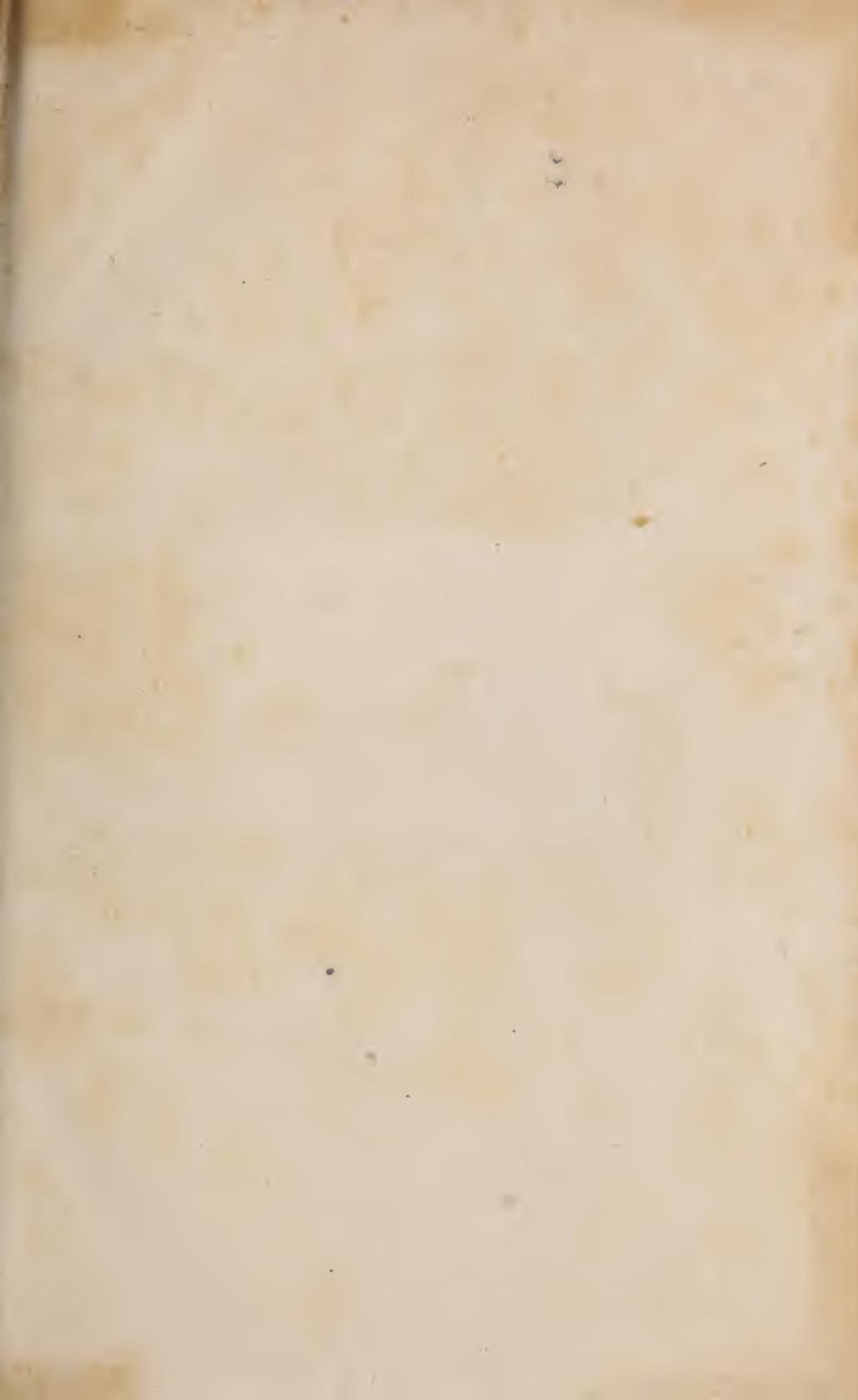
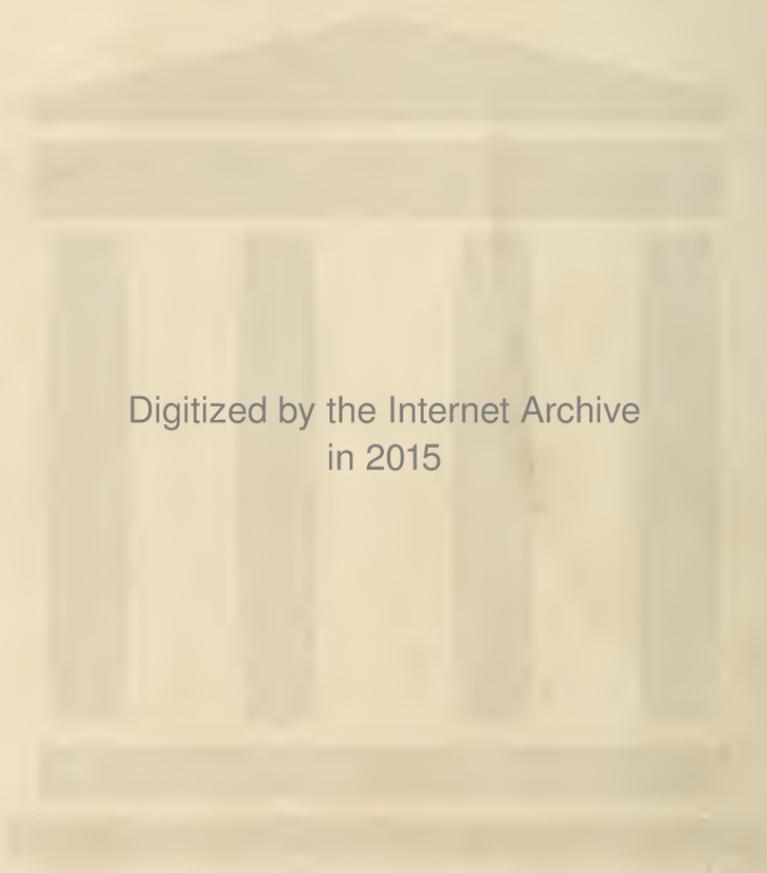


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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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AUGUST, 1861.

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FUNDS FOR DOMESTIC MISSIONS.—Many will look with disappointment and sorrow upon the Acknowledgments which the Treasurer of the Domestic Committee presents in this number.

To the missionaries, anxious for themselves and for their loved ones, we would say: Do not take this statement as an index of the Church's care for you.

To all others we would put the earnest question: When are we to begin to make sacrifices and self-denials, that we may save these faithful men from being abandoned in their hour of trial, and left without support in their holy work?

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THE PRESENT.—No assumption can be more dangerous than that *this* is not a time to push forward our Domestic Missionary work. Until all the land is evangelized, and the institutions of the Gospel have attained a vigorous growth every where in our borders, the work which the Church has undertaken to do for our country, is not finished. Duty to God, who requires this proof of our affection, and love to our fellow-men, which is a test of our discipleship, alike require from us active, efficient, missionary work. The phases and aspects of the country at different periods may produce some variance in immediate results, but they are things upon the surface, which can, in no way, relax our obligations of duty.

The present condition of the country, instead of justifying diminished

effort, calls loudly for an increase. If there be excitement and turmoil, the Christian element should work its tempering and quieting influence. If there be alienation and strife, the ministers of peace have the harder task, it may be, before them: but still that task must be performed. If stations and fields of labor are affected by the fluctuations of population, by diminished worldly prosperity, by the temporary absence of portions of their active citizens, by jarring party strifes and struggles, by the ravages of war, do any of these things justify the abandonment of these stations and fields of labor? Is the Church, is the Gospel, so a thing of this world, that it is only to be found where, in the language of the world, *it pays?* And *pays now?* Do not these local reverses and trials constitute a new claim upon us? The foothold which we already have should be maintained. If the Church is to be a power hereafter, in any of these places, it must be seen that she is ready to sympathize with, and comfort, and even make sacrifices for, those to whom she comes with professed blessings. By such means only can she retain and perpetuate her present advantage. Let her be swept away; let the missionary retire from his work; let the church, half erected, be left to crumble down; let the children, the hope of the Church, be forsaken; their Sunday-school be broken up; their growing attachment to the wholesome ways and usages of the Church be checked or left to vanish away; let such abandonment be even only for a time, till better days come; and it will then be found that those better days are not for us. People will remember who remained with them, and who deserted them in their hour of need. For the present, the times have deprived the people at the stations of much of their ability to do their part towards the support of the missionaries. Something they will yet do; and the missionaries, ever ready to sacrifice themselves, will generally be glad to work on still, if they can have their missionary allowance. Let this be provided for them, and in a few months, when troubles are over, and prosperity returns, the missionary work at the stations will be saved, and go on with renewed vigor.

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THE RIGHT SPIRIT.—A long-tried friend to the missionary work of the Church, in a letter to the Treasurer of the Domestic Committee, says:

“Inclosed, I remit you a check for \$        being my *second* semi-annual

contribution for Domestic Missions. This is in accordance with my promise made at the commencement of the present year of account.

"I thank God for giving me the heart and the ability to do this, although my income is curtailed one half."

That is the right spirit! When, in the providence of God, worldly means are passing away, the Christian, anxious to serve his Master, will ask himself whether he can not, should not, use yet more of those means in promoting the interests of the Church which are near his heart. In doing so, he will, perhaps, find too, that in blessing others, he has turned blessings back upon himself; and what he gave has been restored to him many fold, if not in a literal, yet in a spiritual sense.

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CORRECTIONS.—In the Domestic Correspondence in the June number, the heading *Minnesota* was accidentally omitted, and the report of the Rev. Mr. Olds, of that diocese, was placed under the head of Wisconsin.

In the July number, in like manner, the heading *Wisconsin* was omitted, and the reports of the Rev. Messrs. Humphrey, Williamson, and Young, of Wisconsin, were intermingled with those from the diocese of Minnesota.

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### MICHIGAN.

#### Bay City—Rev. Edward Magee.

I HAVE, within a few weeks past, taken up my abode in this parish. As a place of residence, it is healthier than Saginaw City, because sixteen miles nearer the bay, and is visited proportionably sooner by the cool breezes from the lake, which in this season particularly are so desirable. As a field of labor, and one of the two under my charge, it has yielded, for the care bestowed upon it, a much larger return to the spiritual husbandman, in the year gone by, than the other. This consideration alone has determined me to come here and see what, comparatively, undivided time and efforts may do yet further to develop its resources and increase its strength. Pecuniarily, it is but a little in advance of the parish at Saginaw, in that it is out of debt; and therefore can give toward my present support only what it was pledged for half my services. Go where you will in this sec-

tion of country, the want of money is, on all sides, like the "thick darkness" in Egypt, a thing that not only "may be," but *is, felt*.

The reflux wave cast up by our national trouble over the land, has reached us thus far North, and broken with damaging effect upon our valley. The whole business of this region lies in lumber; at least, every thing depends upon it. Up to the present, the demand for it this season has been as inactive as the log out of which it is wont to be manufactured. Hence the scarcity in question. There is no money in circulation.

To remain at Saginaw City, therefore, was only to add to a long-standing debt which, although no longer pressing upon the parish, is still heavy on the hands of those who assumed it, and who are its most zealous supporters. I deemed it prudent, for this reason, to sever my connection with it as Rector, yet at the same time, leaving the way still open for the discharge of such missionary duties among them as their necessities may require, and my obligations elsewhere admit.

## WISCONSIN.

## Beaver Dam—Rev. L. D. Brainard.

SINCE my report in April last, the Bishop has visited my missionary field, and confirmed ten persons—eight at Beaver Dam, and two at Fox Lake. There would have been two more, had it not been for untoward circumstances, which prevented their presence. Before the confirmation-service, which was on the 16th inst., I baptized two infants. It was my intention to have made a collection for the Domestic Board before I wrote this report, but I find it just now to be utterly impracticable. Last week, we were startled with the report that our third and only remaining bank had failed, (two having failed a few weeks previous.) This bank had the entire confidence of this community, and I am told that there were in it over \$37,000 of deposits. Most of this consisted of small sums, and belonged to the poor, the fatherless, and the widow. Nearly all of my congregation, who are generally very poor, lost all the little ready means they had. Truly do we realize the truth of holy Scripture: "Riches take wings to themselves, and flee away." If a fire had burnt up half of our young and growing city, it could not have caused greater dismay, or been more prejudicial to the interests of the place. All who had a few Wisconsin bills were afraid to keep them over night, lest they should be worthless in the morning by the failure of the banks; hence nearly all of our citizens have lost something. Perhaps your missionary is the only one who escaped, and he came off *free*, because he had nothing to deposit, and therefore nothing to lose. To be poor, *at times*, is very inconvenient; yet often it is safe. I believe I realize the force of that old adage now more than ever: "Blessed be nothing." These being the circumstances in which we are placed, it is utterly impossible to do any thing for missions, or raise any money for any religious object, just now. Our hearts are willing, but alas! our pockets are empty.

## Duck Creek (Oneidas)—Rev. E. A. Goodnough.

At this time I have nothing of special note to communicate, farther than the cheering fact that by the Divine blessing, the mission is doing the work of an evan-

gelist amongst our red brethren in the most satisfactory way. Signs of greater interest in spiritual things are continually manifested. The Indians are gradually learning that they, even they, have immortal souls needing salvation. This, with a class of them, is a great advance, for naturally they care for none of these things, and are disposed to let matters take their course. They are naturally slow to understand that they must make exertions in order to gain eternal life. But the glorious work goes bravely on, and by the continual blessing of God, there is no doubt but that here, in a few years, may be found a community of christianized and civilized Indians.

To give an instance of the good the mission has done, is doing, and will continue to do, I will relate one or two circumstances:

There is here an old Indian woman, nearly a hundred years old; she is a member of the church, but for several years she has been too infirm to attend church. On communion Sundays, I make it a point to visit her, and administer the holy communion to her. She has a lively sense of the great benefit she may receive from rightly and duly partaking of that holy sacrament. She has no superstitious notions about it, but feels that it is the supper of the Lord, and that by worthily receiving that sacrament, she is made a partaker of all the benefits of Christ's death and sacrifice on the cross, and that she is a member of the company of the faithful. This affords her great comfort and consolation. From her manner, when I visit her, I am convinced that she is a true Christian, and that she has an intelligent belief in her Saviour.

