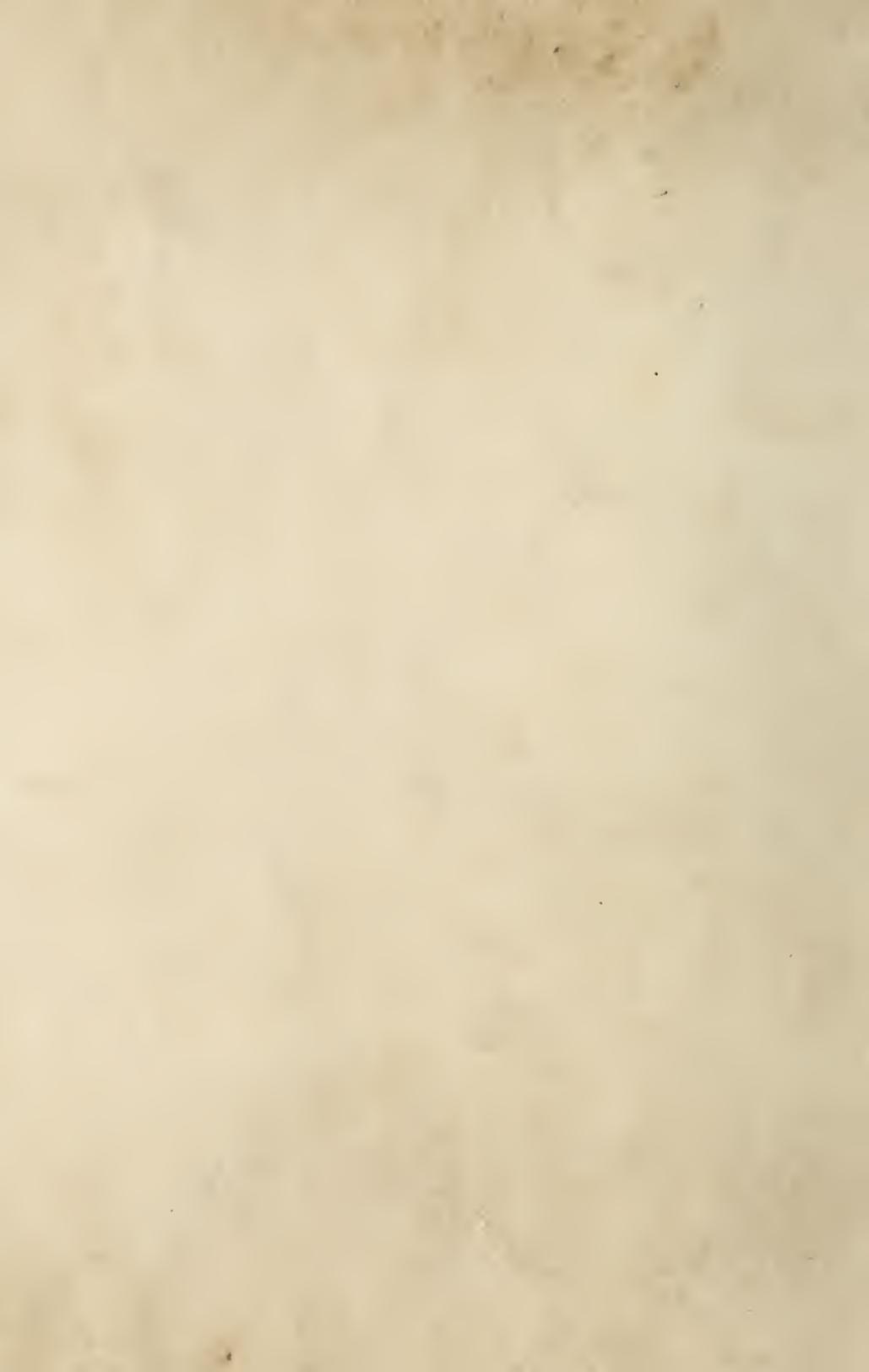


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DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

MAY, 1866.

COMMUNICATIONS.

SOUTHERN CALIFORNIA.

BY THE RIGHT REV. BISHOP KEP.

LOS ANGELES, MARCH 1.

ON Saturday morning February 17th., I left San Francisco for the southern portion of the State. My destination was Los Angeles, about 450 miles from San Francisco. We embarked in the steamer Orizaba, having, in addition to the usual number of passengers, a portion of the first Cavalry and their Officers, on their way to Arizona, whose fine band, during our voyage, contributed much to our pleasure.

Sunday morning I had service with a sermon in the cabin, which was very generally attended by the passengers. It was a sad fact illustrative of California, showing the carelessness which prevails among those emigrating to this coast, and the difficulties which this places in the way of our clergy, that among the sixty passengers on board, at time of service, only two prayer books could be found, and these belonged to my wife and myself, and yet a number of our fellow passengers I knew to have been Churchmen at home in the East.

The sea was smooth, and the weather that of summer, so that everything contributed to make the voyage pleasant. Sunday evening we anchored opposite to Santa Barbara and remained several hours to land passengers and freight, but as it was dark I did not go on shore. Some years ago I visited it when the steamer arrived in the day time. It was the seat of an old mission, whose massive buildings still remain back of the town, now tenanted by a few priests. Their service is the only one in the place, though half the inhabitants are Protestants and some of the most influential men are Churchmen. The climate too is one of the most delightful on the coast, having no winter and in summer cooled by the breezes from the ocean, but, as is the case with twenty other places in California, we have no clergymen to send them.

On Monday, at 11 A.M. we reached San Pedro, the landing place for Los Angeles, It is only a collection of a few houses. Five miles distant down the coast, we saw the drum barracks, the depot of the army in this section of the country, where generally a strong body of troops is posted. They all stop here to fit out for Arizona and the south.

Extensive buildings have been erected by the Government, and a town called Wilmington is growing up around them. There is nothing here but an open roadstead, and the steamer anchors a mile from the shore, so we landed in a small boat, not a pleasant business when the surf is high, but this morning everything was perfectly quiet.

We immediately took the stage for Los Angeles, 25 miles distant. The greater part of the way is over the plains, which are now perfectly green with verdure, and the flowers just beginning to appear. In a fortnight they will be entirely carpeted with their bright colors. The air was warm and balmy, and we had a delightful drive. Ten years ago, when I first came over this country, these plains were covered with thousands of cattle belonging to the old Californians, but few of them are now left. As we approached Los Angeles, we came to the vineyards which surround it. With a perpetual summer and a balmy climate, were this place more accessible, it would be the resort of invalids from every part of the Northern and Atlantic States. The old Spaniards named it from its climate "The city of the Angels."

There is indeed no climate in the South of Europe, in Italy or France, which can equal this. And such was the decision of an intelligent gentleman from New York, who came with me, and who had spent seven years in Europe. After passing some days in examining the vineyards, he said to me, "This is the garden of the earth." Nature has indeed done everything for it which was possible. The Town contains about 5,000 inhabitants, about one half of whom are the old Spanish Californians. The vineyards extend for several miles round the town. It is the centre of the wine growing interests of the State. One proprietor alone, during the past year made 150,000 gallons, and the business is yearly increasing. The orange groves too, are very prolific, furnishing far finer oranges than those in Sicily. At this time the oranges and lemons were just ripe, while the peach and almond trees were in full blossom. Some years ago I was here in the Autumn, when in one vineyard I found thirteen kinds of fruit ripe. As to the cereals, wheat, corn, &c., they have two crops annually. It is said the climate and productions are similar to those of Palestine. I mention these facts to show that the prosperity and advance of this country are certain, and it is not like the mining regions, subject to fluctuations.

When "every prospect pleases" in the outward world, and there is everything to make this one of the most delightful countries on the earth, what is wanting? Nothing but the Gospel, and this is what they never have had. The Romish Church was of course established in an early day by the Spaniards, but no form of Protestantism has ever obtained footing in this lower country. The Methodists and Presbyterians, have tried repeatedly in Los Angeles, but always failed and abandoned the ground. One reason was, they were identified with politics, and the people, most of whom are Southerners, repudiated them. In September, 1855, I performed in Los Angeles the first service of the Church ever held there. The people then told me, "Your Church is the only form of Protestantism which can be established here. We want something which does not preach Kansas and Nebraska,"—(the prominent political subjects of that day,)—but I had no men to send there, and we could not then establish the Church.

The consequence was, the people were left to their choice between Romanism and heathenism. There was no one to baptise the young or bury the dead, and thus, often the Romish priests got a footing in families because their members, in their last moments, were obliged to send for them or have no religious rites. The situation now is this. Fifteen months ago, the Rev. Mr. Birdsall of our Church came to Los Angeles but, with this exception, there is not a settled Protestant minister in the lower five hundred miles of California. I commend this fact to the churchmen at home.

It is of course no easy task to establish the Church among people who have been growing up without any form of faith, have no habit of attending worship, and whose ideas of Sunday are derived from the Romanists around them, who with their old Spanish habits, look upon it as a day for bull-fights and sports. Yet Mr. Birdsall began in faith, and so far his labors have been remarkably blessed. His congregations average from sixty to one hundred and twenty, and are steadily increasing. On Ash Wednesday, he had a congregation of fifty. Residents tell me that since he came, there has been a perceptible change in the tone of sentiment in the community. They have a new and higher standard set before them. I found people were beginning to understand what the Church is and to respect it; and it only needs faith and patience to enable the Church to occupy the entire ground with the Protestant population. Services are held in a commodious building which will be probably transferred to us, and should this be done it can be transformed into a very appropriate Church edifice.

One great difficulty is, the utter feeling of isolation here the missionary must have. He is 450 miles from the nearest clergyman of our Church, and is engaged single handed against the many priests of Rome supported by their great landed wealth, and against the intense worldliness of the people who have been living so long "without God in the world." He should have at least two single young men with him, as an associate mission, to go out from here, and preach at the different points and towns in this lower country. If a few young men now are sent out, we can occupy the whole lower portion of the State, which is fast filling up. I will mention some of different points to which they could go, taking Los Angeles as a centre, *none of which are more than one day's journey.*

1st. Los Angeles. Population five thousand, and constantly increasing. The place to which all come to set out for Arizona and Colorado. It is the point from which trade goes to Montana. The hotel was so crowded with people on their way to the interior that it was difficult for me to procure a room.

2d. The Monte. A settlement, ten miles distant. No service of any kind, except a wandering Methodist at intervals.

3d. The Old San Gabriel Mission. A settlement six miles distant. No service but Romish. A number of Protestant and Church families.

4th. San Bernadino. Sixty miles east. Population perhaps two thousand. No service but some Mormon preaching.

5th. Santa Barbara. Ninety miles north. Stage goes in one day. (I have mentioned this on my voyage down).

6th. Santa Bonaventura. Thirty miles below Santa Barbara. Rapidly growing up from the oil wells. No service of any kind.

7th. Wilmington. On the coast, twenty-five miles distant. A large military force besides other population. (I have mentioned this also).

8th. San Diego. One hundred and forty miles south. The steamer from San Francisco goes there in twelve hours. It will probably be the terminus of the Southern Pacific Railroad, and, should that be the case, become a large city.

Now, young men residing at Los Angeles might easily visit all these points. It is to be remembered too, that missionary labor would not be here what it is in our "Far West." There, half the year is winter, health is endangered, and the roads are often impassible. In this climate—finer than that of Italy—even an enfeebled constitution would probably be strengthened, and there would be literally no physical discomforts. The only trials would be those which are spiritual and mental—the need of patience in founding the Church and the Gospel where they have never been heard.

I see, by the papers, that the Bishop of Nebraska gives notice of an associate mission, and six candidates offer at once. And yet what an immense amount of physical trials they will have to undergo, compared with what would fall to the lot of those itinerating in this delightful climate. Will not some then offer themselves to our Domestic Secretary? It must be *now*, or, in the future, the difficulties will be far greater. I must add, that we need for our clergy in this section good conservative men. Rome here presents something *positive*, and we can only meet her by offering *positive Catholic truths*. If the Committee will send out two young men, giving one a stipend, the Missionary Committee of this Diocese will pay the stipend of the other.

But I return to my personal narrative. At the hotel Mr. Birdsall met us, and I found the confirmation was appointed for Wednesday, to enable me to return on the steamer of this week. The next morning, (Tuesday), after breakfast, I went out with Mr. Birdsall to visit some of his parishioners, when, an hour afterwards, I was suddenly attacked with violent illness. Ten minutes before I had never felt in better health. I returned at once to the hotel, a physician was sent for, and through the greater part of the day I was in such intense agony, that the instant the pain mitigated, I at once fell asleep from exhaustion. It was not until late at night that I had any relief, and then, from the violence of the attack and the severity of the remedies used, I was confined to my bed for several days from mere weakness. Of course all the plans of my visitation were broken up, and I spent the rest of the week in trying to gather strength to officiate on Sunday.

Sunday, February 25th. I was able to be in church, though with many misgivings, while the whole service being read by Mr. Birdsall; I managed, thanks to a kind Providence, to get through a sermon and the confirmation service—the first time the latter has been used in this place. One candidate was confirmed. There were several others prepared, but they were prevented coming forward by various reasons. It is expected that next Sunday they will be able to do so. There was a very good congregation present.

Arrangements had been made that I should go out eight miles to the residence of B. D. Wilson, Esq., where, partaking of the kind hospitalities of his family, I should be able to recruit much faster than at the hotel. We accordingly accompanied them out after service. His residence stands on a rising ground, overlooking the wide-spread country, green now with the most beautiful verdure, and everywhere dotted with trees. Directly in front of the house are the orange and lemon groves, the deep color of the ripe fruit on the former contrasting with the pale yellow of the latter. Beyond them is the vineyard, containing forty-five thousand vines in one enclosure. At the side of the house sparkles a lake, from which the place takes its name of "Lake Vineyard." The nights are cool, but the days are about the climate of the beginning of June at home at the East.

