government, which he has no doubt will ultimately lead to his being received at Yeddo, and to the ratification of a commercial treaty. The important concessions that have been made him lately, are of such a character as to affect directly the missionary interests, as they admit of any American citizen coming to Japan, and taking up his residence either at Simoda or Hakodadi ; also any American citizen, violating the laws, is to be tried by the Consul General, or Consul, according to the custom of foreign Consuls in China. This, you see, is opening the way clearly before us for missionary labor, and is the direct working of the Almighty hand.

The Convention at which this concession was made, stipulated the 4th of July, 1858, as the period after which it is to go into effect. It would not be prudent for any one to move to Japan before that time. And when the Missionaries appointed for this field do come, they must come prepared to spend years of patient waiting. The Missionary who comes to Japan must remember that it is death to a Japanese to become a Christian ; he must remember that the ideas of the Japanese with respect to Christians are con-

fined to the bitter experience that they had with the Spanish and Portuguese Jesuits, who, under the standard of the cross, attempted to wrest their territory from them, and he cannot expect their natural prejudice against them to be overcome in a day. The tradition of the acts of the Jesuits have lost nothing in being handed down from generation to generation; and the children, who cry at us as we pass, are no doubt taught to look upon the Christians as beasts of prey. A Missionary in Japan, having a right of residence, has not necessarily a right to build a church, or to preach the Gospel to the people. He would not be interrupted in his own worship, and the community of Americans would meet without opposition for purposes of public worship; but to preach Christ to the people would not be permitted at this time. A Missionary coming out, and rushing headlong into the work, without considering secondary means, would be likely to do a great deal of harm, and might not only put back his own cause for years, but would embarrass all the political operations of the Consul General. But if men of tried experience, with their wives, would come out, and settle at Simoda, or Hakodadi, (Simoda much the most preferable,) they would do much to aid the Consul, and I believe they would meet with as much encouragement as they generally do when first commencing operations in heathen lands. They would find the people very anxious to learn to speak American, and schools would rapidly be formed; as to the gospel of truth, they would have to be cunning as serpents in their way of introducing it. At all events, it will take a long time to learn the language; so whoever is to come, let him come as early as possible after the 4th of July next. I have understood that a knowledge of Chinese is of great advantage in learning the language. The climate is like our own at home, only milder; *there is not a more healthy region upon earth; no fevers or dysentery.* A Chinese servant is considered a great treasure. The fare is rice and fish; uow and then a chicken. They have the Irish potato at Hakodadi, but not at Simoda. I had no idea of being able to write thus encouragingly when I left Shanghai, but I have been most agreeably disappointed. I look upon Japan with peculiar interest, and sincerely hope that men of tried judgment and faith will be selected for the work. It is said that the Gospel shall be preached to all nations, so that none shall be able to offer as an excuse that the Gospel did not reach their lands. All countries *must be opened* to Gospel preachers, and *they are opened*, wherever in the providence of God it seems good to him so to do. His power has just been exerted over Japan, and the opening of her ports signifies much more than a simple willingness to trade; it signifies that *here* is an opening, where Gospel truth may enter wedge-like; and this is the cause why He turned the hearts of the Japanese towards us. The religion of Buddha is very prevalent, particularly among the higher classes; but the religion of the country is the Sinto religion, of which the sun goddess is

the head. From her is descended the Mikado, or Spiritual Emperor, who is a puppet living at Miako, a fine large city, near Isaca, which is a desirable seaport, and which Mr. Harris hopes to obtain as a port of entry for our trade, instead of Simoda. This Mikado is supposed to act the part of a mediator (see how the natural man sees the need of an intercessor) for the faithful, and is too pure and holy to condescend to aught mundane. He is, in fact, to them the incarnation of the Divine essence, and is set aside from the world. Wives are supplied him, and a large household; the men of his household shave their eye-lashes and file their teeth. He has nothing on earth to do, that is, he has nothing to do on earth, and spends his life as best he can, apart from all interest in the world. What an atom he is on the face of the globe! I can conceive of no man more insignificant, in a mathematical point. All Japanese, no matter what may be their religious faith, take great pleasure in being admitted to his presence; and the temporal emperor makes a pilgrimage once a year for the purpose of visiting his spiritual brother. I have given you a short report of what I think can be done in Japan. You asked me to write as things struck me, so I give you my own ideas.

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### CHINA.

INCREASED interest attaches to the following extracts from Rev. J. Liggins' letter, when it is remembered that it is little more than two years since he and the Rev. Mr. Williams left the United States. They had been in China less than eighteen months when they started upon the Missionary tour here mentioned, having so far mastered the Chinese language as to be able to preach therein to the people. How wonderfully increased are the facilities for learning that language :

SHANGHAI, CHINA, Nov. 20th, 1857.

REV. and DEAR SIR :—A severe sickness, under which I had been laboring for about three weeks, prevented me from writing to you by the last mail.

I mentioned in my last letter that the Rev. Mr. Williams and I expected to leave Shanghai in a few days on a missionary journey into the interior, and that we designed spending the month of October in visiting certain large towns and cities in this province, and from among those visited select one in which to endeavor to obtain a place of abode and establish a new station. We left Shanghai early in the morning of Friday, October 2d, and on the following Thursday we reached the western side of the Great Lake.

That evening I had a severe attack of dysentery, and on the following day, after Mr. Williams had distributed books and preached at the city of Voo Sih, we both judged it advisable to return immediately to Shanghai. We reached here on the following Wednesday, and after being at home about a week I began to feel almost well, when I was again prostrated by an attack of ague. Dr. Lockhart said that it would now be very dangerous for me to journey on the coast again until after the first frost, and he enjoined me by no means to leave home until that time. We now concluded that it would be better for Mr. Williams in the meantime to visit some of the places which we contemplated going to, and at the time specified by Dr. Lockhart, return for me, when we would continue the tour together if Mr. Williams had not already succeeded in the object had in view. Two weeks have elapsed since he left Shanghai, and I am now daily expecting him, as the weather has become cold. Through the blessing of God I am now feeling quite well, and was enabled to resume active duties about a week ago. Prior to the time of my illness we visited several towns and cities, and among them the famed city of Su-Chow, the capital of this province, and one of the largest cities in China. We walked two miles through some of its streets, and distributed a large number of books in a part of the city where Christian books had never before been distributed. Though solicited to preach by the immense crowds which collected around us, we did not deem it expedient to do so, but made our way to a noted garden, to enter which both ourselves and those who followed us had to pay an admission fee. Here we had a select audience of forty or fifty, who were very respectful and attentive. This occasion made the third time that missionaries have entered this city dressed in foreign clothes; and we trust that the time is not far distant when they will be allowed to live, and this most influential city become the head-quarters of Protestant Missions in this province.

The next day, after visiting Su-Chow, we went to a very celebrated mountain, on which are no less than thirty-six Tauist temples, containing more than one thousand idols. Three hundred and fifty priests are connected with this celebrated monastic establishment. The day we visited it was one of those set apart for the special worship of the most excellent king, the Great Emperor, the title of the chief deity of the Tauists. Here we had a large number of hearers, and among them twenty or more of the priests. After the preaching, the priests manifested the greatest eagerness to obtain our books. The demand for them far exceeded the supply, and seven of the priests accompanied us two miles to our boat, and to them we gave copies of the Four Gospels and the Acts, and a work on the Evidences of Christianity. These men had never seen a Christian book before; and while their eagerness to obtain them was not from a love to the truth, but because they were foreign books about a foreign religion;

yet we will indulge the hope that their reading the word of God may be blessed to the good, at least of some of them.

POSTSCRIPT TO THE ABOVE.