Another of my sick parishioners is Anthony Atsiquett, or Otsiquett, the grandson of Peter Otsiquett, who was taken to France by a gentleman-companion of La Fayette, and educated there. This man has been a member of the church for more than twenty years. Once, I believe, he was the only male communicant at the mission. He is now sick with an incurable disease; he is very poor, but he puts his trust in his Saviour; he is ready to leave this world of pain at any moment. I frequently visit him, and have long talks with him upon religious subjects. Often the tears will steal down his aged cheeks, when speaking on these holy subjects; and when I leave him, I feel cheered and refreshed, as though I had held converse

with a saint already passed from this world. His few remaining days would be made much more comfortable could he procure the bounty land warrant for his services in the war of 1812-15, to which he says he is entitled.

#### Plymouth — Rev. A. B. Peabody.

By the goodness of the great Head of the Church, the good work at this station still goes on. Except last Sunday, when I was absent, by reason of attendance on our Diocesan Convention, there have been no intermissions in our services here. Indeed, on that day there was no intermission of services; the church was opened with lay reading.

Since my last report, I have been several times out into the country to preach. I purpose to take in some one or two points in connection with this, and make regular visitations to them.

Our venerable Bishop visited us a few weeks ago, and administered the rite of confirmation to five young persons.

### MINNESOTA.

#### Fairbault—Rt. Rev. H. B. Whipple.

SINCE I last wrote to you we have lost one of our most earnest-hearted laborers, Mrs. Alice C. Paterson, wife of the Rev. Dr. Paterson. She came to the diocese an invalid; but her hands and heart were always ready for any work for Christ. In her devotion, faith, and love, she showed us what an earnest woman can do for her Lord. She was one who, as Bishop Doane said, "will not only be missed, she will be wanted."

#### THE TIMES.

In common with our brethren, we feel the weight of the cloud which overshadows the land. We should fear for all of our work, did we not know that no chance or change, no tumult or revolution can stay the progress of the kingdom of our Redeemer. It has not been in the halcyon days of peace that the Church has won her noblest triumphs; more often, trials have deepened her faith and purified her love, until leaning only on her Lord, she has come up from the wilderness, leaning on the arms of her beloved, "fair as the moon, clear as the sun, terrible as an army with banners." And yet my heart is

sad to read your pleadings for the scanty pittance required for your noble missionary work. Single parishes could give the whole. There are laymen who would hardly miss it from their stores. The times are hard; but shall the blow fall first on the hard-working missionary, whose life is one of wearing self-denial? Millions are ready at the country's call; shall the liegemen of the cross be less loyal to Christ their King? Surely there is one lesson so plain that he who runs may read it. In these days when wealth perishes, and when each month war costs more than a century of missionary work, when a day's expenses is more than all expended by your Board for a score of years, we might learn that the tithes we owe the Lord are never safe unless in the treasury of God. If we will not learn the lesson from his love, we must learn it by the scourgings of his wrath.

The conventional year has just closed, and I find much in its summary of work to give us hope for the future. My own record of services are: 313 sermons and addresses; 190 confirmations; baptized 24 adults and 83 children: total, 107; administered Holy Communion 53 times; ordained three deacons; consecrated two churches; and catechised children 36 times.

#### OUR MISSIONARIES.

Our missionary force has not been increased, but the missionaries have occupied thirty new stations. You have reason to rejoice with me at the fidelity of these men; some of them are men of the ripest culture and fitted for any post, yet day after day bearing self-denial cheerfully, and ready for any service, if so they may win souls to the Lord Jesus Christ.

#### NEW STATIONS.

We need men very much, but nearly all who have applied to me for work, are those who have large families, or such as require a very considerable salary for their support. This we can not pledge. Ours is a new State; the pioneer is poor; there are few who are attached to the church, and our resources are *very small*. But against this we can offer as beautiful a country as there is on the face of the earth, a healthy and invigorating climate, and a rapidly increasing population. The peculiar trials of border work are more than repaid in the one thought that we are occupying a new field for the Lord Jesus

Christ. If any man desires to come on these terms, he is welcome. The places which most need a missionary have no church, and all is to be done.

#### SCATTERED SHEEP.

I often meet many touching instances of the reawakened love of the lost and scattered children of the Church. Sometimes, after a school-house service, persons come up, and with tears in their eyes, tell me that they were baptized or confirmed in the Church, and for years have not seen one of her clergy. A few days since, I accosted a woman by the wayside with the question: "Are there any Episcopalians near you?" She answered earnestly: "I am one. I have not seen a clergyman of the Church in five years, and feared I should never meet one." Her children were unbaptized, and I made arrangements to visit her soon, hold a service, and baptize them. The large number of baptisms by me will show you how many of these scattered sheep are in the land. There is much of hope in the care bestowed on the lambs of Christ. I am sure none of your Eastern Sunday-schools could answer a bishop's questions more readily than some of these mission-schools, and none better than our Indian lambs.

#### OUR INDIAN MISSIONS.

From motives of economy, our Indian missionaries did not come to the convention. It would have cost them twenty or twenty-five dollars each, and they felt that in these perilous days it was better to stay at home. It was a disappointment to myself, for I longed to have others hear them tell of the work of Christ.

Our mission among the Dacotahs has been blessed of God. Its faithful laborers begin to see the fruits of toil, and yet the whole cost of this mission, with three laborers, its outfit, and entire support for nine months, is less than five hundred dollars, (\$500.) Recent letters from Brothers Peake and Johnson in the Chippewa country, also furnish much to cheer me. I regret that brethren should misapprehend this portion of our work. I have preached since my consecration, perhaps thirty times in the forest to red men, and expended less than one thousand dollars for Indian missions. Whether sanguine or not as to results, one thing was clear, they were men for whom Christ died; and by

God's help, no man shall ever say the first Bishop of Minnesota turned his back on the heathen at his door. I thank God that I can to-day count as my sheep and lambs some of these children of the forest, who will one day be my Master's jewels. After a little rest, I propose a long missionary journey to the shore of Lake Superior and the North.

With all my heart I thank you, and all who are our co-workers, for your alms and prayers.

#### Winona, Etc.—Rev. B. Evans.

The evils of war affect already our whole country; but as I see, we feel it more severely in our young and feeble parishes of this far-off West. Our young men are taken from us, our numbers decreased, our strength enfeebled, and our small incomes made still smaller. St. Paul's, Winona, has suffered much; yet I thank God that I can say my beloved people are more regular in their attendance on divine service, more devout, and more anxious to take a prominent stand as Episcopalians and Christians. They purpose to engage the services of a clergyman for themselves, and make an effort to erect a church-edifice, and thus advance from the occasional services of a clergyman, and the mean externals of a *hired room*.

The little rural parish of Stockton has suffered no loss by enlistment into the county militia; but it is suffering severely from the condition of our banks—miserable and irresponsible systems of Western currency.

In this state of affairs we have been erecting a church-edifice. We commenced in better times, and have gone on under a series of difficulties; but would say to all our eastern friends who have subscribed to this church, that not a dollar of theirs has been lost or wasted. We have paid our way; materials and workmanship have been met by prompt payments; and it will be ready for consecration in the early fall. Mr. T. P. C., of New-York, sent us ten dollars, and two friends in Virginia sent us eight dollars; and the mortgage on the missionaries' homes have enabled us to possess wholly and entirely the *land* deeded to the parish. At present this land is of little worth—in the future an income of no mean value.

Every Christian must have faith; every Western missionary a double portion.

**Shakopee—Rev. E. P. Gray.**

My services here have been regularly continued, and those at my out-lying stations as regularly, as the state of the roads and river would permit. The extraordinarily high water of this spring has kept the bottoms covered a long time, stopped the ferries, and carried away bridges, so as to make communication between the two sides of the river nearly impossible, except by the boats. I was thus prevented from visiting Carver as often as I intended. When the Bishop made his visitations on this river, I went up to Belle Plaine to meet him, intending to come down with him to Carver and Shakopee. At Belle Plaine I learned that the Bishop had broken down his buggy on the other side of river, and would be delayed. I waited till the next day, (holding service meantime,) and then concluded that the Bishop would go down to Carver on the other side, without crossing to Belle Plaine; and therefore started, so as to be in time for the appointed evening service. I left my horse at a little village opposite Carver, crossed the river in a skiff, and then walked a mile or two across the low bottom, intersected with tongues of water, alternating with each other from either side, and overlapping each other, compelling me to describe a zig-zag path, like the form of a running snake. When I got within hailing distance of Carver, there was still a broad creek between me and the town, whose bridge was swept away. I hallooed for a boat, and waited for half an hour in vain. I then floundered back a considerable distance through a bog to borrow a log-canoe. This I first bailed out, and then, with great exertions, launched. After being somewhat balked and puzzled in the navigation of such a craft, I managed to get across, pretty well fatigued and bespattered with mud. But no Bishop had arrived, and it was now late. So, after tea, I read service and preached alone. The next morning I started, immediately after breakfast, to get to Shakopee in time for the appointed morning service and communion for Ascension Day. I crossed the river and the bottom by another route, under the escort of a layman. My horse was soon ready, and I must needs be in a hurry, for the hour of service was nearly arrived, and I had six miles to drive to Shakopee. When I arrived, I was agreeably surprised to behold the Bishop on his way from the house to the church. He had crossed the river

to Belle Plaine after I left there, and then come down on a steamboat in the night, without stopping at Carver, and thus got the start of me. The Ascension service and communion were much enjoyed by the Bishop. In the afternoon we drove to Spring Lake, nine miles, in the rain, held service, and returned for evening service in Shakopee, when one young person was confirmed. I was laid up for a day or two after this expedition.

A week ago last Sunday I attempted to get to Carver by the road, completely swamped my horse, found there was no bridge across the creek, got out as best I could, and returned, a sorry-looking sight—horse, harness, and wagon being pretty much of one color, namely, that of mud beginning to dry on.

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IOWA.

**Fort Dodge—Rev. S. Goodale.**

I BEG leave to inform you that I have, with the approval of Bishop Lee, resigned this station. I did not feel justified in remaining longer at this point, so entirely dependent upon missionary funds for my support.

The state of the times continues to operate most disastrously upon the town, to the prostration of church life and spirit.

I am glad to record that the parish is entirely free from debt, with a fine church-edifice almost completed.

During the past year the debt of some three hundred and fifty dollars was paid, and some three hundred expended upon the church-edifice. For these funds we are indebted to friends in various sections of the country, and particularly to the late Dr. Anthon of New-York.

Fort Dodge will continue to be a point of interest, and should command the attention of some self-denying, unmarried clergyman.

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OHIO.

**Columbus—Rev. J. L. Grover.**

Our school is doing well. Our library needs replenishing. We supply the scholars half-monthly with the *Child's Guest*. We hope for an increase in our school during the summer.

Our congregations remain about as be-

fore reported. The Vestry last fall resolved to rent the pews of the church, which produced some dissatisfaction. It resulted in the loss of about a dozen communicants, who have become connected with the Old Parish in the city. This may account for the reduced number of our communicants. The Vestry are satisfied that the arrangement has and will result in the permanent good of the parish. St. Paul's has had many things to contend with, which have retarded its growth, notwithstanding it is gaining in strength and permanency, and will ultimately become a self-sustaining parish, and amply repay the church for the fostering care it has extended to it. A collection was made on Easter-Day for Domestic Missions.

#### Cincinnati—Rev. B. K. Maltby.

In connection with the Statistical Report herewith sent you, for the quarter just ending, I wish to add a few words concerning this as one of your mission fields.

In my report of communicants, you will perceive there has been a falling off of seven in our numbers. This has been the result mostly of removals growing out of changes in family circumstances from army enlistments. The above number does not indicate the actual changes that have taken place. They have been much greater, but we have received three by confirmation, and as many more by admission, who have formerly been communicants elsewhere. Our congregation meanwhile have suffered no diminution, but has considerably increased. So also of our Sunday-school. Though I have given the same as the average attendance given last quarter, we have not less than two hundred children connected with the school.

There is, however, one respect in which we are likely to suffer, for a season, at least, and we know not yet how severely. Our finances are to be greatly depressed, as a result of the war, and perhaps more than at almost any other point. The Southern trade of Cincinnati, heretofore very large, is almost wholly suspended. This, as will readily be perceived, falls most heavily upon those relying for support upon mechanic arts and manufactures. Many, therefore, of our church families, heretofore good contributors, are now out of employment, and should no relief come, will soon be brought to absolute destitu-

tion. Hence the greatest anxiety prevails as to the continuance of our present difficulties.

Under such a state of things, the prospect in missionary parishes must, for a while, be very dark. Great exertions will be required by the friends of Domestic Missions to help them on through this time of trial. Yet, with many things against us, I am persuaded the prospect of doing good in mission parishes was never greater. Parochial labor and sympathy were never more needed or more welcome. Families in want need encouragement; home-circles, broken by army enlistments, are, in many cases, as sad and desolate as if despoiled by actual bereavements; and pastoral attentions, counsels, and prayers, will make hearts glad that are now sorrowful, and stimulate to renewed effort, and inspire fresh hopes in the hearts of many that are now halting and despondent. This, in many cases, will be only new doors opened for pastoral usefulness, but can hardly fail to awaken kind feelings toward the pastor, and attachments to the Church, resulting ultimately in its material enlargement.

Such at least is the state of things indicated here, and I can truly say, that dark as our prospects are financially, I have never had greater encouragement in my labors. If we can pass through this pecuniary trial safely, I am satisfied that in all other elements of prosperity we shall come forth better for our trial, and with the assurance of our permanency and usefulness greatly enhanced.

#### INDIANA.

#### Cannelton—Rev. W. L. Githens.

THERE has been much to encourage your missionary in this station for the past six months, in the growing interest in the services of the church, in the class for confirmation at the last visit of the Bishop, and in the goodly number for baptism, and above all, the noble influence the regular services of our beloved Church seems exerting on this people. I very much hope the time is not far distant when this shall be a large and self-sustaining parish, and able to pay back again into the treasury of Domestic Missions what has been so nobly expended, and shall yet be, for the support of this mission church.

One most cheering thing here is the interest the young people are taking in the services of the church, an interest which I think can not but be lasting. I trust that our large and well-attended Sunday-school will indeed prove a nursery for the church.

This being entirely a mining and manufacturing town, these depressing war times are falling with peculiar force upon it. God grant that it may not long continue. The mining business is almost entirely suspended, and it is very much feared the mills can run but little longer. For the past six months I have preached and held service regularly twice on each Sunday, and part of the time have had week-night services and lecture. I also act as superintendent, and teach a boys' Bible-class in the Sunday-school. Opposite this town, in Kentucky, is the village of Hawsville, where I have held frequent services, which are always well attended. In Tell city, three miles below here, a German settlement, I have visited and held service. This is truly missionary ground, the people being most all of them of the humble poor, and I most earnestly hope it will be possible to support this mission here, even in these troublous times.

Bristol, etc.—Rev. H. M. Thompson.