I have seen many a beautiful view in Italy, but nothing more so than the range of this country, as, from the portico of the house, the eye roams over it for miles up to the mountains on the horizon. Two miles distant, stands the massive church of the old San Gabriel Mission, with some feathery palm-trees waving about it. What exquisite taste the old padres had when, in 1771, they settled themselves down in the middle of this rich country, all of which was their own! Their mission was seventy-five miles in length, and they lived as did the monks of Glastenbury Abbey in the olden time. Groves of the orange, lemon, pomegranate, and olive surrounded them; their vineyards contained two hundred thousand vines; while more than thirty thousand cattle and five thousand horses roamed over the hills. Their work was done by

two thousand Indian serfs, whom they called converts. At that time, almost the whole of California was divided between eighteen Franciscan missions, stretching through the whole length of the country. But the missions were secularized by the Mexican Government in 1835, and now a few priests only linger about the old church of San Gabriel to perform service for the California Spanish population.

Here then I have been for the last week, and shall probably remain a week longer before I return to Los Angeles, to take the steamer for the north. I am gradually gaining strength, and, should there be no return of my attack, I hope then to be able to set my face homeward. In this delicious atmosphere, with the ceaseless attentions of my kind hosts, I trust, by the blessing of Providence, to be soon again on the working list.

In the meanwhile I write these lines to ask, Who will help us? We need:

1st. **SOME EARNEST YOUNG MEN.** I have no hesitation in saying there is no such opening in the whole length of the land. It is the only place where there is no competition of the sects. Our Church must go up and occupy the vacant ground or it must be left for Rome. Are there not three young men of energy and devotion who will volunteer to labor with Mr. Birdsall in this work?

2d. **We need MONEY.** Our church-building must be prepared and put in order or we cannot give dignity to our services. And in this Romish community this is essential. We need money for the travelling expenses of the missionaries, for a lending library, and for Sunday-school books. Are there none who read these lines, who will send the writer a contribution to be devoted to these objects? The next few years will settle the religious character of this whole region for a century. I have simply stated the facts, which I commend to our brethren at the East who "profess and call themselves Christians." Will they support this mission, or will they give up this whole country of lower California to Romanism and infidelity?

CHRISTIAN EDUCATION.

NUMBER TWO.

IN the last number of the *SPIRIT OF MISSIONS*, we endeavoured to show that Christian Education formed a necessary and important part of our missionary work. Almost while we were writing, the Missionary Meeting at Detroit, which was so full of the warmth and glow of earnest zeal, passed a resolution somewhat to this same effect. We write therefore with renewed encouragement.

Two points appear to us full of material for thought. The Episcopal Church, is popularly supposed to have among its members a larger number of persons who, from circumstances and position, would be inclined to attach greater importance to sound Education, than any of the Denominations. She is a Church pledged by tradition, by association, and by the success of past ages to the cause of Christian Education.

Her Clergy take to teaching almost instinctively, and so do their wives and widows. Witness the large number of select schools, and boarding schools, and family schools, and suburban retreats, apparently in successful operation, bringing in more or less of support and profit to their excellent proprietors; and doing more or less of real good to the scholars who attend them.

But while this is so, while the individual efforts show the educational spirit existing; the Church itself as a body is doing little or nothing. She stands aloof from the secular education of the day. She assumes an attitude of indifference in almost all cases, and where her spirit is rightly understood, of positive disapproval and alarm.

But where are her Parish schools? They may be said almost not to exist. Of

course there are such things here and there, but as a part of her practical system, as a portion of her missionary work, as an absolute necessity for her real advance and progress, they *are not*. Nay, very few understand what a Parish school is. The fact of its being in the vestry room or basement of the church does not make it so. The fact of the clergyman's teaching it, does not give it its character. The throwing a collect at the children now and then, will not transform it, in short the system of Christian Education has yet to be learned.

Again, who has even made the efforts to solve any of the great practical questions which beset the subject.

The most eloquent preacher of modern France, upon whose words of matchless eloquence all Europe hung with breathless interest, gave up all to teach school. When he did so, he was surrounded by fifty helpers, mostly of the Dominican order, which by his own earnest efforts had been re-established in France; but who amongst us has even enunciated the idea that there must be some Christian organization, call it what you will, to supply teachers for Christian schools.

School teachers can be found in shoals, to go from New England to no one knows where, in the interest of the popular education of the day, would they be teaching for the love of Christ; and the lambs of His fold? But we cannot dwell upon this, we hasten to the second part.

We have some Church Colleges. Mostly they do not prosper. One reads every now and then frantic appeals to Episcopal parents, because, with Church colleges at their very doors, they will send their sons to such institutions as Harvard and Yale. Mostly the appeals produce but little effect. The sons of Episcopal parents still attend in large numbers the institutions in question, and the Church colleges languish.

Now we are well aware that all this may be owing, and is in part owing, to the lack of interest on the part of members of the Church. We know too, that these institutions are rich, and well endowed, and successful, and present attractions for this very reason. But granting all this, it is worth while asking the question, whether the true idea of Christian Education and of Collegiate training is carried out in the Church colleges. If it be not, if they have little or nothing to offer which cannot be found equally well at the older and greater Institutions, all the appeals that may be written will never bring them students.

Now we have no right, nor is it our disposition to criticize. If in any Church work there be faults and defects, God will, we have the faith to believe, reveal even what is lacking unto it. We purpose therefore in this, and the next article, simply to consider two abstract notions, 1st. the American popular idea of a College, and 2nd. the Christian and Church idea.

Before we go further, we must say we have no particular Institution in mind. Our description does not apply to Harvard or Yale, which still have more or less of denominational influence within them, but this we must say, that almost all American colleges consciously, or unconsciously, tend in the direction indicated, and in the proportion that Church colleges share in this tendency, in that measure is the cause of their weakness, and the reason of their failure.

Is the following an unfair representation of the idea? Students come to a college to be trained intellectually, to have their minds expanded, and cultivated, so far as science and learning can do so. With this training religion has no necessary connection; of course it is right, and proper, to do all that can be done to keep young men pure, upright and moral, but religion has no necessary share in intellectual training. Baptists, Methodists, Jews, Mormons, Eoiscopalians, and Roman Catholics, should all be trained

in the same college, and ought to be, without in the least infringing on their respective beliefs. Find as beautiful grounds as you can, adorn them as well as possible, build large, commodious, and imposing buildings; above all, let there be grand lecture rooms, libraries, cabinet, apparatus, elect Professors the most learned and scientific, do not think or care anything of their religious views, if possible, let each one be of a different persuasion; let them only agree in this, that whatever their views, whatever their differences, they have no necessary connection with their teaching nor ought to influence it; assemble youth as many as possible from far and near, the more, the merrier, let them find boarding places at Mrs. Smith's, Mrs. Jones, Mrs. Robinson's or at Catchem's Hotel. They must attend lectures, recite, be punctual and regular in their collegiate duties, but when that is over they are their own masters. They are old enough to take care of themselves, freedom is their blessed inheritance. On Sundays they can go to any house of worship the place provides, and they are of all sorts, and to suit all views, or stay at home if they prefer it, each one is his own master, he is free to do as he chooses, when he has performed certain duties to his college, he is at liberty.

Such is the popular American idea of a college. It is supposed by many to be the system in some sort which prevails at German universities, and possibly in a measure, it may be. It is with this idea, that one so often hears of young men being sent abroad, to finish their studies at some German university it being supposed that the system can be obtained with still greater advantage at the fountain head. Such a system, let us say in few words, can only result in one way. Intellectual training without religion, must end in intellectual weakness. Moral depravity, and eventually physical ruin, are likely to ensue where youths are herded together, without the restraints of home, without the protection of the Church, and with nothing, except a harsh, unloving discipline to guard and help them.

That such results are not more evidently manifest, are due, first to the existence of denominational colleges, and still more to the influence of a traditional Christianity, which make different teachers even in irreligious colleges, far better than their system. Year by year, no doubt, the salt is losing some of its saltness, and when its savour is gone, woe to the youth of America.

One word about denominational colleges. The system spoken of can be made denominational after the following fashion,—let the President be a Presbyterian, Methodist, Baptist, or Episcopalian as the case may be, let the Professors and Tutors, be mostly of similar views, let there be a Chapel with some dreary prayers every morning, either extempore, or selected from the book of Common Prayer, make the students attend the Chapel, which conveniently serves for lectures, declamations &c., at other times; once on a Sunday, get up a revival now and then, or a confirmation if you can, and you have a denominational college. Is it a wonder if people fancy that the religious element is species of accretion, forming no necessary part of the system, but added because it is a convenient way of interesting some particular denominations in this or that college? Is it a wonder if the colleges themselves steadily tend toward the popular system? If the system of any of our Church colleges be anything of the sort, is it a wonder that they do not prosper?

AGGRESSIVE WARFARE.

IN carnal warfare, aggressive operations incite to hopeful bravery, although inseparably connected with privations, fatigue, and danger; whilst a long continuance behind defenses in the presence of an aggressive foe is virtually an admission of weakness, disloyalty or cowardice, tending invariably to dispirit and demoralize the bravest men.

This is equally true of spiritual warfare; for Christ's soldiers become sadly demoralized in every Parish resting complacently in the security of its Apostolic order instead of stirring up its people to an Apostolic aggressiveness by which alone the Church can prove her Divine commission, and destroy the works of the Devil.

Divine authority for a purely defensive system of spiritual warfare ceased when in the fulness of time, Christianity under its great leader sallied forth from the defences of Judaism, and organized the system of aggressive warfare by which all the kingdoms of this world are to become the kingdoms of our Lord and of His Christ.

The defensive powers of the Protestant Episcopal Church have been satisfactorily tested both in a Monarchy and in a Republic, by revolution, rebellions, political strifes, and popular prejudices; but her aggressive powers have not yet been fully developed. Her admirable liturgical system, so influential on the heart and life of persons trained to its use, is not aggressive in its tendency, although it prepares the Laity to unite in active measures diligently and safely.

A learned ministry is essential in defending the faith, but profound theologians seldom accommodate their public instruction to all sorts and conditions of men, or acquire skill in dealing with them privately. In times of great ignorance, ardent public preaching moved masses of men through their superstitious fears, and by the forceful freshness of the Gospel theme; but that time has passed, by reason of increased intelligence and a mental familiarity with the truths of the Gospel. The effect of this change is so apparent, that aggressive ministers and teachers find it necessary to deal separately and intelligently with each individual, and to follow up their instruction closely, prayerfully and perseveringly.

As skill in dealing with the individual mind and heart is now essential to success in aggressive spiritual warfare, and a learned ministry is equally important to the well-being of the Church, this union becomes a necessity.

High mental culture disinclines to practical details, therefore early training is needful to give ease of manner in thus opposing natural tastes; and in the legal and medical professions, where this combination is obviously necessary to success, there is no insurmountable difficulty in forming it.

In carnal warfare this union has also been effected, for the greatest Generals are thoroughly practical in dealing with men separately, as well as in directing them collectively; they are also intimately acquainted with the details of every department under their supervision. The most profound lawyers not only argue learnedly before the judge, but they are also trained to read the character of an illiterate jury, in order to appeal to them successfully. What wonderful skill they manifest in eliciting from each witness all that is deemed material to the case, and inducing him to tell it effectively! The learned and eloquent medical professor, if he be a practitioner, accommodates his mind and manners to each patient to secure affection and confidence, and to avail of his knowledge in discovery all the symptoms of the disease. He deals patiently with spoiled children and unmannerly or irritable adults, and he bears uncomplainingly much that is in violent opposition to a refined taste, *because it is necessary to success in his profession.*

To prepare for these trials, and to acquire the requisite skill, the medical and surgical student and the young practitioner avail themselves of the most loathsome and dangerous practice in hospitals, alms-houses and dispensaries.

An obvious call of God to the Christian ministry is no guarantee of success, or even support, unless this high spiritual calling awakens the vital energies and incites to intelligent and zealous efforts as thoroughly as any secular profession.

The Church seems each year more and more to realize the need of aggressive warfare both at home and abroad, as is evidenced by increased prayerfulness, by a freer contribution of means, by an earnest desire to reach people hitherto neglected, and by an effort to make both Clergy and Laity more apt for this work, by training them in the school of practice.

II.

KANSAS CITY, Mo., *April*, 1866.

REV. AND DEAR SIR,—This parish was organized December fourteenth, 1857. A short time previous to its organization, and for a year afterwards, services were held here alternately with Independence by the Rev. J. T. Corbyn.

Under the ministry of Mr. Corbyn a few communicants were gathered together, and a number added by confirmation. A lot was secured for a church-building, and the foundation laid. Mr. Corbyn resigned the parish in the fall of 1860, and was soon after succeeded by the Rev. C. M. Callaway. The latter continued the good work until the following spring. The war commencing about that time, all services were suspended, the flock scattered, and the parish, as an organization, almost ceased to exist. For four years, with the exception of two or three services, the sound of the Gospel was not heard here from the lips of any clergyman of the Church. In fact, all religious services were suspended. The doors of the churches was closed, and only opened for the wounded and dying soldiers of both armies. The people were living in the midst of war—war of the most horrible kind, which those on the borders have felt and know too well, and of its details can alone speak. Many a tale of horror is here whispered around concerning those bloody times, when men were in the trenches day and night, and women could neither work nor sleep, which never came to the public ear.