*Saturday, Nov. 21st.*

Rev. Mr. Williams returned home again to-day. During his absence this time he visited twelve large towns and five walled cities, distributing books at them all, and preaching at most of them. He was more favorably impressed with the conduct of the people at, and the situation of, the cities of Ta Tsing \* and Voo Sih than of any other of the places visited. Our endeavor will now be to get a house at one of these cities, in which I trust that we shall prove successful.

The Rev. Mr. Syle and family, I am glad to say, have been very much benefited in their health by a visit to the mountains in the vicinity of Hang-Chan. It also gives me pleasure to say that Miss Fay has recovered from her very severe attack from that peculiar kind of fever which prevails in this region of country. All the other members of the mission are at present in the enjoyment of good health. Miss Conover is expected to return in a few days from her visit to Ning-Po.

We have recently been rejoicing at the cheering news received from Japan. Prior to the receipt of this, you will have already seen a copy of the articles of convention agreed to by Consul-General Harris on the part of the United States government, and by the government of Simoda on the part of the Japanese government, on the 17th of June last.

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EXTRACTS FROM JOURNAL OF REV. E. W. SYLE.

*September 6th, 1857. Sunday*—The tides for the last three days have risen so high as to flood our grounds and outhouses. To-day the storm was so violent as to keep us from holding service in the chapel. I therefore went to the Boys' school-house, and *Chi* to the Girls', where we held service respectively, and (on my part at least) with feelings of peculiar interest—for I was reminded of the earlier days of our Missionary work here, when all the congregation we could assemble might be gathered into one moderate sized school-room; but now, how are our borders enlarged and our opportunities increased!

In the afternoon, at the Church, I had an interesting conversation with a man whom I had seen at San Jose, in California, and who seems to cherish a grateful remembrance of what I attempted to do there for the benefit of himself and his countrymen. He is now, according to his own account, in the employ of a certain Mandarin at *Hang-Chow*, who had shown a great interest about foreigners and their affairs. But there is

\* Ta Tsing is distant about 50 miles, and Voo Sih 125 miles.

as *A-ne* reports, another Mandarin, of some rank, at present located in the hill country about four hundred "le" beyond *Hang-Chow*, who is really anxious to be made acquainted with the doctrines of Christianity. When I was asked whether I would pay a visit to this supposed inquirer, in case he should send a safe-conduct for me as far as the place of his jurisdiction, I could not help pausing for a moment, because of my want of acquaintance with the Mandarin dialect; but promised to go if any such arrangement as was suggested, should actually be made. I cannot tell, of course, how far this man, *A-ne*, may be amusing himself at my expense, or how much he may be himself deceived through a vain conceit of his own importance; but I feel confident that it is by *some such method as this*, among other modes, that we are to look for the spread of the Gospel in China: moreover, I am increasingly convinced that a Mission which has its head-quarters at Shanghai, and has not one of its members whose attention is chiefly directed to the Mandarin Colloquial—spoken and written—carries on its work at a great disadvantage.

*7th.*—The storm continues to rage, and the tides to rise, as during the last three days. Much damage has already been done to the cotton and rice crops, and we have reason to fear a similar season of famine and disease to that which these poor people went through in 1849–50.

*9th.*—As an instance of how remote parts of the earth are brought near to each other in these days, I may mention that a young Jew called on me to-day, who has found his way here in a very short time from Jerusalem, *via* Calcutta. His account of himself was, that he had been employed as a teacher of the younger pupils in Bishop Gobat's school at Jerusalem; that a desire of doing something for his family led him to Calcutta, where he was prospering, when a disease of the eyes, induced by the climate, made it impossible for him to remain there; and now he is endeavoring to procure students in Hebrew in sufficient numbers to secure him a maintenance. I am sorry to say that one of our Deacons declined the offer I made him of learning Hebrew from this young Israelite; his answer was that it still required an unlimited amount of study to perfect him in the use of his own language, in which, no doubt, he was correct; for the limit of a lifetime is too little for the satisfactory acquisition of the Chinese language, as at present constructed. Whether or not this fact involves a practical condemnation of the language—such a condemnation as takes place when an estate is confiscated, and its component parts broken up, distributed and put into other forms as well as into other hands and for better uses than heretofore—is a question which constantly recurs to one's mind. I once was told that a sentiment prevailed among the *savans* of New-Haven, to the effect that "the Chinese language, as a living medium of thought, must be thrown overboard;" and I must confess that (without seeing how this can possibly be accomplished) I am coming to think the sentiment a much sounder one than when I first heard it propounded.

11th.—I was present this afternoon at a very interesting scene. Mr. Nelson baptized two of the sick (perhaps dying) ones at the Boys' school-house: a boy, of whose usefulness, if it should please God to spare his life, I should entertain great hopes; and a woman somewhat advanced in years—mother-in-law of our Deacon, *Chi*.

12th.—I had a visit in the Vestry to-day, from a young man, formerly a pupil in our school, who is now in the *Taon-Tai's* employ. Among other things, he animadverted quite sharply on the conduct of a new Mandarin (just arrived), who had been induced to pay an *official*, or rather, a *full ceremonial* visit to the Roman Catholic Bishop in the same style as when he goes to the offices of the Three Treaty Consuls. It is part of the policy of the French here, to secure for their ecclesiastical dignitaries the same marks of respect from the Chinese as are paid to their political officers—and they seem to succeed.

13th, *Sunday*.—Another storm, such as again made me think it inexpedient to attempt holding service in the chapel.

17th.—Dr. Wentworth, of the Methodist Mission at *Foo-chow*, is here at present, on a visit. I went with him this morning, to see some of the objects of interest in our city and neighborhood. Isolated as we still are at the several open ports, we find it a matter of great advantage, with reference to the work as well as to our health, to exchange visits, during which we may compare notes and make observations as to the several methods which are being employed, with various degrees of success, in carrying forward the evangelic work. At *Foo-chow* they would appear to have had many hindrances to contend against hitherto, especially in respect to the enfeeblement of the several Mission establishments by death or departure. If all the members now remaining of the four different Missions could be joined together in one harmoniously co-operating band, they might strengthen each other's hands, and form one compact working body. As it is, the feeling of solitariness oppresses them (though they are five in number), because they have separate home-interests, and each must do his little stroke of work in his own isolated corner of the vineyard. Oh, for the time when the Saviour's prayer may be realized, and Christians so be "one," that *the world may know* the Father hath sent the Son of his love to be the Saviour of his people! Surely, the divisions of the Church must be the delight of the devil.

20th, *Sunday*.—At Christ Church, Mr. Williams baptized three adults who have been candidates for some time, and are now connected with his out-station at *Sing-Zak*. Mr. Nelson preached to a very attentive congregation.

Mr. and Mrs. Yates, with their little daughter, and Mrs. Crawford (all of the Baptist Mission), have returned here, after suffering very severely on ship-board during the recent typhoon. Their vessel—the "*Ariel*"—was dismasted, and drifted about amidst rocks and currents, in an un-

manageable condition for some time, being often in imminent danger of destruction ; but all on board were mercifully preserved.

21st.—At the meeting of our Missionary Conference this evening, it devolved on me to read a paper, which I had prepared on the very important and very practical question, “ What rule can be laid down as to the practice, by Chinese converts, of the customary rites observed at marriages and at funerals ? ” The answer almost unanimously agreed upon was, that the accustomed rights might be observed, excepting so far as they countenanced idolatry, astrology, or geomancy. An informal discussion which followed turned chiefly on the point of the admissibility of betrothals, as at present practiced among the Chinese—the effect of them often being to bind a convert to marry a heathen. This, of course, is an arrangement greatly to be deplored ; but the prevalent opinion in the Conference was, that it was better, when needs must, to do that, than to become a covenant-breaker on the plea of being a convert. Our meeting this evening furnished a good illustration of the value of such opportunities of becoming acquainted with each other’s views, and availing ourselves of each other’s knowledge and experience.