Your missionary would state that, during the year ending with this report, he has endeavored to do his duty in the work of the church according to the ability given him, striving to sow the good seed, praying the Lord of the harvest to water and to bless. Like all other mission fields, this of mine is hard; if viewed only from the stand-point of the world, more hill than plain, more thorn than rose, more cloud than sunshine. But when the eye is lifted from the valley of time to the hill of Zion, and by the eye of faith is seen the countless blood-washed throng, robed in white, and we feel that for this, for these we labor, then, indeed, the rough places of the poor missionary's path become smooth, and the crooked is made straight. Thorns, clouds, self-denials, sore throats, sore hearts, sore feet, are all lost sight of, as we listen to the Saviour's words: "Inasmuch as ye have done it unto (or for) one of the least of these, my brethren, ye have done it unto (or for) me." And the heart and hands are made strong to bear the cross, declaring to dying men the Father's message of love and life in and through his Son, cheered on and

sustained by the promise of his Christ: "Lo! I am with you always, even unto the end of the world."

I have, by God's blessing, been enabled to attend to my duty from day to day, preaching twice each Sunday, (with the exception of one afternoon, when from ill health, I had services, but no sermon,) alternately at this place and Lima.

I superintend the Sunday-school—and teach a class in the same—of the children in Bristol. We have 35, all striving, by constant attendance, both at church and school, good behavior, and perfect lessons, to see which can get the most good marks, and thereby receive the best prize from the tree at Christmas.

I have the past year baptized 9 adults and 13 infants, and 8 have been confirmed at Bristol. At Lima 3 infants have been baptized and one person confirmed, making in both places, 25 baptisms and 9 confirmations. Thus, although death has taken from us a loved and loving boy, and illness been the lot of us all, and the pressure of the times (as to salary) calling for a still greater degree of patient self-denial, all these and other causes of sorrow have made the past a year never to be forgotten by your missionary and his family; yet nevertheless the Lord has been with us, and we humbly trust he has blest to us the rod, beneath which we bow and say: "It is the Lord; let him do what seemeth him good."

At Lima the church services have been well attended; the parish, however, for some years, has had many drawbacks by removals and other causes, which have to a sad degree crippled it, but if the church can be kept open, and Jesus Christ and him crucified, plainly yet kindly placed before them, we may rest assured that the Almighty Father will bless his own appointments. The harvest will come, if the laborer faints not.

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ILLINOIS.  
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Decatur—Rev. Wm. M. Steel.

It is with feelings oppressed with gloomy anticipations, that I undertake to make my semi-annual report. Never since my entrance upon the work of the ministry, has the prospect of a support for my family been so gloomy. Hitherto the alternative of change of situation, when a vestry failed to comply with their pro-

mises, has been the harbinger of a better hope. That is now pretty well cut off. All parts of the country, I suppose, suffer alike. There really seems nothing for us to do, but to remain and do the best we can. My people, I would fain believe, are trying to do the best they can. I do not believe they will let us starve, however we may be straitened in the comforts of life; but if I had not already made up my mind to suffer, my present situation would soon force me into that conclusion. I have no right to murmur, however, for I almost know that the majority of the brethren must be no better—some, probably, not so well off as are we. Jehovah-Jirah.

Of course, the present convulsions of the country affect us very materially, and in many ways, the prospects and prosperity of the Church every where. We have not escaped. But until our present political troubles culminated in civil war, my parish was steadily increasing in numbers and prosperity, and I trust also in spirituality: in the last, I hope, we still grow. Since I took charge of the parish, (last August,) we have relieved the church entirely of indebtedness and had it consecrated, purchased and paid for an organ. We have a Sunday-school library of about 400 volumes, and a parish library of about 150. The number of Sunday-school pupils was more than doubled, being now nearly 100 on the register, with an attendance of from 60 to 70. The congregations had also *largely* increased, and are now better than they were six months ago. Last Easter, the vestry unanimously abolished the pew system, and our church is now what its builder (Rev. W. L. Bostwick) designed it to be—a *free church*. In all these evidences of God's blessings, we have great cause of thankfulness, and trust he will yet bring us out of *all* our troubles. *Laus Deo!*

#### Marengo—Rev. J. H. Waterbury.

I have to report that our Friday evening services continue to be well attended, which with the two full services of the Lord's day, and a Sunday-school of over fifty scholars, indicate no perceptible decrease in the religious interests of my parish. Thirty-eight have been confirmed within two years. Two persons are studying for the holy ministry, though pursuing their worldly callings for the present.

We have a free church. The collections pay my small salary. If we could raise the \$1300 incurred in the purchase of the parsonage property connected with the church-lot, we should be almost self-supporting. We are suffering from a depreciated currency.

I have great reason for gratitude to my heavenly Father for his watchful care of myself and family.

The Congregationalists at Garden Prairie, six miles west, asked us to occupy their neat edifice, which I do every Sunday, at 2 P.M., with about one hundred in attendance. I also visit monthly, for preaching and administering the sacraments, Woodstock and Algonquin. The churches on Fox river have also solicited my attentions again; there is, however, a limit to one man's strength and ability. Truly, God is my helper.

### KENTUCKY.

#### Danville—Rev. M. F. Maury.

I MUST commence this report with the regret that, so far, we have been unable to do any thing for the Committee, in the way of a contribution, owing to the complete prostration of business, produced by the unhappy civil commotion prevailing around us. I trust, however, that we shall be able to do something before the close of the year, if it only be a small thank-offering, to testify our appreciation of the kindness so long extended to this parish.

Our church-edifice was reopened for divine service on the 27th of January, since which time the congregations have increased, and we regard the condition and prospects of the parish as more encouraging than it has been for years.

At the Bishop's visitation, April 28th, nine were confirmed, all of whom added to the communion, makes our present number of communicants forty-seven. I have baptized two adults, attended six funerals, solemnized one marriage, and officiated every Sunday but one this year, (when sickness confined me to the house;) for all of which service I have received but eight dollars.

I trust, therefore, that the little amount due me on the 1st inst. will be forthcoming very soon, as *experience* has satisfied me that even a missionary's family can not subsist without the necessaries of life.

I am willing to endure hardness; still there is reason, even in the measure of

endurance required of clergymen, and a point beyond which it ceases to be a virtue.

My wife has been an invalid the whole winter, which has added to my cares and anxiety. Still, I am not "ashamed of the gospel of Christ," have no regrets for the past; and pray that God may give me grace to preach his truth, even though the Church should fail to provide the means of support. It is my earnest prayer that peace may soon be restored to our *whole country*.

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#### Maysville—Rev. F. B. Nash.

I have nothing of peculiar interest, respecting the condition of the Church here, to communicate in this report. As I suppose it is elsewhere, the pecuniary ability of the congregation is seriously crippled by our terrible political convulsions, and I fear its interests, in other ways, will be seriously affected thereby.

We have spent, during the last few months, some \$300, in improving the interior of the church.

Our Sunday-school continues in quite a flourishing condition. Our number of communicants is gradually increasing. But many of the communicants live at such a distance from the church, or are so situated, that they can not attend its services regularly, nor aid much in church work here. In consequence of this, the efficiency of the Church here is nothing like as great as a stranger to its real condition might well suppose, from the number of its communicants, it should be.

The greatest hindrance of all to the growth of the Church here is, the leaden apathy in religious matters which seems to rest upon this community. A regular attendance at religious services of any kind is the exception; a seemingly careless indifference the general rule. The few who are really in earnest about their spiritual interests, and the spiritual well-being of the community, can do little more than labor on in patience and faith, and pray for the aiding help of the Holy Ghost. I trust that some time, ere long, this HELP will be given us in a much larger measure than it is now, or has been heretofore.

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#### Bowling Green—Rev. Samuel Ringgold.

This parish had been for years without a minister, previous to my coming in

April last, and the few members of our church that remained had almost lost all hope of ever having another minister.

Since I came, there has been a steady increase of interest on the part of the public, and of zeal among our own members. The number of our communicants has doubled, and there is a most encouraging appearance of life and progress in all the affairs of the parish. We have service here every Sunday morning, and on Sunday afternoon I preach at Russellville or Franklin—at the former place twice, and at the latter once a month. Russellville, about thirty miles from here, on the Louisville and Memphis Railroad, is the county-town of Logan, with 2500 inhabitants. We have five communicants there, and a good congregation. Franklin, twenty miles from this place, on the Louisville and Nashville Railroad, is the county-town of Simpson, with 800 inhabitants. I have a large congregation there, but only one member; and I have not yet met with any one who has ever seen an Episcopal minister in the town, except myself. There is a great deal of interest manifested in our services; but alas! I am now cut off from this interesting mission by the stoppage of the trains, owing to the troubles of the times. My people here are making noble efforts to keep the wolf from the door of their minister. His children will not want for bread whilst theirs are fed.

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#### Versailles—Rev. J. W. Venable.

It is with feelings of devout gratitude to the divine Head of the Church, that your missionary, in these exciting times, can report some degree of progress in this portion of the field.

As I have, in former reports, mentioned some of the discouragements attending my missionary efforts, I would now gladly speak of more hopeful prospects. The congregation here is steadily increasing; and the loss of communicants by removal has been fully made up by the newly confirmed; and there are pleasing evidences, among the young people especially, of a growing interest in the orderly and quiet ways of the church.

We are beginning to reap the fruits of labor bestowed in past years; and to gather those into the fold for whom the prayer of faith has often ascended to the mercy-seat.

The Bishop visited the parish in April,

and confirmed six persons. One of these was a young man who had been brought up among the Baptists. At his request, I baptized him by *immersion* in a beautiful pond near the village, in the presence of several chosen witnesses. This is the second time I have administered baptism in this form.

The mission at Harrodsburg continues to be one of great interest. We succeeded, last fall, in getting our beautiful church under cover, but were then forced to suspend work upon it, for want of funds. Stated services were still held in the Court House, but attended with many disadvantages. At length, upon one of my visits, a vestryman (not a communicant of the church) expressed his earnest desire to have the building finished, and asked me to suggest some plan by which it might be accomplished. As he happened to be in good circumstances, and had no family to provide for, I felt no hesitation in urging him to undertake the good work himself. He took the matter into consideration, and soon, to our great joy, proposed to complete the church at his own expense, and then take a *slow* note from the vestry, as security for the payment of the money thus advanced. The generous offer was at once accepted, and the work of completion is now going on. We hope to have the building ready for occupation by the last of July. The attendance upon the services continues large, and the prospect of permanent growth is encouraging. "Not unto us, O Lord! not unto us, but unto thy name give the praise, for thy loving mercy, and for thy truth's sake!"

The Easter Collection in St. John's Church, Versailles, was \$28.

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## MISSOURI.

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### Hannibal—Rev. J. W. Dunn.

OUR good Bishop visited this parish recently and confirmed eight persons, most of whom are heads of families. Surrounded as we are by so much strife and confusion, the services seemed doubly interesting, the Bishop seemed to preach with more than his usual fervor and eloquence, and I'm sure that the large congregation present felt that peace and happiness could be found even in the midst of war and tumult.

### St. Charles—Rev. W. N. Irish.

How much sorrow has fallen upon our country within the last six months! And surely we have already tasted enough of the bitterness of civil war to move us to offer prayer to Almighty God to give us peace.

There were few parishes that had a more cheering future six months ago than ours, and I suppose our record will be but the echo of sorrow, which you will now hear from every missionary station in the land. We are in great distress and sorrow, and then to think that this may be only "*the beginning of sorrow!*"

A smaller number attend the services of the sanctuary; the blessed sacraments and ordinances of the Church are neglected, and the pure word of God seems to fall like lead upon deadened ears. If this state of things can already be seen in a small missionary parish, oh! what must be the depth of demoralization to which we are already sunk, if every Christian congregation in the land is suffering in the same proportion.

We are in the hands of a merciful God who may yet save and bless us by the bitter and fearful remedy of civil war.

As a missionary I have not felt, as yet, a force of pecuniary embarrassment greater than I have many times during a missionary career of eight years, but the desolate prospect before us can not be compared with any thing in our past history. We will have to put more hope and trust in Christ the "Prince of Peace."

Next Sunday our Bishop will be with us, when my brother-in-law, Frederick D. Lewin, A.M., will be ordained deacon. Mr. L. is a graduate of the last class of Berkely Divinity School, Middletown, Ct., and will, I think, be stationed at Fayette, in this Diocese.

I need my quarter's stipend to pay my rent. How I am to pay my rent next quarter I don't see now; but as good old Bp. Chase used to say, Jehovah Jireh.

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### Louisiana—Rev. Dr. Worthington.

It was my expectation that in this report I would be able to give you an account of some interest. I expected to have had a small class to present for confirmation.

In that I am disappointed by the unhappy state of the country, and the Bishop will not visit us at the usual time.

Religious thought seems to be almost lost among us. When families are so much divided, congregations will necessarily be so, and ministers will be called in question, if for no other reason than private opinion. In appeals that I have made, that the mere difference of opinion on political issues should not be allowed to disturb social relations, and break up former friendships, I have been told that they could not respect persons who differ from them in such opinions; and then again, that they can not continue to regard them as neighbors and acquaintances. \*This is secession-talk, addressed to me because I am known to be, as a citizen, loyal to the Union. I try to preach peace between neighbors, and the social laws of love and forbearance; but unhappily, the public mind seems not disposed to either. I mention the above incidents to show you what the general temper seems to be.

Even our Christianity is being ignored. In your State, where all are of one sentiment, you can not conceive the distraction and bitterness in other States, where Union and Secession are debated propositions. Ministers who try to keep out of agitation, by avoiding conversations, are nevertheless placed by others in a party *status*, because their opinions were known. On every street, and in every house, only one subject is discussed, and that in fierce excitement.

To keep the people in mind that there is a God who is a sure refuge in time of trouble; that there is a Church opened by him as an ark of safety; that there is a gospel of peace, and that God will be entreated by penitent offenders, seems to be all that the minister can now do.

My congregations have been generally small, though they continue to be about the same in number.

In discouragement, I would give up the effort here, as one costing more than the results justify; but the Bishop thinks otherwise, and I hold on in deference to his judgment.

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MISSISSIPPI.

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Aberdeen—Rev. Thos. Applegate.

I HEREWITH transmit to you my first half-yearly report of St. John's Parish, with emotions of grief and discomfiture too intense for utterance. I had fondly

hoped to be able to transmit to you something more cheering than the regular routine of parochial duty. But we have fallen on troublous times—times distinguished by most stirring events—times of a very complex and mingled character—times that call for deep and solemn seriousness, and a well-ordering of our ways before God.

