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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1863.

DEATH OF MR. SEYMOUR.—We have been much grieved to lose from our midst, by a very sudden dispensation, our late excellent Treasurer, Isaac Seymour, Esq. Mr. Seymour was called suddenly away, while he was engaged in divine worship, on Sunday the 14th of September, in Trinity Church in this city. He was emphatically a good man. Possessing in a high degree the confidence and esteem of the business men of the city, he was also endeared to his brethren in the Church for his many Christian virtues. He had served the Church for several years as Treasurer of the Domestic Committee; and many who never saw his face felt, when they learned of his death, that they had lost a friend.

DOMESTIC TREASURER.—N. F. Palmer, Esq., 30 Wall Street, has been appointed Treasurer of the Domestic Committee, in place of Isaac Seymour, deceased.

VACANCY SUPPLIED.—Stephen Cambreleng, Esq., has been elected a member of the Domestic Committee, in the place of the Hon. Luther Bradish, deceased.

MISSIONARIES FOR NEVADA.—On the 23d of September, the Rev. Messrs. Reilly and Stoy, and Mrs. Stoy, sailed in the steamer for California, on their way to the missionary work which is before them in the Territory of Nevada. These, with the two laborers already in that field, and with the one who is to follow, will constitute a body of workmen from whose labors, with the Divine blessing, we may hope for abundant fruits.

MISSIONARY FOR CALIFORNIA.—On the 3d of October the Rev. David J. Lee, accompanied by his wife, takes passage for California. Mr Lee expects to be located at Petaluma, and to work a mission composed of that and some other places in the Sonoma Valley. The Church will hope to hear a good account of his labors.

INDIANA.

Cannelton—Rev. W. L. Githens.

In making out another semi-annual report of the Mission of St. Luke's, Cannelton, Ind., I wish I had more of interest to communicate.

I am pursuing my regular routine of missionary work. Services and preaching twice, and sometimes three times, on each Sunday, together with superintending Sunday-school and teaching Bible-class, and frequently service during the week; though ever since last October I have been much hindered in parochial visiting, owing to the prevalence of the small-pox. It is still in our town, and prevents many from attending church and Sunday-school; still, we have large congregations, and the children's interest in the services for them never flags.

The population of Cannelton (owing to the closing of the cotton mills, which compelled many to remove in order to seek employment elsewhere, and also to the number that have entered the army and navy) has decreased considerably in the past year; still there are between two and three thousand inhabitants. As is usual amongst the Protestant portion of our community, there are a great number of beliefs; but what is unusual, those of every religious denomination attend our services, and it often happens that ours is the only Protestant service (in English) on Sunday. The Methodists were formerly very numerous and had a settled preacher; now they are supplied by a circuit rider who comes every third Sunday. The Presbyterians and Baptists have no organization, though the Presbyterians have a very pretty house of worship, which is used for a school. Most of those of other folds attend our services quite regularly, and the children attend the Sunday-school. There are also a few Roman Catholic children that attend our school. Amongst such a people as this there is no other way so sure of reaching them as through the Sunday-school, and I hope and trust that it is having a wide influence. I know of no place in the West where our Church is needed more than here as a moral, refining, and Christianizing influence, and I feel that, under the blessing of God, it is accomplishing great good. May his blessing ever rest upon this mission.

The number of baptisms since my last report has been—infants, 16; adults, 3:

total, 19. There has been 1 funeral. The number of Sunday-school teachers is 18; scholars, 220. I have no confirmations to report, as at the time the Bishop purposed visiting here, the sickness prevented me having a class for him.

Lima—Rev. H. M. Thompson.

I can neither tell, in this report, of vast increase, nor yet of decline, in regard to the Church. I strive to hold my people, and by God's help, keep them in some degree interested in the things which are future and spiritual.

I have reason to be thankful, that, in times like the present, some thought is given to those things which are unseen and eternal. Our Father's house is not forgotten, but well attended, and some who for years had neglected the Lord's Supper, have again been gathered around their Master's table.

ILLINOIS.

Arcola, etc.—Rev. J. W. Osborne.

THE church is steadily on the increase at Arcola and Bement. At almost every service, there are strangers to be seen in the congregation, and I make it my duty to invite them to remain after service, so that I may know who they are, give them a cordial welcome, and introduce them to my official members, as they are strangers in a strange land. There are none who can say they have been slighted. During the past quarter our good Bishop has paid us a visit, and of course we had a good time. He preached twice on Trinity Sunday at Arcola, and confirmed two, a gentleman and his wife, (the former one of our prominent merchants.) There were six of my candidates absent on account of the rain. At Tuscola the Bishop preached, and confirmed Doctor W——, and baptized his grandchild. At Bement the Bishop preached, and confirmed eight. Three of my candidates at Tuscola were absent on account of the rain. The Bishop, by his counsel and advice, rendered us important service at Arcola in reference to our church building, and on the strength of his recommendation, we have adopted "Upjohn's Rural Plan" for our building, and it will be ceiled throughout with clear narrow plank, painted in imitation of oak or walnut. During the past quarter, I have spent one Sunday

at Pera, one at Edgewood, and baptized four children and two adults. I have, by request, spent one Sunday at St. James' in Chicago, taking the place of Doctor R. H. Clarkson, who is gone on a visit to England. I have received from some of our officers of the Illinois Central Railroad Company, eleven dollars for the Sunday-school at Arcola, and from Mr. A——, the Cashier of said company, a package of books for said school. I am truly sorry to inform you that one of my communicants, and several who worshipped with us in my congregations at Arcola and Bement, have fallen in the mighty battles of the South.

May the God of our fathers save our beloved country, and send us peace and prosperity.

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KENTUCKY.

Harrodsburgh and Danville—Rev. J. H. Bowles.

I HAVE been absent from my field of labor about a month, in order to relieve the church at Harrodsburgh from a debt on their church which seriously threatens its safety. They do not cease to exhibit an interest in the Church so decided, that it induces me to make the only effort which at the present time can be made, to aid them in securing, what I am sure the most respectable portion of the community earnestly hopes for, the permanent establishment of the Church. The building is a very good one, capable of seating comfortably three hundred and fifty people, while the architecture—a specimen of early English pointed gothic, the plan of which was the conception of the Bishop—is of very rare beauty.

The more I think about it, and the class of people comprising the community where this church is built, the more I am obliged to think, if we can pay off the debt, it was wise to build just such a church.

The interest of the little flock already in the fold, fills me with delight and hopefulness; and I have been particularly gratified to see in the congregation, not unfrequently, some of the most thoughtful and influential men of the place. I have also been pleased to observe a tendency among some clever young men to seek an acquaintance with the Church; and the attraction is greater because politics is never introduced into the Church in any of its forms.

The work goes on evenly and steadily at Danville. I should have had a class of ten or twelve to present to the Bishop on the occasion of his annual visitation, had he not failed to meet his appointment, owing to irregularities of the trains. They need at Danville more constant attention than I can give while Harrodsburgh is on my hands; but it is hoped that this hindrance may be obviated when affairs in that region become more tranquil.

Upon the whole, I rejoice that God put it into my heart to break up delightful relations at the General Seminary, and come to that field. I try to avoid being too sanguine of success, but to be otherwise would appear to court disappointment.

Danville, etc.—Rev. J. A. Merrick.

Our missionary and pastoral care, since my last semi-annual report, through God's goodness, has been unintermitted. He has blessed us in every branch of our humble operations; so that, notwithstanding the peculiar impediments thrown in the way at the present time, our progress has been onward.

Our public services are as frequent as those of any other parish in the diocese; the attendance, both on Sundays and during the week, larger than ever before; the children and servants, in catechising, made a special object of attention weekly, and in the schools, as at their homes, daily; and the Sacraments, with the other of the Church's aids in holy living, ministered, at every opportunity offered, with proper instructions and encouragements, to the evident increase and benefit of Christ's Holy Church.

Many who had wandered off into the by-ways of schism, have returned to the Church, especially children of our Mother Church of England. Thus the attracting of the outsiders of all classes, and the training of the Church's children, old and young, goes on, notwithstanding our many discouragements.

In all other branches of the pastoral work, we feel that we are gaining ground; eight years ago our parish was described by the Bishop as in "the slough of despond," and "scarcely able to preserve its organization;" and, within a few months past, the congregations are more uniform and largely increased; and in spiritual duties, in ritual and liturgical offices; so that the parish, in its whole work, was never in a better state than at present.

Versailles and Georgetown—Rev. J. W. Venable.

I am happy to inform the Committee of renewed signs of interest and encouragement in this portion of the mission field. Besides a marked increase in the attendance at church in Versailles, several new families have connected themselves with the parish, and contribute toward my support. The long talked-of parsonage has at last been commenced, and the workmen are now engaged in laying the foundation of a building which is to be the missionary's home. It will add much to the comfort of the minister, and give permanency to our organization here.

The Bishop of the diocese spent most of the last week in this parish, during which period he preached four times, administered Confirmation, and gave us many valuable suggestions for carrying on the work of the Church. He afterward accompanied me to our mission in Georgetown, Scott Co., about seventeen miles from Versailles. Here, in accordance with the request of your committee, I began regular monthly services in January last, and have since visited that place on the second Sunday in each month, with very encouraging results.

Our services are held in the court house, and, by the aid of a melodeon and choir, they are rendered attractive enough to insure a good attendance. No regular parochial organization has yet been made, because of the absence of one or two persons who are much interested in the matter. It is hoped, however, that a parish will soon be formed. I have baptized six children in Georgetown, and the Bishop confirmed one person during his late visit. The communicants now number eleven, and we hope others will soon be gathered in. The Bishop expressed himself as pleased at the favorable opening afforded in this strong Baptist region for introducing the Church.

I would gratefully acknowledge a donation of Prayer Books and tracts from the New-York Bible, Prayer Book, and Tract Society, for use in hospitals, etc.; and also one, through the same Society, from an unknown friend, for similar purposes.

Later date.

I have just returned from that mission, and hasten to give you the result of my appeal. On Sunday last, I preached twice in the court house at Georgetown, to large and attentive congregations, and during

the services, I read the "Resolution" of the Domestic Committee, in reference to regular semi-annual collections at every missionary station.

The result was, that contributions amounting to eighteen dollars were handed me, which was certainly very encouraging for the first response from this young mission.

MISSOURI.

Hannibal—Rev. J. W. Dunn.

THE attendance upon the services of the Church continues about the same; the greater part of the congregation seem earnest and faithful, but an indifference to religion seems to have seized the mass of the community. The unfortunate struggle now going on engrosses all thoughts and feelings. In such a state of things, the members of Christ's Body, I know, are called upon to exercise greater activity and zeal. I trust that grace and strength will be given me to do my part in the great work of winning souls to Christ.

NEBRASKA.

Nebraska City—Rev. E. Adams.