23rd.—At the meeting of the Committee of our Mission, Mr. Williams and Mr. Liggins announced their purpose of making a Missionary tour through the adjacent towns and cities ; and as they expected to be absent for some time, the treasurership was devolved on Mr. Nelson.

24th.—I participated in the formation of a Literary and Scientific Society, the effect of which I trust will be to keep up the tone of Christian cultivation in the community generally, both mercantile and missionary. In view even of present influence (to say nothing of the future), it is of great importance that all the means and appliances which distinguish our civilization from that of the Chinese, should be provided for those—especially the younger men—whose position here is apt to become an isolated one, and who are exposed to deteriorating influences on all hands. Thus far, Shanghai has been well cared for: a Church was provided (thanks to the united efforts of our own Bishop and the then British Consul) much sooner than is usual in such cases ; there is now here a Municipal Council with a regularly-organized European police ; there is an influential Chamber of Commerce, a good Subscription Library, and a Freemasons’ Lodge.

28th.—Our children are all of them ailing with croupy colds and low fever.

30th.—Part of the cost, which I counted before I returned to this place with my tender little ones, has been demanded of me. My noble boy, Arthur, is taken. He was of a larger, broader frame, and had more vigorous health than any of them ; the exuberant vitality which characterizes his birth-place—California—seemed to have made its impress on him, and we had hardly a fear for him, as to health. But he is gone from

us, and for the third time our Heavenly Father has touched our poor human hearts in the part where they are most sensitive.

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AFRICA.

JOURNAL OF REV. C. C. HOFFMAN.

CAPE PALMAS.

*July 1st, 1857.*—The examination of the scholars at Hoffman Station took place. It was conducted by Mr. Carroll, the teacher, and Mr. Harris, the Superintendent of the station. About thirty of the Colonists were present. The examination was creditable both to scholars and teachers. Mr. Harris had provided a dinner, which was enjoyed by the guests present.

*July 2d.*—At 10 o'clock, the Bishop and myself left for Rocktown; the examination of the school commenced at 12. It was conducted by the teacher, Mr. Bedell. It was far from being a satisfactory one, and showed unfaithfulness on the part of the teacher. He had been too much interested in the affairs of his towns-people to the neglect of the school. The two things could not be attended to at the same time, and he was called upon during the vacation to choose which he would devote himself to. In the afternoon we went to the three surrounding towns to preach. A large quantity of greegrees were given up to the Bishop. At night, the Bishop administered the Holy Communion. Thirteen were present.

*3d.*—While the Bishop and Mr. Toomey were absent at Middletown and Fishtown, preaching and breaking up the greegrees of the people, I remained at Rocktown, doing the same work, going from house to house, talking and taking away the idols of the people. They resigned them willingly after a show of regret, or a few words in their favor.

*4th.*—Left Rocktown with the Bishop; it was the anniversary of his arrival, twenty years ago.

*5th.*—Preached at Hoffman Station; a goodly number of natives present. Crossed the river, and read the Service at St. Mark's; assisted in the administration of the Holy Communion; sixty-one communed. Missionary lecture at night.

*10th.*—Mrs. E. M. Thompson, who has been with me since the breaking out of the war in December, left to-day for her own house. I am now alone.

*Sunday, 12th.*—Preached to the natives under a tree at Bolla's town. Crossed to St. Mark's and preached. Attended Sunday-school, and crossed to Hoffman Station, where I preached in the afternoon.

*14th.*—Rev. Mr. Rambo arrived from Bassa. He remains here waiting

the arrival of the *Stevens*, purposing to go in her on a visit to the United States.

24th.—Returned from Cavalla to-day ; went down yesterday, feeling much jaded by constant occupation. Preached in the three Half Grahway towns coming up, and went across the lake to our little school-house about to be occupied by John Farr and John G. Proud, native Christians, who will have a few boys under their care. We call the station now “Spring Hill.”

27th.—Nervous and excited, as is not uncommon for me to feel on Monday. In the afternoon made visits, and performed the marriage ceremony at Mt. Vaughan in the evening.

August 2d, Sunday.—Crossed the river at 9 o'clock, and preached in a native town in the open air ; about thirty natives sat around, attentively listening to the Word of God. I returned in time for our usual service at St. Mark's at half-past 10, where I preached, and made a Missionary address at night. Our Missionary collection on this evening for the support of a native station was \$19 50.

5th, Wednesday Evening.—Lecture at St. Mark's.

6th, Thursday.—Went to Rocktown ; preached in one of the native towns, and administered the Communion in the evening to the few Christians of the station.

8th, Saturday.—Took my usual walk through the native towns, conversing as I went, from house to house.

Sunday, 9th.—Read the Service at St. Mark's, and immediately after dinner started in a canoe for Half Grahway with Mr. Harris, where I preached in two towns to about sixty people. I found them observing the Sabbath, and the Sabbath flag flying.

10th.—The ship *Caroline Stevens* arrived, bringing many welcome letters.

12th.—Writing letters ; visited poor Jane ; opened meeting of Benevolent Society ; preached at night. God's grace abounds. Expect to go to Convocation to-morrow.

17th.—Returned from Convocation ; a blessed time ; the Lord was with us. Preached to the natives on my way down, and at night at Cavalla, and two or three times during the Convocation. The particulars of the Convocation are given in the *Cavalla Messenger*.

21st.—A number of dolls and toys having arrived for the girls, I allowed them to invite a few friends and have what they called a party. I had a goodly number of toys arranged on the school-room table ; inviting all the children in, I spoke to them of the kindness of those who had made them the gifts, and, after singing a chant, gave to each a selected portion of the toys with a doll. Soon after we took a walk, around and below the Cape ; on the rocks they chanted responsively, and, returning to the Asylum, cakes, pies, tea, &c., were prepared for them in the dining-room. It was

a *right pleasant party*, and highly enjoyed by the children. At sun-down everything was going on as usual.

24th.—A vessel arrived to-day from Monrovia, bringing me a horse I had ordered only a few weeks before. I had no expectation of getting one so soon. It was a good providence that sent him ; for I trust it will promote both my health and usefulness.

27th.—Preached in three Half Grahway towns, riding down in an hour ; the journey being usually made in a leaky canoe, in two hours.

Sunday 30th.—Blessed day ! Baptized two youths at Hoffman Station, Albert Smedes and Richard Duane, boys about eleven and thirteen years of age ; a number of natives present, whom I addressed. Read Service at St. Mark's ; examined and addressed the Sunday-school, and took up their Missionary collection of \$134. Preached at St. Mark's at night.

Monday 31st.—Rode to Mt. Vaughan, and laid out the grounds for the new building, thirty-one by thirty-six. The house will be placed a little farther back, so as to gain the fall of the hill in the rear, and make a nice basement.

Sep. 4th.—Have been in bed a few days, but preached at two of the Half Grahway towns to-day. The Bishop left for the new station at the head of the Cavalla River.

Sunday 6th.—Sermon at St. Mark's, and the Holy Communion—forty-five Communicants. Mission lecture at night ; Collection \$17 98.

Tuesday 8th.—Before starting for Rocktown, effected the purchase of house and lot adjoining the Orphan Asylum. Preached in the afternoon at one of the towns at Rocktown ; administered the Holy Communion in the evening to ten persons. After breakfast the next day preached in two towns to small companies. Thence went to the large town, and preached. In the midst of my discourse I was interrupted by a young man, who made a great noise, and asked the people "why they listened to me," &c., "that I had driven Bedell from the Mission," &c. Bedell had chosen himself to leave the mission and devote himself to business connected with his own people.\* After I had finished my discourse I told the people how the matter was with regard to Bedell, that as he could not be a teacher in the Mission and a business man for his people, he had resigned the former and engaged in the latter.