The services of the church have been continued without interruption, twice on Sundays, with extra services on festivals and fasts. The congregations, though not so good as some months ago, are sufficiently encouraging to show that we should have had considerable increase, if those were still with us who have gone to the seat of war. Several young ladies, who were communicants with us, have also left for their homes in the North.

The events of a mysterious providence are coming up one after another, which we are unable to read. But we know that they are coming on God's errand, calling us to some new and important duty in the Christian warfare. "The Lord reigneth" is our solace. We have faith in the wisdom and rectitude of his administration, in controlling the counsels of men to bring about a favorable issue. And we will continue to pray that He who sits in the heavens will so direct and prosper their consultations to the advancement of his glory, the good of his Church, the safety, honor, and welfare of his people, that all things may be ordered and settled by their endeavors, upon the best and surest foundations, and that truth and justice, religion and piety, may be established among us for all generations.

The sacrament of the Holy Communion I have administered regularly once a month; have baptized four infants, and buried two persons.

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TENNESSEE.

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Chattanooga—Rev. Ed. Denniston.

I took charge of St. Paul's Church the 15th day of last March. When called to the rectorship of the parish, there was a debt on the building of about \$2000. This amount has since been paid, and there are now no claims whatever against us. The church-lot, too, has been considerably improved by the planting of some shade-trees, and the putting of a handsome fence around it. And were it

not for the civil crisis in which we are engaged, an effort to raise some four or five hundred dollars, to complete the church, would at once be made, and then we would have ready for consecration one of the most beautiful Gothic edifices in this part of the diocese. Since I came here, six persons have been added to the church by holy baptism, and others are looking favorably on, and will doubtless soon seek a peaceful home within the bosom of the Church. There are no confirmations to report, but a class will be ready as soon as our good Bishop will find it convenient to visit us. This parish, for its present success, is greatly indebted to the self-sacrificing and faithful labors of its two former rectors, the Rev. Messrs. Lawson and Sandells.

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**Greenville, etc.—Rev. W. Mowbray.**

The services on my field during the latter part of the past six months, have been rather irregular and much hindered by the continual excitement arising from the state of the country, and from "the wars and rumors of wars." Nevertheless, I have been enabled, by God's blessing, to visit the places regularly, and also every time to visit each individual family belonging to our church, and all others to which I could find convenient access—always reading and praying with each family when it would appear acceptable and pleasant.

Besides my regular parish in Greenville, where I officiate twice every alternate Sunday as well as other week-days, I visit Jonesborough and Bristol regularly, and Rogersville occasionally. We labor under the great disadvantage in the last three places of having no church-building of our own. I had hoped, however, to have built one in Bristol this summer, but the distraction that prevails, as well as the monetary crisis, has forced me to postpone this work indefinitely.

During the past six months, at Jonesborough, I baptized 1, confirmed 1; at Rogersville, baptized 4. I have classes of catechumens at all the places.

The ground is comparatively new and the field large, but by God's grace I have a good hope of ultimate success.

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**TEXAS.**

**Columbus, etc.—Rev. J. M. Goshorn.**

I COMMENCED my labors here on the 1st Sunday in January, and have held divine service every Sunday since, except one, when on missionary duty, in company with the Bishop, and two more when at Convention, one of which I spent in my former parish at Gonzales, and held divine service twice on that day.

The prospects of the Church in Columbus are encouraging, notwithstanding the political difficulties of the country. Indeed, these things have turned to our advantage, as they have directed public attention to the conservative character of the Church, and the conviction is settling down in the minds of all their thinking men that if the teachings of the Church had been more extensive, these difficulties would never have come upon us, and instead of being divided and hostile as now, we would have been a united and happy people; and many in Texas, as elsewhere, are seeking a home in the Church as a safe retreat from fanaticism, which has been the fruitful source of so much mischief.

Since the death of Rev. Mr. Pratt, upwards of three years before I came, the small devoted flock he gathered around him had become much discouraged in their efforts to obtain a clergyman, and were almost ready to give up in despair, having had service but two or three times in as many years. But since the services of the church have been regular, congregations are large, attentive, and a general religious interest is felt. I have baptized up to this time three adults and twelve children, and the Bishop, at his visitation on the 24th of March last, confirmed ten persons, and a number more are ready for the apostolic rite. He will probably make us an extra visit soon. On the 1st of February I sent an order to New York for Sunday-school books, which reached us about the middle of May. I organized on Trinity Sunday our Sunday-school under very favorable auspices. We have now forty-five scholars, with a full corps of teachers, and the certainty of further increase.

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**San Antonio—Rev. L. H. Jones.**

I have been deterred from sending my report for April 1st, hoping to get a new

melodeon for the church with the proceeds of my quarter's salary. As that is now impracticable, I report "informally" that I am at my post constantly, with services twice on each Sunday, and once on Friday during "the war." My congregation has been much diminished and disturbed, but this is the time of all others that I ought to remain with them.

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**Cameron, etc.—Rev. L. P. Rucker.**

During the last six months I have officiated regularly at four different places, one Sunday in the month at each, traveling over two hundred miles each month, going to and returning from my appointments. The weather during the winter and spring has been very unfavorable for such a mission. I have often had to ride against the bleak "northers" over our high rolling prairies forty or fifty miles to reach my appointment, and then have no service, because it was too cold for the people to attend church. Again, since the spring-rains have commenced, I have been compelled to swim rivers and large creeks, (there being no ferries,) in order to pass from one appointment to another the following Sunday. These are difficulties which do not very often occur, and are therefore of little consequence to one who has resided in Texas nearly twenty-four years.

With all the discouragements incident to *such* a mission, and particularly amidst *such times* of intense political excitement, I have generally ministered to large and attentive congregations, with only occasional exceptions, and these principally owing to bad weather or other untoward circumstances of a special character.

I have not been absent from my mission during the last six months, except one week at Austin, in attending on our Annual Convention in April last, and one week spent at Washington, Texas, by request of my Bishop.

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**Washington—Rev. R. S. Seely.**

These are hard times for the poor missionary, and I do hope that the members of the Church, both North and South, will take our "situation" into consideration. Men who have large families and are dependent almost entirely upon the Missionary Society for support, are in a

bad predicament. For, in the first place, the contributions from their own congregations must be considerably diminished, and then the churches which contribute to the missionary fund must, in consequence of the present difficulties, diminish very materially their contributions. So that without special contributions, I see no chance but that the missionary must suffer. Our poor congregations are necessarily compelled to look for aid in the supports of their ministers to their more highly favored brethren; and unless some special aid be rendered, a great many congregations will be compelled to disorganize, and their ministers engage for support of themselves and families in some secular employment.

I know at least that that is our condition here in Texas, and suppose it to be so elsewhere. May we not expect, then, some special aid from some quarter?

We have been endeavoring to establish a parish-school, but have not yet the means of erecting a suitable building, and have been compelled to occupy a hired building, which is very badly situated for a school. Our Sunday-school is very small for want of suitable books; for although we wrote on some two months ago for books, yet they have not yet come to hand. What has become of them, or whether they were ever started, I can not tell.

My congregations still continue to be large, and our communion-list still increasing. We had a joyful time at the Bishop's last visitation, when five persons were confirmed, which makes nine persons in all who have been confirmed during the past year. May God increase his work still more, and yet more.

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**WASHINGTON TERRITORY.**

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**Fort Vancouver—Rev. J. McCarty, D.D.**

I HAVE nothing of especial interest to report respecting my missionary charge. Sunday services, morning and evening, have been held at this place as usual, and I have had a service every Wednesday evening during Lent. I have spent one Sunday at Oregon City, officiating there in the morning and afternoon.

I intend, God willing, in the coming season—which is so much more favorable for traveling—to visit several places in

this territory and Oregon, some of them at a very considerable distance. Baptisms, infants, three; marriages, one; funerals, one; communicants, about twenty.

Herewith I send you our paymaster's

check for \$28.50, which is our Easter collection for our Mission in Oregon, Washington. I am confident we shall be able to make our contributions for the year more than \$100.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from June 15th to July 15th, 1861.

<i>New-Hampshire.</i>		<i>Ohio.</i>	
<i>Claremont—Trinity</i> .....	\$21 00	<i>Cincinnati—Redemption</i> .....	\$4 41
<i>Massachusetts.</i>		<i>Kentucky.</i>	
<i>Ashfield—St. John's</i> .....	1 25	<i>Maysville—Nativity</i> .....	5 00
<i>Granby—"B. P."</i> .....	3 00	<i>Michigan.</i>	
<i>Pittsfield—Hon. E. A. Newton, 2d semi-annual contribution, 1861</i> .....	104 25	<i>Detroit—Mariners' Church</i> .....	\$5 00
<i>Connecticut.</i>		<i>Grosse Isle—St. John's</i> .....	6 00
<i>Hartford—St. John's</i> .....	50 87	<i>Jonesville—Grace</i> .....	3 00
<i>Hebron—St. Peter's, ½</i> .....	5 00	<i>Ray Station</i> .....	4 00 13 00
<i>Stratford—Christ</i> .....	2 00 57 87	<i>Indiana.</i>	
<i>New-York.</i>		<i>Bristol—St. John's</i> .....	2 00
<i>Amsterdam—St. Anne's</i> .....	5 40	<i>Cannelton—St. Luke's</i> .....	3 00
<i>Brooklyn—St. Peter's, Mrs. J. L. Brown</i> .....	1 00	<i>Delphi—St. Mary's</i> .....	4 00
<i>Cooperstown—Christ</i> .....	2 93	<i>Madison—Christ</i> .....	7 00 16 00
<i>Fishkill Landing—St. Anna's, for Missionary alluded to in July No.</i> .....	5 00	<i>Missouri.</i>	
<i>Greenpoint—Ascension, part of Sunday Sch. Offerings</i> .....	6 00	<i>Kirkwood—Grace, "A Martha"</i> .....	5 00
<i>Huntington—St. John's</i> .....	10 00	<i>Lexington—Christ</i> .....	10 00 15 00
<i>New-York—Holy Innocents</i> .....	14 12	<i>Iowa.</i>	
<i>" Mrs. Daniel Le Roy, for the West</i> .....	30 00	<i>Iowa City—St. Thomas</i> .....	2 00
<i>" "E." 2d quarterly payment for a Missionary's salary</i> .....	50 00	<i>Minnesota.</i>	
<i>Westchester—St. Peter's</i> .....	64 14 195 64	<i>Basswood Grove Chapel</i> .....	4 00
<i>Western New-York.</i>		<i>Hastings—St. Luke's</i> .....	6 00
<i>Avon—Zion</i> .....	5 00	<i>Rochester—Calvary</i> .....	1 50
<i>Danville—St. Peter's</i> .....	5 00	<i>Shakopee—St. Peter's, "G."</i> .....	10 00
<i>McLean—Zion</i> .....	1 00	<i>Stockton—Trinity</i> .....	5 00 26 50
<i>Palmyra—Zion, 2d S. Sch. Class.</i> .....	3 52	<i>Wisconsin.</i>	
<i>" "1st " " for Oneida Ind. Miss. toward salary of Rev. E. A. Goodnough</i> .....	5 05 19 57	<i>Hudson Station</i> .....	5 00
<i>Pennsylvania.</i>		<i>Nebraska.</i>	
<i>Dundaff—St. James</i> .....	5 12	<i>Nebraska City—St. Mary's</i> .....	14 00
<i>Lebanon Co.—Colebrook Freeman</i> .....	3 39	<i>Miscellaneous.</i>	
<i>Oxford—Trinity</i> .....	20 00	Anonymous, for Missionary mentioned in July No.....	5 00
<i>Philadelphia—St. Peter's, a member</i> .....	5 00 33 51	<i>Legacies.</i>	
<i>Maryland.</i>		<i>Ct., New-Haven, from Estate of Lucy Nichols, dec.</i> .....	24 00
<i>Hagerstown—St. John's</i> .....	10 00	<i>W. N. Y., Rochester. Bequest of Mrs. Ruth Mumford, in part payment of \$5000</i> .....	3000 00 3024 00
<i>Louisiana.</i>		Total.....	\$3601 65
<i>New-Orleans—Christ</i> .....	17 90	Amount previously acknowledged.....	37,294 17
<i>Texas.</i>		Total from Oct. 1st.....	\$40,595 82
<i>San Antonio—St. Mark's</i> .....	7 00		

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

AUGUST, 1861.

### FUNDS.

Receipts to the 15th July, 1860, . . . . .	\$70,000.
“ “ “ 1861, . . . . .	50,000.

Falling off thus far in the current financial year ending  
1st October, . . . . . \$20,000.

THE Treasurer of the Foreign Committee has received the following :

“DEAR SIR: Inclosed find \$100 note of Safety Fund Bank, Boston, contributed for Foreign Missions, in response to the sentiments of the inclosed communication. Please acknowledge in the SPIRIT OF MISSIONS as from St. Mary’s Church, Dorchester, Mass.”

The communication referred to is from the *Boston Daily Journal*, July 9th, 1861. We gladly give place to a portion of it :

### “THE MISSION CAUSE.

“*To the Editor of the Boston Journal:*

“We regret to learn from the SPIRIT OF MISSIONS that Bishop Boone, in consequence of failure of timely receipts from this country, has found it necessary to disband the Boys’ Boarding School in China. The *Missionary Herald* comes to us with anxious forebodings of similar calamities to the missions of the American Board.

“Ought this to be? Are the Christians of the United States, having *put their hands to the plow*, ready thus to *turn back*?

“There are many Christians in this country who are at this moment perplexed to know how they shall safely invest the money that is lying idle in the bank to their credit. Others there are who promise themselves to make large legacies in their wills to the cause of missions. Let such now become their own exécutors, and dispense while they live the sums they intended to give when they die. Let those who call them-

selves the servants of God, who are seeking safe and profitable investments, try the experiment of 'lending to the Lord.' Let every one who thinks it is better to be a citizen of a Christian country than an inhabitant of a heathen land, see if he can not deny himself something in order to make the lands now heathen become lands of CHRISTIAN LIGHT AND LIBERTY.

"Never were there such encouragements to the missionary work as at this moment. The glad tidings come to us from all the ends of the earth that the people are ready to receive the Gospel. AMERICAN CHRISTIANS, will you not send it to them?"

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WE have received from the Rector of a parish in Western New-York a copy of a pastoral letter addressed to his people, from which we make the following extracts :

"FOREIGN MISSIONS.

*"To the Congregation of Zion Church :*

"BRETHREN : In a Pastoral Letter in January, I urged upon you, as the means of meeting our obligation to our Domestic and Foreign Missions, an annual contribution from the parish to each, in the ratio of one dollar to each communicant, namely, fifty cents a year to Domestic, and fifty cents to Foreign Missions—this contribution to be independent of all other pecuniary charities.