WHIT-SUNDAY was to the little church in Nebraska City an exceedingly interesting day. The house was full, and there were present six clergymen, the Bishop, four presbyters, and one deacon. Rev. Mr. Rich preached in the morning. The Bishop administered the sacrament of the Lord's Supper. It added to the interest of the occasion that the Bishop and three presbyters were to leave us the next morning to encounter the perils and hardships of the West, and specially as the Bishop was to visit not only New-Mexico, but Utah and Nevada, the trip to occupy several months, even if prosperous and safe.

At evening service Rev. Mr. Jarvis preached. It was most gratifying and pleasant, as well as hopeful, to see so many clergymen together in our own church in this place, (especially to me,) where for three years I did our Master's work without even the sight of a fellow-laborer. May the Lord of the harvest continue to send more laborers into this great and important field, and direct and bless their labors.

Decatur—Rev. A. Batte.

In making my report for the second quarter of the year 1863, I have to say that we have made some progress since my last. On the third Sunday after Easter the Bishop gave us a visitation and confirmed two. The following week I baptized two children.

We have now the lumber and other material for finishing off the inside work of our church building. When I last wrote I had hoped to have now written you of its completion. I may safely say, however, that before another quarter passes by we will be worshipping in it. Our services are well attended, a fact from which I take much encouragement. No one can attend the Church service regularly without being brought under its influence and learning to love it.

So far we have prospered, but death has been among us and taken off one of our little band. She was the first to unite with us, yet in her triumphant, happy death she did good service to our cause. This is the second burial I have attended. The first was the child of the Church family so recently come among us. There are two families becoming interested in the Church. In time they may join us.

I received the box of tracts in due time in good condition. I am much obliged to the Tract Society for their kindness in sending them. I shall endeavor to make proper use of them.

Omaha—Rev. O. C. Dake.

On the second Sunday after Easter, Bishop Talbot confirmed five persons in Trinity Church, Omaha, making six confirmations during the last half year. We are truly grateful to God for these additions, and pray they may be precursors of a more plentiful increase.

I am now living at Brownell Hall, the Church female seminary for the North-West, two and one half miles out of Omaha. Here the Bishop hopes, in an humble way, to lay the foundation of a great and flourishing finishing school for young ladies, to be developed with the growth and wants of the country. The Presbyterians have already opened a female school in the city, and the Roman Catholics are commencing to erect a costly brick convent, wherein to educate the daughters of this great valley. We expect to meet stout rivalry, but go forward with hope, because

confident of our place in popular estimation. Nevertheless, the first year or two of our Hall's existence may be a heavy burden on us here, unless our hands are stayed up by the assistance of Eastern Churchmen. And I am sure no thoughtful man at the East needs be told that in a nation of emigrants the cause of Church education in Nebraska may some day be his own cause or that of his children.

Brownell Hall is situated nearly midway between Omaha and Florence, with both towns in plain view. In front are the high green bluffs upon the Iowa side of the Missouri River, and behind a broad plain, bounded a mile away by gently rounded hills. The building, originally intended for a hotel, cost fourteen thousand dollars, and with one alteration, will afford twenty-seven rooms. Six acres of land belong to the premises, three of which are under fence, and I am happy to know, the Bishop has a deed for the property, unencumbered by a dollar of indebtedness. What he takes hold of moves, and hence I have renewed faith in the future of Brownell Hall.

On the eighteenth of the month I held evening service at Fontenelle, a little village forty miles inland, in the fertile, very beautiful, and (for this country) somewhat thickly settled Elkhorn valley. From forty to fifty persons were present, several of whom it would be easy to connect with our Church, provided they could have regular services. While there, I was informed a Church organization might be effected at Fremont, eight miles distant from Fontenelle, on the probable line of the Pacific railroad. Truly the harvest is plenteous, but the laborers are few. And I think it a great pity that Bishop Talbot may not be spared dangerous and fatiguing trips beyond the Rocky Mountains, to look up the widely scattered sheep of our fold, and gather them into the communion of the Church by almost every wayside and in every hamlet of this vast Territory; for unless we occupy the field which is properly our own, others will do so for us.

DAKOTA.

Yancton, etc.—Rev. M. Hoyt.

At the time of making out my last quarterly report the prospects for Dakota were gloomy indeed. Many of the settlers between the James and the Vermilion Rivers

had abandoned their claims and left the Territory. The remaining families were waiting for a few days to see if protection would be afforded. So of other portions of the Territory. In the village of Yaneton and in Vermilion there was a general feeling of insecurity. Very many, perhaps more than half, were talking of leaving. During the time application had been made by prominent citizens and by the Governor of the Territory to the General in command of the district, and he has promised the Governor that troops shall be left for the protection of the settlements. There is now a general feeling of safety. All excitement has ceased; farmers are busily engaged in putting in or tending their crops, and men of every pursuit and profession are attending to their usual avocations. As a Territory, we have suffered greatly by the Indian depredations last fall and this spring. We have lost from a quarter to one third of our population. Business of every nature has been broken in upon. Of the remaining population, at least one third are in the army, either to remain for home protection or go on the expedition against the Indians.

Another cause has operated to thin our ranks—the discovery of the gold mines in Idaho. This has taken from Yaneton some of her most valuable citizens, and from me warm personal friends. Yet these two causes, which at one time threatened to depopulate the whole Territory, now bid fair to be the means of adding to her prosperity.

Reservations for the Santee and Winnebago Indians have been made on the Missouri, about one hundred miles west of us. This will make four reservations within reach of the settled portions of our Territory. Government, of necessity, must leave troops for the protection of the settlements, as well as for the protection of the various tribes of Indians. This will give us one of the best home markets in the whole country, and must, of necessity, add many to the number of settlers. The discovery of gold in Idaho I regard, however, as the most advantageous thing that has occurred for the development of our resources. The best and shortest land route to the mines is through the Territory. The quickest and most convenient route also is by the Missouri to Fort Benton, which is distant but a little over one hundred miles from the gold region. Already there are four steamers gone up the river loaded with emigrants, and more are on the way.

Thus, you perceive, things again begin to appear favorable. I can only say now in regard to Church matters that I have been enabled to fill each appointment during the quarter. Every thing has been so disorganized that it is difficult to say if any progress has been made. I trust in my next quarterly report I shall be able to write more encouragingly.

COLORADO.

Central City—Rev. F. Granger.

My first collection, made for Domestic Missions on the occasion of the Bishop's late visitation, (the 2d inst.,) amounting to forty-eight dollars, (\$48,) I have handed to Bishop Talbot, to be forwarded in due time. Within my parish I have three points, where I hold services each Lord's day—Nevada City, Central City, and Black Hawk Point. At Nevada the collection amounted to \$11.77; at Central, to \$16.17, and at Black Hawk, to \$20.06. We hope to support ourselves here in Colorado Territory, and to that end it is not unlikely that a system of monthly collections will be adopted, both here and at Denver. If we can thus realize \$50 per month for the year, it will equal your present appropriation for this Territory.

Denver City—Rev. H. B. Hitchings.

I have the pleasure of forwarding through you to the "Domestic Board" the sum of \$21.60, the collection made last Sunday in St. John's Church in the Wilderness. This makes, in addition to what I sent a few weeks since for the same purpose, the sum of \$54.70. We hope to send you much more for the same purpose before the year is out. As Colorado has not yet received any assistance from the Committee, so we mean, if possible, that it shall not. We hope to be able to raise the sum pledged to Mr. Jarvis, but we must pay it to him through the Committee. I very much wish we had more men to labor in this field. If I had an assistant of the right sort, I could accomplish four times the amount of work in the same time. People of the East can form no idea of the necessity of immediate action in the West. Bishop Talbot is yet with me; he expects to leave next Monday for the Territory of Nevada. It is a shame for the Church to

put so much work upon any one man as it puts upon him—flesh and blood cannot endure the amount of labor required for any length of time. His jurisdiction should be divided up among at least four Bishops.

Later date.

Yours of the 2d inst., acknowledging the receipt of \$21.60 for Domestic Missions, reached me this morning. Before this I suppose you have received yet another remittance from me, and I have still another small amount to send; but not by this letter. I am going to keep it a week or two, and nurse it, to see if it will not grow.

The particular object of my writing at this time is, to call the attention of the Domestic Committee to the new Territory of Idaho. The time has come for the Church to erect her standard in this newly settled and rapidly growing portion of our country. So far as I can learn, there is no preacher of the Gospel—not even of the “denominations”—in any portion of the Territory. If the Church can only be first on the ground, she can occupy the field without a struggle. You can form no idea of the immense influence the Church might exert here at the West, if we only had men to do her work. She is welcomed as an “ark of safety”—as a “haven of rest,” by those who are wearied out with the extravagant religious excitements and political preaching of the “sects.” Her conservatism, and the beauteous order of all her appointments, command the admiration and approbation of all classes of men. They love her devout and solemn Liturgy, they love her Gospel preaching; and as they learn her Scriptural doctrine and discipline, they love these also. The portion of Idaho where a missionary should be immediately stationed is Bannock City, situated on the Eastern slope of the Rocky Mountains, and consequently within the jurisdiction of Bishop Talbot. Whether the Bishop will have time and strength to visit this place before his return from the *far* West, I cannot say; but probably not, as it would involve the fatigue and peril of an additional journey of something over fifteen hundred miles—which is quite too much to add to his already too much exhausting labors of the season.

I have inquired diligently concerning Bannock City, and am credibly informed that it has now a population of something like 3000. Some state it even higher. This

population is increasing very rapidly, from very large immigration. From this Territory of Colorado alone, within the past two months, upward of a thousand persons have left for the “new mines”—and it is probable that quite as large a proportion have gone there from other Territories and from the States. One single business house in this city of Denver has sold for Bannock, within the last twelve days, over forty thousand dollars’ worth of groceries; and the head of another house told me that he sold in one day five thousand dollars’ worth, to go to the same place; and other houses in this city have doubtless sold at the same ratio. Of course it is the discovery of gold that attracts people to Bannock. It is said to be found in great abundance, and procured at very little labor and expense. The best evidence we have that the wonderful stories told of the abundance of gold found there is correct is, that several parties who went there from Denver last spring, without money, have returned this early autumn with plenty of the “filthy lucre.” It is said to be an easy matter to “pan out” from \$25 to \$100 per day from any of the gulches. We may conclude from this, that the population is, for the present at least, to be a permanent one. If the Church had the right sort of man on the ground at once to do the work, I believe we should have there, as we now have in Denver City and Central City, a self-supporting parish, in less than two months; yea, a parish that would be contributing to the funds of the Domestic Committee.

If there had been any clergyman with whom I could have left my own parish in charge, I should have gone to Bannock myself, at my own risk and expense, weeks before this, to commence the good work. I know I should have been well received—better, perhaps, than would an entire stranger, for there are many there who were formerly my parishioners at Denver, and whose families are even now living here.