With the return of peace, and the resumption of business, the thoughts of many were again turned towards the churches. Every denomination seemed to wake as from a sleep or dream. The political wedge had split most of them in two, and each division seemed eager to start on a new base. The Methodist Church South would not unite with the Methodist Church North; the former have a building, and the other is about to erect one. The Presbyterians are divided in the same manner, and each must build a church. The Baptists have since split, one division retaining the church by buying out the other—the latter to build for themselves. In the midst of all this confusion and guerrilla warfare, in the name of Christianity, St. Luke's Church, united and fast gaining strength, entered into the contest on the Lord's side. The vestry of St. Luke's were foremost in the field; a lively interest was soon enlisted, scattered fragments were gathered together, the calling of a clergyman proposed, and much said about building a church.

The present incumbent, the Rev. Joseph Wood, then Rector of St. Mark's Church, Coldwater, Mich., received a call in October last which he accepted, and entered upon his duties the first of May. In the meantime, the ladies of the parish, with the same zeal and energy which characterize the sex in many other places, formed a Sewing and Mite Society, and after several weeks of hard work, secured a sufficient number of articles to hold a fair. This enterprise was successful, they having realized a little over six hundred dollars. With this amount a small house was neatly furnished for the Rector, and a melodeon and books purchased for the choir.

The Rector upon examining the Parish Register, and enquiring for the persons

whose names were recorded there as parishioners or communicants, found that but few were now here. As he pointed out the names and made the enquiry, the response was almost invariably, "Dead," or "Removed." Others, however, had come to fill their places, and though the record is still incomplete, and new members of the flock are found almost every day and added to the list, "the cry is still they come." The present number of communicants, as far as ascertained, is about thirty-four. Besides this, many are enquiring for the Church. Some, having been members of the different denominations elsewhere, tired of divisions and sub-divisions, have determined upon coming here to enter into the ark of Christ's Church. Others, who have never given their attention to religion and the welfare of their souls, have become awakened, and now asked: "What must I do to be saved?" "How shall I inherit eternal life?" The Church is here to gather in these souls and answer these questions by words of holy writ.

There is no doubt that Kansas City is one of the most important points for missionary work in the West. The Church should secure a strong foothold here. It might be made the centre of a great field for spiritual labor. The nearest minister of the Church is located at St. Joseph's, some sixty or seventy miles north-west of this place. South, and east, and north, there is not a clergyman of the Church within a circle of a hundred miles. There are parish organizations within that area but they are vacant, and, in some instances, almost entirely broken up. There is also a parish at Wyandotte, immediately opposite this place, in the Diocese of Kansas, its doors are closed and its pulpit and desk vacant.

In a commercial point of view, Kansas City is looked upon as one of the most promising and important places west of St. Louis. It is now the western terminus of the Missouri Pacific Railroad, and eastern terminus of the Union Pacific Railroad, which is now completed to Topeka, Kansas. Other roads, running north and south, are contemplated and in progress. One to give us a Chicago connection, via the Hannibal and St. Joseph's Railroad, and the other to run south to the Gulf of Mexico. Perhaps the most important is the Fort Scott and Galveston Railroad. This road, once finished, would give the North-West advantages as good, if not superior, to many places located nearer to the Atlantic coast. Eight hundred miles of railroad would open this great region to the markets and products of the Old World, via the Gulf of Mexico, giving us a much shorter and cheaper channel for transportation than is now enjoyed by many places farther east. A portion of this road is already built and in operation north from Galveston, and the prospects of its entire completion to this city within a few years is very flattering indeed. In fact, Kansas City, from its natural position, is the base of supply for a large region of the West, and must speedily become second only to St. Louis and the metropolis of Western Missouri. It holds the same relative position to St. Louis as Pittsburg to Philadelphia, or Buffalo to New York.

The population, now estimated over ten thousand, is rapidly increasing; so much so, that it is difficult for families to be accommodated, either with houses or boarding places. A great influx is expected this spring. Rents and board are very high, even higher than in St. Louis. During the entire winter, improvements having been going on. Streets have been graded and macadamized and buildings erected. The cost of material and labor is now so very high, that many of the buildings erected are only for temporary use.

Men of moderate means come here to better their fortunes; having but small capital, and that invested in business, they cannot make much of an outlay in building

either dwelling or store-houses, still some very good and permanent improvements have been and are being made. These are the very men needed to build up a city and bring out the resources of our country—they are the active, go-a-head business men, and, in time, will be rated as the merchant princes and millionaires of Western Missouri. And yet, with all the natural advantages of position, and the enterprise and zeal of an increasing population, the high prices for labor and material, and the moderate means of the business men, are obstacles in the way of the temporal growth and prosperity of the Church.

What we want here is a church-building. In ordinary times sufficient funds could be raised on the spot to erect a church. This is the golden opportunity, but we lack the gold. We must either wait and lose the advantage of the situation, or appeal to our brethren and friends of the Church elsewhere to lend us a helping hand. The Methodists received aid from their Society throughout the country. The Presbyterians have three or four thousand dollars in bank, sent them from the east. The Congregationalists are to receive three thousand five hundred dollars from the "Forefather's Fund." But this Church has no balance in bank, an empty treasury, and no "Forefather's Fund" to draw upon. We have the beginning of what might in time be made a large and flourishing parish, and the parent of other parishes. The people are here, eager for the Gospel message, and the Church has her missionary stationed here to preach and deliver it. What we want is a shelter—a roof over our heads—something to protect us from the heat of summer and the storms and winds of winter. There are really no church accommodations adequate to the wants of this community. We have ten different congregations or societies of professing Christians, only four of which have church-buildings, and none of these are large enough to accommodate over two or three hundred people. The others hold service in the Court House, public halls, and such places as can be obtained. We have but one service on Sunday, and that in the afternoon. We occupy, for an hour and a half on one day in seven, the Methodist Church South. We feel grateful even for this privilege. An effort was made to secure a public hall which was used by the Church previous to the war, but the owner asked the modest sum of two thousand dollars for its annual rent.

It is now urged by some that we endeavor, during the spring, to erect a frame chapel on the rear of our church lot which may also be used as a parish school, and eventually be devoted to that and the Sunday-school. A parish school is greatly needed here, as our city has fewer schools than churches. The public schools are wanting, and there are but one or two private schools. Here is an opportunity for churchmen to keep in a good work. We are here to plant the Church in a city in the midst of a large missionary field. The harvest is ripe—souls are plenty, but we have no garner.

We want funds to build; we want Bibles and prayer books; we want tracts, church papers, and good religious literature. Who will supply our wants? Does it not seem wise that the missionary zeal and offerings of the Church should be directed to aid such places as this? Is it not better to attack sin and infidelity in its strongholds? Is it not better to plant the Church in the midst of a large and increasing population, than to scatter the seed broadcast upon stony ground and in the wilderness? Who will listen to our cry to "come over and help us?" Who will give of their abundance to start us on the road to prosperity? Who, that are now enjoying all the privileges and blessings of a preached Gospel, will assist in feeding and sheltering a flock in this large spiritual desert?

The Church in Missouri has suffered terribly during the past four years; few

appeals have been made in her behalf, but now, from her western borders, we "cry for help." We cry unto the Lord; our trust is in Him, and may He put it into the hearts of a thousand churchmen each to extend their hand with an offering to aid in the building of a temple to be consecrated to Almighty God, and wherein many souls may be won to Christ.

JOSEPH WOOD.

EDITORIAL.

SUNDAY-SCHOOL EASTER FESTIVALS.

JUDGING from the reports that come to us from many directions, we incline to the opinion that these gatherings of the children of the Church have rarely, if ever, been so numerous or so large as this year. It is well—it is a great blessing—that Christians of all ages and conditions, "young men and maidens, old men and children," have an EASTER to celebrate. It is well that the young minds and hearts of the Church are drawn and every year more and more, by special arrangements and adaptation of services, to the great Easter truths and joys; and especially well that the practice is widely obtaining of inculcating upon children, the duty and privilege of gathering, by self-denials in Lent, offerings to present at the Easter Festival, in aid of some Christian work. Christians old or young can hardly be blamed if, when the great fact of Christ's Resurrection and the great truths connected with that fact are especially presented, with fervor and fragrance gathered from all the Christian ages, they give themselves up wholly to the luxury of joy. But good works, while they may not be forgotten under the pressure of sorrow, may well be entertained and consummated when joy fills and overflows the heart.

The missionary work of the Church will this year, more largely than ever before we have reason to believe, be aided by the offerings of our Sunday-schools, at the Easter Festival. If what we saw and heard at the Church of the Holy Trinity, Brooklyn, be a sample of what was seen and heard in many other churches, this certainly will be the case. We have seen larger Sunday-schools than that of the Holy Trinity, but never one better ordered, never one affording better evidence of careful and conscientious training on the part of the Rector, superintendent, and teachers, and never one more alive to the luxury of Easter joys, and the luxury of well-doing in the midst of them. The spacious and splendid church was filled, nay crowded, in every part, where even standing room could be found, and there was a street full of people who could not enter. Of flowers, beautiful and fragrant Easter flowers, there was an abundance, more, and more beautifully arranged, than we had ever before seen on a similar occasion. The music was sweet enough for the angels to sing. The offerings of the dear children, who seemed almost as happy as we may suppose the angels to be, mainly the savings of the Lenten Season, amounted to within a fraction of eight hundred dollars. Nashotah, well deserving for what it has done, is doing, and promises to do, was kindly remembered. Faribault, equally, and for the same reasons, well deserving, not so old, but

mighty for its age, was kindly remembered. Good Bishop Clarkson, who (then simply Dr. Clarkson) on the second Sunday of the Easter Season, of last year, addressed the children of this school, and Nebraska, the field of his future toils, and the scene of many joys, we trust, were kindly remembered. The day, the place, the associations, carrying the thoughts back to the empty tomb of the first Easter, and forward to the last, when "the trumpet shall sound," and all tombs shall be empty; the music, the flowers, all combined to give forth a simple and grand expression of Christian kindness. All great interests would have been kindly remembered, we doubt not, if time and means had rendered it possible. During the progress of the exercises, all of which were interesting and delightful, beyond any power of ours to describe, the Rector, with much feeling, related a most tender and touching incident. A dear little boy, a member of the infant department of the school, a little over six years old, who, as we were told, had the face of an angel, and a heart almost as pure, had died a few days before the Easter Festival. He had almost lived on the thought of it. As it drew nearer and nearer, his joys became more elevated and absorbing. His last conscious act was to deposit in his little savings box for the missionaries, what had been saved during the week out of his allowance. The amount found in the box, representing the savings of the five preceding weeks, was nearly two dollars. As the Rector held up this box, which had not been opened since Percy's last deposit, in his dying hour, and spoke tenderly and affectionately of the dear lamb whom The Good Shepherd had so recently taken into His own immediate presence and care, remarking that his last words were about the school, the offerings, the Church, the Missionaries, tears were very abundant in that vast throng. Stout men, and strong-minded, wept as children, and with the children, and were the better for the weeping. Dear little Percy Leavens was not permitted to see and enjoy the festival, the anticipation of which had made him so happy. God had provided for him some better thing. He was not permitted to see the Easter flowers, and join in the children's Easter songs. His eyes, closed in death here, were opened to the beauties, and his voice, hushed in death here, attuned to the sweeter and loftier melodies of Paradise.

WE EARNESTLY commend to the thoughtful consideration of all our readers, the communication in our present issue, headed "KANSAS CITY, MISSOURI." The writer, as it seems to us, in his clearly expressed views, is master of the situation. He presents a work worthy to be done, and worthy to be done at once. A thousand contributions of five dollars each, if received without much delay, will accomplish for the Church, in all probability, more than three times that amount will be equal to, if the work be allowed to drag through a course of years. Are there not a thousand readers of the SPIRIT OF MISSIONS who will gladly undertake to supply five dollars each, to help forward this great work, within the next thirty days? Offerings, in any amount, sent to this office will be promptly forwarded to their proper destination.

THE SPIRIT OF MISSIONS AGAIN.

IF OUR READERS knew how much we have talked and written about this our Missionary Paper, with a view to the extension of its circulation, they would not doubt our earnestness in the matter, whatever they might think of the manner and method of its expression, or of the worthiness and importance of the end proposed and urged. We intend to keep on talking and writing, if life and health shall be continued, till for our *importunity*, if for no other reason, our efforts shall be crowned with success.

Many clergymen and laymen call to see us at our office, they bring us money or kind words, and generally both, either or both of which, we are always thankful to receive. No one escapes without being talked to about the SPIRIT OF MISSIONS. Generally the same holds true with those whom we meet in the streets, or in the cars or anywhere else; and, when we have no one to talk to, then we take to writing letters. By the force of importunity, or by some other force, we mean to have *ten thousand* subscribers, and when we have this number, then we mean to ask for, and obtain, *ten thousand* more, and then the good work will only have been fairly commenced. There are more than *fifty thousand* families or individuals connected with our Church, who should take and pay for, and read this our Missionary Paper; and who, doing all this, would find themselves moved, we cannot doubt, to do much more than ever before, to advance the great interests for which it exists, and asks for patronage at all. In our efforts to extend its circulation we are far from being without encouragement. Subscribers are sending in their names and money as they never have done before. One Rector, who has a feeble missionary parish, has sent eleven. If all Rectors, in proportion to the number and ability of their people would do as well as this, we should soon have our first ten thousand. Another writes: "There has been done for the SPIRIT OF MISSIONS what I did not suppose could be done for it, life has been put into it; it has been made to speak so that men will stop to listen, I will try and get subscribers. If you would only put in a fashion plate and directions for getting up a masquerade ball, I could get any number. The devil has it pretty much his own way here at present." We should like to get the subscribers, but have no idea of helping the devil to have his own way where our good brother ministers, nor in any other sphere. A good woman sends us the amount of her annual subscription, the name of a new subscriber, and the money, a contribution to the Domestic Committee, and writes as follows: "I have, as was suggested in the January number, mentioned the subject to several persons, and asked them to subscribe, but this is the only one who has complied with my request. I think if the clergy would mention it to their people, and have an agent appointed in the city, to receive and distribute the numbers, a large number of subscribers could be obtained. If every clergyman would have a missionary meeting once a month, to give information on the subject, with prayers, singing, and reading the Holy Scriptures, it would be the surest method of awakening an interest in the cause of missions, and of increasing the contributions. Every minister, if faithful, would be the most successful agent in his own parish."