"By this plan we were enabled in January to raise a much larger amount for Domestic Missions than in former years. I now remind you of it with reference to our annual collection for Foreign Missions, July 21st. The idea is not to confine contributions to communicants, or to limit any to this amount, but to fix a sum for which the parish will be responsible."

After quoting from the recent statement of the Foreign Committee, the Rector goes on to say :

"I may add, how disgraceful to Christianity and the Church, and how disheartening, should it be necessary to suspend any part of our limited Foreign Missionary operations.

"There has rarely or ever been a time when so much depended on Christian liberality. If ever, we should now even deny ourselves severely, to sustain the Master's cause, it is a time to prove 'what manner of spirit' we are of.

"The secret of liberality is, adjusting our expenses with reference to charitable bestowment. Few can give of their abundance.

"Very respectfully,

YOUR RECTOR."

## AFRICA.

## Letter from the Rev. C. C. Hoffman.

THE following extracts are from a letter dated Cape Palmas, May 14th, 1861.

Mr. Hoffman mentions the very serious indisposition of Miss Merriam, and states that arrangements would be made for her early return to the United States. Her illness and the consequent necessity for her retiring from the Mission is another instance in a long series of similar disappointments.

In connection with the foregoing, Mr. Hoffman says: "We have now no permanent teacher for the school of the Orphan Asylum. Mrs. Hoffman opens it and takes the general supervision; and we employ Mrs. I. M. Thomson (Isabella Harris, just married) to assist; but we want an efficient, faithful teacher. May the Lord raise one up. The girls are giving us much comfort. I expect to receive six or seven of them to Communion on Whit-Sunday out of fourteen who have made application.

"Miss Mars is the assistant matron; a more efficient one we have never had.

"Mrs. Hoffman's health has been very bad since her return, and it is only for the last few days that she has felt like herself. She has had three attacks of fever. Our little one, dear Grace, is in very good health, and happy and contented just now at Cavalla."

"*Hoffman Station* gives me still cause for thankfulness to God for his grace to those who there profess his name. With one exception, all have remained faithful. A society has been formed among the native Christians for visiting the towns around, for the purpose of teaching and talking to the people. There are some of the town people, by their influence and instruction, under serious impressions, and desiring baptism. I have three native children to baptize next Sunday.

"Mr. Harris and Mr. Seton, (natives,) candidates for orders, recite to me daily. Mr. Yates and Mr. Adams, (colonists,) candidates for orders, recite to me weekly.

"I expect to receive eleven of the boys of the High School at Mt. Vaughan to confirmation next Sunday.

"Mr. Bowser, the agricultural agent, has resigned.

"*Fishtown*.—Mr. Henry Williams died at this station on Thursday last.

"*St. Mark's Church, Cape Palmas*.—We expect to have baptism and confirmation there next Sunday, Whit-Sunday. Twenty-two candidates for confirmation, all young except one; five baptisms; two adults included in those to be confirmed.

"The church is unfinished, but comfortable enough to worship in till we can have funds to complete it. We are still working for it by selling fancy articles. I sent home a number of beautiful lily-roots, to be disposed of privately for the Church. I am only able to have one service in a week. On Sunday afternoon I am at St. James' among the natives, while at St. Mark's the Sunday-school is held.

"We trust that light has broken in upon the dark clouds which rested on our country. Our comfort is that the Lord reigneth, and all political changes shall work for the upbuilding of our Saviour's kingdom."

## GREECE.

## Extracts from a Letter from the Rev. Dr. Hill, dated Athens, June 1st, 1861.

AFTER making mention of a visit which he and his family had recently received from a Scotch Presbyterian clergyman, who expressed his satisfaction with the principles upon which the Mission is conducted, and who remarked, "You are quite right. Set forth the evangelical truth faithfully, and let it work its way; that is your mission and your privilege," Dr. Hill goes on to say:

And we know it is "working its way." You may remember that in some of my former communications, I mentioned a company of young men, of the highest families here and of finished education, who had devoted themselves to the religious improvement of their fellow-Christians, and who had proposed to me to assist them in the establishment of a society for the publication and distribution of the Scriptures and religious books. One of them it was who wrote a remarkable article in the *Siccle*, (*Αἰών*, of persecuting memory,) earnestly advocating the formation of such a society. This little

religious band of brothers has been most active in acts of benevolence and Christian charity toward the poor refugees from the slaughter of their fellow-Christians in Syria. Abandoning every other employment, they were foremost in going from house to house to solicit donations; and they were seen holding plates at the church-doors for the same purpose; and the result of their self-denying labors was perfectly surprising in a community like this, where every thing of the kind is so novel. Their unostentatious labors were not confined to providing for the mere temporal wants of their unfortunate fellow-Christians. They have purchased from me, for private distribution, three hundred and seventy-five copies of the New Testament, and they have placed a great number of copies of the beautiful edition of the Ancient Greek New Testament, (published at the expense of the British and Foreign Bible Society at Cologne,) in several of the public institutions, where they will be read and understood by an educated class of persons; and they have besides supplied families of their own acquaintance with the same, and given away others to private individuals. All these they purchased of me at the original cost price. They have also proposed to me to assist them in the formation of a library—like our Sunday-school libraries—in the Orphan Asylum; and hereafter, as an opening may present, in other public institutions, where books of a religious and moral character would be beneficial to those connected with them. Now all this may be considered at home as of no great interest—quite a familiar way of doing good; but it presents a different aspect here, to us, at least; and we have a right to consider it a great step. Hitherto generally among the Christians of the East, there has prevailed a feeling of self-satisfaction with the orthodoxy and antiquity and the Scriptural authority of their religious Creed; and resting on this, they have greatly neglected the Apostolic precept: "Look not every man on his own things, but also on the things of others." When, then, we see an enlightened and intellectual portion of the youth of this country—of an age and of a class of young men that even in our own country—would, under such circumstances, draw the eyes of the world upon them, moved, I know not how, if it be not by the Spirit of God, to take up their cross, we can not but feel that we have reached a new era in our

progress; and may I not say that these facts (and others of daily observation might be added) remarkably confirm the truth of what Canon Stanley says in his admirable work which has just reached me, (a gratifying and most valuable gift from Florence Nightingale,) *Lectures on the History of the Eastern Church*, page 57: "But there is a future also for the Church of the East. Have we not known characters, venerable from age or station, who with the most immovable adherence to ancient hereditary forms of belief and practice, yet when brought into contact with the views of a younger and more stirring generation, have, by the very distance from which they approach, given it a new turn, showed a capacity for enduring, tolerating, understanding it, such as we should have vainly sought from others more nearly allied by pursuits or dispositions. Such is, to an indefinite extent, the position of the Eastern Christian towards the Western. Kept aloof from our controversies, escaping our agitations, he (the Eastern Christian) comes upon them with a freedom and freshness which, in the wear and tear of the West, can no longer be found. He has the rare gift of an ancient orthodox belief without intolerance, and without proselytism. He is firmly and proudly attached to his church and nation, yet has a ready and cordial recognition to give to the faith of others. In him, therefore, we find a link between those two incommunicable spheres (the East and West) such as can be found nowhere else. The Greek race may yet hand back from Europe to Asia the light which, in freer days, it handed on from Asia to Europe." I am sure you will pardon me if I send you a few lines more from this interesting page of Dr. Stanley's able lecture. It is in the same connection, and follows the above extract: "And we, too, with all our energy and life, may learn something from the otherwise unparalleled sight of whole nations and races of men penetrated by the religious sentiment which visibly sways their minds, even when it fails to reach their conduct, which, if it has produced but few whom we should call saints or philosophers, has produced, through centuries of oppression, whole armies of confessors and martyrs. We may learn something from the sight of a calm strength, reposing 'in the quietness and confidence' of a treasure of hereditary belief which its possessor is content to value for himself,

without forcing it on the reception of others. We may learn something from the sight of churches where religion is not abandoned to the care of women and children, but is claimed as the right and privilege of men; where the Church reposes, not so much on the force and influence of its clergy, as on the independent knowledge and manly zeal of its laity."

The personal labors of Mrs. Hill, in the various departments of our schools, have been not a little increased by the loss of two of her most efficient female teachers. One of them has been connected with our mission, as pupil and teacher, for more than twenty years. We have, however, been compensated for the loss of her services in consideration of the situation she now holds, and in the extension of the principles of simple evangelical Christianity, she learned from us, in a wider and more important field. Marigo Calavria, the person I allude to, is now Directress of the Female Schools under the patronage and immediate eye of the Patriarch of Jerusalem, at Constantinople. She accepted the situation with one full consent, for we considered it as "opening a great door, and effectual" in that great city and community of Greeks. In a letter we received from her a few weeks ago, she gives an account of a celebration at the schools on the Patriarch's name (feast) day. On that occasion she says the younger pupils went through the Scripture lessons prepared by Mrs. Hill for infant schools, (and published at our expense last year,) and they recited the little dialogues, "God is in Heaven," etc. etc. She concludes her interesting account of this her first public exhibition of her schools thus: "It appeared to me to be like one of our own Christmas festivals which for so many years have sent joy and gladness into the hearts of so many dear children under your care."

But, alas! while our hearts were made glad by all this, and by the certainty that through this faithful native missionary, Gospel truths and Gospel principles would be extended far and wide in that region, and the message of love to man and peace on earth be published, we were suddenly paralyzed by those awful tidings from our native land, which announced the triumph of principles there, directly the opposite of those which we have been laboring to inculcate here. Ah, my dear brother! "our hands are on our mouths, and our mouths in the dust," when we think that we can

no longer point to our country as exhibiting the sublime development of the effects of religious education upon our enlightened fellow-countrymen! We feel as if every one of those "among whom we have gone," teaching and preaching the word of God, and who have ever looked up to us as the representatives of a land and a people where Christianity in its purest form flourished most, and where its precepts were best understood and practiced, regarded us now with respect indeed, but mingled with pity and regret, as if they said in their hearts: "How are the mighty fallen! How is this fine gold become dim!" And is it not natural that those around us should demand: "Where are the fruits of those more enlarged and evangelical views of Christianity which you profess?" And may they not, with silent exultation, contrast the effect of their religious creed, drawn from the same Gospel, which has kept millions of Christians of the Eastern Church of Greece united in one bond of brotherhood, through the many trials of their faith, and the thousand exciting political struggles to which they have been exposed for so many ages?

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EXTRACT FROM MRS. HILL'S LETTER.

ATHENS, June 19, 1861.

"We have just finished our yearly examinations. I do not think they were ever more interesting; those exercises in particular which exhibited the pupils acquaintance with the Scriptures. It happens this year that the members of the Synod were all our personal friends; they were invited to attend as such. (Not in their official capacity.) All were present. The exercises were, of course, such as would interest them most. The pupils were examined on the Nicene Creed, bringing texts from the Scriptures to prove the doctrine of each article. But the exercise of the day was the topography of Palestine. I wish that you, and some of our friends at home, could have witnessed the deep interest which the Bishops exhibited as the position of the several mountains were pointed out, accompanied by the Scriptural account of the event connected with it. The Cedars of Lebanon, and the beauties of Hermon, as sung by the Royal Psalmist, entered into the description of these celebrated mountains. The exhibition of the power of the Almighty, and the confusion of the prophets

of Baal, of which Mount Carmel was the scene, formed a part of their recitations. The account of the manifestation of our Saviour's glory, on Mount Tabor, representing God's three great revelations to man, was repeated with much feeling. David's thrilling lamentation over Saul and Jonathan, went to every heart, as the heights of Gilboa were pointed out. Jezebel, the scene of Ahab's and Jezebel's iniquity, and of God's righteous judgment against them, according to the Word of the Lord, by his prophet Elijah, was not forgotten, and the repetition of the awful prophecy, with its exact fulfillment, made a deep impression on the audience. Our Saviour's searching conversation with the woman of Samaria, illustrated the right of Sychar and Jacob's well. I have not room to tell you of Bethlehem and Jerusalem, of Tiberius and Jordan, of Nain and Joppa, of the brooks Cherith and Jabboch, of Pisgah and Horeb, of Sinai and Ararat. Suffice it to say, that the Fathers of the Church went away highly gratified, and fully satisfied that the lambs of their flock had a scriptural education. But it was very difficult, amid all the occupation of mind and body which such seasons furnish, to withdraw our thoughts from the contemplation of those events which are now tearing our country to its centre. The notes of preparation are still going on, but no one who reflects seriously can keep from trembling at the thought of the awful contest which now appears to be inevitable. We are bowed down to the dust on account of our "national affliction."

"Under the multitude of cares which oppress us, we are sustained by the promises of Him in whom we trust. 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed,' is often suggested to my mind in a way which brings peculiar comfort with it."

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CHINA.

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Letter from the Rev. E. H.  
Thomson.

SHANGHAI, *April 22d*, 1861.

DEAR SIR: In writing you a line again, allow me to return a little to the past year, that I may take up more connectedly the manner in which I have been employed.

At the time that Mr. Syle found it ne-

cessary for the benefit of his children that he should leave us, and take them home to America, it so happened that I was living in the city, in one of the rooms attached to the Church. And thus upon Mr. Syle's having to retire from his duties, a part of the same, such a part as I was able to perform, fell into my hands. The charge of the Blind Asylum was one of these duties. Mr. Syle had long had charge of this Institution, and during this time a number of the inmates under his instruction had become Christians; the further instruction of these, and care of them, with the preaching to those who were yet in heathenism, devolved upon me.

The financial part of the work the Rev. Mr. Smith had taken until his recent departure to Chee-foo in Shan-toong. This will also be in my charge hereafter. I regret this, inasmuch as it is better, if possible, to separate the religious instructor from all pecuniary connection with the taught.

The instruction of these poor people brings out many of the curious notions that still cling to them even after they have renounced idolatry and its practices, and have acquired some considerable knowledge of Christian truth. There was the case of an old man in whom something of this sort showed itself. He is a Christian himself, but his wife was not; he is not remarkably bright, but seems to be a good, sincere old man. Not long since his wife died, and I thought it advisable to see that no heathenish ceremonies were performed over her. It is the case, at the death of any, to have quite an amount of ceremony performed, the amount being in proportion somewhat to the wealth of the survivors. On these occasions they have quantities of the imitations of the common articles of life burned; these are made of paper or wood or straw; they have paper cut in the shape of the common coin, bread made of paper, and so on with various things. These are burned for the use of the dead person in the land of spirits.