I hope the Committee will not think me immodest in presuming to mention this matter, when Idaho is blessed with two such good Bishops as are Bishops Scott and Talbot. But they are each farther removed from the Territory than I am, and their facility for becoming acquainted with its real condition and need is probably not so great as mine. Without doubt, however, they will both bring the wants of this Territory before the Committee and

the Board. If my words can add any weight to their words, I shall be devoutly thankful.

I am happy to state that there is the prospect of one more laborer entering the vineyard to work, in due course of time. A young man, a parishioner of mine, of fine talents, and engaged at present in a profitable business, came to me last week and stated his desire to give up all, and enter the ministry of the Church. I will assure you it was with great joy that I reported him to the Bishop to be admitted as a candidate for holy orders. Would that many other young men could be found willing to consecrate their lives to the work of Christ's ministry!

Empire City, etc.—Rev. W. O. Jarvis.

It is time, perhaps, that I had reported myself to the Domestic Committee who have appointed me their missionary at Empire City and parts adjacent. I came out, as you are aware, with Bishop Talbot, having left my home at Niagara Falls on his call, the twelfth of last May. After a long and fatiguing journey, we arrived at Denver the fourteenth of June, having spent three weeks on the plains in hard work and unwonted exposure, which, however, was much relieved by the novelty of the expedition and the many strange scenes which interested us from day to day. I found myself so much jaded when we reached Denver, that I thought it best to take a few days' rest there, before coming up into the mountains. I finally arrived in Central City, Thursday, the eighteenth of June, expecting to commence my services at Empire City the next Sunday, but I learned that the only room which was suitable for the purpose there was engaged by the Methodists for a quarterly meeting, and I could not do better than to remain at Central over Sunday, with Mr. Granger, the rector, and assist him in his three services. The next week I started on an exploring expedition, to prepare the way for my future services, Mr. Granger kindly volunteering his aid as guide, which I could hardly have done without. We walked to Idaho, about seven miles from Central City, and to Empire, which is about sixteen miles. At Empire there are two towns, about a mile apart, the lower town lying at the foot of the mountain, and the upper town situated on the mountain side. I made an appointment to divide the Sunday once in two

weeks between these two places, and to spend the Sunday once in four weeks at Idaho. I have since begun services also at Gold Dirt, some ten miles from Central, in the opposite direction from Empire, and have an appointment there for every fourth Sunday. Thus my Sundays are all occupied, and I shall continue this arrangement unless circumstances should develop to make it expedient, in my judgment, to alter it, having in view always the great end which the Church would have my labors serve. It is all a novel kind of work to me, and involves a good deal which tests one's physical endurance as well as one's tact at adaptation. I make my headquarters at Central City, which is more convenient to all my stations than any other place where I could live. From this point I generally walk to fill my appointments and to visit my people, and the long walks over the steep and high mountains, sometimes by an obscure trail, through a dense and extensive forest, in an atmosphere so light that one's lungs must labor very vigorously to supply themselves satisfactorily, are not what the natural man would often seek for amusement. Let me tell you, for instance, my experience in returning from Gold Dirt last Monday. At the outset there is a mountain to climb over by a trail about two miles long, running through the thick woods. I started with my haversack slung on my shoulder, containing my mission services and my lunch, and with my India rubber coat hanging on my arm, I toiled up the rugged steep; but I had not gone more than half a mile before I began to have serious doubts about the way, and soon was satisfied that I had lost the right trail; but still I thought that I knew what direction I ought to take, and was pretty confident that by following that, I should come out right, although I might not go by the right path. I toiled up the mountain, and finally began to descend it, as I hoped, toward the point to which I wished to go; but you may imagine that I was not a little vexed, nor could I help being considerably amused to find myself back at the same point from which I had started. Again I began the ascent, but after a few rods the trail grew obscure, and I soon despaired of being able to trace it, and returned. My next attempt was by another trail about half a mile distant, and with the help of a man to get me properly started, I succeeded in following this without once going astray. At another point five miles on my way, I missed another

trail which I ought to have taken, and went a mile past it, which distance I had to retrace to get on the track, which finally brought me in safety to my journey's end, at four o'clock in the evening, having started at ten in the morning.

My different stations are small mining towns, and my people almost all connected, either directly or indirectly, with the mining interests. They are generally people who have left their homes in the States, or in America, as the phrase is here, and have come out to this new country for a temporary sojourn, with the one object of getting together a fortune, if it may be, and returning to enjoy it. The circumstances are not favorable to a high degree of improvement in things which minister to comfort and luxury; an economical provision for present needs is the principle on which the majority of the people seem to be living. There are many people here of intelligence who have been accustomed to refined society and abundant comforts, but in this country lay aside all attempt at show, and are willing to endure privations and live roughly. My congregations embrace a great variety of religious creeds; a very few are Churchmen, and others are Methodists, Presbyterians, Congregationalists, Baptists, Unitarians, Campbellites, Universalists, and Nothingarians. The attendance varies from thirty to fifty, and the people congratulate me on the encouraging numbers. Very few of the people are acquainted with the Church service, and my custom is, when I first go to a place to begin with an explanation of the principles on which the service is constructed, and of the propriety of every individual taking his part in it. As we proceed I instruct them about the different parts of the service, and indicate the postures and the responses which belong to the congregation. My churches are halls in log houses, the same which serve for all public gatherings, political meetings, dances, and theatrical performances. The seats are unplanned planks, supported by rough blocks, and my pulpit generally a pine table surmounted by a candle-box, or sometimes by a block of wood. The responses have generally been much better than one would expect, and the attention given to the sermons has generally proved the interest of the hearers. I think the services generally have made a good impression, and I have been assured frequently that the people were gratified to have the privilege of attending them. There is no service besides our own at either of

my stations, except an occasional Methodist preaching at one or two of them, and this, I think, not very well attended. I do not think that it would be advisable to organize parishes yet, but, in course of time, if the places prosper, perhaps at one or more of them this might be done. There have been some subscriptions made for my support at Empire and at Idaho, and I hope that there will yet be some obtained at Gold Dirt, but there is such an unsettled community to deal with, that I do not know to what extent these subscriptions can be relied on. I greatly need a pony to ride about with, but I do not believe that I could keep one here for less than five hundred dollars a year, which I cannot think of doing, although the alternative be to walk, no matter what the weather or what my strength. Hay sells here now for eighty dollars per ton, and corn for four dollars and eighty cents per bushel. We hope to see the Bishop out here soon after his return from New-Mexico; and we shall be essentially helped and encouraged by his visit.

CALIFORNIA.

Oakland and Brooklyn—Rev. B. Akerly.

CONTRA COSTA, or the opposite coast of San Francisco, has been struggling desperately, now some thirteen years, to build up a city. At one time, buoyant with hope; at another, depressed; then again, confident of success; presently, disappointed. Oakland and Brooklyn each trust to be the important point; each gradually approaching the other, soon apparently to be merged as one city. Our fluctuating condition is caused by a sand-bar at the mouth of San Antonio Creek. Some eight years ago, a channel was cut through this bar, and up went Oakland and Brooklyn. Gradually, the sand again deposited, filling up the channel, when language more emphatic than reverential expressed the disappointment of Oaklanders. Two parallel piers were now run over the bar, and the sand dredged from between them, giving five feet of water at low-tide. These towns now grew rapidly, and several elegant mansions were erected. But the tide-tossed and wearied sand said: "If I can find no rest in my old sleeping-place, I yield the ground you so earnestly covet,

and just settle down outside your piers." And so it did. This is our present situation. Steamboat hours are irregular and uncertain. Families remove to this coast to escape the high winds which daily rush through the Golden Gate. When, however, low-tide occurs in the morning, and the merchant must take boat by five or six o'clock, or wait till ten or eleven o'clock, he is incommoded and annoyed; and when low-tide happens to be in the afternoon, and he is obliged to leave his business by three o'clock, or wait till eight or nine o'clock, before he can take steamer for home, his annoyance is greatly increased. This occurring time and again, with an occasional detention of two or three hours upon the bar, the family move back to San Francisco. There are a few families, not dependent upon a strict attention to business, who are permanently located here; the congregation, as a body, however, is very changeable, and varies greatly in numbers. Within the last year the parish at Oakland has lost, by removals, seven families and fourteen communicants; from Brooklyn the loss has been six families and six communicants. This drawback to the permanent increase of our population will very soon be obviated. A pier is being carried out from the extreme easterly point of the peninsula of Oakland, to be one mile in length. It is now completed for two thousand feet, giving four and a half feet of water at extreme low-tide; here the work ceases for the present, and boats are to be put upon the route immediately. The promise is, that by the next month we shall have hourly communication with San Francisco. If this undertaking proves a success, Oakland will become a large city.

OREGON.

Extracts from Letters from Rt. Rev. T. F. Scott, D.D., Missionary Bishop.

MILWAUKEE, June 20th, 1863.

YOUR last favor was received on my return from Puget's Sound, nearly two weeks ago. I proceeded thither early in May, by way of Victoria, in order to avoid the bad roads overland. At Port Townsend I was taken quite ill with a complication of diseases, one of which was diphtheria. By this occurrence I was

prevented from performing all but one of a series of public services which I had appointed. Nevertheless, at private houses, I baptized three adults, and thirteen children. At the only public service, I confirmed one and administered the communion. These labors no doubt aggravated my attack, so that on my way to Olympia I was taken much worse, and confined there for two weeks, being able only to baptize a child in private before leaving.

In consequence of this illness and detention, my appointments southward in this State had to be recalled and deferred. I am now much better, though not restored to my usual strength. I hope, however, to resume my official work in July.

I have all along contemplated, and do still, a visit to the mining regions east of the mountains, during the summer. As recovery of strength after diphtheria is very slow, so hard a journey may be unadvisable for me. In a conversation to-day with the Rev. Mr. F—, he said if the means allowed, he thought he should like such a tour. Should I find it too much for me, I will try and secure him to go, assured your Committee will defray the cost out of funds appropriated for that region. He is a discreet man, and would be acceptable anywhere.

Two women are struggling at Port Townsend to do good and to keep alive the interest in religion and the Church, with no books to guide them but their Bibles and Prayer-Books. The number of baptisms, and the confirmation reported above, are the fruits of their zeal and energy. I think they deserve help. The good work at Olympia is kept up with equal zeal with the addition of lay reading. What a pity such people should have no clergyman!

PORTLAND, Aug. 12th, 1863.

Shortly after writing my last, I was taken ill for the third time, and by my physician's advice, went soon after to Astoria, for the purpose of recovery. By the bracing air, and surf bathing, I am now much better, and hope by the first of September to resume my visitations.

I am here only for a day, to go down the river again to-morrow. While at Astoria, I held service on two Sundays, and on the latter, baptized an adult, and confirmed two. I would we could have regular services at that place. It is a fair

opening. Next Sunday I propose to be at Cathlamet. A few days ago I received a letter from a lady at Port Townsend—it would do your heart good to read the unpretending record of her labors and success.

MILWAUKEE, Aug. 24th, 1863.

I returned home on Thursday last from my visit down the river, much improved, but not entirely strong. This day week I am to leave for my visitations southward.