These are most excellent suggestions; if they were adopted and acted upon in every parish, there would soon be a broad and healthful missionary awakening that would be felt wherever the Church has work to do. The good woman makes another suggestion quite as excellent no doubt, but one, which, for a reason that need not here be named we do not feel ourselves in a condition to pronounce upon with equal certainty of being in the right. "If the money which the ministers alone spend for the *filthy weed tobacco*, were cast into the treasury of the Lord, think you there would be any lack of means to carry on the great and good work. Oh, When! When! will they be willing to make this little sacrifice for the blessed Lord, whose sufferings for them, for us all, we have recently been called to meditate upon." We confess to a feeling of embarrassment, and to an apprehension of only one method by which relief can be had. Others must manage their own difficulties in the case presented, if they are conscious of any, our own is quite enough for us to manage.

MISSIONARY CORRESPONDENCE.

CALIFORNIA.

REV. C. F. LOOP, writes from SANTA CRUZ,
January 1st, 1866:

The Committee will no doubt be gratified to receive an assurance of the continued prosperity of the Church at this Station, and also to receive an expression of the willingness on the part of the congregation to assume the support of my family from this date.

The good work which we began here two years and a half ago, has been quietly progressing, until under the blessing of our Divine Master, its results are presented to the eye in the beautiful Church edifice, the regular and devout congregation, the administration of the Sacraments and the training of the little ones of the flock in the way they should go. These are the visible monuments of God's grace and good will towards us at this Station. Several persons who have watched closely the progress of the Church in this place, looked in upon our services on Christmas Eve as the children were catechized by the minister, heard them sing their Christmas carols and witnessed their innocent joy and satisfaction on receiving appropriate gifts from the tree. They came again on Christmas morning, saw the spacious chancel for the first time decorated with evergreens, joined in the animated service, felt the pure and sacred influences of religion which are only granted in aus-

wer to the heartfelt prayers and desires of God's people, and still remembering that it was only a few months since the service was read here publicly the first time, were constrained to acknowledge that it was the "Lord's doing" and a branch of the same vine which the Apostles planted, springing up and flourishing under the dews of divine grace, a shelter and refuge for His people, and the hope of the world.

I have another cheering fact to communicate concerning the Church edifice of which I gave you a hint in my last letter. We have raised and deposited in the hands of the treasurer of the parish, about seven hundred dollars to be devoted to furnishing seats for the nave, and altar stalls and pulpit for the chancel.

The lectern, baptismal font and chancel carpet were presented during the past year and are in their places. When furnished according to our plans, the Church and beautiful lot on which it stands will be valued at six thousand dollars without incumbrance. The debt of five hundred dollars incurred at the time the building was plastered, was assumed by the Vestry personally, and will be paid off by a special effort during the coming summer.

In addition to my labors in founding this parish, I have held occasional services in San Juan, Watsonville, and Soquel, also, in Pescadora, forty miles up the coast in an opposite direction, and in school-houses in the mountains. These services

have been well attended and the people glad to hear the word of God preached and the way of salvation and terms of reconciliation with Him pointed out.

ABLE TO FLY ALONE.

THE young birds are leaving the nest; if not full fledged, yet with sufficient strength of muscle and pinion to wing their way alone. We are glad that they look back gratefully and kindly on the old sheltering nest. God speed the good Christians of Santa Cruz, and may they in their turn have their hearts warmed by such pleasant thanks as they send us.

At a meeting of the vestry of Calvary Parish, in SANTA CRUZ, CALIFORNIA, held in the vestry room of said Church, in said parish, on the 25th day of January, 1866, it was

Resolved, That this parish be, and is hereby, declared self-supporting and we pledge ourselves, as Christians and Churchmen, to use all lawful means to sustain that relation.

Resolved, That the thanks of the Rector, Wardens, and Vestrymen of Calvary Parish, in the county of Santa Cruz, in the diocese of California, are due, and are hereby respectfully tendered, to the Domestic Committee of Missions of the Protestant Episcopal Church, with a grateful sense of our obligations for the generous aid we have received, and for the fostering care of this parish for two years and a-half; and we trust, under the providence of God, that the Church here will be sustained, and the field of its usefulness extended.

Resolved, That we are under obligations to the kind and amiable Secretary, the Rev. J. DIXON CARDER, D. D., for many acts of attention.

Resolved, That a copy of these resolutions be signed by the Rector and Parish Clerk, and transmitted to the Secretary of the Domestic Committee of Missions of the Protestant Episcopal Church, New York.

A true copy.

Attest, C. F. LOOP, *Rector*.

EDWARD L. WILLIAMS, *Secretary*.

THE REV. ELIAS BIRDSALL *writes from* LOS ANGELES, *January 5, 1866*:—

I reached Los Angeles about the middle of December, 1865. Bishop Kip had made

a brief visit in 1856, and the Rev. Mr. Etheridge, of San Jose, had spent a few days in the place for the benefit of his health. Aside from this everything was to be done in the way of making a start. The Methodists and Presbyterians had tried and abandoned the field as hopeless. For several years there had been no Protestant service whatever. The mass of the people had seemed to forget all the lessons of their former homes. The Spanish-American population being very large, all the license of the Romish countries prevailed. Bull-fights, cock-fights, and horse-racing were, regularly, the Sunday's diversion. The American population were mostly free from the superstition of their Spanish neighbors, but partook largely of the prevalent vices. Of course there were exceptions—I speak only of the mass.

I held my first service on Christmas day, in a hall loaned us by the Odd Fellows, for a few months. On the next Sunday, New Year's day, we organized a Sunday-school. We commenced with small numbers, but there has been a gradual and perceptible increase in numbers and interest up to the present time. We have a hold upon every one who is not connected with the Romanists. We here know nothing of the clashing and jarring of contending sects. The Church naturally and generally accepts her true position.

I have baptized twelve adults and a greater number of children. My average congregation is about sixty or seventy-five. The Sunday-school numbers about the same. We are looking for the first visit of our bishop in about a month, when I hope to present a large class for confirmation. In orderly and reverent behaviour, and in heartiness of responses my parish compares favorably with almost any old parish in the East.

ILLINOIS.

REV. J. W. COE, *writing from* WILMINGTON, *Jan. 17, 1866, reports as follows*:—

Although the statistical returns of this, my first semi-annual report, is meagre in several particulars, as in baptisms, confirmations, &c., yet I am happy to say that the parish is in a thriving condition. Already we are in need of more church room. Our present place of worship is unattractive, and un-church-like, as well as much too small. The interests of the Church therefore demand the immediate enlarge-

ment of our present building, or the erection of a new one. The first would involve a great waste of means, and the result would be wholly unsatisfactory, except that it would give us more space. Hence we have about concluded (should no unforeseen impediments arise) to attempt the building of a suitable Church edifice next spring. But the burden will necessarily fall upon a few, and the object cannot therefore be accomplished without a struggle. But I humbly trust and believe that the Good Lord will put it into the hearts of our friends and brethren, both at the East and West, to render us timely aid in our endeavors to "build a house to His name."

of the truly pious parents more than compensated for all my toil and pains. There is much to do in visiting and keeping the members of the Church together on the line of this railroad, and it must be done, or they and their children will be lost to the Church. Much good has been done in supplying the Episcopal and other families with religious reading, and especially in supplying the children with catechisms, and in hearing them recite at every pastoral visitation. The children all along the "line" are saving their money to get Prayer Books, and in all my family visits I make it a rule to instruct them in its use. I have nothing to do but save souls. This work shall make my heart rejoice, and spend the remnant of my days.

REV. J. W. OSBORNE, CHICAGO, *March 27, 1866, writes:*

Since I made my last report, by the blessing of God I have filled all of my appointments for service at Bement and Rantoul. St. Paul's Church at Rantoul was organized about eight years ago, by the Rev. P. A. Johnson, but for some cause the service was discontinued. During the past summer and fall several Episcopal families have located in the town and surrounding country. At the special request of the vestry I have consented to take charge, and favor them with services every alternate Sunday, preaching morning and evening. The congregation has increased with such rapidity that the building we are using is too small for their accommodation. The engagement I have made with the vestry of St. Paul's Church, Rantoul, is to continue until they can secure the services of a minister to supply them, in connection with Trinity Church, at Champaign, fourteen miles distant, on the "Line." The other places on the line of this great railroad, viz.: Tuscola, Arcola, Mattoon, Centralia, Edgewood, Farina, Neoga, I will serve on week-days and week-nights, with an occasional Sunday service and the holy communion. With the aid of the few lay readers I have, I humbly trust to keep up the service of the Church all along this line of railroad, from Chicago to Centralia, a distance of two hundred and fifty-three miles. The only place between where there is a church and minister, is Kankakee, fifty-six miles from Chicago. Last December I suffered much from exposure, in going a long distance to baptize two children of different families; but the joy

INDIANA.

REV. W. L. GITHENS reports from CAN-
NELTON, *January 3, 1866:—*

With the exception of the weeks of last summer, when I was absent from my parish with your permission, I have held service twice on each Sunday, and often during the week. I have catechized the children permanently in church, superintended the Sunday-school, and taught a class of twenty-five boys, and a number of times on Friday afternoons have had as many children as I could get to come, generally about two hundred, at the church, to teach them singing. I have besides, some seven or eight young men and boys reciting to me during the week, who are anxious to get an education, and have not the means; and I look on it as one of the most important, and, at the same time, most pleasant of my missionary duties, to help such young men along towards making good and useful men in the future. There are over fifty boys who visit me in my study, and I often spend an entire evening in reading to them. Last year, when our church was enlarged, I had two large square pews arranged on each side of the chancel, each capable of seating about twenty boys, and they are almost always filled at all our services.

During the past six months a great many families have removed from here, and we have lost at least twenty families from the church, and some seventy children from the Sunday-school. The newcomers are either Germans or Refugees, and hard to make church people of. Still, through the Sunday-school, I expect to

reach them. There are some hundred and twenty families in this town and suburbs, that I visit; a great many of them are not church families though. Now, when I write of so many families, such a large Sunday-school, &c., &c., it would seem that this ought to be a self-sustaining parish—but the difficulty is, almost all are poor—just depending upon their daily labor for their support, going to their daily work in the cotton mill or the coal mines, and so almost living from hand to mouth. I see nothing to help but that this should always be a missionary point, unless the population of the town should change by new enterprises being started here. The fact is, the missionary here must be all the time laboring for the Church at large, with the feeling that the people he is striving to make Christians and Churchmen of, will very soon remove to some other place. And yet it is a most important missionary field.

I have no confirmations to report, as the Bishop has not visited here since my last report. I am hoping that he can come soon, as there are several waiting his visit, anxious to be confirmed.

MISSOURI.

JEFFERSON CITY, *March 24, 1866.*—REV.

W. H. D. HATTON writes:

I accepted a call to the Rectorship last November, and moved here about the middle of December. I found the congregation scattered, the church building going to ruins and some of the property, through neglect, possessed by others. For over four years the services had been discontinued, no vestry had been elected and only one male communicant remained.

I concluded that such a condition of things alone constituted a loud call to me to take charge of the parish at the capital of a large growing state, so that the Church might be represented as having an existence where the State officers resided and the legislative assembly met every year.

I came here in faith, expecting the friends of Zion, in the East, would liberally sustain me, for at least one year, in my efforts to build up a self-supporting parish. I hope I shall not be mistaken in the reposed confidence. The Church building has been repaired at over two hundred and fifty dollars expense by my people, and it

is out of debt. We have also purchased twenty acres of land in the neighbourhood, on which to build a rectory, which is absolutely needed, as I have to rent rooms at a high figure and am still very uncomfortable.

My congregation is now large. We have added to the nine old communicants an equal number, and I expect, with God's blessing, if encouraged and sustained by the Church east, to double the whole number by the end of the year. If, however, the parish be left to struggle along with the minister having to teach school for a support, in order to preach the Gospel, as at present, it may not be self-supporting in four years hence; such a policy is suicidal. The Church should not allow her missionaries to starve out in such important fields.

There are several large and growing towns along the Mo. P. R. R., East and West, within half a day's ride of this city, where the Church people are not able to contribute much for the support of a clergyman, but where lots can be now obtained free and small buildings put up, Sunday-schools organized and semi-monthly services held, if the Society is only disposed to assist me in the work.

By adding three hundred dollars to my salary I could give up my school, and devote four days in the week to this most important work of extending the Church, and preparing the way for other clergymen.

I have promised the Bishop that I would hold services at Sedalia, Warrensburg, &c., in case my expenses were defrayed.