Our Deacon Chi went up to see what was done. When he arrived at the house he found the old man had gone to his daily work, but that some of the neighbors had come in and were proceeding to burn the paper bread and paper coin for the use of the departed spirit. He went after the old man to ask him about the matter, and finding him at his work,

asked him how was this? "Oh!" said he, "it made no matter about him, as he was a believer in Christ. He expected to reach heaven and be happy there, but his wife, what was she going to do in the other world, if nothing was done to provide for her here by her friends?" It is sad to see how the old notions cling to them. The condition of the unbelieving is hard to impress upon them; in fact, we know that is not necessary to go to heathendom to find how slow men are to believe.

The condition of this man's mind was interesting, and the occasion was one which gave the opportunity of laying hold upon an error to eradicate it. For one of the great difficulties with the Chinese is, their impenetrability, not that they are of the porcupine style, but rather like some animal of which I have read, that rolled itself into the shape of a ball, presenting nothing but a smooth surface, which could not be grasped. The difficulty with the Chinese is, that it seems so hard to lay hold of their true notions of a thing: there is either nothing to grasp, or it is too complaisant, agreeing placidly with all you say. Though to outward observance the religion of the Chinese is very little regarded even by themselves, yet when we come more closely to them and their various kinds of trades, etc., one will feel what a work it is to uproot heathenism from their hearts; it is woven into the life and in their ways of supporting life.

We had an interesting case of a man not long since, who presented us with a case of this kind, where his business was in part an idolatrous traffic. He was a Ningpo man, and seemed, as I should say, to be sincere, for he still came to hear and be taught. His case was this: He came and learned our catechism, and attended worship, and I gave him various parts of the Gospel and of the Acts to read. He asked several times when he could be baptized. So that on a certain Sunday, I asked him to come into my study, and Mr. Keith, who preaches on Sunday, in the city, began to talk with him. After answering various questions, Mr. Keith asked him if he did not sell incense for idol worship. He said frankly, yes, that it was a part of his support—his bread depended on that. We of course had to defer any hope of allowing him to be baptized till he was willing to give up all connection with such a trade. And this is not the case with one kind but many

kinds of business—the sale of teas, articles for idolatrous worship, in some way or other, enter into it. I have not yet made particular inquiries about it, but I believe there are very few kinds of business which in some way are not in connection with idolatry. Thus, those who become Christians find that one of the crosses they have to take up is this, to cast out the heathenism of their trade, with the profit accruing therefrom.

After the charge of the Blind Institution, my two schools are the next things that I have been employed upon in the city; they are doing quite well now, that the city is regaining some of its prosperity. We are gradually introducing the use of the Alphabetic character in the schools, and the difficulties are being overcome, and they were not small, but by the perseverance of Mr. Keith and our Bishop a system has been made out, and adapted to the dialect of this place, and we hope soon to have quite a little Christian literature in it; but what was still more important, the aversion of the Chinese to any thing new has been so far removed, as for them to be willing both to learn and to teach it. The same plan was adopted at Ningpo, and has proved very successful, I believe. It is unquestionably a great step to get them out of the chains of their own hard, unyielding system, where a child is three years merely learning the name of the characters without knowing the signification, and many, very many never get beyond that. In these schools the catechism prepared for the Chinese is taught; the Gospel and the Acts, Genesis, our Church service; then of course verbal instruction. They attend worship in the church on Sundays. Our schools are one of the most pleasant and hopeful parts of our work, and we trust in due time the seed sown will bring forth an abundant harvest.

The other work that I have in the city is a class of teachers whom I endeavor to instruct. I have a very interesting class. They come to me on every Friday evening, and take up parts of the Gospel, upon which I ask them questions and allow them to give their views of what they read there. This class of men, whom we call teachers, that being the term applied to them by the people, is the one on which our chief hope depends; these are neither the very rich nor the extremely poor, and are the reading part of the people.

The congregations which had fallen off

during the rebel movements in this direction, since the peace, and as the place is under the protection of the foreigners, the people have come in in great numbers from other places, so that the city has become crowded, and as a consequence our congregation is large. Mr. Keith and our Deacon Chi have been doing the preaching part of the work in the city, as I have hardly acquired sufficient fluency to undertake that part of the work; yet, I hope to do so very soon. I have found so far, that, with the daily study in the acquisition of the language, other duties are laid upon me. I have occupied my time fully for the past months. We look anxiously for some one to come out and help us with our diminished number and increasing work. With an earnest prayer that the Church of our love may be supported and blessed in this hour of trial, that you and all our brethren in our beloved land may be guided by wisdom from on high, I remain, very sincerely, yours.

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BISHOP BOONE, in a letter dated Shanghai, April 23, 1861, mentions the departure northward of Mr. and Mrs. Parker and Mr. and Mrs. Smith of the Mission in China, and says: "They have long been impatient of staying at Shanghai. Going into the interior was our plan on the voyage, and indeed before we left New-York. The neighborhood of Shanghai is overrun by the rebels, and is unhealthy. We were anxious to go up the Yang-tse Kiang, but the rebels have made such desolation all along its banks, and seem to promise so little where they are in strength, that by one consent the river has been abandoned.

"The only other quarter accessible is towards Peking. The region is fine and the climate quite equal to that at home. The people are also a fine, frank race. The language, the Mandarin; all these things are favorable. I gave my consent to their going to Che-foo, which is on the Gulf of Pe-che-le, just round the Shantoong promontory."

We are glad to give, in this connection, the following interesting narrative of a visit to the portion of China to which our missionaries have now gone. It is taken from one of the publications of the London Missionary Society:

VISIT OF REV. JOSEPH EDKINS AND REV. GRIFFITH JOHN TO THE PROVINCE OF SHAN-TUNG.

The following very interesting letter describes the visit of our active and enterprising Missionaries Edkins and John, through an extensive district or province of North China previously unknown. They were not only the first Protestant missionaries, but, to a great extent, the first foreigners who had ever been seen by the Chinese inhabitants. The country appears to present many scenes of beauty and fertility, and also an amount of peace and prosperity, affording a striking contrast to the provinces of the South. The people proved hospitable and kind, and were ready to listen to the gracious and wonderful truths, which they heard for the first time, with attention and pleasure. Shan-tung, although less populous than some other of the Chinese provinces, contains a population of nearly twenty-nine millions; and we can not wonder at the mournful reflections with which Mr. John concludes his letter, and which, we trust, may have their just influence in stimulating our zeal, our efforts, and our prayers: "What is one station and two missionaries for the whole of Shan-tung province, with its twenty-nine millions of human souls? or for the twenty-eight millions of Chih-li? or for the teeming millions that line the banks of the mighty Yang-tse? Nothing, absolutely nothing. Let us pray that the Lord of the harvest may thrust forth more laborers to gather in the precious produce of this mighty field."

"Shan-tung, Ché-fú, Feb. 2d, 1861.

"MY DEAR BROTHER: In my last communication I informed you that I was about to leave Shanghai for a season, to join Mr. Edkins at Ché-fú. The 'Mary Land' sailed on the morning of December 19th, and anchored in Ché-fú harbor on the evening of the 20th, a remarkably quick passage for the season of the year.

DESCRIPTION OF SHAN-TUNG PROVINCE.

"The province of Shan-tung, with the exception of the peninsula, is nearly level. Its area is about 65,000 square miles, or equal to that of Scotland, Ireland and Wales together. The census of 1812 gives for its population 28,958,764, which is an average of 444 to a square mile. The Grand Canal, which traverses the province from Lintsing Cheu, in the north-west, in

a south-easterly direction through the western districts, adds materially to its importance. The Shan-tung peninsula is bold and rugged, and its shores are full of indentations, some of which are tolerably good harbors. The principal is Ché-fú. Though comparatively a small town, the harbor is far safer and more convenient than that of Tung Cheu-fú.

"Tai Shan, one of the highest mountains in China, is situated in this province. This mountain is celebrated not only for its height, but also as one of the principal rendezvous of devotees in China. Its bases and sides are covered with the most magnificent temples in the province. In the spring, the roads leading to it are thronged with pilgrims coming to pay their vows and offer up their prayers.

"The province is celebrated in Chinese history from its containing the birthplaces of the sages Confucius and Mencius. The tomb of the former, who died B.C. 479, at Kin-h-feu, is a majestic monument embosomed in a forest of oaks.

#### HOPEFUL CHARACTERISTICS OF THE PEOPLE.

"The people are thrifty, harmless, and unsophisticated. They are finer in appearance and more manly in character than those of the south. The humanity which one sees here is more intelligible to us as foreigners, being more like that we have been accustomed to. They seem also to be more susceptible of religious impressions. Many of them have a distinct notion of a Supreme Being, who dwells not in temples made with hands, and who can not be represented in carved wood or chiseled marble. Idolatry, though common, has not apparently as strong a hold on the general mind as it has in the province of Kiang Sú. The priests are fewer and poorer, and the temples are not so numerous, opulent, and ostentatious. Though the opposition of the human heart to the truth as it is in Jesus is as universal as unregenerate man, and will manifest itself wherever the Gospel is preached, still it seems to me that Christianity will win some of its speediest and most brilliant victories in Shan-tung. This people are better prepared for the reception of the truth in its simplicity and purity, than any I have hitherto seen in this land. There is one feature in the social life of the Shan-tung people which will, in course of time, prove very helpful to the onward progress of the Gospel. I allude to their clannish disposition. Every

where there are small towns and villages with populations varying from 500 to 5000, entirely of one or two families. To influence one family is, to a certain extent, to influence the whole; and the conversion of the principal man or men would be followed by the respectful attention, at least, of the whole clan to the truth.

"Very little, as yet, has been done towards the evangelization of this most interesting part of China. The Roman Catholics have some converts in the western part of the province, but none, I believe, on the peninsula. I have not met any in this part. A few seem to know the name, but nothing further. Ché-fú, Wei-hai-wei and other places along the coast, east of Tung Cheu-fú, were visited by Messrs. Medhurst and Stevens in 1835. An interesting account of this visit is given in Medhurst's 'China.' Even at that time the travelers were received kindly and treated hospitably by the people.

"For some years, at Shanghai, books have been distributed on board the junks which frequent that port from different parts of the country. Many copies of the Scriptures and other Christian books have reached this place; and it is by no means a rare thing to meet with persons who have heard the Gospel preached at our chapels in the city of Shanghai. Mr. Edkins, and a brother missionary of the American Baptist Society, visited the province about three or four months ago. Both have been here ever since. On my arrival I found that two of the natives and a Nankin man had received the ordinance of baptism—probably the first time the ordinance has ever been administered in Shan-tung by a Protestant missionary. May this be but the earnest of a glorious harvest to be gathered in in the province!

#### A PREACHING HOUSE ERECTED AT THE DISTRICT CITY OF FUH-SHAN.

"Since my arrival I have visited nearly all the towns and villages in the vicinity of Ché-fú, and have been generally pleased with the conduct and character of the people. Most of them are able to read, with considerable ease, the Mandarin version of the New Testament. They receive the books thankfully, and listen to the preaching attentively. On the 4th ult. Mr. Edkins and myself rode to the district city of Fuh-Shan, with the view of renting a room for preaching. We called at the magistrate's office, to inquire of him whether there would be any objection to

the landlord's letting it. He received us kindly, and replied that, both nations being now one family, there could be no objection on his part. The house was rented, and the Gospel has been preached daily at Fuh-Shan ever since. We visit the place occasionally. The city is very small, and the population only about 10,000.

#### HEALTHINESS OF CHE-FU, AND BEAUTY OF THE SCENERY.

"Between it and Ché-fú, however, there are several small towns thickly populated. This, though circumscribed, is an interesting sphere of labor. Even now it is superior to Tung Cheu-fú in a commercial point of view, and as it is to become the consular port, it will rapidly grow in importance. The climate is very cold in the winter, but very salubrious. No sooner does one set his foot on shore, than he begins to feel its quickening and invigorating effects. Every breath seems to inspire a new life into the whole frame. The scenery in spring and summer must be exquisitely beautiful. Even now it is charming. On a fine day, when the north wind is thoroughly lushed, there are views from the top of the neighboring hills which far surpass every thing I have seen in the Flowery Land. The wide-spread ocean, sleeping as calm as an infant; the pretty harbor, as placid as a lake; the snow-clad mountains towering one above the other, and stretching away indefinitely toward the east and west; the little towns and villages, nestling in the bosom of the rocks; the winding paths, now ascending the brow of the rock and now descending into the valley, and thronged with a busy peasantry and their beasts of burden, and a glorious sun benignantly smiling upon the whole—all conspire to fire the imagination and ravish the heart. It is man alone that poisons the golden cup which Nature holds out with a cheer to her sons and daughters. 'And only man is vile.' How true! How true of Shan-túng! How true of the whole of this highly favored land!

#### JOURNEY TO THE CITIES OF TUNG CHEU-FU, AND HWANG HIEN.

"On the 24th ult. Mr. E. and myself left Ché-fú for the cities of Tung Cheu-fú and Hwang-hien. The former is a departmental city, and is sixty English miles from this place; the latter is a district city, and is about 80 English miles dis-

tance. The means of traveling are horses, mules, asses, a large chair borne by two mules, and carts. The sedan chair of the south is seldom seen here, and boats would be altogether useless. We had two ponies for ourselves, and two mules for our books and luggage. We stopped at a place called Kang Yü, to feed our horses and refresh ourselves with some bread and eggs. Whilst waiting, we had an opportunity of speaking a few words to those who gathered around us. I was pleased to find one or two in the crowd who had heard the Gospel at Shanghai. We spent the night at Kiú Shí-li-pú, that is, 90 lee from the city of Tung Cheu-fú. The Shan-túng people all sleep on *nikangs*; these are square or oblong mounds of earth, which are heated in the night by means of a flue, which runs through. They often get cold before the morning, and thus, instead of giving, they absorb heat. The southern men, on this account, generally avoid them. We were fortunate enough to find here and elsewhere wooden bedsteads, which we invariably chose. Our fare, though humble, was very acceptable. Early on the following morning we were on our saddles again. We breakfasted at Tsih-shí-li-pú, about seven miles distant. Here I preached to a large number of attentive hearers, and gave away a few books. Two or three made themselves known to me as having heard the doctrine before at Shanghai.