Eugene City, etc.—Rev. J. McCormac.

Eugene City has cost the Church a good deal, but I do think if, by God's grace, we succeed in establishing the Church here once, that Satan will have lost one of his most important strongholds, and the choice of the Bishop will be fully justified, notwithstanding all the expenditure.

Our town is small, it is true—only about five hundred inhabitants, and not much over one half what it had when I came here; yet aside from the number of its population, a matter very varying and fluctuating in all towns on this coast, it has many features of no small importance. It is at the head of the fertile and far-famed valley of the Willamette, and is the head of navigation on the river of that name. It is the geographical centre of

the State, and is a great political focus. Several of our late political State conventions have been held here, and our town bids fair for being the capital of the State. For beauty of location, it cannot be surpassed, perhaps, by any inland town in America. In summer, especially, the surrounding scenery is delightful, being environed with oak-clad hills, beautiful bates, and mountains whose peaks are clad in perpetual snow. In this respect, indeed, we might well say of Eugene City what the holy Bishop once said of Ceylon: "Where every prospect pleases, and only man is vile."

For here, notwithstanding all the rich beauties and bounties of heaven, yet infidelity in every form abounds.

The people here are really very kind, but for the most part in straitened circumstances, and therefore can do but little toward the support of the missionary. They raised over \$250 last year, however, toward my support, and perhaps will do the same this year.

We have purchased a bell for our church, and are building a tower for it, which will cost perhaps \$250 more. All this, I think, is sufficient to show that Eugene City is still alive, and not utterly beyond hope, and that the few Church members here (twelve in all, four males and eight females) can justly lay claim to the sympathy and aid of their brethren in the East.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 24th to October 1st, 1863.

Maine.		<i>Naugatuck</i> —St. Michael's,	\$5 00
<i>Portland</i> —St. Luke's,	\$20 05	<i>New-Haven</i> —St. Paul's, †, \$100; special, for Bp. Talbot, †\$131,	231 00
New-Hampshire.		<i>New-London</i> —St. James',	\$4 00
<i>Hanover</i> —St. Thomas',	8 05	<i>Roxbury</i> —Christ, †,	5 00
Vermont.		<i>Southport</i> —Trinity,	16 00
<i>Norwich</i> —St. Barnabas',	\$1 83	<i>Trumbull</i> —Grace,	3 65
"C. A. R.,"	1 00	"J.,"	23 72
Massachusetts.			\$405 77
<i>Amesbury</i> —St. James',	10 00	New-York.	
<i>Lowell</i> —St. John's, a member,	3 50	<i>Athens</i> —Trinity,	5 00
Rhode Island.		<i>Beechwood</i> —St. Mary's,	21 60
<i>Providence</i> —St. John's S. S., pledge to Bp. Lee, Iowa, to Sept. 1st,	1 25	<i>Brooklyn</i> —St. Andrew's,	5 00
Connecticut.		St. Matthew's, sp. for Bp. Talbot,	5 00
<i>Easton</i> —Christ,	2 40	<i>Canton</i> —Grace,	40 00
<i>Middletown</i> —Holy Trinity,	85 00	<i>Cornwall</i> —Holy Innocents',	29 00
		<i>Glen Cove</i> —St. Paul's,	4 20
		<i>Greenburgh</i> —Zion,	13 50
		<i>Hampton</i> —Christ,	2 30
		<i>Hoosic Falls</i> —St. Mark's,	8 00
		<i>Irvington</i> —St. Thomas',	10 10
		<i>Islip</i> —St. John's,	13 00
		St. Mark's,	8 45

<i>Kinderhook</i> —St. Paul's,	\$16 50
<i>Mamaronock</i> —St. Thomas',	28 25
<i>Newburgh</i> —St. George's and St. John's S. S.,	30 00
<i>New York</i> —Mites for Missions, $\frac{1}{4}$,	7 50
St. Ann's S. S.,	10 00
St. John's Chapel, Ladies' Miss. So.,	28 00
St. John the Baptist, a member,	5 00
<i>Norway</i> —Grace,	2 00
<i>Rockaway</i> —Trinity,	30 58
<i>Setauket</i> —Caroline,	1 07
<i>Walton</i> —Christ,	5 00
	\$323 05

Western New-York.

<i>Aurora</i> —St. Paul's,	6 00
<i>Avon</i> —Zion,	5 00
<i>Batavia</i> —St. James',	33 80
<i>Buffalo</i> —St. Paul's,	53 15
<i>Clifton Springs</i> ,	5 00
<i>Cuba</i> —Christ,	1 25
<i>Holland Patent</i> —St. Paul's,	5 00
<i>Niagara Falls</i> —St. Peter's,	14 09
<i>Norwich</i> —Emanuel,	5 00
<i>Oneida</i> —St. John's,	2 50
<i>Palmyra</i> —Zion S. S.,	2 65
<i>Pierrepont Manor</i> —Zion,	11 64
<i>Utica</i> —Grace,	14 73
	160 01

New-Jersey.

<i>Camden</i> —St. John's, for Nashota, \$3; General, \$5,	8 00
<i>Elizabeth</i> —St. John's, a friend, gold, \$5; premium, \$1.90,	6 90
<i>Mount Holly</i> —St. Andrew's, Female Miss. So.,	20 00
<i>New-Brunswick</i> —Christ,	14 00
<i>Rahway</i> —St. Paul's,	20 15
<i>South-Amboy</i> —Christ, a member,	81 80
	150 85

Pennsylvania.

<i>Colebrook Furnace</i> ,	1 15
<i>Jenkintown</i> —Our Saviour,	24 18
<i>Lebanon</i> —St. Luke's,	3 85
<i>Philadelphia</i> —Mrs. E. M. Lewis,	2 00
<i>Pottsville</i> —Trinity, in memory of two little ones,	2 00
<i>Sunbury</i> —St. Matthew's,	2 61
	35 79

Delaware.

<i>Lawes</i> —St. Peter's, \$5; special for Dr. Massock, \$5,	10 00
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Maryland.

<i>Baltimore Co.</i> —Baltimore, memorial, \$5.25; thank-offering, \$5,	10 35
<i>Cockeysville</i> —Sherwood Ch.,	10 30
<i>Towsontown</i> —Trinity,	25 45
<i>Somerset Co.</i> —Stepney Par., Tyaskin,	2 00
	48 10

Virginia.

<i>Alexandria</i> —Christ, through Rev. S. F. J.,	9 12
Fort Richardson, J. and wife,	25 00
	34 12

Kentucky.

<i>Hickman</i> —St. Paul's, for Iowa,	10 25
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<i>Hopkinsville</i> —Grace,	\$1 50
<i>Louisville</i> —St. John's, for Nebraska,	11 00
	\$22 75

Ohio.

<i>Boardman</i> —St. James',	4 00
<i>Peninsula</i> —Bethel,	6 00
	10 00

Indiana.

<i>Ligonier</i> ,	2 00
<i>Lima</i> —St. Mark's,	6 00
<i>Mishawaka</i> —St. Paul's,	2 00
<i>Vincennes</i> —St. James',	7 25
<i>Worthington</i> —St. Matthew's,	2 00
	19 25

Illinois.

<i>Robin's Nest</i> —Christ,	13 00
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Michigan.

<i>Alegan</i> —Good Shepherd, \$13.25; S. S., \$1.50,	14 75
<i>Bay City</i> —Trinity,	6 00
<i>Wyandotte</i> —St. Stephen's,	5 00
	25 75

Wisconsin.

<i>Lisbon</i> —St. Alban's,	6 30
<i>Stevens' Point</i> —Intercession,	2 00
	8 30

Minnesota.

<i>Chanhassan</i> —St. John's,	2 05
<i>Excelsior</i> ,	2 05
	4 10

Iowa.

<i>Oskaloosa</i> —St. James',	2 00
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Missouri.

<i>St. Joseph</i> —German Mission,	10 00
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Colorado.

<i>Central City</i> —St. Paul's,	16 17
<i>Nevada</i> —St. Paul's,	11 77
<i>Black Hawk</i> —St. Paul's,	20 06
<i>Denver</i> —St. John's,	89 55
<i>Idaho</i> ,	5 00
	92 55

Miscellaneous.

S. B. C.,	6 00
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Legacies.

<i>Massachusetts</i> —Residue of bequest of B. H. Purchard, late of Andover,	62 20
<i>New-Jersey</i> —Estate of Hanford Smith, Esq., deceased, late of Newark, $\frac{1}{2}$,	242 16
<i>Western New-York</i> —Third dividend of residuary estate of the Hon. A. Ayrault, deceased,	330 00
	634 36

Total,	\$2,180 18
Amount previously acknowledged,	35,277 67

Total since October 1st, 1862,	\$37,458 05
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FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1863.

CLOSE OF THE MISSIONARY YEAR.

THE history of another year in the general missionary operations of our Church is written, and is now to be laid before the Board of Missions in the Reports of the Committees of that body.

The next number of the *SPIRIT OF MISSIONS* will, we suppose, present these and other missionary documents, with the proceedings of the Board in relation thereto, to the Church at large.

We, in advance, commend these Reports and proceedings to the careful and prayerful consideration of our readers.

Concerning that branch of the missionary work which is under the care of the Foreign Committee, and of which only it becomes us to speak in this place, these documents furnish abundant evidence of an urgent call for more of earnest thought and prayer and devotion on the part of God's people.

Our Missions are greatly crippled by the want of men and means.

Amid the exciting topics which, in these days, occupy men's minds, and demand sympathy and aid, the just claims of Missions to the heathen are in a great degree overlooked. There is a great lack of earnest, faithful prayer in behalf of these.

Some who were once interested in the work of Foreign Missions have grown weary in well-doing. They have not seen, it may be, all the results which they anticipated, and they are, therefore, discouraged—forgetting that these can come from Him only who has His own time for giving or withholding; forgetting that in this work we are never to stay our hand so long as the command stands, "Go ye into all the world and preach the Gospel to every creature," and so long as there remain those to whom these glad tidings have not been declared.

The Foreign Committee are purposing to employ means for a more active and general agency throughout the Church, and hope that this

may be largely successful. In all such measures as they may adopt, they earnestly ask the earnest coöperation of all their brethren, both of the clergy and of the laity.

With all, however, that the Committee can possibly do, they must of necessity depend chiefly on the agency of the clergy, each in his own sphere of labor.

For The Spirit of Missions.

The Spirit of the World and the Spirit of Missions.