In my humble opinion there is no way so small a sum can be appropriated in which it will secure so much advantage to the Church. I hope the Committee will at once untie my hands, and give me a chance to work. I have had several invitations to preach at those places, and am willing and anxious if encouraged.

Since here, I have made an effort also to get control of a large seminary building (the Jefferson City Female College), worth about \$14,000, which will be sold for, say \$8,000, next August. \$3,000 of the stock of this Institution have been donated to me for the Church, on condition that I raise \$4,000 to pay off certain claims (the other \$1,000 will be taken in scholarships), and start an Episcopal college. The building is new and in good repair, and has a splendid situation on the bank of the Missouri river, about twenty rods from the P. R. R. depot, and about two

squares from the Episcopal church. It is about 30 by 80, and four stories high. The Romish Church has been trying to get it for some time. I trust our friends in the East will help us in this matter.

The Bishop is most anxious to have me visit some of our wealthy and liberal Churchmen in New York and Pennsylvania, and recommends that I stay away three months collecting funds, so as to secure this valuable property to the Church in Missouri.

MACON CITY.—REV. J. T. WORTHINGTON,
writes:

I have just received from E. N. Gerard, M.D., junior warden and lay reader in Emmanuel Church, in that village, a letter from which I desire to send an extract.

First, let me say that Shelbina is a young and rapidly growing village around a depot of the Hannibal and St. Jas. railroad. It has now a population of about four hundred, is twenty miles east of Macon, and one of my stations. Last summer I read service there the first time it was read in the place. A few weeks after a parish was organized, and lay reading commenced by Dr. Gerard. He is one of the most respected and influential gentlemen in the country. His whole heart is in his religion and the Church.

Shelbina is so young that as yet there is not a house of worship in the place, and no religious service regular, except the lay reading of Dr. Gerard. For a more full account of this place and of Macon, I desire to refer you to my missionary report of December last.

EXTRACT.

"I am still having services regularly, and, though the hall is large, it is well filled. One of our young men, a Methodist, has serious thoughts of applying for confirmation.

"I think if I had some good Church tracts I could make good use of them. Our effort has, so far, succeeded so well here that I think that wherever Church people are they ought to have the services, whether they can get a minister or not.

"The people are getting in a way of attending our service, and seem to enjoy it. I now feel that our humble efforts will be crowned with success."—E. W. GERARD.

The mass of this congregation is composed of persons of other denominations,

now broken up, and of no denomination at all.

They feel the want of religious services, and the Church alone offers it regularly to them.

Most of these people know very little or nothing about the Church; therefore the doctor asks for tracts. I have none to give them. Nearly all my books were burned last spring, with my house, and now I have not means to make purchases. They also need about twenty more prayer-books. All the money they can raise will be wanted for the church they propose building next spring. I will also need such tracts at other places on my mission. Will not some Christian heart in New York respond to this appeal. and send the package to Dr. Gerard?

What is most needed, and will be most profitable, is a tract written in a simple, and colloquial form, explaining the order, construction and meaning of our liturgy of morning and evening prayer.

Again he writes from Shelbina:

March 26: "If we had a church here, costing only \$1,000, the building up of an active parish would be a sure thing. But we have none, and can't now raise money to build one. Missouri has been severely devastated."

"For the want of a little money to build houses of worship the Church in this State will be greatly retarded."

"For Church extension in the west I am convinced, by much experience, that aid is wanted more in building churches than in supporting missionaries."

"The house is the only sure foundation for a living and growing parish. With that the missionary could enlarge his congregation, and the parish would, in half the time, become self-supporting."

"Without it, parishes are apt to die off, after much money has been spent by you on the missionary."

NORTH CAROLINA.

BEAUFORT, *March 28*, REV. D. D. VAN ANTWERP *reports:—*

There is no field of labor that presents, at this time, a richer and more abundant spiritual harvest than the Southern States. Before the late civil war began there was pressing need of more clergy. In this diocese there were many counties without an Episcopal clergyman. Some of these counties were rich and populous. During

the war a less number than usual, for the space, entered the ministry. Of those who were in the ministry some have died, and some have gone Northward, leaving the number in the South much diminished. In the meantime the demand for laborers has much increased. The change that has taken place in our peculiar institution has suddenly made several millions of slaves freedmen. They are now free citizens, and this change in their social relations calls for new and greater exertions and sacrifices than have ever been made for them before. As citizens they must now be taught their duties and obligations; not that they are insubordinate, or abuse their liberty by acts of violence or crime, for there are no more breaches of the peace now, in this vicinity, by the colored people, than before they were freed. They are peaceful, and many of them are industrious. The utmost harmony prevails in our midst, though the colored population of Beaufort and vicinity is much larger than before the war. There is a general and apparently cheerful submission to the new state of things on the part of their former masters. True, exceptions are met with, who submit with reluctance—who surrender their slaves unwillingly. They are exceptions, however.

But these new citizens must be taught in what liberty consists; must be taught the difference between a state of slavery and of freedom; that now, by their own industry they must provide for themselves and their families; that their former masters are no longer the law, but that they are subject to the laws of the state and nation; that in the marriage relation, and the relation of parent and child, there is something sacred, a divine code to guide them, which they cannot violate without imperiling their souls. Now, this new order of things, and the duties and obligations that rise from it, were very forcibly presented by our venerable and beloved Bishop to the Council assembled at Raleigh in September last. He urged upon the clergy and laity of the diocese the duty and necessity of laboring to improve the condition of this population mentally, morally and socially. It was his earnestly expressed wish that we should show the colored people that the Southern whites are their friends, and that they have no better. To effect this, we must take the most lively interest in their welfare. But how is this to be done? The South is, at present, impoverished. With few exceptions all are practically poor. The cur-

rency left on our hands at the close of the war is worthless. The active capital on which the South most largely depended, was their slaves, and they are gone. Until society becomes settled upon the new basis that Providence has wrought out for it, and its new frame work acts harmoniously with the old, there must be serious stagnation in business, and little prosperity. In the mean time, it is the desire of the Bishops, clergy, and laity of the South to induce the colored population to remain here, where they can be most useful. They wish to show their interest in them in such a way as to win their confidence. They desire to have the means to educate and instruct them in the various duties that devolve on them as citizens. The influence of a good teacher over his scholars is vast and enduring. Those, then, who faithfully and ably labor to instruct this population, must win their confidence and love. It is natural for us to look upon those as our best friends who serve us the best. Hence it is very important that the Southern Bishops and clergy have as much to do in this work as possible, if the colored people remain here. To take out of our hands this power to win their confidence and love, and place it solely in the hands of those who have no idea of becoming citizens of the country, shows a distrust of our ability or good-will to do the work, and it impresses the minds of the colored people with the idea that the whites of the Southern States are not their friends.

This being the true state of the case, we see most clearly how great a blessing *The Freedman's Aid Commission* of our Church may prove to the Southern people. By placing in the hands of the Southern Bishops the necessary means to improve the social condition of the freedmen, they can select such teachers as will fulfil the designs of this grand Commission, and in the mean time impress their minds with the fact that we are their friends, and place them under such grateful obligations that they will be constrained to stay in their native clime, and prove good and useful citizens.

MINNESOTA.

SHAKOPEE—REV. E. P. GRAY, *January 2, 1866, reports as follows:*

This Parish has suffered largely by removals, and a few families have moved in. But it has been strengthened in unity, earnestness and efficiency. The Church

and parsonage have been painted, and a considerable sum has been contributed for Domestic Missions, Freedmen, &c. The Romanists have manifested great activity, having begun two Church buildings, one for their German, the other for their English speaking people, the latter of which will soon be opened. They have also established a school of their own, which they have been enabled to do by their extensive control of property. Efforts have not been wanting on our part to establish a parish school, but no building could be had, and we have not the means to build. If the Church is to grow here as it ought, her means and institutions must not be withheld, but we must be enabled to plant these institutions in all their fullness and efficiency. The Bishop is anxious to have a parish school planted here, and will aid in maintaining, so far as he has means at his command; but we are crippled for want of sufficient means to procure a building. A thousand dollars would enable us to do this; but for want of this moderate sum we languish. The Moravians have spent four or five thousand dollars on their school at Chaska, and maintain two clergymen and three teachers there. When will the Church realize that an essential part of her apostolic commission is not only *baptizing*, but *teaching*, following upon baptism as its foundation?

LAKE CITY, *March 26, 1866*, REV. J. W.

SHATZEL reports:

Matters are about the same with our parish as when I last wrote. Our Lenten services, notwithstanding the steady cold weather, are well attended—better than ever before. We are still worshipping in the hall, but hope to get into the new church next month, or May, at furthest. Everyone says it will be an ornament to the town. It is certainly quite pretty. The stained glass windows have come in, and do credit to the maker; the chancel window is especially fine. We are expecting the Bishop in a month or so. He is loved by everybody, both here and throughout the State. What a tower of strength he is to the Church in this northwest.

We have had a very long, tedious winter, steady cold and frequent snows. In summer everything is bright and glorious, and God smiles in almost uninterrupted sunshine on the land. We expect a rush of visitors here this coming season, now that the beauty and salubrity of our town are

becoming widely known, making it one of the finest watering places in the country.

TRINITY CHURCH, STOKTON, WINONA Co.—

REV. BENJAMIN EVANS reports:

Like the rest of my brethren in western parishes I am subject to the changes and chances of a fluctuating and changeable population. Sometimes up and elated with hope of permanent, if not immediate, success; then, and often, a depression in feelings and hope stagnated.

At present I am a little down; faith's wing is clip'd, hope is languishing. But it has been so before. During nine years in the West I have become accustomed to these changes, and now wait, as heretofore, for a reaction.

During the past quarter I have had, however, more baptisms than in the four past years—five adults and seven children, and, when the Bishop was here in January last, he confirmed three. So you see we are not entirely cast down or useless, nor, with God's blessing, shall we be annihilated. Pray for us.

OWATONNA AND WILTON, *March 26, 1866*.

—REV. J. H. BABCOCK writes:

We have been greatly disappointed by the failure of our good Bishop to visit us on the appointed days, and greatly regret the cause of his absence. He was not able to endure the severity of the weather that occurred at the time of his visitation, and was prevented, by an attack of bronchitis, from visiting the greater part of the places where he had made appointments. But we hope soon to see him. The fact is his field of labor is too large: 81,000 square miles is rather too much territory for one man, even though he be a missionary Bishop, to supervise and visit faithfully. And the same might be said concerning the field of almost every missionary.

Work will be resumed upon the Church in Wilton as soon as the weather will permit. In Owatonna a gentleman has given two eligible lots for a parsonage. Who will contribute the means to erect the house? The ladies have purchased a small building which, with repairs, will make a good school-house, and answer for a while as chapel. The expense will not exceed four hundred dollars, of which amount the ladies will raise one half, perhaps more.

NEBRASKA TERRITORY.

FREMONT, *March 28th*, 1866.—REV. O. C.

DAKE writes :

I have been steadily at my post during the last quarter. My services have grown in interest until the room I have to occupy does not contain those who wish to attend upon them. Oh, for a Church-building! Thanks to Bishop Clarkson, I suppose I shall have one by next autumn.

The position of Fremont is such that it yields to none other in the Territory for prospective importance. Standing in the wide and beautiful valley of the Platte, it controls a broad region east and west, and receives almost the entire trade of the Elkhorn Valley and its noble tributaries. It possesses the trade of what I think is generally conceded to be the best portion of Nebraska. It is located upon the U. P. R. R., and is easy of access from all directions.

I hope to undertake building a Church academy here within the next four weeks, my people having raised money for that purpose.

—

PLATTSMOUTH, &c.—GEO. C. BETTS, *Missionary*, writes, *March 31st*, 1866 :

Since my last report, the services of the Church has been celebrated twice every Sunday in St. Luke's Parish; and, up to Ash-Wednesday, on week days in two points in the country—Rock Bluffs and Three Groves. At the former place, (a small town,) I have been promised a lot for Church purposes.

Since the beginning of Lent, I have confined my ministrations to this parish, preaching on the evenings of Wednesday and Fridays, and instructing a class for confirmation on Thursday.

With this week, closes a year of labor on this mission, and notwithstanding many discouragements, I believe that we have prospered. Seventeen communicants have been added; seventeen persons baptized; and a class of about ten await the Bishop's hand in confirmation. We have a very fine rectory; and the foundations of our Church are being laid, and before this reaches you will be completed.

But notwithstanding our apparent prosperity we are in debt, and consequently while so, cannot be really prosperous. In the West, religious interests are quite as much divided as at the East. In the city,

numbering about two thousand five hundred or three thousand souls, there are six congregations—Episcopalian, Methodist, Baptist, Presbyterian, Campbellites, and Romanists, and save the last, all have resident preachers. The Romanists have a brick Church but no priest at present. They are, however, preparing it for use. Of course, when such is the case, we cannot receive much support from the community. But we thank God that our "great expectations" gives us hope and courage in our work. I think the future of the Church here will be very bright, if we have enough faith to sustain us until the cloud discovers its silver lining. And if we have any good friends in better circumstances than ourselves that will hasten the coming of that time, we shall only be too glad to know it.

I write at this length, Dear Doctor, because in the last number of the *SPIRIT OF MISSIONS* I noticed that there are some who think the letters of your missionaries not sufficiently interesting. I presume one great reason is, (if all feel as I do,) that when we cannot report great prosperity, we prefer to say no more than is necessary rather than burden you with the too common story of struggle, from even the recital of which we shrink.

—

DECATUR, *March 23d*, 1866.—REV. A.