I afterwards saw the young man, and quite subdued him with gentle talk ; he said he was sorry he had interrupted me, and he would do so no more.

Reached the Asylum about 2 o'clock Wednesday, in the afternoon.

Thursday 10th.—At noon left for Half Grahway ; visited Spring Hill Station ; examined the scholars ; had religious exercises. Recrossed the lake in a little canoe, and preached in the three native towns. Continued

\* See Journal 2d of July.

my ride to Cavalla ; the Bishop had not returned ; held evening prayers with the children ; Mrs. Payne was confined to her room : Miss Williford still an invalid. Held morning prayers with the children ; left and preached in two of the Grahway towns, and reached the Asylum in time for evening prayers.

My horse is a great comfort to me, and enables me to do much more than I could otherwise.

*Saturday 12th.*—Visited native towns. The U. S. Ship St. Louis arrived ; Captain Livingston dined with me. The Liberian war schooner Lark, also arrived, bringing as passenger Mr. B. V. K. James, of Monrovia, who twenty-two years ago was connected with the Presbyterian Mission at this place. He became my guest.

*Sunday 13th.*—Preached at Hoffman Station at nine A. M. Crossed to St. Mark's at half past ten. Visited Sunday School at half past two. Mr. James made an address. Crossed the river with Mr. James to the native town on the beach, where I preached ; about forty present. Preached at night at the Asylum.

*Thursday 17th.*—Have been pressed this week.

*Saturday 20th.*—Sick ; cold and fever ; feeling miserable. Visited a native town ; could only sit down in their warm houses and talk, and had a good talk with two men and one woman.

*Sunday 21st.*—Preached at St. Mark's ; as much as I could do, except to make an exhortation at night after sermon by Rev. G. W. Gibson.

*23d.*—Buried "Poor Jane," a child of sorrow, but now an inheritor of glory.

Started for a journey up the Cavalla River, but returned on account of the rain ; the latter part of this month much rain falls. Care for our health restrains our zeal. The fewness of our numbers seems to demand this of us at *this time* particularly.

*29th.*—Rode to Mt. Vaughan. Held a prayer meeting ; only two besides myself. I trust *another* was present in spirit.

Our matron at the Orphan Asylum left, sick. So the children will be left much to themselves. But there is a leaven of goodness among them, and the wheels being well in motion will go on themselves.

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#### EXTRACT FROM LETTER OF MISS BALL.

WE mentioned in February No. the arrival of Miss Ball, and her fellow voyagers, at Monrovia. The following extract, giving account of a remarkable deliverance from great peril, will call forth a tribute of praise to God from many hearts :—

To myself more than an ordinary manifestation of His watchful care has been shown. I can indeed say, with the Psalmist—"When my feet

slipped, then Thy mercy, O Lord, held me up." In ascending the upper deck, just before dark, one evening, on the lee side, the vessel gave a sudden lurch, and threw me off my feet—the railing being very low, I saw there was no protection, and sprang to the boom, which was the only thing which offered the least hope. But just as I touched it, a puff of wind raised it suddenly, and it eluded my grasp. Scarcely knowing what I did I grasped a rope, which proved to be part of the boom tackle, and with it was swung over the vessel's side several feet. The sudden swing was sufficient to have stunned me, but in great mercy I retained my presence of mind, and my hold of the rope, till I was swung again to the vessel's side, against which I braced myself till my position was discovered. All thought that I was really in the sea, and orders were given to back the mainyards, and cut away the boats, in hope of rescuing me from the heavy sea, which they feared had engulfed me, ere they could discover me. O, how long these few moments of suspense seemed, till I felt the strong arm of our captain around me. For some days after my nerves were in a dreadful state, and I was much bruised; but nothing so much as was expected. O, how did God make me feel that my life, thus saved from destruction, from henceforth belonged entirely to Him. May the remembrance of it, and all His goodness, ever abide with me, constraining me to acts of grateful obedience and entire devotion to Him.

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### PROGRESS OF THE GOSPEL.

We have received from a clergyman of the Diocese of Pennsylvania an interesting pamphlet, which furnishes by its pages good evidence of earnestness and zeal, and faithfulness on his part, in the ministry of the Word. Its pages exhibit, also, his deep interest in the Missionary work. His discourse on the subject of Foreign Missions fills a large part of the pamphlet, and from it we make the following extracts :

“Towards the close of the year 1814 the Church Missionary Society was enabled to introduce a Missionary teacher near the Bay of Islands. The New Zealand natives, either mistaking the object or at first incapable of properly appreciating it, not only disregarded the attempted instruction, but rendered back for several years the most discouraging return of taunting personal annoyance and sometimes violent ill treatment. Patiently the efforts were continued, however, and another station established, where, after ten years from the first beginning, a chief, having been brought to understand and embrace the truth, was baptized as Christian Rangi. Nevertheless, for five years longer, all access to the interior was refused

by the timid, suspicious, and naturally distrustful natives. Not until 1830 did the Missionaries so far succeed in overcoming the native prejudices as to be allowed admission to a town called Waimate, lying inland. A reacting influence for good upon the former stations soon resulted from the practical evidence now given to a larger interior population, that the Missionaries were true friends. A church was soon built, and chapels in the smaller villages, roads made to Waimate, extending some 30 or 40 miles, and the Gospel of Christ read and preached in well-filled houses, began to accomplish that whereunto God has sent it among men.

“Now other tribes begged the Missionaries to come to them, their chief men received instruction gladly, their followers attended Church and their children the schools. To supply laborers for the field thus opening now became the difficulty. Happy difficulty! A population of 100,000 wild natives of New Zealand, emerging from their darkness and degradation, just catching a few gleams of the day-spring from on high as it ushers in the morning of Christianity! Surely it was a merciful Providence, whose eye pitied them when under their overshadowing ignorance, and so moved the hearts of His people to go, like Philip to Nathanael, and call them to the advantages of civilization here, the incomparable privilege of citizenship in Heaven hereafter.

“The same spirit who influenced Andrew to find his brother and bring him to Jesus, or Philip to give voice and utterance to the promptings of redeeming love already yearning towards Nathanael, had begun the work and would not fail to crown it. And because He had shed abroad the love of God in their hearts, His feeble agents were enabled to rejoice with hope amid all their trials, till patience reached its perfect work. Twenty-five years had passed, from 1814 to 1839, and yet how little had been achieved! Doubtless the lukewarm and indifferent Christians at home were ready to pronounce it a failure—or perhaps worse, a useless sacrifice of men and means. Out of the entire population there were only 233 communicants. But mark the result. In less than two years from that date New Zealand is organized as an independent colony under Governor Hobson, and the Rev. George A. Selwyn, D. D., is consecrated as its first Bishop. During this same year, 1841, the natives hold their first meeting for a Missionary collection at Kaitaia, and contribute over \$280. Towards the close of that year a visitor, a surgeon in the navy, Dr. Sinclair, thus speaks of a people whom the first Missionary found divided into petty hostile tribes, wild and vicious almost beyond comparison:—‘By means of the well-directed labors of the Missionaries, the natives have become exemplary Christians, and now show an intellectual capacity which strikes with surprise every one who goes among them. Perhaps no other people has ever been so completely changed in their religious and moral condition. Frequently have I heard a Christian native, when asked to buy or sell on the Lord’s day, or break any other commandment, make the decided answer, ‘no;’ me Mis-

sioner'—and that when the temptations were great.' Thus firmly, even to the eye of a casual visitor, in truth and love and the fear of God, had the patient and self-denying Missionaries laid the foundation. And even the face of nature was changing from a wilderness to a garden. Taught to use the implements of civilized life, the people turned their attention to agriculture and the rearing of our various domestic animals, building houses, chapels and mills, making roads and bridges as convenience of intercourse required, and almost literally beating their spears and swords into peaceful tools of husbandry.