Which of these two moves in your house? No man can serve two masters. There is not room enough in your hearts to serve both God and Mammon. Our Lord Jesus Christ says: "Take no thought for your life, what you shall eat, or what you shall drink; nor yet for the body, what you shall put on." It is useless; for all your thoughts do not make your life, nor your body, not an inch of it. Take no thought; it is *mean*: for even the fowls get their support without it, and the flowers their dress. Take no thought; it is *faithless*: for your heavenly Father knows what you need. Why do you not tell him? Take no thought; it is *sinful*: for it is forbidden, strictly forbidden. Work with thine own *hands*; but lift your *thoughts* up. Eat thine own bread; not the bread of thine neighbor; but know that thou art a boarder of thy heavenly Father. He knows that we have a mouth; he knows that we must have a dress. Is it unsafe to trust him? Does he not take care of all his creatures? If you ask God for your support, you shall have it, not miserly, but most nobly and abundantly. Or do you prefer to depend on your own efforts? to ask thyself for the daily bread? Ah! then you can thank thyself, worship thy own ingenuity and success, saying: "This house *I* built; this thing *I* paid; this money *I* got; *I, I, I* support my family; and one must now look pretty sharp to his business to do what *I* do." *Think not*; take no *thought*. Do you mean to obey Christ, and to worship him or no? Strain your mind, if you like; but is your life in your hand? and your health? and your house? and your family? God has sickness, and death, and fire. Where does your food grow? Can you make one grain of corn? one fibre of cotton? one hair of wool? Your table is set from God's store; your dress is only second-hand. Why so much *thought* about life, body, house, business, comforts? Can not our hands work, while our mind is fixed on the central life, on God?

As it is, every one's thoughts and time and strength are taken up by business, by the world. Man's mind is glorified in every manufactory and shop and store. Thousands of hands are employed in unnecessary work; thousands are spent for the mere magnification of human mind and gratification of vain desires. Things not worth to be put in the mouth appear on tables; things not worth a penny are hung round the poor body. All hail to civilization and comfort! But it must not be Babel: *man* must not be thought of first. We live for God's glory, not ours. Why have we so little time to pray? to read and study our Bible? so little time, so little money, so few men for the kingdom of God? What is our first thought? our first consideration? Christ says: "Seek ye *first* the kingdom of God in his righteousness, and all these things (meat, and drink, and dress) shall be added unto you." The world says: "No! we seek first meat, and drink, and clothes, and comforts, and the kingdom of God shall be added unto us." Mistaken! The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. Have you thoughts and sense for these? As true

as God is God, he will not change his word, and woe to him that actually alters it! In our days, all business and business men are so systematically connected, and depending on each other, that if one wheel in the machine breaks, the crack is felt throughout all classes of human society. Very few men are free: all work like a machine, and most people trot—trot on in their daily work like so many horses. God has nothing to say—not to interfere with our business. Newspapers take the place of the Bible; markets and stock rule the world. Take heed! As much as we do not depend on God, but on the “state of things,” so much are we serving mammon, the world. And a time will come, when a person can no more buy or sell, unless he take the *mark* of the beast on him, unless he side with Antichrist. Our social life is rotten; times get worse and worse. Peace in hearts and houses: where is it? There is a class—a large number of people, who are dissatisfied with any kind of government, with God and with the “state of things.” A fearful set of godless, worldly, selfish people is growing up, and we are almost ready for Antichrist, who will establish a glorious government; he will rule the public interests and markets. It will be hard then to depend *on God alone*, if you are not used to do so.

“Take no thought;” then you have time and means for the kingdom of God; for our poor and sick, for the orphans and widows, for the claims of our country, for the crying misery of the heathen. Let the kingdom of God be number one and number last; then we get time to pray and to work for the coming of that glorious kingdom; then we get men to preach the Gospel far and near; then we are a missionary people, obedient to Christ’s command, and alive to the most glorious plans of God. We are a “fast-going” people, a great nation; but God goes faster and God’s glory is greater. And the more we think of him, and execute his plans, plainly stated in his word, the wider and warmer and richer grow our poor hearts; the more glorious will our character, our spirit, our whole being, our homes and country, be developed, the more our course goes heavenward, God-ward. Do what you like; but “*as true as I live*,” swears the Almighty, “*all the earth shall be filled with my glory*.” Will you live for that, or not? Who, who will not get up and say, “I will sacrifice my life for such a great object; I will spend and be spent, until the name of our Lord is great among *all nations*”? Even so. Amen.

J. G. A.

AFRICA.

Report of Rev. Thomas Toomey.

THE missionary residing at Rocktown begs leave to make the following report:

Of affairs connected with his station he has nothing special to report, save that he is, by God’s help, still permitted to sow the seed of divine truth in the surrounding towns. His visits to Fishtown and other places have been interrupted by a visit to Monrovia, and another to Bohlen. On his way to and from the latter place, however, he preached and talked to the heathen along the river and at the station, as he had opportunity. He was glad to find himself very agreeably surprised by the river. Its wild and bold scenery is beyond human description. At Bohlen

much had been done in clearing the bush from around the station. The place looked much more pleasant and inviting than he expected from previous reports “of outsiders.” He found the teacher and family well; also Mr. Thornton and family, who have more immediate charge of the station since Mr. Auer’s departure. As to the river, he can say, in the language of Scripture, (also the surrounding country,) “the half” of its beauty and grandeur had not been told him. Nothing has he in his life, seen to be compared with the Cavalla river’s bold, wild but magnificent scenery. Indeed, with great propriety, it can be said of the river and country: “Every prospect pleases, and only man is vile.”

His last visit to Fishtown, and to those who are beyond the river, was pleasant, and he hopes profitable. He, in company

with one of his scholars, reached the former place early in the morning, intending to preach there before the people scattered in the bush. But he found them at home, busily engaged preparing a sacrifice, as a thank-offering to the devil, for his help rendered them during the late war. We could not then get a congregation. So, after taking a cup of tea, etc., we started to their neighbors across the river, which we reached about ten o'clock. Few people being in the towns, the congregation was small but attentive. We were thankful, however, for the opportunity and privilege to preach to even a few the Gospel of peace, where, alas! but too recently nothing was heard but noise and rumors of war. The people treated us kindly, and asked us to visit them again.

We returned to Fishtown the same day, found the people busy cooking a bullock under a large tree outside the town. After a little rest, we collected a large congregation, and felt happy in preaching to them, through an interpreter, Heb. 9: 11-41, when we took the opportunity of showing them that the blood of bulls and of goats cannot take away sin and guilt from man, and pointed them to the Lamb of God, who only can take away the sin of the world. We felt that God in very deed was present with us. After the sermon the people very urgently pressed him to ask the Bishop to send them a teacher, who will remain there. Both parties seem to be much humbled by the late war. May they be brought to a sense of their duty to God and their own souls.

The school of which he was teacher he gave up to E. P. Messenger, the middle of last March, who seems to be efficient and faithful. The school is now doing well. Scholars' conduct is good.

One communicant has been restored. May God bless our Mission with his presence. Amen.

Taboo—Letter from Mr. Minor.

We are truly sorry to learn from the following letter, of August 10th, that war at Taboo has again broken out. This time it would seem to involve the whole tribe. It commenced by a combined attack of three towns on one, resulting in the burning of the latter, and the death of eight men belonging to the former. Mr. Minor thinks it no longer safe to occupy the Mission House, and has removed his

family into the nearest native village of which his father was formerly chief.

We commend him to the prayers of God's people:

DEAR BISHOP: Our war begins again on the fourth day of August, a day so dangerous to us that we left our house and all things and stay in town, for we do not know what to do. We have no way to go from it, and we only trust the hands of Almighty God to take care of us. He only knows what is good for us. Brethren, pray for us.

I am your servant in Jesus,

J. M. MINOR.

Examinations at Cavalla.

The account of these certainly deserve some particular notice. About half of all the native beneficiaries in the mission are here. And during over twenty years God has always put under our influence nearly the same number; and, what is scarcely less important, good teachers to instruct them. The examinations took place on Monday and Tuesday, 22d and 23d of June. The girls were examined on the former day.

Girls' School: Teachers, Miss E. E. Griswold; Assistant, Mrs. E. Gillett. Scholars: beneficiaries, 30; day-scholars, 7—total, 37.

LIST OF CLASSES AND STUDIES.

First Class: Josephine Williford and Laura G. Benjamin. Studies: Bible, Biblical Antiquities, Grebo, Grammar, Dictionary, Arithmetic, (Smith's Practical and Stoddard's Mental,) Universal History, (Worcester's,) Geography, Composition.

Second Class: Margaret Mercer, Anna P. Clarkson, Jane Wilson, Caroline L. Knapp. Studies: Bible, Grebo, Grammar, Dictionary, Arithmetic, (Mental and Practical,) Universal History, (Goodrich's,) Geography, Composition.

Third Class: Martha Moore, Grace Elliott, Sophia Smith, Jane Allison, Rosa Killen, Eliza Williams, Lydia Godfrey. Studies: Bible, Grebo, Spelling, Reading, History, Geography, Arithmetic.

Fourth Class: Martha Spear, Elizabeth Chandler, Frances Payne, Alice Stimpson, Louisa Clark, Maria Chandler, Martha Littlefield, Ellen Jones, Julia Johnson, Mary B. Johnson. Studies: Bible, Grebo, Spelling, Reading.

Fifth Class: Emma Hollis, Susan Alibone, Caroline Boyd, Emma Jones, Eliza

beth Robinson, Nanette Bolton, M. Stiles, Maria Williams, Julia Spear. Studies: Bible, Spelling, Reading, Grebo.

The exercises here were, as usual, interesting. The Holy Scriptures were made prominent, as proper.

Many chapters from the Prophets, as well as many Psalms, were repeated from memory. The first class was examined on Isaiah and Jeremiah; the second, on the Acts of the Apostles; the third, on Nehemiah; and the fourth read and translated from the Gospels into Grebo.

Miss Griswold's manner of teaching is very thorough. It would not be just to call her examinations *exhibitions*; they are really and truly a test of what her scholars know. She does not inform them beforehand where they are to be examined, on their whole course. The tedium of the examination was relieved by appropriate and beautiful hymns, and some dialogues, partly original, prepared for the occasion.

Mrs. E. Gillcit, too, has a very happy faculty for communicating information to the children, especially in their own language. And besides thus imparting to them much Scriptural knowledge, their memories are stored with many hymns, Grebo and English.

Many compositions were presented, both in Grebo and English. The former I was glad to see, as I am anxious to see some respect shown to the native language.

BOYS' SCHOOL.

Teacher: Ed. Neufville; Assistant, Richard Killen. Scholars: beneficiaries, 16; day-scholars, 6—total, 22.

First Class: M. P. Valentine, B. Wisner, Lulin Spear, S. Stimpson, J. Stimpson, Dennis Pinket. Studies: Scripture questions in Judges, Ruth. Repeated from memory: Isaiah 40, Balaam's prophecy, Psalm 115, Ezek. 55, 28; 25, end, Isaiah 15. Natural Philosophy, Arithmetic to Rule of Three, Spelling, Physical Geography, Grammar.

Second Class: Adan Empie, David More, Merrick White, Herbert Pagc. Studies: Questions on Acts, sundry portions of Scripture repeated from memory, Natural Philosophy, Arithmetic, Reading, Geography.