BATTE writes :

In my last report I stated that I had been prevented from attending to the active duties of my missions by sickness. Shortly after writing, I became so much better that I flattered myself with the hope that I would have no more trouble. I therefore resumed services here, and gave notice to the stations outside that I would fill my appointments as usual. I attended once, and was again taken down and continued down. I have not held a service here for three weeks, and have again withdrawn all my other appointments. When sick last fall, I gave notice to Bishop Clarkson that I would probably have to leave. I did so in order that he might be looking out for a successor. When I partially recovered, I regretted doing so. Now I am satisfied that I must seek a different climate, and in as much as Bishop Clarkson has succeeded in getting some one to take my place, I do so with less reluctance.

This, therefore, is the last report I shall make from Decatur as your missionary.

WISCONSIN.

PESHIGO, April 4th, 1866.—REV. WM. BRITAIN writes :

In closing, permit me to express the hope that my labors here have not been entirely without profit to the great cause in which we are engaged. When I came here, under appointment from your Board, I found a small population, not more than twenty families in all, none of whom were familiar with our service, and only one or two slightly acquainted with it. Now we have sixteen communicants. We have lost two by removal and one by death, making in all, nineteen added to the Church. There have been twenty-seven baptisms—adults, twelve; infants, fifteen; confirmations, sixteen; burials, thirteen; marriages, two. Our Sunday-school has one superintendent, four teachers, and about forty children.

These figures are small, but when you consider the small number of people I labored among, they appear large; and when you consider the numberless creeds I found on my first coming to this place, they appear surprising. I noticed in a late number of the *Church Review*, some writer's astonishment at there being fifteen different denominations represented in a single town of about five thousand population. He did not say where the town was. What would be his astonishment if I were to tell him that, when I came to this place in the summer of 1862, I found certainly fifteen, and I think seventeen, different creeds. Nor was the population five thousand, but under one hundred and fifty. I am happy, however, to report that the Church has absorbed some, and has drawn from the members of some of the others.

I should like to make a more extended report, but having been confined to the house for over a week, and this the first attempt to write since I began to improve, I must not over tax my strength.

One year of my missionary labors in this field has just closed; and it is with feelings of deep thankfulness to our Heavenly Father, I state that, with His divine blessing, the work of Christ and His Church has prospered in my hands; and I am encouraged by the past to have sanguine hopes for the future. Easter-Day was indeed a day that the Lord hath made; we rejoiced and were glad in it. But none rejoiced more than your missionary, no heart was more glad than his, on that holy feast. On the fourth of June last, when the holy communion was first administered here, there were nine communicants; last Thursday thirty persons received that holy sacrament. It was a sight gratifying to all. Here, in the heart of the wilderness, where, before the appointment of the present missionary, no minister of our Church was ever located before, it was a sight truly marvellous.

Another circumstance of much gratification and thankfulness has been the presentation to the Parish of a communion set of six pieces, by Captain Marshall, of Ripon, in this State. The set is of English manufacture, and used for the first time on Easter-Day. May the gift be returned unto the bosom of the donor in heavenly blessings an hundred fold.

How much good can be accomplished, how the Church can be builded and the cause and name of Christ glorified, by zealous and generous laymen.

If we had a Church to worship in, instead of a school-house, the cause of Christ would not fail of being permanently established in Peshtigo.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 10th to April 10th, inclusive:—

Vermont.		Rhode Island.	
Burlington—St. Paul's.....	\$56 00	Burrillville—Calvary.....	2 00
Fairfax—Christ, ½.....	9 50 65 50	Newport—Mrs. Eliza Taylor.....	5 00
Massachusetts.		Providence—Church of the Redeemer.....	33 33
Boston—St. Matthew's, for Bp. Randall,	105 20	Church of the Messiah, for Indian	
Greenfield—St. James', Easter offering,		Missions.....	23 26
of which from the S. S. for the		Wickford—St. Paul's, for Bp. Whipple,	20 37 68 96
Rev. Dr. Breck, \$16 35.....	46 35		
Northampton—St. John's, for the So.		Connecticut.	
clergy.....	20 00 171 55	Branford—E. F. Rogers, Esq., for So.	
		clergy.....	10 00

<i>Bridgeport</i> —St Paul's, Easter offering of a member.....	5 00	
<i>Danbury</i> —St. James'.....	16 58	
<i>Easton</i> —Deborah Jennings, for <i>South'n. clergy</i>	5 00	
<i>Hartford</i> —Christ, of which for Rev. Mr. Hermon \$4 25.....	49 97	
St. John's, of which for Rev. Mr. Hermon, \$20; Nashotah, \$147 87; Faribault, \$164 07.....	331 94	
<i>Litchfield</i> —St. Michael's, for Bishop Whipple's jurisdiction.....	18 00	
<i>Newtown</i> —Trinity.....	29 10	
<i>Southport</i> —Trinity.....	29 50	
<i>Waterbury</i> —St. John's S. S., for Trinity Church, Mineral Point, Wis.....	25 00	
<i>Watertown</i> —Christ, of which for Oneida Missions \$12 50; for Bp. Lay, \$5,	17 50	537 59

New York.

<i>Brookhaven</i> —Caroline Church.....	3 05	
<i>Goshen</i> —St. James', Easter collection.....	52 60	
<i>Herkimer</i> —Christ.....	5 08	
<i>Hudson</i> —Christ, of which from the S. S. \$66 66.....	229 48	
<i>Kinderhook</i> —St. Paul's.....	10 00	
<i>Madalin</i> —Trinity.....	7 25	
<i>Mothaven</i> —St. Mary's, of which for <i>So. clergy</i> , \$1.....	2 00	
<i>Morris</i> —Zion, Easter offering, of which from a member \$25.....	61 50	
<i>New York</i> —A "Lady".....	250 00	
St. Ann's, additional.....	201 00	
St. Bartholomew's.....	1798 12	
Calvary Mission Chapel.....	6 50	
Holy Innocents, of which for Bp. Seabury Mission \$30.....	70 00	
Incarnation, additional, an humble offering for Missions in Colorado.....	10 00	
St. Peter's, a member, for the spread of the Gospel in the North-West.....	50 00	
St. Thomas, additional.....	253 00	
St. Timothy's.....	17 78	
<i>Poughkeepsie</i> —St. Paul's.....	15 55	
<i>Staten Island</i> —St. Paul's.....	24 60	
<i>Walden</i> —St. Andrew's S. S., for <i>South'n clergy</i>	13 01	
<i>Williamsburgh</i> —Chr st S. S., Easter, for Rev. J. H. Babcock.....	29 38	
<i>Yonkers</i> —St. Paul's.....	90 14	3199 94

Western New York.

<i>Addison</i> —Redeemer.....	4 15	
<i>Albion</i> —Christ.....	1 00	
<i>Brookhaven Mission</i>	5 00	
<i>Buffalo</i> —Trinity.....	16 50	
<i>Cazenovia</i> —St. Peter's, for Bp. Whipple.....	26 81	
<i>Carthage</i>	1 00	
<i>Champion</i> —Grace.....	3 25	
<i>Canandaigua</i> —St. John's, a member, for Bishop Whipple.....	4 00	
<i>Le Roy</i> —St. Mark's, for <i>South'n clergy</i> ,.....	31 20	
<i>Manlius</i> —Christ.....	3 00	
<i>Mount Morris</i> —St. John's.....	3 50	
<i>Oneida</i> —St. John's.....	5 50	
<i>Oriskany</i> —St. Peter's.....	1 10	
<i>Redwood</i> —St. Peter's.....	3 50	
<i>Rochester</i> —St. Luke's.....	24 40	
Trinity, for Bishop Whipple.....	16 25	
Christ.....	53 85	
<i>Rome</i> —Zion.....	6 20	
<i>Seneca Falls</i> —Trinity.....	3 51	
<i>Theresa</i> —St. James'.....	3 50	
<i>Waterville</i> —Grace.....	2 72	
<i>Westmoreland</i> —Gethsemane.....	1 00	221 04

Now Jersey.

<i>Allentown</i> —Christ, for Bishop Clarkson.....	10 50	
<i>Elizabeth</i> —Christ, for <i>So. clergy</i>	39 82	
<i>Jersey City</i> —Grace.....	64 22	114 54

Pennsylvania.

<i>Danville</i> —Christ.....	23 00
<i>Erie</i> —St. Paul's, additional.....	3 00

<i>Harrisburgh</i> —St. Paul's.....	4 28	
<i>Hazleton</i> —St. Peter's, for Bp. Clarkson.....	11 30	
<i>Laurenceville</i> —St. John's, for <i>So. clergy</i> ,.....	10 00	
<i>Montrose</i> —St. Paul's S. S.....	30 60	
<i>Philadelphia</i> —Advent.....	72 88	
Ascension (St. Luke's Chapel).....	24 52	
Holy Trinity.....	150 00	
Roxborough, St. Timothy.....	9 79	
<i>Reading</i> —An Easter offering.....	3 50	
<i>York Spring</i> —Christ.....	1 40	344 27

Maryland.

<i>Cambridge</i> —Great Choptank Parish.....	13 00	
<i>Hagerstown</i> —St. John's, five cent coll.,.....	9 80	
<i>Washington</i> —Sarah T. Williams.....	3 00	25 80

Ohio.

<i>Ashtabula</i> —St. Peter's, for <i>So. clergy</i> ,.....	25 00	
<i>Portsmouth</i> —Christ, for the South.....	30 00	
<i>Worthington</i> —St. John's.....	5 75	60 75

Indiana.

<i>Princeton</i>	1 80	
<i>Lafayette</i> —St. John's.....	25 00	
<i>Laporte</i> —St. Paul's, for the Rev. C. B. Stout.....	8 60	
<i>Valparaiso</i> —St. John's (German).....	5 00	39 80

Illinois.

<i>Bement</i> —Atonement.....	3 00	
<i>Cairo</i> —Redeemer, Easter collection, 1/2,.....	15 00	
<i>Chicago</i> —Grace, for Bishop Clarkson,.....	155 00	
St. John's,.....	105 00	
Trinity,.....	280 00	
<i>Joliet</i> —Christ.....	11 25	
<i>Ottawa</i> —Christ.....	13 00	
<i>Rock Island</i> —Trinity.....	5 00	587 75

Michigan.

<i>Ann Arbor</i> —St. Andrew's.....	14 00	
<i>Detroit</i> —Collection at Delegate Mission. Meeting, 1/2,.....	150 00	
<i>Kalamazo</i> —St. John's, first quarter Cont. S. S.....	5 28	
<i>Niles</i> —Trinity, branch S. S.....	1 50	
<i>Ipsilanti</i> —St. Luke's.....	25 00	
St. Luke's, Ladies' Aid Society, for the <i>So. clergy</i>	56 00	245 78

Minnesota.

<i>Austin</i> —Christ.....	2 30	
<i>Shakopee</i> —St. Peter's, five cent collec.,.....	13 50	
<i>Stockton</i> —Trinity.....	2 50	18 30

Iowa.

<i>Mount Pleasant</i> —St. Michael's.....	5 60
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Wisconsin.

<i>Appleton</i>	7 00	
<i>Green Bay</i> —Christ S. S.....	9 29	
<i>Racine</i> —St. John's.....	17 03	33 29

Missouri.

<i>Macon City</i> —St. James' Church.....	12 30	
<i>Shelbina</i> —Emmanuel.....	8 50	20 80

California.

<i>Oakland</i> —St. John's.....	21 43	
<i>San Francisco</i> —Grace Cathedral.....	42 42	63 85

Nebraska.

<i>Fremont</i>	3 80
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Miscellaneous.

A Friend, of which for <i>So. clergy</i> \$10.....	20 00	
".....	2 00	
Interest on Trust Funds.....	752 50	774 50

Total from March 10 to April 10,...	\$623 41
Amount previously acknowledged,	49,069 22

\$65,653 63

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

MAY, 1866.

EDITORIAL.

LAYMEN AND MISSIONS.

LAYMEN of mark in England seem to labor more for missions and take a more active part in advocating their claims than they do in this country. At the celebrated Liverpool Conference on missions, held in 1860, many distinguished laymen took part in the deliberations and in addressing the public meetings. At the annual meetings of the various Missionary Societies in Exeter Hall, nearly half the speakers are laymen. Mr. J. D. Coleridge M.P. and Sir Roundell Palmer the Attorney General, have recently been addressing meetings in the provinces in behalf of missions to the heathen. In his address at Exeter, Mr. Coleridge said, that we live in a time when the foundations of Christianity are assailed by men professing to be Christians, and, that the best way to act under this state of things is not to indulge in polemical controversy, but to labor earnestly in propagating the simple truth of the Gospel. Sir Roundell Palmer, whose "Book of Praise" is so widely known and so much esteemed, in a meeting at Atwick in Yorkshire, bore testimony to the close connection of Christianity and civilization:—"What," he asked, "should we be at this moment if we were to depart from the Gospel of Christ? why we should be savages of a worse kind, savages armed with the knowledge which devils may possess, but without any of those gifts and graces which alone give value to empire, to power, to wealth, to arts, to civilization, to anything which we have. Am I without authority, without evidence in saying so? Whether we look to ancient times or modern times, that proposition can be clearly proved. That which gives value to all the civilization on which we pride ourselves, to all the wealth which we possess, to all our commerce, to all our arts, to all our power, is our Christianity alone. I say the proof is not difficult. Those who have read the account of the Greeks and Romans, at the beginning of St. Paul's Epistle to the Romans, will be able to understand that, in ancient times at all events, it was as I say; but it is so now also; for if we look abroad there are other civilized

nations, not perhaps equal to us, not by any means so far beyond us as some suppose, without the Gospel. The Chinese are a civilized nation, the Hindoos are a civilized nation, the Mohammedans of Asia are a civilized people; but the horrible atrocities which prevail amongst them, the disregard of life, the want of natural affection, the abominable vices and crimes which prevail, are such that everyone must feel that civilization on those terms is no gift of value to man. It wants the salt with which alone it can have savour." No less emphatic was his testimony to Christianity as the only true basis of social prosperity—a position to which able writers of a certain class are now offering vigorous opposition—"If we desire to do good to mankind, it is not only our duty to endeavour to do it in this way, by extending the knowledge of the Gospel, but there is no other way in which it can possibly be done."