“So truly had the wilderness and solitary place begun to be glad for them, and the savage desert to rejoice, and blossom as the rose, when on the 30th of May, 1842, Bishop Selwyn cast anchor at Auckland, amid the rejoicing Christian hearts that welcomed him to his island diocese. He found about 450 communicants of the church in the eastern district, where, in only ten years after, 1853, there are three thousand five hundred and thirty-four. Add to this the other three districts, and the entire number of communicants cannot be far from 10,000. And more than 50,000 of the entire population are actually attached to the Missions. According to the Church Missionary Record of October, 1853, ‘there was not a single Christian convert among the natives of New Zealand in 1822. At the present moment, (1853,) the remnant of heathenism among them is so small as not to interfere with their being pronounced a Christian people. A corresponding influence has been exerted on their native character. Cannibalism is extinct, and the sanguinary spirit that gladly avails itself of every pretext to break forth in deeds of blood, is laid. Tribes which once wasted the districts of their neighbors are diligently employed in cultivating their own. Christian Sabbaths and Christian ordinances are generally observed over the island, and this national profession is inclusive of a large proportion of genuine godliness. If it be asked by what means this change has been wrought, we answer, by the preaching and teaching of ‘Jesus Christ and Him crucified,’ with God’s promised blessing on the same. The change has been a rapid one. Fifteen years back, the main portion of the island was lying in unbroken heathenism.’

“The very next year, the report of the society for 1854 says, ‘The information received sufficiently proves that the time is come when the native church of New Zealand may be gradually transferred to self-support, and the funds of the society withdrawn from that island to be expended upon the unevangelized portions of the world.’ And what do we hear next? Three new dioceses are to be erected; one, the diocese of Nelson, on the middle of the island; one at Wellington, under Archdeacon Hadfield; and another at Turanga, under the Rev. William Williams, who as early as 1822 began his missionary work among those wild Maori tribes; both the latter, as well as the diocese of Auckland, being upon the great northern island. In 1840 Mr. Williams could say of his parish that it ex-

tended two degrees and a half, and that so general was the interest manifested towards the Gospel, that between eight and nine thousand regularly attended divine worship. Happy in seeing his son ordained to the same blessed work, in 1853, more happy still in seeing the gathered harvest of churches that now require his apostolic supervision, surely we may say his reward is with him. Long has he labored 'as ever in the great Task-master's eye,'—bright his jewelled crown of immortality—for they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.

"But, perhaps, there are some, who granting all this, yet doubt the wisdom of continuing expenditures upon our missions in China and Liberia, because so little has been accomplished. Let us see how the very instance we have been citing with some particulars, bears upon such an impression. Be it remembered then, that at the end of twenty years the missionaries in New Zealand reported only eight communicants; and yet since 1840, when the Gospel was fairly brought in contact with the minds of the people, so rapid has been the increase, that in ten years there were more than 5,000, and in 1853 as many as 7,027. Now, at our African mission, which did not begin till twenty-two years after that in New Zealand, notwithstanding its peculiar unfavorable influences arising from colonist collisions, at a period which showed only eight in New Zealand, Bishop Payne reported more than 200 communicants, and at the latest date, 243.

"I leave those who look merely at figures to draw the inference. And I beg all to remember that the great success in New Zealand was not until after an interior footing was obtained, such as the Bohlen station is about to furnish our missionaries in Africa. To the establishment of that endowed centre of light and love, under the pitying eye of Him who looked in mercy upon the guileless Israelite under the shadow of his fig-tree, and with whom is the Spirit alone mighty to convince of sin, of righteousness, and of judgment, I look in faith for the inauguration of a more blessed era to the dark tribes, that all unconscious of the love of God our Saviour, are sitting under the shadows of ignorance and superstition, directly back from the shores of Liberia. And to some similar aggression, such as in the closing paragraph of his last report, our missionary bishop to China earnestly calls upon the church to enable him to make, must we look for the first fruits of those great results which shall one day flow from the evangelization of all Asia—results which the Saviour's eye of light is even now contemplating, as with infinite love He still breathes in the ear of His church so pitifully weak in faith—'Go, beloved, go ye into all the world and preach the Gospel to every creature.' Lord, increase our faith. Increase our love. And as thou hast so loved the world as to give thine only begotten Son, that whosoever believeth in him should not perish but have everlasting life, O God, let us not forget that thine eye is on us, each and all—thine eye of mercy."

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Jan. 15th, to Feb. 15th, 1858.

Maine.

Brunswick—St. Paul's, 1/2 .... \$5 00  
 Gardiner—Christ ..... 39 00 44 00

New-Hampshire.

Manchester—St. Michael's, 1/2,  
 Af. .... 5 00

Vermont.

Arlington—St. James' ..... 20 00  
 Bethel—Christ ..... 12 00  
 Brattleboro—St. Michael's ..... 2 00  
 Burlington—St. Paul's, \$19 93,  
 do., S. S., \$1 79; add'l, \$5, 26 72  
 Guilford—Christ ..... 3 00  
 Royalton—St. Paul's ..... 10 00  
 St. Albans—Union ..... 12 00  
 Windsor—St. Paul's ..... 2 50 88 22

Massachusetts.

Amesbury—St. James' ..... 5 35  
 Boston—Grace, S. S., Af. .... 55 00  
 Messiah, S. S., ed. two children, Af ..... 20 00  
 St. Pauls ..... 431 04  
 Trinity, Af., \$66 13; do., S. S., Christmas Offering, Af., \$23 33; do., Offering, Af., \$61 76 ..... 151 22  
 Brookline—St. Paul's, \$105; add'l, \$50; do., S. S., ed., Af., \$70; do., Mrs. B. Leeds, Af., \$5 ..... 230 00  
 Hanover—St. Andrew's, \$30; do., S. S., \$10 67 ..... 40 67  
 Jamaica Plains—St. John's, \$50; do., S. S., \$25 ..... 75 00  
 Lanesboro—St. Luke's, a member, Af ..... 5 00  
 Newton Corner—Grace, S. S., F. O. A., Af. .... 15 00  
 Roxbury—St. James', \$10 10; do., Mrs. Hill's School, Athens, \$30 50 ..... 40 60  
 Springfield—Christ ..... 35 30  
 Stockbridge—St. Paul's ..... 6 00  
 Swansea—Christ, S. S., Josephine Earle ..... 20  
 Worcester—All Saints, \$7; do., S. S., ed. in Af., \$20 ..... 27 00 1137 38

Rhode-Island.

Lonsdale—Christ, S. S., Af., \$10; Gen., \$6 ..... 16 00  
 Newport—Zion ..... 20 00  
 Providence—Grace ..... 50 47  
 St. John's, \$225; ed. Harriet Robeson, Af., \$20; do., S. S., Christmas Offering for St. James, Af., \$137 63; Col'd do., for Af., \$16 83 ..... 399 46 455 93

Connecticut.

Ansonia—Christ ..... 6 00  
 Branford—Trinity ..... 15 00  
 Bristol—Trinity ..... 14 35  
 Fair-Haven—St. James, \$23 61;  
 do., S. S., \$13 64 ..... 36 25  
 Guilford—Christ ..... 15 00  
 Hartford—Christ, L. S. Soc., ed. Chi., \$25; Af., \$20 ..... 45 00  
 Christ, W. T. Lee, \$50;  
 W. J. M., \$5 00 ..... 55 00  
 Harwinton—Christ ..... 4 00  
 Meriden—St. Andrew's, a friend  
 Middletown—Holy Trinity, \$13  
 07; Af., \$5; Greece, \$3 ..... 21 07  
 Monroe—St. Peter's ..... 5 00  
 New-Britain—St. Mark's ..... 33 04  
 New-Canaan—St. Mark's ..... 4 06  
 New-Haven—Trinity ..... 64 00  
 Northford—St. Andrew's ..... 5 00  
 Norwalk—St. Paul's ..... 32 34  
 Southport—Trinity, Chi., \$15;  
 Africa, \$22 84 ..... 37 84  
 Tariffville—Trinity ..... 6 00  
 Wallingford—St. Paul's ..... 20 00  
 Weston—Emmanuel ..... 5 00  
 Westville—St. James' ..... 5 00  
 Winsted—St. James' ..... 8 13 442 08

New-York.