Lower Classes: J. Hobart Brown, J. Tyler, Thomas M. Clark, J. P. Valentine, Isaac Turner, Alexander Griswold. Studies: Reading in Testament, Reading, Spelling.

Several speeches and dialogues, some

of the latter original, with appropriate hymns, as in the girls' school, most agreeably varied and prevented tediousness in the exercises. Mr. Neufville has but lately been put in full charge of the school, having been hitherto only assistant. This circumstance considered, he acquitted himself, and caused his scholars to acquit themselves, very well.

MISCELLANEOUS.

Sandwich Islands.

WE copy from the San Francisco, Cal., *Evening Bulletin* of the 4th August, the following portion of an account of a Missionary Meeting held in that city on the first Sunday evening of that month. Among those present was the Rev. Dr. Anderson, the Senior Secretary of the American Board of Commissioners for Foreign Missions, who was on his way back to Boston from an official visit to the Sandwich Islands. After mentioning this fact, the paper gives the following particulars, gleaned from the remarks of Dr. Anderson:

"The American Board is now closing the forty-fourth year of its existence, and for forty-one of them Dr. Anderson has been identified with it. He has visited most of its stations officially—three times has been to see those in the East, and once those as far east as India. This visit to the Sandwich Islands was undertaken in view of an era that had arrived in their history. He passed through San Francisco on his way to the Islands last winter. He found the Islanders in most respects a better people than he had ventured to expect. It was easy to love them. Their language lacked words for the expression of some sentiments familiar with us, but for hearty welcome and abiding affection, no language with which he was acquainted had a richer word or one more often used. He had visited the four principal Islands of the group and had addressed the natives in their churches. The subject that most delighted them was the story of the Church's doings in Palestine. They were full of curiosity and joy to see one who had walked by the side of the sea of Galilee, and had climbed Mount Zion and been up to Bethany. His audiences numbered gen-

erally from 600 to 1200—he would have thought that perhaps such audiences gathered from curiosity, but that in his tour he was preceded a week or so by a native preacher, whose audiences were about the same. At Honolulu, at the last meeting he attended, there were 2500 natives present. Among those who addressed that multitude was Judge Ii, who was in San Francisco shortly since, sent over by the Government to labor for the release of a Hawaiian who was unjustly accused of murder. The Judge is an occupant of the Supreme Bench. His speech was such an one as would have been listened to with pleasure in an audience like this. In his own address to the Islanders, Dr. Anderson said that of course he spoke through an interpreter entirely.

“As to the audiences they were generally well clothed and with taste—the majority of the worshippers would not have attracted attention in this house except for their color. They had good churches, some of wood, some of stone and some yet of the old style, constructed of grass. One was built of coral and cost \$30,000, the expense being borne by the Government. Many of them were mounted with clear-toned bells—on some of them there were town clocks.

“As to the members of the churches. Since the missionaries commenced their labors, 50,000 persons had entered into Church connection there; more than 20,000 of these have died. There remain in good and regular standing 20,000—many of them the fruits of the great revival, when 25,000 were added. These, then, are not new converts. It is impressive, while it is an alarming feature, to see how large a portion of the Church membership consists of old people—are converts of twenty years' standing. Dr. Anderson said that his wide travel among Christian people had given him some sad views of unregenerated human nature and more charitable ones of the Christian character generally. Remember what these people were while heathen. Paul drew his portrait of heathenism, which is preserved for us in the first of Romans at Corinth, and that portrait reflects well the Sandwich Islands as they were. Now they compare well with the converts at other missions—well even with the Western Asia Christians. They maintain their early morning prayer-meetings, and have for years. Is it done here? The church at Koloa flourishes well, though their pastor has been absent a year, owing to the

failure of his health—the services are still well attended. He doubted if any church here whose pastor was away a year would flourish more persistently.

“The Doctor related an incident illustrative of the simple faith of these people. They told him how, when in a canoe, a terrible shark came rushing at them. They drove him off with their paddles twice, but felt, when they saw him returning the third time, that the chances were greatly against them. Then, while two manned the paddles, the third prostrated himself in prayer. The monster came rushing on, but when almost up to the canoe, sheered off and left them alone. In their simplicity they thought that was in answer to prayer. Their missionary thought so too, and told them he believed it. And, said Dr. Anderson, I thought so too, and so do you.

“Often in this city it had been reported that the missionaries had made haste to be rich. He went determined to know the truth of this report. He told them he wished to know the whole truth, and he had in his possession a statement of the property of each of them. He found them comfortable, but not a whit more than he wished them to be. Away from home and early friends, where he for months will not see a white man's face, it was essential that the missionary should be pleasantly surrounded, lest he lose his spirits and faint by the way. He found nothing whatever to object to in this matter. Most of them it would be necessary for the Board to assist so long as they lived. As a body, they were certainly not open to the charge of being rich. In 1848 we began to close up the missions, for the work was then well advanced. They then began to take releases of certain property from the Board, the King encouraging it, and the missionaries were advised to purchase certain lands that had formerly been held in trust by the Board, that in their old age they might not be utterly dependent. It has been with them very much as it is with clergymen here. Some of them were poor, none of them were richer than he was glad to find them. Several laymen who had been engaged as teachers, and for whose services, since natives could do their work, there was no longer a demand in connection with the missions, with the Board's advice, sundered their connection with it. They managed thereafter for themselves, and many of them have been successful in accumulating property. From their suc-

cess many of these reports that the *clergy* have become rich have arisen.

“As to the connection of the missionaries with politics. When the King determined to lay aside his despotic power and give his people a government modelled on that of England, he asked the Board to send him a lawyer. That the Board declined to do; first, they had hardly thought it advisable, and if they had thought otherwise, it would have been very difficult to find the man. But the King was strenuous in his desire to get the assistance of some in whom he could trust, and who were competent to aid him in the great reform he had undertaken. It was with our advice that Mr. Richards left the Mission and became the King’s interpreter, and that Mr. Armstrong left to take charge of the schools, of whose support the government then relieved us.

“Two remarkable social changes have occurred at the Islands since the Missions were established. The first was the change of government from a despotism to a limited monarchy. Before, the people were slaves; now they are citizens, and in no country is life or property more safe. When we travelled we felt no fear for our luggage. The government is admirable, and the poorest citizen is protected under it with scrupulous care. The other great change is—

“[Here Mr. Lacy asked the whole congregation to unite in singing a few stanzas of the familiar hymn, ‘Jesus shall reign where’er the sun’—it would be a pleasant relief to Dr. Anderson. The verses were sung with enthusiasm, and then the Doctor resumed:]

“That hymn reminded him, he said, of the time when he stood in London by the grave of Dr. Watts, its author, and its words then recurred to him with force. Again, it reminded him of a time when, on a great plain in India at a gathering of missionaries, it was sung with a spirit which showed that its doctrine was the faith of that assembled multitude. The second great social change at the Sandwich Islands was consummated last June. After much consultation, all the missionaries and native preachers taking part in it, it was unanimously agreed that henceforth they would be a self-supporting religious community. The American Board withdraws its responsibility henceforth for the conduct of the churches—it ceases to direct the work there and at the Micronesian Islands. The native preachers and mis-

sionaries are, in the ecclesiastical councils, to stand on a parity. The proceedings of their business meetings are to be in the native language. The missionaries of the Board are to become pastors, and are still to be supported, so far as necessary by the Board, but no more missionaries are to be sent. The natives will support their own churches, their own ministers, and their own education societies. If they need foreign help, the children of the missionaries have cordially pledged themselves, and with great unanimity, to render it. The Board’s work is completed there. The Islands are Christianized. The people are like other Christian people, with their shortcomings—what community has not them?—but with their excellent traits that promise the happiest future. The Christian Church has witnessed no such spectacle before.

“When Dr. Anderson concluded it was just nine o’clock. The audience had listened with the closest attention and the deepest interest. They were evidently *en rapport* with the speaker, and believed with him that such a work was one over which the Christian Church and civilization had reason to marvel and rejoice. The Rev. Mr. Beckwith followed with the testimony that a seven years’ residence at the Islands authorized him to bear, and with a warm appeal for fresher and more vigorous efforts in other fields to procure from heaven like glorious results. The contribution was then taken up, and it proved a generous one. Then the benediction was pronounced by the Rev. Mr. Thurston, who was one of the two first missionaries that set foot on the Sandwich Islands. He is an old man now, with silvery hair and beard—a very apostle in appearance. He has been for some time in California, having taken a parole from his church for the recovery of his lost health.”

The following account of the Mission House, at Basle, although long, will repay a careful perusal by our readers. This is a fountain out of which flow numerous streams to enrich and make fruitful many desolate places.

There is a kindred institution in England, at Islington, which is the chief source of supply of laborers to the Church Missionary Society.

When will such an institution grace our land, and furnish laborers for our own foreign missions?

The Mission House at Basle, Switzerland.

BY A SPECIAL COMMISSIONER.

"Does this road take me to the Mission House?" I asked a soldier who crossed the market-place at Basle.

"Yoh, Herr! first, turn to the left, then straight up the hill," was the reply in that sort of singing *cadenza* which is peculiar to the inhabitants of this district. The fellow seemed gratified with the question. And no wonder, indeed. The Mission House is an ornament to the town, both in an architectural and spiritual point of view. Nor do the Basle people think little of it. A deputation of the town council honored it with a visit last year, and the magnificent broad public road that leads from the town-gate past the Mission House to the neighboring village is called Missions Strasse.

It is a large, magnificent building, five stories high, each with thirteen windows in front and three in each wing. It cost only half a million of francs. Yet every thing like luxury or ostentation is avoided. It does not show its broad front to the road. It stands a few yards back in a handsome, spacious garden, to which a simple iron gate forms the entrance from the road. It was built three years ago. The former premises, which were situated at another quarter of the town, were no longer fit for the purpose. Some of them also had to be pulled down in consequence of municipal arrangements. The building of the new house was of necessity. This was acknowledged by the friends of the mission, who contributed largely to the building fund. Among them the noble Chr. Merian, whose bust adorns the director's room, ranked foremost. And so, surely, does the Basle mission among the continental societies. It has not yet reached its fiftieth year, and already it has trained upward of four hundred messengers of the Good Tidings, two hundred and eighty-one of whom are still alive, working the work of God in all zones and climates of the globe. Of these ninety-three are in the service of the Basle mission; eleven are employed by the Bremen Missionary Society, one by the Moravian Brethren, thirty-six by the Church Missionary Society, two by the English Baptist Missionary Society,

two by the Methodists, one by the Assam Missionary Society, one by the American Episcopalian Mission; four are missionaries among the Jews; twelve are in the service of the English Church in the colonies; seventy-three are ministers of German churches in North-America; five in South-America; two in Australia; thirteen in Russia; ten in Germany; five are home missionaries. Indeed, if anywhere the commandment, "Go ye into all the world," etc., has been attended to, the noble band of Christian messengers that have proceeded from the Basle Mission House have obeyed it. Nor should I neglect remembering the one hundred and eighteen servants of Christ who have already gone to their rest.