ARTICLES FOR THE PARIS EXHIBITION.

We have received the following letter from M. Casalis, director of the Paris Evangelical Missionary Society, dated Paris, Feb. 28th 1866:—

"You are aware that great preparations are being made in Paris for the Universal Exhibition of 1867. Our Committee having manifested the intention of sending a few specimens of native industry, the Commissioners have made us a proposal which we hasten to submit to your consideration. Their proposal is the following: (1) That all the Protestant Missionary Societies in Europe and America join together to make one general exhibition. The necessary accommodations shall be granted for that purpose. (2) That the various Protestant Missionary Societies accept the Committee of the Paris Evangelical Society as their representative and delegate. If this be agreed to, a member of the said Committee shall be admitted among the Commissioners appointed by Government to regulate and superintend everything pertaining to the Exhibition. (3) That the different Societies send all they deem calculated to give an idea of the religious, intellectual, and social conditions of the nations among whom they labour; native implements, weapons, dress, and produce, both in agriculture and industry, before and since the introduction of Christianity; imitations, on a reduced scale, of their pristine and present dwellings; translations of the Bible, books, tracts; journals printed at the stations; works published by missionaries, especially on travels and philology; specimens of the writing of the native converts in their respective languages, and those of Europe which they have learned; idols, and all sorts of curiosities; specimens which may throw light on points of natural history, &c. These proposals have been made to us in the most liberal spirit, and we hope they will meet with the approval of your Committee. A precious opportunity is offered to Protestantism to show itself to the world in its missionary character that cannot fail to create a most favorable impression on its behalf, and will be especially beneficial to visitors coming from the Southern countries of Europe, and in general to the fractions of the Latin race who have hitherto remained ignorant of what we do for the spreading of the Gospel in the world. Although the room be common to all the Societies, and one general inscription on the entrance blend them together, the name of each Society shall be affixed to the part of the Boards assigned to it. It is expected that the French Government will make arrangements with all steam companies to lessen as much as possible the costs of conveyance for all the exhibitors."

We agree with M. Casalis that an excellent opportunity is here afforded for showing the missionary character of Protestantism, and we will cheerfully send copies of the books prepared by our missionaries in Chinese and Grebo, as well as idols, native implements, &c, brought by our missionaries from their fields. We have quite a number of such articles at the Mission Rooms, but we should be glad to receive and forward any other articles from China, Africa, or Greece, which any who feel an interest in the subject may send us. Proper care will be taken with them, and they will be returned to their owners at the end of the Exhibition. Each article should have a label attached to it, stating its use, where brought from, and by whom it is now owned. The sooner we receive them the better.

THE CHURCH IN GREECE.

THE Minister of Public Worship has lately presented to the King of Greece an official report of the condition of the Church in that country. After noticing the action of the Church in the struggle for national independence, and its further action in securing its own independence, he says: "In 1850 the unanimous desire of the country was fulfilled. The Church of Greece was then formally acknowledged to be as independent as the Church of Constantinople, and all other Churches of the same communion. It was then that the 'Tomo Sinodale,' as it is called, was published, embodying the decisions of the National Assembly in 1841. That Assembly, in Article 2d of the Constitution, had, in effect, declared the full independence of the Church of Greece on the one hand, and, on the other, its inseparable union as to doctrine with the other Churches of the same communion."

The Constitution of the Holy Synod is then dwelt upon, the number of Bishops, Archbishops, monks, nuns, churches, convents, and church colleges given. We present this part of his report somewhat condensed:

THE HOLY SYNOD.

By a decree of July, 1852, a permanent Synod was constituted, having the spiritual government of the Orthodox Church of Greece, and being the highest Ecclesiastical power in the kingdom. It bears the title of "The Holy Synod of the Church of Greece," and holds its sittings in Athens. It is composed of five members, whose votes are reckoned equal, and who are chosen from among the Diocesan Bishops of the kingdom. The Metropolitan of Athens is always the President; the four other members are appointed by the Government annually in succession according to the date of their consecration. Besides these members of the Synod, a Government Commissioner is always present during the sitting, having no vote, but affixing his signature to the minutes of all the acts and decisions of the Assembly, whether they refer to the *internal* or *external* duties of the Synod. The *internal* duties are spiritual, belonging to the Synod independently of the State. The *external* duties are those which have respect to the State, or to the civil rights and interests of the people.

The Synod cannot fulfil these duties without the knowledge and concurrence of the Government. In all affairs purely Ecclesiastical, the Holy Synod exercises supreme

jurisdiction over the clergy; and to the Synod, as a supreme Court of Appeal, a carried all the judgments of the Bishops regarding Ecclesiastical persons, or regarding any negligence of the clergy under their jurisdiction.

The approbation of the civil power is not necessary when the sentence of the Holy Synod is only a temporary suspension from ministerial functions, or seclusion for fifteen days in an establishment set apart for that purpose. But a sentence inflicting punishment for two months requires the sanction of the Minister; and if it extend beyond two months—as, for instance, in the case of deprivation, then the approval of the Sovereign is necessary.

THE HIERARCHY.

There are twenty-four Bishops in the whole kingdom. By the law of July 9th 1852, they are independent of each other in all spiritual matters, and, in the fulfilment of their Episcopal duties, know no other spiritual authority than that of the Holy Synod. Of these twenty-four, thirteen are simple Bishops; ten are Archbishops and one is the Metropolitan, who resides at Athens, and whose right is to preside in the Holy Synod.

These Bishops are all under the supervision of the Holy Synod, to which they refer in all cases, and the judgments and ordinances of which they are bound to obey.

Each Bishop has spiritual authority in his own diocese, fulfilling the duties imposed upon him by the Ecclesiastical ordinances and canons; and he is responsible to the Holy Synod for anything that is done contrary to these regulations. He watches over the clergy of his diocese; and, conjointly with four of them, he passes judgment and inflicts penal discipline on those who commit offences punishable by the canons. Episcopal judgments of correction, or suspension of ministerial functions for seven days only, cannot be appealed against. All other decisions and judgments are submitted to the Holy Synod, or may be carried to it by appeal. The Bishop alone has the right to subject candidates to an antecedent examination, and to ordain, with the permission of the Holy Synod, the priests and monks of all orders whatsoever.

By the law of July 9th, 1852, the dues of the higher clergy, commonly called canons, were, for many weighty reasons, abolished. An annual stipend is now assigned to the Bishops from the public treasury—to the Metropolitan, 6,000 drachms, to the Archbishops, 5,000, and to the Bishops, 4,000 each; four of the twenty-four dioceses are now vacant.

THE LOWER CLERGY—THE CHURCHES AND CONVENTS.

All the clergy of each diocese, whatever their order or rank, are subjected to the Bishop of the diocese, and regard him as their only chief in all matters Ecclesiastical. They submit themselves to him, and obey all his ordinances and regulations.

In parish churches, and wherever the population amounts to 3,200, the officiating clergy have for income only the voluntary offerings of their parishioners. And on this point I am about to lay before the National Assembly a project of law, having for its object to provide for the wants of the clergy, as far as the state of the national finances will permit.

The number of churches and chapels in the whole kingdom is 3,040.

At the present day there are 152 convents; four of these are nunneries.

The number of monks is 3,000, and of nuns 200.

OF PREACHERS.

Ten places, according to the number of departments in the kingdom, are set apart for preaching the Word of God. The preachers are paid out of the public treasury. Two places are now vacant.

COLLEGES.

In 1856 three colleges were founded. These are supported by obligatory contributions from the convents, and by the voluntary offerings of clergy and people. The organization resembles that of the other colleges, except that the students are obliged to live in community, and receive instruction suited to their vocation and destination, being obliged to embrace the Ecclesiastical profession when their education is finished.

THE GREAT INJUNCTION.

Never in the history of our Country was there such a pressing demand for devoted laborers as there is to-day ; and never before was the heathen world so widely opened to missionary labors, as it is at present ; and yet the direction which our Christian young men take, is not into the ministry. The reason of this is, that there is not that earnest desire on the part of the Church to be co-workers with God in the salvation of the world which there should be ; for were this the case, then the great direction left by the Saviour for the increase of the ministry would be more fully complied with, and laborers would be more abundant. "Pray ye the Lord of the harvest that He would send forth (impel) laborers into his harvest." On this subject, it has been well said,—"It is for God to send laborers, and for us to pray him to do it. Jesus Christ requires for laborers, not such as confer on themselves a mission, but who receive it from God ; not such as by intrigues and human solicitations assume the office, but such as are the fruit of the Church's prayers, not such as enter into the harvest to make themselves the lords of it, but who labor only for the Lord of the harvest ; not such as in the repose of an idle life enjoy the honor and temporal advantages of the ministry, but such as work hard like daily laborers. We do not sufficiently comprehend how much it is our duty and interest to pray for the obtaining of holy ministers, full of zeal, knowledge, and disinterestedness. Let us not read this passage without doing this with all the fervency of our faith."

HOW IDOLATERS GIVE.

It cannot be denied that the devotees of gods that are no gods are cheerful and munificent givers ; and while it is not a very exalted view of Christianity which would contrast its economy with the lavish waste of heathenism, yet there is one respect in which the contrast may be studied with advantage. It should silence our murmurs at the frequent calls for contributions in aid of religious objects, and should incite us to show that love and gratitude are no less powerful motives with us than fear and hope are with the heathen. An American missionary in China says : "I never heard a heathen complaining of the amount he pays for the support of idolatry." How great that amount is, in China, he shows in the following article :

"Curiosity led me the other day to inquire into the cost of idolatry in a town near Y, to which some of us are constantly going. Tat-hau-po has a population of about

30,000. This, by the people themselves, is supposed to be included in about 6,000 families. The first inquiry is about the probable wealth of these families—poverty, ought to say—for that is what strikes the visitor on first entering Tat-hau-po. The information on the subject is only conjectural. An assessor would have hard work to find out what a man is worth in these Eastern lands. He is rich or poor according to the exigencies of the hour. If a tax is to be levied by the people of a place, which is sometimes done in a most informal way, a rich man is found to be very poor; if a rich man wants an office, his ability to pay for it is sometimes a matter of wonder to those who before wondered at his poverty. Yet intelligent neighbors, who have lived all their lives among them, can make pretty shrewd guesses at the truth. Inquiries of some two or three such persons indicate that in this population of 30,000, there are not more than five or six whom they call quite rich, the poorest being worth \$40,000, the richest worth \$150,000. Some thirty families are worth over \$10,000. Perhaps a hundred are worth over \$5,000, and of the remainder, at least 3,000 families have an income of less than \$100 per annum. Certainly the appearance of the people give sanction to this last estimate. Upon all this population idolatry and superstition are making incessant demands. The money is expended in the following ways:

1. Temples and ancestral halls.—Of the first there are, large and small, over twenty. The cheap ones cost not more than three or four hundred dollars, while the most expensive is set down at twenty thousand dollars. They belong to various gods, some to the queen of heaven, some to the god of war, some to Buddha, some to Confucius, and a number to others I do not remember. The “ancestral halls” in number fall short of the others, being only three or four. They are expensively built, very showy, and occupy the best localities in the place. In these the tablets of ancestors are placed, and, at stated seasons, worshipped. They are places of idolatry as much as the former.

2. Festivals—of which there are eight every year, and which are universally kept. Work is not stopped very generally, nor are the shops closed; but the temples are visited, the idols worshipped, offerings made, and a great deal of dissipation indulged in by the mass of the people.

3. Theatres—which are always in front of a temple, and intended as a compliment to the particular idol “dwelling” there, as they say. Large sums are spent on them, which are defrayed by contributions, by private liberality of some rich family or families, and by assessment.

4. Miscellaneous offerings—candles to burn before the idols, paper money, so called incense-sticks, oil for the temple, fish, fowl, fruit, grain, wine, tea, besides all sorts of paper clothing, paper hats, paper trunks, paper horses, to be burned as offerings for the dead, of which I will tell more at another time, and last but not least, fire crackers.

5. Responses from the idol, obtained by first worshipping and then drawing a slip of paper on which the answer is printed, for which a small fee is exacted, not much more than one time, but a great deal in the course of a year.

But how much will be expended in a twelve-month in all these ways? This question I have put to a great many, and conclude that in the cases of multitudes it is to be answered by learning the shallowness of their purses. The children, of course, do but little; the women are more regular in their expenditures than the men. The former spend most freely what they have in offerings above described. The men are economical in this line, seem inclined even in this to have a shrewd eye to a good bargain, evince a partiality for cheap incense, candles which run a few more to the pound than the others, &c., &c., but spend without stint in things which we might say

had a reflex influence on their own enjoyment, such as food which they can offer first and eat afterwards. One of our native preachers told me that during the year he was led away by dumb idols, he never squandered less than two dollars at each one of these eight festivals, and more commonly, three or four dollars. Another person, quite a young man, not yet baptized, with nothing but what he earned by day labor, a fair specimen of a very large class, thinks he spent in idolatry never less than fifteen dollars a year. It will be moderate, therefore, to take ten dollars per family as the average. Several to whom I suggested this in the course of the inquiry, stated that it was altogether too small. It is safe then to adopt it as a datum to reason upon. This would make the yearly current expenditures for idolatry, in these six thousand families, to be sixty thousand dollars. Perhaps all the temples and ancestral halls alluded to might be built for seventy or eighty thousand dollars, as the majority of them are of the less expensive kind. The churches usually found in a town of the same size at home might cost more than that. But where in America can be found a population of 30,000 that expends sixty thousand dollars a year for the support of religion among themselves?"