"Mr. Edkins being unwell, our progress during the remaining part of the day was comparatively slow. We reached Tung Cheu about five p.m. We were led to a comfortable inn in the center of the city. No sooner did we arrive than messengers were sent from each of the Mandarin offices to inquire into our history. 'Your honorable names? Your honorable country? Whence are you from? Whither are you going? What public office do you fill?' etc. These, and such questions as these, were put by each new messenger. Probably their principal object was to learn whether we were public officers, and if so, to give us a reception worthy of our rank and position. Saturday I spent in preaching and distributing books along the streets. Large crowds followed me, many from mere curiosity, to see and hear a foreigner, but some with no other intention than to learn what this new doctrine is. The city of Tung Cheu is divided into two, the city proper and the water city. The former is surrounded by a wall, and is en-

tirely distinct from the latter. The principal hongs are in it. In this city there is a hill called the Punglai Hill, on the top of which there is a beautiful temple, called the Punglai Koh. This temple commands a magnificent view of the sea, of the islands, and of the surrounding country. The city of Tung Cheu is considered large in this part of China. The population is about 150,000. The east-west street is thronged from morning till night with the country people, who bring their goods to sell. The whole country seems to be pouring into the city in the morning, and out again in the evening. A chapel opening into this street would be well attended all day. As a Missionary Station it is preferable to Ché-fú. The population is not only much larger, but settled, which is not the case at the latter place. The position, also, is more central for the whole province. Mr. Hartwel, a missionary of the American Baptist Society, has, since our return, rented a house in the city. He intends to remove there within two or three weeks. It is cheering to see these important places taken up with such promptitude. No objection was made by the magistrates, though they were told plainly that his only object in coming is to preach the Gospel.

"On the following day, I rode to the city of Hwang-hien, with sixty or seventy copies of the New Testament and some tracts. After spending an hour and a half in preaching and distributing books, I returned to Tung Cheu. Mr. E., being unwell, did not accompany me. At this city, as well as elsewhere, the people were very quiet and harmless. With very few exceptions, the books were sought with eagerness. Some of the more cautious refused to accept of them; because, being the first time that books have been distributed at the place, they doubted the propriety or safety of doing so. This city, though large, is inferior to Tung Cheu in rank, population, and beauty of position. It is situated on that immense plain which stretches southwards beyond Shanghai, northwards beyond Peking, and far into the west. Every part of the province may be easily visited from it. It is on the highway to Peking, and is now frequently visited by foreigners on their way to-and-fro between Ché-fú and the capital.

"We started the following morning from Tung Cheu, and reached Ché-fú in the evening. The sixty miles of this day,

and the forty of the previous, were rather too many for both the pony and myself."

### Signs of the Times in China.

To appreciate the present state of affairs in China, it must be borne in mind that there are three parties with whom the missionaries have to deal—the People, the Imperial Rulers, and the Nankin Insurgents.

It is with the first of these, the people of the land, that the missionary has most to do, and from them he experiences least opposition. Confining ourselves to the history of our own mission, it is perfectly accurate to say, that never has there been a time when *free enough* access has not been enjoyed by the missionary to more people than his strength would allow him to deal with; and what more could be asked?

This, which has always been true of our missionary efforts, is most painfully realized now, when the masses of accessible population spread out before us beyond the limit of vision, and their number surpasses all ordinary habits of computation. Our opportunity for evangelizing China is unlimited. Our prayers for this end are answered. Our expectations are fulfilled. Our hopes are realized. We have nothing more to pray for in this respect, but that God will keep open the doors of usefulness which his providence has unlocked; *and* (in this we must add) give us grace to enter in and follow on.

Is the field, then, so entirely free? some one may ask. Are there no hindrances? and the answer is, the field is free, but of *course* there are hindrances; the Prince of the power of the air would be either bound or destroyed if there were not. And the particular form which those hindrances take at the present time have reference to the two political parties, or governing factions, who are called respectively the Imperialists and the Insurgents.

As to the Imperialists; the opposition they feel against *all* foreigners arises from the instinct of self-preservation. They have an unerring consciousness that the approach of the foreigner is the signal for them to vacate the seat of power. Once and again, and now the third time, warning has been given them; and they are virtually preparing to depart. The prestige of semi-divine authority, which was *every thing* to them, is gone. They have made the humiliating acknowledgment,

that there are other nations upon earth equal to themselves, and entitled to be so treated. The simple facts embodied in the following paragraph exhibit, *for the first time*, a public recognition by imperial authority of the several foreign treaties in their true light as general, national transactions :

“The *Chinese Imperial Almanac*, for 1861, appeared as usual at Peking, about the first of March last. It comprises twelve large volumes, affording, beside the names of all the government employées throughout the empire, a compendium, month by month, of all the events transpiring during the year. Foreigners are no longer considered as ‘outside barbarians,’ because, for the first time, they are spoken of with respect in this publication, which gives the text of the different treaties concluded with them.”

The act is suicidal, and lets out the life-blood of the ruling dynasty ; but so long as any vitality remains it will show itself in struggles, to thwart the movements of those powers on whom will be laid the responsibilities of governing the country when the Tartars disappear.

This source of opposition, then, is but feeble compared with what it has been in the former days of successful exclusion. We may well be thankful for the orderings of Providence, which have taught “the heathen that they are but men ;” and we may renew our confidence that as these opposers of the spread of His Gospel have been “brought to naught,” so shall all other opposers be in the Lord’s good time and manner.

As to the third party, of which mention has been made—the Insurgents—we are constrained to count them also as opponents, seeing they have set up a system of positive error, which is daily becoming more and more definite—crystallizing, as it were, into Mohammedan and Mormon forms of blasphemy and sensuality.

The latest assumptions of the insurgent chief, *Hung Siu-tsieun*, may be gleaned from the following account of what is now a court ceremonial at Nankin :

“The kings and chief men entered the inner court, where the *Tien-wang* (*Hung Siu-tsieun*) sat enthroned, while the others, at least three hundred in number, remained in the outer court. I was among the latter, and witnessed their proceedings, which corresponded with those going

on in the inner court, though but imperfectly seen from my position.

“At 12 o’clock, noon, on a given signal, all fell upon their knees in a direction toward the *Tien-wang*. They then chanted his praises, or wished him ‘long life,’ in the royal style, shouting : ‘Ten thousand years, ten thousand years, ten thousand times ten thousand years.’ Then, turning in an opposite direction, they were told to *worship* the Heavenly Father ; when they all knelt again, and in front of a table, on which were several basins of food and two lamps, that were intended for sacrifice. At the head of the worshippers was a man with a paper, containing a prayer to God, which he read and then burned.

“The assembly now rose up, and very soon all were summoned to fall down once more in the direction of the king, in which attitude they remained a considerable time in solemn silence.

“While these ceremonies were in progress, a small yellow chair of state issued forth from the outer court toward the outer wall. It bore a decree for publication, which, freely translated, reads as follows :

“The Heavenly King [*Tien-Wang*] issues this decree, that our cousins Ho, Fuh, [here are given all their names, about twenty in number,] constitute the Six Boards, etc., and this decree is now promulgated for the information of our officers and people.

“God and Christ dwell with men, and thereby heaven and earth are renewed.

“The Father and the Elder Brother have appointed ourself and our son to be lords, [sovereign rulers,] and thereby the court is renewed.

“The Father, the Son, and the grandson have together become lords, and thereby the heavenly kingdom [or dynasty] has become renewed.

“The Father, the mother, the elder brother, and the sister-in-law have together come down, and thereby the heavenly palace is renewed.

“The peaceful heavenly Sun enlightens all places, and thereby the world is renewed.

“The heavenly generals and soldiers act in unison, and thereby the military government is renewed.

“On earth, as in heaven, the sacred decrees are obeyed, and thereby the hills and the rivers are renewed.

“The Serpent [the devil] and the brutes

[the Imperialists] have submitted or been destroyed, and thereby men are at peace, officers and magistrates tranquilized, and the people renewed.

“For a myriad of years, and for myriad of myriad of years, the country is renewed, the winds are tempered, the rains obedient, heavenly grace transcendent, and all nations renewed.

“This is from the king; given on the first day of the first month of the eleventh year of the great peaceful heavenly kingdom, that is, 9th of February, 1861.”

That such a power as this—supposing it to acquire control over any portion of the present Chinese Empire—will be any thing but a persecuting opponent, it is not reasonable to expect; therefore it is well for us to make our calculations accordingly, and not to say we are “disappointed” or “discouraged,” when Satan throws up these new entrenchments to check the progress of the kingdom.

By the most recent accounts from China, we learn that these Insurgents have possessed themselves of the famous and important city of *Han-kow*, which lies about five hundred miles up the Great River, the *Yang-tse*, which has been declared open to commerce, and therefore to missionaries. If the usual process of devastation and derangement of business is carried out here by the marauders who hail from Nankin, it seems inevitable that a conflict between them and the foreigners will take place at this spot. Of this, however, we shall be better able to judge when we hear of the movements of Com. Stribling, who is reported to have ascended the river in the “Hartford.” Recent events have taught us that “there are some things worse than war;” and missionaries have long ago learned that the proclamations of the Gospel can not stop for wars and revolutions.

E. W. S.

### MISCELLANEOUS.

STATEMENT MADE BY A NATIVE EAST-INDIAN, AT HIS ORDINATION IN CALCUTTA, MARCH, 1861.

“NEXT to a sincere, hearty, and cordial profession of Christ’s religion, no duty appears to me to be so important, so pressing, and so imperative as that of making known its saving truths to those who know them not. Christianity is not a selfish religion, it is a religion of love. A

Christian, therefore, can not rest contented with securing his own salvation only; ‘plucked out as a brand from the fire,’ he can not remain indifferent to the eternal interests of multitudes around him, who are rushing headlong into the gulf of ruin; sensible of his immutable obligations to the Lord who has purchased him with his own precious blood, he can not enjoy ‘the peace of the Spirit,’ without doing all he can to make *his* name ‘known upon earth.’ When first, about nine years ago, I came to know the Redeemer; when God, in his infinite compassion and love, delivered me from the lowest depths of heathen ‘darkness, and translated’ me ‘into the kingdom of his dear Son,’ I confess my sentiments about the question at issue were not so distinct, definite, and clear as they have since become. Days and months have passed since the thought of becoming a preacher of the Gospel first struck my mind; doubts and difficulties arose; conflict and vacillation followed; till at length directed, as I believe, by an all-wise and an all-gracious Providence, without whose permission not even a sparrow will fall to the ground, I made up my mind, in humble dependence upon his divine strength, to devote my life entirely to his service. And now, after a lapse of several years, during which I have had a little experience of the nature and requirements of this mysteriously great and holy work, I now stand here, knowing full well the perfect weakness of my own strength, and feeling bitterly the sinfulness and perversity of my own deceitful heart, and looking up earnestly for grace, mercy, wisdom, light, counsel, and direction to Him who is indeed ‘the Father of lights,’ and the giver of ‘every good and every perfect gift;’ I now stand here, with my resolution unchanged, to dedicate my body and soul anew to the service of my Redeemer. My obligations to God and man alike, loudly demand such a dedication. When I think of the really lost condition of the millions of my countrymen, I can not but feel that the preaching of the Gospel is a ‘*necessity laid upon me; yea, woe is unto me if I preach it not.*’ As a native of the land, I see the path of my duty clearly marked out before me. My position in relation to my countrymen is very much the same with the man from whom our Lord in his lifetime cast out a legion of unclean spirits, and whom afterwards he distinctly prohibited to accompany him in his journey, saying, in words

full of heavenly compassion: 'Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.'

"Again, the example and command of Christ add irresistible weight to this obligation. He who is the 'brightness of' Jehovah's 'glory and the express image of his person,' was himself, when on earth, a zealous and devoted preacher of the Gospel. 'My meat,' said he, while yet actively engaged in his Father's work, 'my meat is to do the will of him that sent me, and to finish his work;' and when about to ascend triumphant on the wings of mediatorial glory into the realms of everlasting joy above, he solemnly commanded his disciples 'to go into all the world, and preach the Gospel to every creature.'

"With such an example, then, before my eyes, an example solely designed for our imitation, and with such a command, arrayed as it is with all the solemnity of a parting injunction, continually ringing in my ears, how can I lay claim to the name and privileges of a Christian, without endeavoring, in proportion to 'the measure of grace' vouchsafed unto me, to follow the one and fulfill the other?

"But though willing from the inmost depths of my heart, and now prepared, in one sense to consecrate anew my body and soul, as I have said, to the service of God my Redeemer, I feel that I am perfectly unworthy and incapable of doing justice to it. To be ambassador of 'the King of kings' to the unbelieving heathen around, is in itself a sufficiently responsible work for a frail, fallible, sinful man; but, in addition to this, the Great Head of the Church has been pleased to call me, as you have heard, to 'take the oversight' of his flock, of which I myself have been a member ever since the time of my conversion. Oh! how can I, possessing to the full all the infirmities and weaknesses of a depraved human nature, discharge the responsibilities of so great a work with any degree of faithfulness? But my hope is in the Lord. I am polluted, but *he* is the fountain of holiness; I am weak, but *he* is almighty; I am ignorant, but *he* is all-wise. In *him* and *him* only do I put my trust. To *him* alone do I look up for grace to help, for wisdom to teach, for judgment to discern, for strength and patience to bear, for fortitude to suffer, for resignation to submit, for love to direct and control, and for zeal and diligence to

work. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' Oh! may the Holy Spirit then enable me at every moment of my existence to realize and enjoy the blessed presence of so gracious a God, and help me in particular to wait on him patiently at all seasons of trial, difficulty, doubt, and temptation; so that, whatever may be the *kind of work* I am called upon to engage in, love to Christ and love to souls, and not any desire after self-gratification or vain-glory may be the moving, constraining, prevailing, guiding, yea, and the *only* principle of my thoughts, words, and actions; so, that, relying entirely for success upon the prophetic promises of Him who has said, 'And lo, I am with you always, even unto the end of the world,' I may faithfully 'do the work of an evangelist,' and 'make full proof of my ministry:' that thus I may say, with Paul the aged: 'For to me to live is Christ, and to die is gain.'"—*London Miss. Mag.*

### Polynesia.

LETTER OF THE REV. GEORGE GILL, ADDRESSED TO THE FOREIGN SECRETARY.

June, 1861.

"MY VERY DEAR SIR: Recent letters which I have received from the Hervey Group give a very pleasing report of the work of the Lord, especially in Rarotonga and Mangaia, which I could wish our friends generally to know. When the spirit of revival has been poured out upon our churches at home, it is eminently encouraging to our faith to know that the same blessed results are being realized by our brethren and the churches abroad.

"I need, therefore, make no apology for sending you the following short extract. The Rev. W. Wyatt Gill, my friend and former colleague in Mangaia, says: 'Our work here is going on very well. True, indeed, we have not all sunshine, nor is it all shade. Our grounds for encouragement are very great indeed. A few days hence I hope to admit twenty-four to the Church at Ivirua and Oneroa. At Rarotonga a great revival has taken place; upwards of *eight hundred* individuals have joined the classes.'