As every great work of God springs up from a small seed, so with this great work of the Basle mission. When the French conqueror had finished his career in 1815, during which he had shed the blood of millions, Mr. Spittler, now a venerable octogenarian patriarch, merchant of Basle, and member of the committee of the mission, pondered over the question, how to save millions through the blood of Him who died for sinners. He found some friends who cordially shared his desire. Conscious of the limits of their means and of their want of experience, they resolved to establish only a school for training Christian young men for missionary purposes, and to leave it to other parties to send them out. They offered their first pupils to the Dutch Missionary Society at Rotterdam, but, somehow or other, nothing came of it. They succeeded better with the Church Missionary Society, which gladly received young men of such sound principles and admirable training among its laborers. Soon, however, the number of pupils increased to such an extent that a field of labor had to be sought. The first step was taken by sending some to the Armenians in the Caucasus, to the Tartars, and the Persians. This happened about 1830. Now the salt, if it have not "lost its savor," however widely sprinkled, cannot but have effect. The Armenian clergy became uneasy, and the Russian Emperor Nicholas prohibited the further work of the Basle Christians in that quarter of his vast empire. They then turned their eyes to the heathen. From 1825 to 1840 some missionaries were sent to West-Africa; but here disease drove them away. In 1843 only one of the faithful servants of God was left. Still the Basle friends persevered.

Another band of missionaries was sent, and succeeded in getting foot on that unhappy shore. At present twenty-five missionaries, twenty-three catechists, and four female teachers are laboring at six stations. British India was next taken up. Here at present fifty-eight missionaries, thirty-seven catechists, eighteen native male and seven female teachers proclaim the Gospel at sixteen stations. Besides, there are nine native teachers laboring at English schools, and seven female native teachers who owe their conversion to the Basle missionaries, and are members of their flocks. Last of all, about the year 1852, China was remembered. Two stations, Lilong and Hongkong, are blessed with the faithful services of five Basle missionaries.

I should address myself to a task far beyond the limits of this journal, as well as of my ability, were I to try to give even a short account of the work of this important mission. Its forty-seventh annual report, though of course only containing a very superficial narrative of its operations, would afford sufficient matter for such a history as would require a man's life to write it. Nor has any one, however acquainted with this extensive work, hitherto had the courage to become its historian. The want of a concise history of the mission is eagerly felt; and I was glad to learn that steps are being taken toward filling up this blank. The eldest missionaries, if I am well informed, are invited to write the history of their respective stations, and, from their combined accounts, a general history of the mission will be composed, which will be published on the occasion of the fiftieth anniversary of this Society, in 1866.

I must limit myself to what I saw of the Mission House. It cannot be surprising to learn that the place, which is the centre of so great a work, is a building that may be looked on as a small village inclosed between four walls. An electro-telegraph apparatus spreads its wires through its rooms, in order that the inspector or superintendent may communicate with the various school rooms, while, in the door-keeper's lodge near the iron gate, a second set of keys is kept, through which he may summon one of the pupils if a guide should be required to conduct the visitors through the various apartments of the edifice. Ninety Christian young men, together with their teachers and families, are the inhabitants. They are separated into three divisions, each composed of two classes; the first division (first and second classes)

consists of the eldest pupils, nineteen in number; the second division (third and fourth classes) contains thirty-three pupils; the third (fifth and sixth classes) thirty-eight. The ground floor is occupied by rooms for various purposes, namely, a spacious room capable of containing three hundred persons; a school room; an ethnographic museum of articles from the heathen world; a library which contains upward of 4000 volumes; a room for the committee; the office of the expedition; the counting house, etc., etc. Under ground are the kitchens, laundries, pantries, etc. The ethnographic museum appeared to be ably arranged. Its printed catalogue, here and there enriched with very interesting zoological, mythological, and ethnographical explanations, contains 1558 numbers. Of course India and Africa occupy the greater portion of it. There are also some very interesting articles from Armenia, Tartary, and Persia.

On leaving the room my attention fell upon a piece of a broken gun shell. I could not understand what that article could mean in a museum of a Christian mission.

"I suppose," I said to the young man who conducted me, "you have put that among the various weapons of the idolaters and cannibals, to show that we Christians are not behind in such articles."

Perhaps the sarcasm was a little out of place; but I could not suppress the sad observation which occurred to me, that while we are sending thousands of Bibles through the world to save souls, millions of shells and balls are flying through the atmosphere of Christian Europe and America to kill the bodies.

"This shell," said my guide, "is placed here to revive our grateful recollection of the origin of our mission. This is one of the missiles with which the French bombarded our town from the neighboring fortress of Hünningen, in 1815: The Lord rescued us from total destruction by the downfall of the enemy. It was then that Mr. Spittler felt that the Christians of Basle ought to show their sincere gratitude to their Divine Protector, and our mission is the wonderful result of that feeling."

The shell now stood in a quite new and glorious light before me. Surely it now occupied its right place in a Christian museum. It preached an eloquent sermon to me from the text: "Where sin abounded, grace did much more abound." I left this most interesting apartment with the

thought that an ethnographic museum, teeming with idols and weapons thrown away by heathens who were conquered by the Gospel, is the most sublime and thrilling hymn of Christendom.

The ground floor and the upper stories have each their own name, taken from the stations of the mission. These names are written on the chief pillars round which the main staircases wind. Thus the ground floor is called Malabar; the first story, Canara; the second, Mahratta; the third, Nilageri; and the fourth, Upper Guinea. The same principle is applied to the rooms. Each room carries a name of some station above its door. I had the pleasure of meeting with the widow of the late Professor De Wette, who, as a staunch friend of the mission, often spends a month or two at the house. The room which she occupied was called Abeokuta. "I nowhere feel more at home," said she to me, "than at my dear Abeokuta."

The first, second, and third stories are occupied by the three divisions into which the pupils are divided. Each division stands under the direction of a teacher, to whom is added an assistant teacher. Thus the first story is occupied by the Rev. Mr. Gess and his assistant teacher, the candidate, Mr. Schwarz, together with the nineteen pupils who constitute the first division. The second story is the dwelling place of the Rev. Mr. Peter and his assistant teacher, the candidate, Mr. Dierlawn, with the thirty-three pupils who enjoy their instruction. Mr. Kolb and his assistant teacher, Mr. Berner, together with their thirty-eight pupils, occupy the third story. Consequently the three stories present very much one and the same aspect. They consist of dwelling rooms for the teachers and their families, of bed rooms for the pupils, of studies and class rooms. The highest story contains a set of smaller and larger parlors, called "praying-rooms," as they are destined for the use of those pupils who want to engage in prayer either privately or in company with others. Here also are parlors for musical exercises, (piano-forte and harmonium,) and other purposes.

The Mission House stands under the direction of the inspector, the Rev. Mr. Josenhans, whom I had not the pleasure of meeting, as he was away on a journey, but Mr. Gess, the teacher of the first division, was so kind as to give me all information I desired. From the arrangement of lessons with which he favored me, it

appears that on an average, nine hours a day are devoted to teaching, namely, from 8 to 12 A.M., and from 2 to 7 P.M., except Wednesdays and Saturdays, which are half-holidays. On these days the hour from three to four is devoted to gymnastic exercises, (*turnen*.) for which I saw an apparatus in the garden. When comparing the arrangement of lessons of this mission with that of the Barmen or Rhenish Society, it appears that the standard of instruction at Basle is considerably higher, as far as regards scientific teaching. While at Barmen only a few hours are devoted to Latin, at Basle many hours are appointed for the instruction in Latin, Greek, and Hebrew. Nor is this unaccounted for. India, which forms the main field of labor of the Basle Mission, requires missionaries of higher scientific training than the land of the Namaquas, the Hottentots, or the Dajaks. I should be too prolix were I to give a detailed account of the different branches of teaching with which the pupils of this establishment are favored. A mere list of them may suffice: Dogmatic, homiletic, and biblical theology rank foremost. Mr. Gess, who gives instruction in dogmatics to the three highest classes, told me that this branch of teaching only comes once every three years, (which surely is quite enough,) as the other two are devoted to the "Introduction to the theological sciences." Then come: Exegesis of the Old and New Testament, ecclesiastical history, hermeneutics, exposition of the symbolical books, Latin, Greek, Hebrew, English, (twelve hours,) calligraphy, arithmetic, general history, singing, drawing, geometry, music, clinic, and medicine. The two last branches are taught by medical men, residents of the town. Mr. Josenhans, the inspector, also teaches the history of missions, and directs the exercises of pupils in making draughts of sermons and in preaching. Surely this is plenty for young men to learn, many of whom never enjoyed any preparatory education. But it should be mentioned that their curriculum extends over six years. The excellent missionaries whom this mission at present has laboring in India, Africa, and China, may serve as proofs of the effect which the training at the Basle Mission House produces.

The whole work of the mission, both at home and abroad, is under the control of a committee, which at present consists of eleven members.

It appears from the last Annual Report of the committee specially appointed for

this scheme, that the expenditure during the past year amounted to nearly 31,500 francs, so that the support of each child has cost about 700 francs, (28*l.*) The income, one half of which was from the mission fund, while the other half proceeded from voluntary contributions, only reached the sum of about 28,600 francs; so that a deficit was left of about 2800 francs, which, added to the deficit of the preceding year and other liabilities, left a balance against the mission of about 6500 francs, (260*l.*)

The income of the whole mission during the year 1861-62, was 675,767 francs, (27,000*l.*) The expenditure surpassed it by 36,418 francs, (1456*l.*) Among the sums that constituted the income, one of about 202,000 francs deserves special notice. It proceeded from a collection of half-pennies called *Halbbatzen Kollekte*. This is a thoroughly organized and admirably working collecting society which the committee started some years since, remembering the well-known truth, that a multitude of little drops form an ocean. Ten half-pennies are weekly collected from ten subscribers by a friend of the mission, who will give himself or herself the trouble of becoming a "gatherer," (*Sammler*.) Ten gatherers every two months pour their thus collected sums into the box of a "receiver," (*Einnnehmer*.) The receiver sends the amount to the person who by the committee is appointed treasurer of the district. The latter, in his turn, sends the amount of the sums which the receivers of his district have handed to him, to the committee. A gatherer may not have more than ten subscribers under his or her care. Should he be so successful as to find an eleventh, or twelfth, he is bound to try to obtain a gatherer for a fresh ten, or at least to keep a separate account of it. Likewise a receiver may not have more than ten gatherers under his or her control. Thus whole towns and even countries are, as it were, brought under a network of administration, which, without any expense for the mission, gathers the weekly offerings of thousands, the mites of the widows, and the savings of the children for the work of God. At the same time excellent opportunity is given to the friends of the mission of regularly visiting the lower

classes in their houses, and of raising an interest in the kingdom of heaven among families which hitherto only cared for the things of this world. The committee also publishes a series of "mission leaves" which, through the medium of the gatherers, are gratuitously distributed among the contributors. Of course, meetings for prayer and mutual edification arise from these operations. So while the mission work in the heathen world is considerably benefited, no less benefit results to the laborers at home.