Albany—Holy Innocents' ..... 25 00  
 St. Peter's ..... 70 00  
 Astoria—St. George's, \$36 66;  
 do., S. S., Af., \$20 ..... 56 66  
 Bloomingdale—St. Mary's ..... 61 00  
 Brooklyn—Christ ..... 203 50  
 Grace ..... 77 29  
 St. Paul's ..... 15 09  
 W. J. B. .... 2 00  
 Canton—Grace ..... 4 00  
 Castleton—St. Paul's, a friend's  
 children ..... 1 00  
 Fishkill Landing—St. Anna's ..... 25 00  
 Goshen—St. James' ..... 38 36  
 Greenville—Christ ..... 2 00  
 Hempstead—A Friend, Af. .... 5 00  
 Kinderhook—St. Paul's ..... 3 56  
 Kingston—St. John's ..... 10 00  
 Manhattanville—St. Michael's,  
 \$100, erroneously credited to  
 J. F. De Peyster, Esq., in  
 October, 1856.  
 Maspeth—St. Saviour's ..... 22 00  
 Monticello—St. John's, Af. .... 4 00  
 Newtown—St. James' ..... 15 00  
 New-York—Church of the Ascension, Annual Collection, Foreign Missions:  
 Greece ..... 50 00  
 China ..... 50 00  
 Africa, supp. of Ann  
 Glover ..... \$20  
 Cape Palmas  
 Orphan Asyl. 5  
 Not specified .. 252 277 00  
 General ..... 2014 95 2391 95  
 Calvary, a member, Af.,  
 \$25; Ch., \$25; Gr., \$25. 75 00  
 Christ ..... 152 11  
 Epiphany, S. S. .... 66 22  
 Holy Innocents', Af. .... 9 00  
 Incarnation, \$131 24, of wh.

|                                |               |
|--------------------------------|---------------|
| \$30 are for Rev. J. Lig-      |               |
| gins' School, China            | 131 24        |
| Incarnation, F. Bible Class,   |               |
| ed. girl, Af, \$25; do.,       |               |
| Ch., \$25                      | 50 00         |
| Redeemer                       | 8 45          |
| St. George's                   | 2172 69       |
| St. Mark's, monthly off'g      | 20 00         |
| St. John's, Af                 | 56 90         |
| St. Paul's, Af                 | 75 55         |
| Trinity Church, Af             | 49 50         |
| Trinity Chapel, Af             | 278 72        |
| Anonymous                      | 10 00         |
| Phillipstown—St. Phillip's Ch  | 17 31         |
| Plattsburgh—Trinity, Af        | 34 41         |
| Poughkeepsie—Christ            | 132 07        |
| St. Paul's, \$26 48; do., S.   |               |
| S., ed. Ruth Oakley, Af,       |               |
| \$11 44                        | 37 92         |
| Ravenswood—St. Thomas'         | 20 00         |
| Rensselaerville—Trinity        | 5 00          |
| Smithtown—St. James', Christ-  |               |
| mas Off., \$2; a member, \$1   | 3 00          |
| Stockport—St. John the Evan-   |               |
| gelist                         | 6 00          |
| Scarsdale—St. James the Less   | 13 00         |
| Sag-Harbor—Christ              | 3 00          |
| Troy—St. Paul's                | 100 00        |
| W.                             | 5 00          |
| Ulster—Trinity, \$2 50; add'l, |               |
| \$2                            | 4 50          |
| Waterford—Grace                | 10 00         |
| West-Farms—Grace, S. S., ed.   |               |
| Washington Rodman, Af          | 25 00         |
| White Plains—Grace             | 30 50         |
| Yonkers—St. John's             | 71 30         |
| Miscellaneous:                 |               |
| Miss E. C. Jay                 | 50 00         |
| N. H. Mills, Esq., Chi.        | 5 00          |
| Mrs. R. E. Livingston          | 10 00         |
| Mrs. Susan Dauberry, Af.       | 25 00         |
| Miss Turner, ed. Joseph        |               |
| Turner, Af.                    | 20 00         |
| W. M. Goodrich, ½              | 25 00 6840 80 |

Western New-York.

|                  |      |
|------------------|------|
| Olean—St. James' | 2 00 |
|------------------|------|

New Jersey.

|                                |             |
|--------------------------------|-------------|
| Bridgeton — Little Mary for    |             |
| Girls' Boarding School,        |             |
| Shanghai                       | 5 00        |
| Burlington—Christ              | 7 56        |
| Camden — St. John's, Chi.,     |             |
| \$6 75; Af, \$6 75             | 13 50       |
| St. Paul's, Af, \$20; Chi.,    |             |
| \$7; Genl., \$23               | 50 00       |
| Elizabeth—Christ               | 7 75        |
| St. John's, Af                 | 51 62       |
| Hoboken. Trinity, Add.         | 1 00        |
| Newark—St. Philip's            | 2 00        |
| Trinity                        | 20 94       |
| Orange—Grace, Chi.             | 50 00       |
| Rahway—St. Paul's              | 16 09       |
| Shrewsbury—A Friend, F. S. C., |             |
| \$2; a Lady, \$1               | 3 00        |
| Vernon—Mrs. Thos. B. De        |             |
| Kay                            | 1 00 229 46 |

Pennsylvania.

|                            |       |
|----------------------------|-------|
| Bloomshury—A widow's mite  |       |
| for Af.                    | 5 00  |
| Brownsville—Anonymous, Af, |       |
| \$5, Chi., \$5             | 10 00 |

|                               |               |
|-------------------------------|---------------|
| Carbondale—Trinity            | 12 00         |
| Chestnut Hill—Rev. A. Shiras  | 5 00          |
| Germantown—Christ, S. S. for  |               |
| School House at Cavalla       | 200 00        |
| Holmesbury—Emmanuel           | 11 41         |
| Lancaster—St. James', Af.     | 62 00         |
| H. H., Af., \$10; Chi., \$10, |               |
| through Rev. E. W. A.         | 20 00         |
| St. John's S. S., Af, \$10;   |               |
| Chi., \$9 63; Christmas       |               |
| off. St. James', Af., \$3 09  | 22 72         |
| Do. Free                      | 18 87         |
| Leacock—Christ                | 2 70          |
| Lock Haven—St. Paul's         | 12 00         |
| Marcus Hook—St. Martin's      | 7 50          |
| Media—Christ, Af.             | 15 00         |
| Minersville—St. Paul's        | 5 05          |
| Paradise—All Saints           | 6 96          |
| Philadelphia—Advent           | 30 00         |
| Atonement S. S. Af.           | 60 00         |
| C. P. F. O. A. Soc. by Rev.   |               |
| Dr. Newton                    | 500 00        |
| Gloria Dei, A member, for     |               |
| Af.                           | 5 00          |
| Christ.                       | 50 00         |
| Ch. of the Evangelists,       |               |
| Af.                           | 18 86         |
| Grace S. S., for School under |               |
| Bp. Payne, Af.                | 200 00        |
| St. Andrew's Female S. S.     |               |
| for Miss Conover's Sch.,      |               |
| Ch., \$45; Col'd Inf't. S. S. |               |
| Martha R. Moore Schol-        |               |
| arship, \$20; Miss. Soc.      |               |
| for Miss. School, Shanghai,   |               |
| \$50; Genl. purposes,         |               |
| \$398 50                      | 513 50        |
| St. Jude's                    | 56 00         |
| St. Luke's, Af, \$15; Genl,   |               |
| \$485                         | 500 00        |
| St. Paul's, A member, for     |               |
| J. W. Thomas Scholar-         |               |
| ship, Af, \$20; General,      |               |
| \$150                         | 170 00        |
| Pittsburg—St. Andrew's Infant |               |
| S. S., for St. James', Af.    | 5 00          |
| St. James', in memoriam       |               |
| for Af.                       | 5 00          |
| St. Peter's                   | 33 25         |
| Pottstown—Thank Offg. of F.A. | 5 00          |
| Rockdale—Calvary              | 20 00         |
| Towanda—Christ                | 22 05         |
| Upper Merion—Christ (Swedes   |               |
| Ch.), Af                      | 10 00         |
| Williamsport—Christ S. S.     | 46 68         |
| York—St. John's               | 18 85 2685 40 |