"In confirmation of this statement I will translate a portion of a letter I have just received from *Russe* and *Tindmana*, the native teacher and chief at Arorangi.

They say: 'This is a season of great joy on Rarotonga. Multitudes of men and women and young persons have been led to abandon their former evil practices, and their backsliding, and have with all their heart believed upon Christ, and have been admitted into the fellowship of the Church. You will rejoice, and perhaps also you will fear; you will rejoice truly with fear and trembling on this thing which has recently grown up amongst us; because they who have thus come to the Church have been notoriously wicked in their past lives. It was in the month of August last that this thing grew, and gave us such joy. I have not time to tell you more. The ship is going away soon, but I write to tell you that it is well with us and the Church of God here. *Isaia* has been very ill for six months, but he is better now. Blessings and peace rest ever with you.'

'More than *seven hundred* have returned from evil and believed. You will rejoice to know that Makea, the son of Tinomana, has been admitted a repentant and humble disciple of Christ. In *Ngatangia*, two hundred, in *Acarua*, two hundred and twenty, and in *Arorangi* more than ninety are now seeking for peace and life; yes, I do greatly rejoice to tell you that we are in peace and prosperity here. *Isaia* has been ill, and has not been able to attend to his duties as formerly, but he has recovered now. I write to you now, *e Gilie*, that you tell the Society to hasten and send us help; we are waiting for more help. We are anxiously waiting and hoping that more missionaries may soon be sent out for us.'

"These extracts will sufficiently show that the people are growing in grace, and that the blessing of the Lord is resting upon them."

"*Russe*, the native teacher, writes :

LIST OF PACKAGES RECEIVED TO JULY 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
<i>Pa.</i> , Philadelphia—NO ADVICE.....	Rev. C. C. Hoffman, Africa.....	1 box.....	Brig Ocean Eagle,*
" " Rev. Dr. Newton.....	" " " ".....	1 parcel.....	" "
<i>Mass.</i> , Boston—NO ADVICE.....	Mrs. Hoffman, ".....	1 parcel.....	" "
<i>Pa.</i> , Philadelphia—Rev. E. W. Hening.....	Bishop Payne, ".....	1 box.....	" "
" " Rev. E. Lounsbury.....	Cape Palmas Crph. Asyl, ".....	1 box.....	" "
<i>N. Y.</i> , New-York—Miss Turner.....	Mrs. Payne, ".....	1 box.....	" "
<i>Pa.</i> , Philadelphia—Rev. J. Rambo.....	Bishop Payne, ".....	1 box.....	" "
" " " ".....	Rev. G. W. Gibson ".....	1 parcel.....	" "
<i>N. Y.</i> , New-York—Evangelical Knowledge Society....	Rev. C. C. Hoffman ".....	1 parcel.....	" "
<i>Va.</i> , Richmond—NO ADVICE.....	Rev. C. M. Williams, Japan.....	1 box.....	.....

\* By error these were in last month ack'd as sent by ship "Kathay."

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from June 15th to July 15th, 1861.

<i>Wiscasset</i> —St. Philip's.....	\$10 00	<i>Massachusetts.</i>	
<i>New Hampshire.</i>		<i>Boston</i> —S. S. Bucklin, Esq., through	
<i>Concord</i> —St. Paul's School Chapel.....	11 25	Am. Ch. Miss. Soc.....	\$25 00
<i>Vermont.</i>		<i>Dorchester</i> —St. Mary's.....	100 00
<i>Norwich</i> —St. Andrew's, from "C. I. B.".....	2 00	<i>Newton Corner</i> —Grace, China and	
		Africa.....	9 13 \$184 13
		<i>Rhode Island.</i>	
		<i>Providence</i> —Grace, Epiphany Coll. for	
		F. M.....	37 00

Connecticut.

<i>East Haddam</i> —St. Stephen's.....	\$2 00	
<i>Ilebron</i> —St. Peter's, 1.....	5 00	
<i>Litchfield</i> —St. Michael's, Special Col.	34 00	
<i>New-London</i> —St. James', from a friend	10 00	
<i>Stamford</i> —St. John's.....	50 00	
<i>Stratford</i> —Christ S. S., \$22 35; for Af. and China scholarships, \$50.....	72 35	
<i>Wolcottville</i> —Trinity.....	3 00	\$176 35

New-York.

<i>Amsterdam</i> —St. Ann's.....	2 00	
<i>Beechwood</i> —St. Mary's.....	5 66	
<i>Brooklyn</i> —St. Ann's, toward salary of Rev. D. D. Smith, China, through Am. Ch. Miss. Soc. 70 00	70 00	
“ St. Peter's, \$23.50, S. S., for China, \$22.17 for Af., in- cluding ed. of C. L. Pad- dock, \$69.83.....	115 55	
<i>Cooperstown</i> —Christ.....	9 93	
<i>Delhi</i> —St. John's, Chas. Marvine, Esq.	10 00	
<i>Duanesburgh</i> —Christ.....	10 00	
<i>Greenpoint</i> —Ascension, S. S., part of Easter Off.....	5 00	
<i>New-York</i> —St. Bartholomew's, S. S.....	33 22	
“ St. Thomas' Free Chapel, add. for Af. scholarship.....	5 00	
Trinity, for Af. Episcopate	250 00	
F. S. Winston, Esq., add'l.....	50 00	
G. R. M.....	10 00	
Miss E. C. Jay, for Japan.....	100 00	
S. W. Seton, for Africa.....	5 00	
<i>Poughkeepsie</i> —Christ.....	9 50	
<i>Rarenswood</i> —St. Thomas'.....	15 00	
<i>Rhinebeck</i> —Ch. of the Messiah.....	13 63	
<i>Tarrytown</i> —Christ.....	25 19	
<i>Tivoli</i> —From H. T.....	5 00	
<i>White Plains</i> —Grace, Special Coll., \$21.30; S. S., add. for Af., \$5; for China, \$10; for Japan, \$5.....	41 30	796 03

Western New-York.

<i>Belmont</i> —St. Philip's, from a member..	1 00	
<i>Brockport</i> —St. John's S. S.....	5 00	
<i>Palmyra</i> —Zion S. S., 6 classes for Or- phan Asy., Af., \$31.44; 3 classes for St. Mark's Hos., Af., \$13.37; 1 class Af. gen., \$6.....	50 81	
<i>Rochester</i> —A friend's sale of articles for the Hospital Fund, Af.....	5 00	
<i>Sherburne</i> —Christ.....	3 50	65 31

New-Jersey.

<i>Bordentown</i> —Christ.....	21 25	
<i>Hoboken</i> —Trinity.*		
<i>New-Brunswick</i> —Children's Hoffman Soc., June Coll., for Af.....	2 00	23 25

Pennsylvania.

<i>Bloomsburg</i> —St. Paul's, from A. R. D., through Am. Ch. Miss. Soc.....	5 00	
<i>Brownsville</i> —Christ.....	6 00	
<i>Doylestown</i> —St. Paul's S. S., ed. Paul Doyle, Af.....	10 00	
<i>Great Bend</i> —Grace, S. S., China and Af.....	13 00	
<i>Kensington</i> —Emmanuel, S. S., Orphan Asy., Af., \$40; for Brazil, \$25.....	65 00	
<i>Philadelphia</i> —Mediator, for Af.....	10 04	
“ Nativity, \$50, S. S., \$50, ed. Henry Martin, David Brainerd, Wm. Hobart Brown and Joseph Lingard Bryan, Af.....	100 00	
“ St. Andrew's, \$300; two la- dies for sup. of Miss Merriam half year, \$175.....	475 00	
<i>Pittsburgh</i> —St. James' S. S., “to build Ch. on the Hill, Af.”.....	19 97	

<i>Pittsburgh</i> —St. Peter's, \$25.02; a mem- ber, \$5.....	\$30 02	
<i>Pottstown</i> —Christ, \$31.52; S. S., \$20.....	51 52	
<i>Williamsport</i> —Christ, S. S.....	15 00	\$300 55

Delaware.

<i>Brandywine</i> —St. John's.....	2 00	
<i>Lewis</i> —St. Peter's, a member.....	1 00	3 00

Harland.

<i>Georgetown, D. C.</i> —St. John's.....	50 00	
<i>Washington, D. C.</i> —From “H. & L.,” for China.....	7 50	
<i>Washington Co.</i> —Hagerstown, St. John's.....	10 00	
<i>Worcester Co.</i> —Worcester Par., St. Paul's.....	16 00	83 50

Virginia.

<i>Fairfax Co.</i> —Theo. Sem. Miss. Soc....	20 00	
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Texas.

<i>San Antonio</i> —St. Mark's.....	25 00	
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Ohio.

<i>Cleveland</i> —St. John's S. S.....	27 83	
“ S. N. Sanford, Esq.....	10 00	
<i>Columbia</i> —St. Luke's.....	7 00	
<i>Elyria</i> —St. Andrew's.....	19 00	
<i>Gambier</i> —Harcourt Par., S. S., for Brazil.....	40 00	
<i>Granville</i> —St. Luke's, Rev. A. Sanford, through Am. Miss. Soc.....	20 00	
<i>Oberlin</i> —Christ Ch.....	2 00	
<i>Medina</i> —St. Paul's.....	15 00	
<i>Mt. Vernon</i> —St. Paul's, \$10; S. S., for Brazil, \$140.23; Bp. Chase Bible- Class, \$15.....	165 23	
<i>Penfield</i> —Christ.....	4 00	
<i>Strongsville</i> —St. Philip's.....	3 25	
<i>Venice</i> —Redeemer, through Rev. L. N. Freeman.....	2 50	315 37

Illinois.

<i>Ottawa</i> —Christ.....	19 00	
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Kentucky.

<i>Louisville</i> —St. Paul's, \$48; S. S., \$94.85	137 55	
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Michigan.

<i>Detroit</i> —Rev. W. E. Armitage, sub. to <i>Cavalla Messenger</i> .....	1 00	
<i>Flint</i> —St. Paul's, ed. Willis Roberts, Af.	10 00	11 00

Missouri.

<i>St. Louis</i> —Christ, S. S., for Cape Pal- mas, Af.....	85 20	
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Iowa.

<i>Dubuque</i> —St. John's.....	7 00	
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Minnesota.

<i>Basswood Grove Chapel</i> .....	3 43	
<i>Hastings</i> —St. Luke's.....	4 45	7 93

U. C.

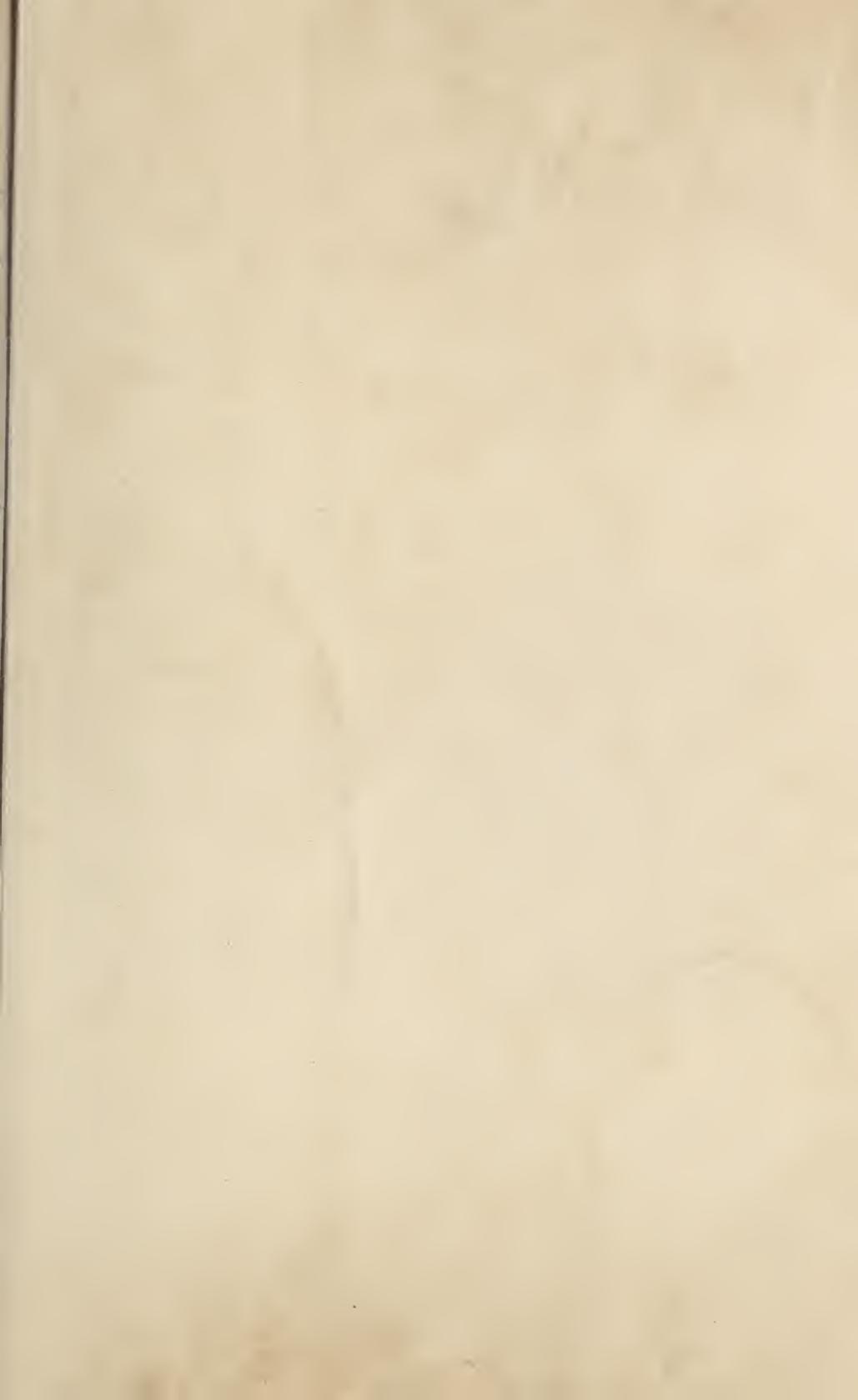
<i>Fort Cobb</i> —Sergeant Kelly, U. S. A....	15 00	
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Miscellaneous.

Anonymous.....	25 00	
X. Y.....	10 00	
A. E., through Am. Ch. Miss. Soc.....	50 00	85 00

	\$2,563 22	
Amount previously acknowledged.....	47,506 51	
Total since Oct. 1st, 1860.....	\$50,674 73	

\*An acknowledgment of \$30 from this Par. last month, should have been as from the “Sunday-school.”



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