The committee also have founded a trades' company, which is under the management of a special board, consisting of four members. This board conducts a regular trade, chiefly with West-Africa. Its object is, first to provide the missionary stations with the necessaries of life from Europe, and secondly to promote industry and agriculture among the natives. The board carries on its mercantile operations perfectly independent of the committee. It works with a capital of about 200,000 francs, held in shares. The shareholders regularly obtain their interests and dividends. The mission has taken about fifteen shares. After the interest and dividends were paid last year, a net profit was left of about 18,000 francs, (720*l.*) which was added to the funds of the mission. The committee has also a moral supervision over the operations of this trades' company. The members of the board are individuals about whose sound honest Christian principles there is no doubt.

It must be evident from these facts that the Basle Mission is not deficient in zeal and activity for the great object it has in view, nor in skill and energy in finding the means for its support. The *ora and labora* are admirably combined here. Yet this mission hitherto has not been able to keep out of debt. On the 1st of July, 1862, the debt amounted to nearly 200,000 francs.

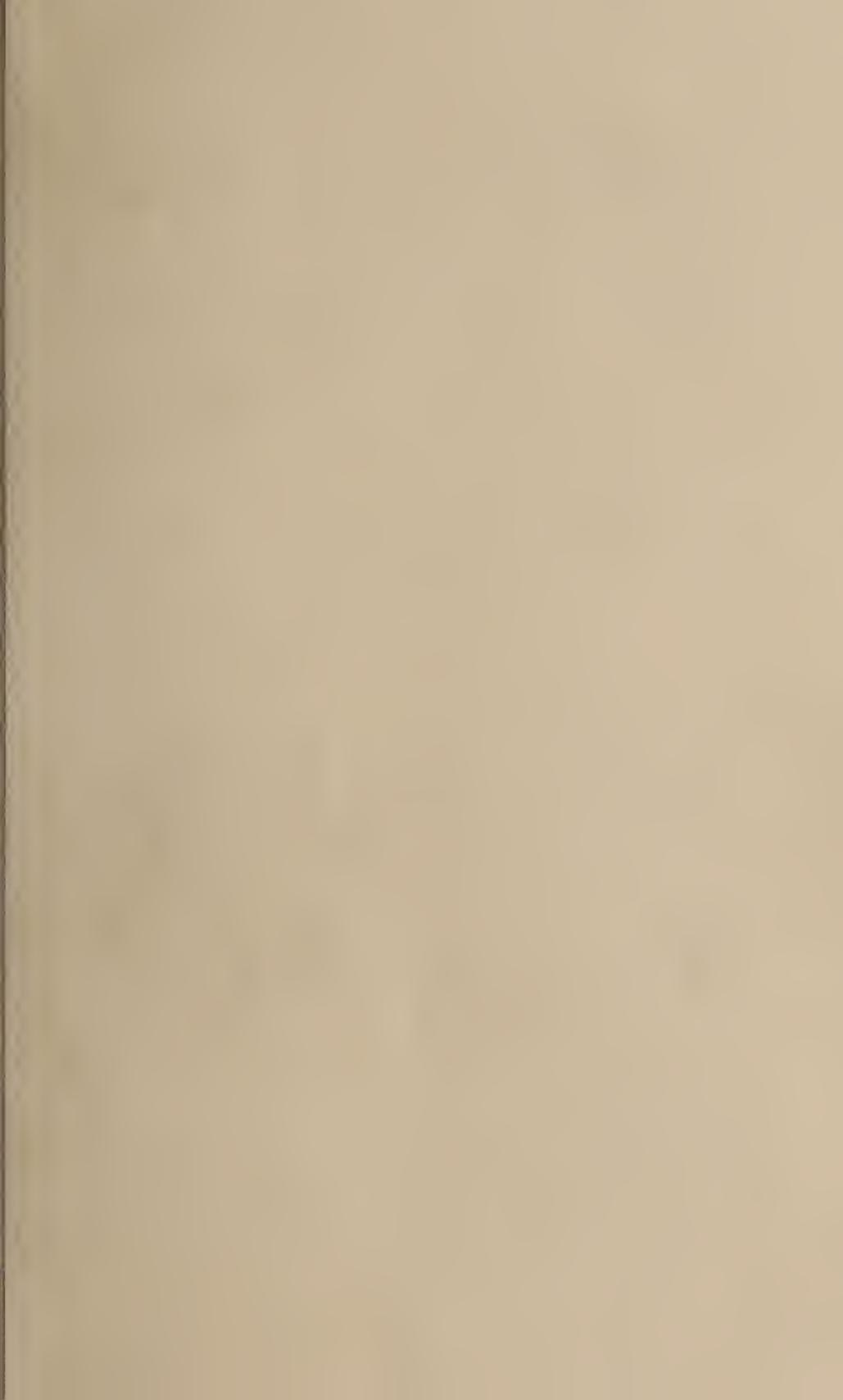
I hope that wherever this paper may be read, the labors and wants of this most excellent missionary society, which is carrying on such a great work in British India as well as elsewhere, will cordially be remembered by all who are fervent in prayer and who are able to give.

BASLE, June, 1863.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from August 15th to October 1st, 1863.

Maine.			
<i>Gardiner</i> —Christ,	\$37	42	
Massachusetts.			
<i>Cambridge</i> —Miss M. B. Merriam, toward sup. of Harry Merriam, Af.,	\$5	00	
<i>Pittsfield</i> —St. Stephen's, Mrs. E. A. Newton,	50	00	55 00
Rhode Island.			
<i>Newport</i> —Zion S. S., for ed. in Af., ..		5	00
Connecticut.			
<i>Easton</i> —Christ,	2	40	
<i>Hartford</i> —B. F. E., for Af.,	1	00	
<i>Middletown</i> —Holy Trinity, a child's penny savings,		50	
<i>New-Haven</i> —St. Paul's, $\frac{1}{2}$,	100	00	
<i>Roxbury</i> —Christ, $\frac{1}{2}$,		5	00
<i>Southport</i> —Trinity, \$16; S. S., for ed. of Walter Bulkley, Af., \$29.57; from a little pilgrim, \$1; a friend indeed, \$5,	51	57	
<i>Stratford</i> —Christ,	31	32	
<i>Watertown</i> —H. P. B.,	2	00	193 79
New-York.			
<i>Athens</i> —Trinity,	5	00	
<i>Brooklyn</i> —St. Matthew's,	5	00	
<i>Canton</i> —Grace,	15	00	
<i>Cooperstown</i> —Christ,	32	41	
<i>Fishkill Landing</i> —St. Anna's,	45	43	
<i>Flushing</i> —St. George's,	375	00	
<i>Greenburgh</i> —Zion,	13	50	
<i>Hempstead</i> —St. George's,	30	69	
<i>Ironton</i> —St. Barnabas',	5	05	
<i>Islip</i> —St. Mark's,	8	10	
<i>Lithgow</i> —St. Peter's,	4	00	
<i>New-York</i> —Anthon Memorial, a member,	10	00	
St. Peter's S. S., for ed. of Hugh Smith, Africa,	25	00	
II,	500	00	
Mites for Missions, $\frac{1}{2}$,	7	50	
<i>Rockaway</i> —Trinity,	15	29	
<i>Saugerties</i> —Trinity S. S., for Greece, \$1; Af., \$3,	4	00	
<i>Waddington</i> —St. Paul's,	1	16	
<i>Westchester</i> —St. Peter's,	51	70	
<i>Yonkers</i> —St. John's,	75	00	1223 88
Western New-York.			
<i>Aurora</i> —St. Paul's,	4	33	
<i>Avon</i> —Zion,	9	00	
<i>Buffalo</i> —Ascension,	5	00	
<i>Constableville</i> —St. Paul's,	3	00	
<i>Holland Patent</i> —St. Paul's,	3	00	
<i>Medina</i> —St. John's,	5	00	
<i>Mount Morris</i> —St. John's,	24	72	
<i>Niagara Falls</i> —Deveaux College, ..	3	76	
<i>Oswego</i> —St. Paul's,	14	05	
<i>Palmyra</i> —Zion S. S.,	8	29	
<i>Pierrepont Manor</i> —Zion,	13	13	93 28
New-Jersey.			
<i>Elizabeth</i> —A friend, $\frac{1}{2}$,	6	90	
<i>New-Brunswick</i> —Children's Hoffman's Society,	2	00	
Christ,	14	25	23 15
Pennsylvania.			
<i>Evansburgh</i> —St. James' S. S.,	\$5	00	
<i>Germanstown</i> —Christ, for Af., \$200; China, \$200,	400	00	
<i>Honesdale</i> —Grace,	40	00	
<i>Philadelphia</i> —A friend, per Am. Ch. Miss. Society,	25	00	
Emmanuel, for Africa, \$30; China, \$20,	50	00	
<i>West-Chester</i> —Holy Trinity S. S., for Africa,	75	00	\$595 00
Delaware.			
<i>Christiana Fund</i> —Christ,	53	58	
<i>Leices</i> —St. Peter's,	10	00	
<i>Stanton</i> —St. James',	10	00	73 58
Maryland.			
<i>Baltimore</i> —A Pastor,	25	00	
Memorial, Thank-Offering, $\frac{1}{2}$,	5	00	
<i>Cockeysville</i> —Sherwood,	8	00	
<i>Cumberland</i> —Emmanuel, Dr. McKalg, ..	31	30	
<i>Townsontown</i> —Trinity,	19	50	83 80
Virginia.			
<i>Alexandria</i> —Rev. J. A. Jerome,	2	00	
<i>Clarksburgh</i> ,	1	63	3 63
Kentucky.			
<i>Lexington</i> —Christ,			100 00
Ohio.			
<i>Clifton</i> —Calvary S. S.,	52	00	
<i>Tiffin</i> —Trinity, \$9.50; S. S., for ed. of a child in Af., \$25,	34	50	86 50
Illinois.			
<i>Freeport</i> —Zion,			26 00
Wisconsin.			
<i>Nashota</i> —St. Sylvanus,			15 25
Iowa.			
Mrs. Rambo,			75
Miscellaneous.			
A. Z.,	20	00	
Cash,	81		
A friend,	1	00	
W. M.,	10	00	
Interest,	1400	00	1431 31
Legacies.			
<i>Newark, N. J.</i> —Estate of Hanford Smith, dec.,	242	17	
<i>Geneseo, W. N. Y.</i> —Estate of Hon. A. Ayraut, dec.,	330	00	
<i>Andover, Mass.</i> —Estate of B. H. Punchard, dec.,	62	20	634 37
Total,	\$4,686	66	
Amount previously acknowledged, ..	49,573	41	
Total from Oct. 1, 1862, to Oct. 1, 1863, ..	\$54,260	07	



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