Delaware.

|                                   |              |
|-----------------------------------|--------------|
| Claymont—Ascension                | 5 79         |
| Lewis—St. Peter's                 | 8 00         |
| Newark—St. Thomas', S. W.         |              |
| C., \$10; B. C., \$5; Rev. S.     |              |
| R. S., \$5; C. W. B., \$5;        |              |
| Miss E. H., \$5; Miss E. J. H.,   |              |
| \$1; Mrs. E. L. B., \$4; Mrs.     |              |
| J. S. M., \$5; A. C., 12cs.; J.   |              |
| A. M., \$1; J. P. B., \$1; J. E., |              |
| \$2; Mrs. M. J. C., \$1; Miss     |              |
| C. F. B., \$1                     | 46 12        |
| New-Castle—Emmanuel               | 42 42 102 33 |

Maryland.

|                                |        |
|--------------------------------|--------|
| Annapolis—St. Anne's, \$50 25; |        |
| A. Randall for Af., \$50       | 100 25 |

|   |        |
|---|--------|
| Baltimore—Christ, ½   | 25 00  |
| Emmanuel, \$150; Greece, \$22; Ch., \$22; W. F. Graham, \$50, Af.                             | 244 00 |
| Grace, ½ Add.   | 7 50   |
| St. Luke's  | 64 59  |
| St. Paul's  | 162 48 |
| St. Peter's, \$74 31; S. S., \$8 15   | 82 46  |
| Cash  | 5 00   |
| Baltimore Co.—Huntington, St. John's, \$16 50, erroneously credited to the State of New-York. |        |
| Chesterton—Chester, Pa., \$25; Ed. Af., \$25  | 50 00  |
| Durham, Pa.—Charles Co.; Chi., \$50; Af., \$50; Genl., \$15                                   | 115 00 |
| East New Market, Pa.—St. Stephen's  | 1 00   |
| Harford Co.—St. George, Pa.   | 6 00   |
| Kent Co.—St. Clement's, \$4 50; do. Rev. F. L. Knight, \$5                                    | 9 50   |
| Lappon's Cross Roads—St. Mark's, Af.  | 15 00  |
| Mt. Alban's, D. C.—St. Alban's  | 11 00  |
| Prince Geo. Co.—St. Paul's  | 30 00  |
| Queen Ann and Talbot Cos.—St. Paul's, \$11 50; do. Cape Palmas Miss., \$1                     | 12 50  |
| Vienna—St. Paul's   | 1 00   |
| Washington, D. C.—Trinity   | 123 26 |
| Segma   | 5 00   |

Virginia.

|  |        |
|--|--------|
| Accomack Co.—Mite in aid of Miss   | 1 00   |
| Albemarle Co.—Walker's Par., Grace   | 22 50  |
| Alexandria—Christ, Fairfax Co., by Rev. C. B. Dana   | 100 00 |
| Mrs. Mary Lee, Af., \$1; Ch., \$1  | 2 00   |
| Berryville, Clarke Co.—Grace   | 54 31  |
| Brentsville—St. James', Mrs. Ann G. Fitzhugh   | 2 50   |
| Charles City—Westover Pa., Rev. Dr. Wade for an African Scholarship, \$20; The Misses Organ, \$5   | 25 00  |
| Charleston—Kanawha Pa., St. John's, Af.  | 11 50  |
| Drake Branch—Charlotte Co., Miss Agnes G. Carrington   | 2 50   |
| Eastville—A subscriber to Epis. Recorder   | 7 00   |
| Elmwood—Little ones of, for Af. through Rev. D. F. Sprigg  | 2 00   |
| Fairfax Co.—Theo. Seminary, ½  | 17 00  |
| Fauquier Co.—Leeds Pa., Markham Sta.   | 20 00  |
| Fredericksburg—St. George's, Af., \$58 29; Chi., \$58 30   | 116 59 |
| Do. S. S. Infant Cla-s, Af.  | 6 00   |
| Frederick Pa.—Christ, Greece, \$20; Chi., \$35; Af., \$25; Mrs. Philip Williams' Scholarship, \$20 | 100 00 |
| Henrico Co.—Henrico Pa., St.   |        |

|  |        |
|--|--------|
| John's, Af.  | 11 00  |
| Lancaster C. H.—Mrs. Ann M. Braxton, \$5 Little Tommy Withers, Chi., 25 cs.; Georgiana McCarty, 50 cs.; Fannie McCarty, 25 cs. | 6 00   |
| Rev. Ed. Withers   | 50 00  |
| Leesburgh—Miss Kate Harrison, Af., \$5; Mrs. H. T. Harrison, St. James' Ch., Af., \$5  | 10 00  |
| Liberty, Bedford Co.—Miss Mary R.  | 15 00  |
| Louisa Co.—Greenspring, St. John's   | 23 75  |
| Lynchburg.—St. Paul's  | 132 71 |
| Millwood, Clarke Co.—Mrs. Mary B. Whiting for Greece   | 10 00  |
| Norfolk—St. Paul's, \$7; Add. General, \$31  | 38 00  |
| A. L. Seabury, St. James', Af.   | 5 00   |
| Petersburg—Agnes Atkinson  | 0 40   |
| Richmond—St. James', Chi., \$10; Greece, \$39 35; S. S. do., Af., \$40 65; Col'd S. S., Af., \$10                              | 100 00 |
| St. Paul's, \$11; Add. \$50  | 61 00  |
| Rev. T. M. Baker   | 5 00   |
| Shepherdstown—Trinity  | 14 00  |
| St. Andrew's Par., as acknowledged in Jan. No., should have been acknowledged as in Brunswick Co.                              |        |
| Stafford Co.—Acquia Ch. by Rev. Mr. Wall   | 5 00   |
| Staunton—Trinity   | 107 50 |
| Union, Monroe Co.—Mrs. Caperton  | 5 00   |

North Carolina.

|   |       |
|---|-------|
| Granville Co.—St. James'                              | 10 00 |
| Oxford, Granville Co.—St. Stephens'                   | 5 00  |
| Louisburg, Franklin Co.—St. Paul's                    | 10 00 |
| Tarborough—Jos. Blount Cheshire, for Scholarship, Af. | 20 00 |
| Williamsborough—St. John's                            | 10 33 |

South Carolina.

|  |        |
|--|--------|
| Abbeville—Trinity, new Miss., Cavalla River, Af.                                   | 15 00  |
| Aiken—St. Thaddeus', \$2; do., S. S., \$3  | 5 00   |
| Beaufort—St. Helena Ch., Af.   | 25 00  |
| Black Oak—Trinity  | 55 85  |
| Charleston—St. Andrew's  | 9 08   |
| Calvary (Col'd), Af.   | 8 00   |
| Grace, Af.   | 89 56  |
| St. Michael's, Af., \$55 50; Genl., \$29   | 84 50  |
| St. Paul's, Af.  | 54 85  |
| Cheraw—A Friend  | 100 00 |
| Clarendon—St. Paul's   | 20 00  |
| Columbia—S. S., \$30; Miss S. J. B., two years' cont. \$50, through R. W. Barnwell | 80 00  |
| North Santee—Messiah   | 60 00  |
| Spartanburg—Advent, Chi.   | 5 25   |
| Sumpter—Holy Comforter   | 12 00  |
| Waterboro—St. Jude's   | 35 00  |

Georgia.

|   |    |           |
|---|----|-----------|
| Albany—St. Paul's.....  | 15 | 10        |
| Augusta—Atonement, Af.....  | 22 | 25        |
| St. Paul's.....   | 34 | 08        |
| Savannah—Christ S. S. ed. in school, Shanghai, \$25; support of Ed. Neufville, Af., \$20..... | 45 | 00 116 43 |

Florida.

|  |    |          |
|--|----|----------|
| St. Augustine—Trinity.....                   | 15 | 00       |
| Tallahassee—St John's, a member, for Af..... | 5  | 00 20 00 |

Alabama.

|                            |    |          |
|----------------------------|----|----------|
| Montgomery—St. John's..... | 60 | 00       |
| Mobile—Good Shepherd.....  | 5  | 00       |
| St. Mary's.....            | 2  | 50 67 50 |

Mississippi.

|                       |    |    |
|-----------------------|----|----|
| Vicksburg—Christ..... | 40 | 00 |
|-----------------------|----|----|

Tennessee.

|   |    |           |
|---|----|-----------|
| Clarksville—Trinity, S. S., ed. Jas. Ridley, Af.....  | 25 | 00        |
| Whitehall—Young Ladies' Miss. Soc. ed. Margaret Brown, Af.....                                | 25 | 00        |
| Knoxville—St. John's, \$37 35; Children's Miss. Soc. of do., ed. of a child in Af., \$10..... | 47 | 35        |
| McMinnville—Warren Co., frm. a little girl.....   | 6  | 00 103 35 |

Kentucky.

|   |     |           |
|---|-----|-----------|
| Louisville—St. Matthew's Ch., \$50, for ed. of Wm. Wilberforce, Af., \$60 25..... | 110 | 25        |
| St. Paul's, S. S., Af.....  | 55  | 00 165 25 |

Illinois.

|  |    |          |
|--|----|----------|
| Albion—St. John's.....   | 5  | 00       |
| Chester—St. Mark's.....  | 5  | 00       |
| Chicago—Trinity, S.S., by Rev. W. A. Smallwood, for F. O. Asylum, Cape Palmas, Af..... | 20 | 00       |
| Decatur—St. John's.....  | 3  | 00       |
| Grand De Tour—St. Peter's ..   | 3  | 45       |
| Quincy—St. John's.....   | 40 | 00       |
| Robins, Nest—Christ.....   | 10 | 00       |
| Springfield—St. Paul's.....  | 11 | 67 98 12 |

Ohio.

|  |    |          |
|--|----|----------|
| Ashtabula—St. Peter's .....  | 5  | 00       |
| Cincinnati—Bishop McIlvaire and family.....  | 25 | 00       |
| Cuyahoga Falls—St. John's, \$6 89; S. S. of do., for China, \$2 17; Af., \$2 18..... | 11 | 24       |
| Dresden—Zion.....  | 1  | 48       |
| Elyria—St. Andrew's, \$9 64; S. S. of do., \$2 36.....                               | 12 | 00       |
| Gambier—J. S. Sawyer.....  | 5  | 00       |
| Granville—St. Luke's.....  | 3  | 00       |
| Cape Palmas Miss.....  | 5  | 00       |
| Hamilton—Mrs Appleby.....  | 15 | 00       |
| Lancaster—St. John's.....  | 5  | 00       |
| Marrietta—Mrs. Backus, Af.....   | 2  | 00       |
| Milan—St. Luke's.....  | 22 | 25       |
| Mt. Vernon—St. Paul's.....   | 10 | 00       |
| Newark—Trinity, S. S. Scholarship, Mt. Vaughan, Af., ½ Do. do. Add....               | 10 | 00 10 00 |

|                         |    |           |
|-------------------------|----|-----------|
| Norwalk—St. Paul's..... | 10 | 00        |
| Tiffin—Trinity.....     | 3  | 48 145 45 |

Michigan.

|  |     |           |
|--|-----|-----------|
| Detroit—Christ, \$69 45; S. S. of do., \$45 45, ½..... | 114 | 90        |
| Holmes Co—Calvary.....                                 | 3   | 00        |
| Ontonagon—Ascension.....                               | 12  | 00 129 90 |

Wisconsin.

|  |    |          |
|--|----|----------|
| Delafield — Chrysostom St. John's..... | 10 | 25       |
| Lisbon—St. Alban's.....                | 4  | 06       |
| Racine—St. Luke's.....                 | 15 | 00 29 31 |

Iowa.

|                                  |    |          |
|----------------------------------|----|----------|
| Davenport—St. Luke's .....       | 6  | 00       |
| Dubuque—St. John's S. S.....     | 5  | 00       |
| Muscatine—Trinity S. S., Af..... | 15 | 00 26 00 |

Minnesota.

|  |   |              |
|--|---|--------------|
| St. Anthony—Holy Trinity, Pa. Stillwater—Ascension, S.S., for Ch. River Station, Cavalla, W. Af..... | 3 | 00 2 90 5 90 |
|--|---|--------------|

Missouri.

|                       |     |           |
|-----------------------|-----|-----------|
| Hannibal—Trinity..... | 7   | 00        |
| St. Louis—Christ..... | 106 | 05 113 05 |

California.

|   |    |    |
|---|----|----|
| Sacramento—Grace, from "H." for Af..... | 30 | 00 |
|---|----|----|

Oregon Territory.

|                       |   |    |
|-----------------------|---|----|
| Portland—Trinity..... | 5 | 75 |
|-----------------------|---|----|

Kansas Territory.

|  |   |    |
|--|---|----|
| Fort Riley—Rev. D. Clarkson, Chaplain..... | 8 | 75 |
|--|---|----|

Miscellaneous.

|   |    |          |
|---|----|----------|
| "For Foreign Missions".....                               | 1  | 00       |
| From a "Grandson deceased, for Af.".....                  | 15 | 00       |
| From "Little Mel's Savings, for Bishop Payne".....        | 1  | 00       |
| From "a Member of the Ch.," through Church Book Socy..... | 1  | 00 18 00 |

|                                  |             |
|----------------------------------|-------------|
| Amount previously acknowledged.. | \$16,058 58 |
|                                  | \$15,515 18 |

Total since Oct. 1, 1857.... \$31,573 76

Amount received by the Treasurer of the Cape Palmas Orphan Asylum, since January 1st, 1858:

|   |     |           |
|---|-----|-----------|
| Massachusetts—Boston Ladies' Sewing Circle..... | 102 | 00        |
| Penn.—Philadelphia, Mrs. S. A. Allibone.....    | 10  | 00        |
| Mrs. Ann Potts.....                             | 10  | 00        |
| St. Andrew's, S. S.....                         | 75  | 00        |
| St. Jude's, S. S.....                           | 20  | 00        |
| St. Paul's, S. S.....                           | 425 | 00        |
| St. Philip's, S. S.....                         | 75  | 00        |
| Westchester—Holy Trinity, S.S.....              | 75  | 00 792 00 |



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