DR. LIVINGSTONE IN INDIA.

DR. LIVINGSTONE has lately been spending some time in Bombay, prior to his return to the scene of his former explorations in Africa. He was warmly received by the Foreign portion of the community and by the Christian natives, and a considerable sum was given him in aid of his enterprises. He has written an interesting letter giving his impressions of the present state of Indian society, and the effects that have been produced by Christian missions. Dr. Livingstone, while deeply deploring some of the obstacles to the success of Christian missions which some regard as insuperable, does not attach to them the weight that others are disposed to. Neither the differences among Christians, nor the inconsistent lives of some who profess the Christian religion, make so great an impression on the natives, in the way of throwing doubt on the divine origin of Christianity, as many might suppose. Once, when he himself greatly dreaded the effects of some very gross behaviour of white people in Africa, his black friends simply remarked, "We see that whites have fools among them as well as blacks." He believes that a great change for the better is going on in Indian society. The Government on the whole, is using its influence for good, Education is becoming very general. The educated classes are getting very sick of caste. "Caste," said a Brahmin freely to Dr. Livingstone, "is the curse of the country." Railways, and a free English and native press, are doing a great deal. The missionary element is also doing a great work. Dr. Livingstone was much struck with a change of expression in the Christian women at Ahmedabad, Borsud, and elsewhere: they were pleasant to look at, while the women in general have a most discontented expression. "The part of the missionaries in the great leavening process that is going on is more than they cost. They are the *fons et origo* of all that is now doing; and it would be well if those who have theoretical objections to the work would come out, and calmly and philosophically examine the question for themselves."

RUSSIAN MISSIONS IN SIBERIA.

THE following report of Russian Missions, taken from the *Union Chrétienne*, reads very much like the reports of the Jesuit missionaries, contained in the *Annals of the Propagation of the Faith*. The Jesuits, however, do not report, as Mr. Malkoff does, a translation of the Gospels; and it is this rendering the Word of God into the vernaculars which is a redeeming feature in some of the missions of the Russo-Greek Church:

At the foot of the Altai Mountains, in Southern Siberia, are the nomadic people called Kalmucs and Kirghises. Without education, and without religion, save a certain fear of the Evil Spirit, deluded by their shamans or priests, these people are nevertheless inoffensive, and not without some intelligence. Archimandrite Macarius, who was sent to these parts in 1830, converted in fourteen years more than 3,000 souls, and, in spite of a general want of resources, built two churches, and founded a community of Kalmuc women. Worn out by his labors, he was compelled to leave the place, and not long afterwards died. Archpriest Landicheff continued the work, and has also baptized about 3,000 converts; but he, too, is crippled through want of means. In 1839 a merchant named Malkoff, on the death of his wife and child, resolved to consecrate his person and fortune to God. On his arrival at Oulala, the mission station, he found a little church almost in ruins, but filled at the time of service with fervent worshippers. The Offices were said in Russian, except the Creed and Lord's Prayer, which were in Kalmuc. He was joined by ten native women already instructed by Macarius, and capable of teaching and tending the sick. A visit to Moscow and St. Petersburg produced money enough to raise a convent for them, and also one for men. The Emperor made them a liberal grant of land. The women's convent soon numbered forty members. The building operations were a source of extraordinary surprise to the simple people; the use of glass astonished them above measure, as did also the structure of an oven and the baking of bread. Some reluctance was shown to the destruction of a certain sacred enclosure, in which were placed the carcasses of horses, cows, and sheep slain in sacrifice; but even this was accomplished without much difficulty by the missionaries. A decided reaction followed thereon, and the fear of the shamans vanished. Agriculture and different trades, besides reading and writing, are taught in the school. In the districts of Bysk and Kousnetzk are ten missions, with a community of women and a convent of men. Deficiency of tools, general ignorance, and the opposition of the priests of the Grand Lama are the chief obstacles. M. Malkoff lately arrived at Nice to ask the assistance of the Empress in founding a great society for the conversion of the heathen generally in Siberia. He has already met with much sympathy among his countrymen. The Litany and Gospels have been translated. It remains for all Christian people to second this enterprise, and assist those who, *crucifixa in hand*, undertake the gigantic work of civilizing heathen Siberia."

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

In the following monthly record Bishop Payne notices the baptism of the daughter of a late influential chief of Cavalla; gives further particulars to those we have al-

ready published concerning Messrs. Ferguson and Seton; mentions the baptism of a native priest, of the mother of the Rev. Mr. Jones, and of a slave woman; and alludes to the increase in the number of the vernacular schools.

CAVALLA, *December 10th.*—On Thursday we heard of the arrival of the “Grey-bound.” On the evening of that day we had the annual meeting of the teachers of the vernacular schools for prayer and conference. The reports were encouraging. This morning, at the seven and a half o'clock services, I baptized Gidede, mother of the late Mr. Thomas L. Robinson, and daughter of a late influential chief of Cavalla, aged about fifty-five years; thoughtful, long under instruction, we have good hope that she will be faithful unto the end. At half past ten o'clock we had a large heathen congregation; no one seemed to go fishing though the sea was very favorable. Our thanksgiving services were held on last Thursday. Chastened, but rejoicing, we praised God for His mercies.

CAVALLA, *December 17th.*—On Thursday last our highly esteemed friend and sister, Miss E. Griswold, was married to the Rev. Benjamin Hartley, of this station. They gave a supper to scholars, villagers, and native Christians, which seemed to be highly gratifying to them. On Thursday and Friday, the semi-annual examinations were held at this station. The number of scholars examined was about sixty; the same as in former years, only with this difference, that there are now sixteen from the Christian village. Rev. Mr. Duerr was present, and made addresses at both examinations. This morning Rev. Mr. Hartley, though feeble, lectured on the Epistle and Gospel. At half past ten o'clock I preached to a large heathen congregation. In the evening I again preached.

VISIT TO CAPE PALMAS.

December 24th.—On Monday morning last I went up to Cape Palmas, to attend the semi-annual examinations in that district. The examinations occurred in the following order, with the attendance named:—Monday, parish school, thirty-two pupils. Tuesday, orphan asylum, sixteen beneficiaries; infant scholars, thirty;

scholars of training school, Rev. Mr. C. W. Duerr, six; total, fifty-two. Wednesday, Mt. Vaughan boarding scholars, seven; native scholars, two, (from Hoffman Station); day scholars, twenty-three; total, thirty-two. Thursday, Hoffman Station beneficiaries, boys' school, fifteen; Frey school, six; day or both, twelve; total, thirty-three. Friday, Rocktown and Fish-town schools, scholars, fifteen; total in district, one hundred and sixty-four.

MR. DUERR'S METHOD OF TEACHING.

The examination on the whole showed improvement; though the schools would all be improved by the system practised, and so earnestly recommended, by Mr. Duerr, of dispensing with books in a great measure, the master making himself familiar with the lessons, teaching and examining *visa voce*.

Returning home yesterday, I had the pleasure of finding my family in comfortable health. At noon I preached to a good heathen and Christian congregation, from that beautiful text: “Behold a King shall reign in righteousness,” &c. How we need that King!

MESSRS. FERGUSON AND SETON.

SATURDAY, January 6th.—On Thursday of last week, I went up with Mr. Hartley to attend the Convocation. The interesting features of the services were the ordination of two Candidates to the Deaconate, and confirmation on Sunday evening. The parties ordained were Mr. Samuel D. Ferguson, Liberian, and teacher of the high school at Mt. Vaughan, and Mr. Samuel Seton, native catechist at Hoffman Station. In the afternoon, Mr. Seton preached a very appropriate sermon in Grebo to the Grebo congregation, St. James, Hoffman Station, from Psalm lxxi. 16, “I will go in the strength of the Lord: I will make mention of His righteousness only.” In it he detailed the circumstances which had led to his conversion and consecration of himself to the ministry, and spoke of

the spirit in which he now desired to enter upon the duties of the holy office. A fractured thigh from a ball received in battle, ten years ago, laid him on his couch. He was visited by the late Rev. C. C. Hoffman and Mr. N. S. Harris. Their labors were blessed to him, resulting in his present position and calling. In the evening, Mr. Samuel Ferguson preached to the Liberian congregation of St. Mark's Church. It is cause of thankfulness to the ever-present Head of the Church that these young brethren should have passed their full term of candidateship of three years or more, and be prepared to take orders just as their late pastor and guide was taken from them and the congregations with which they are respectively connected. In the evening, also, six persons were confirmed, all being natives from Hoffman Station.

EPIPHANY AND ANNIVERSARY SERVICES.

This day being Epiphany, and the anniversary of this station, we held appropriate services. Taking the Gospel, Epistle, and Lessons as the general guide of my discourse, I reviewed the history of the station from 1842, when, as pastor and presbyter, I took charge of it. The review afforded grounds for encouragement, but strong motives for spreading abroad the light of Gospel, now so freely given at this station.

January 7th, 1866.—The Lord's Supper was administered as usual. There were present fifty-one communicants. In the evening I preached from the Second Lesson. 1 Cor. iii. 5 : 9. "Who, then, is Paul and who Apollos?" &c.

FIFTIETH BIRTH-DAY.

TUESDAY, January 9th, 1866.—God, in love and mercy, has spared me to see this my fiftieth birth-day. To His name be all the praise and glory for all that I have been or have done, of all that I am or do, and of all that I shall be or do, in the ages of ages to come! Amen.

To my great joy I find on my card for this day's texts Isaiah x. 5. "And righteousness shall be the girdle of his loins," &c. 1 Thes. ii. 24. "Faithful is He that called you who also will do it." 2 Tim. i. 12. "I know in whom I have believed," &c. Matt. 28 : 20. "So I am with you all always even unto the end of the world." I was also cheered by the present of "Elim" from a missionary sister, with references in it to John xiv. and Rev. xxii. At morning prayer I read Psalms xxiii. and xxv., and sang the versification of the former. Thus I have been comforted and fed on this my birth-day.

BAPTISM OF A NATIVE PRIEST.

This morning, at the half past seven o'clock services, after the Second Lesson, I baptized Tyowa, an elderly man, of the village of Nyaro; and formerly a sort of high priest for this place. It was his connection with this office which has deferred his baptism for many months, though he has been earnestly desirous of receiving the ordinance. The office being hereditary in the family, it was necessary for him to get some one to take it, hence the delay.

January 21st.—At our meeting for conference and prayer last Wednesday evening, I was thankful to have Mr. Jones report his mother as a candidate for baptism. Long a sober and thoughtful woman, she was no doubt withheld from avowing her convictions by a connection with a heathen husband. He was killed last year in battle, and she has since removed to the Christian village to live with her son; thus, I hope, gathered into Christ's fold.

Among my visits yesterday was one to a blind woman, who, I trust, is being led into the light of the Gospel. Another was to a slave woman, who seems to be passing into "the liberty of the children of God." I preached at half past ten o'clock to the heathen congregation; superintended and taught Sunday-school in the

afternoon; and again preached in the evening.

ARRIVAL OF MISS DAVIS.

January 28th.—On Tuesday last we heard of the arrival of the *Thomas Pope* at Cape Palmas, bringing supplies for the mission, and Miss Davis, of Holy Trinity Church, Philadelphia, as teacher for the Orphan Asylum. This morning, at half past seven o'clock, I baptized Blanco, mother of Rev. C. F. Jones, and Nyimade, slave woman, living in the family of one of the Christian villagers. The latter has expressed gratitude to God that she was brought away from her heathen people to this place to receive the Gospel.

February 4th.—At our meeting for conference and prayer, Wednesday evening, we had present Rev. Messrs. Hartley and Jones, Mr. Morgan and Mr. Hening, catechist at Rockbookah. Mr. Hening reported that he and Mr. Leacock continued to visit eight villages near Rockbookah. On Thursday, Mr. and Mrs. Hartley went to Dina Lu, on the river, preaching as usual with Mr. Jones. They returned in season for meeting of the teachers of our vernacular schools; of these we had twelve present this evening. Mr. Hartley with Mr. Appleton, printer, agreed to open a fourth school at Oranh Idaede. The native congregation was very good this morning. This afternoon we had Communion, a separate service as usual. There were forty present to participate. This evening I preached from Isaiah lxi. 1, 3. "The spirit of the Lord is upon me; because He hath anointed me to preach glad tidings." A glorious text!

JOURNAL OF THE REV. J. K. WILCOX.

FRIDAY, Dec. 1st.—Buried Samuel D. Ferguson, a native christian youth. We had prayer meeting this afternoon at 4.30 o'clock.

SUNDAY.—Preached this morning at 7.30 in Wills' town, to a dozen or more Kroomen, who were very attentive listeners. At 10 A.M. preached in the church, baptizing

two children (colonists), and administering the Holy Communion to about 30 persons. Went over at 4.30 P.M. to Blue Barre Point, and preached in Gebas' town to a number of natives. At 7.30 P.M. presided at our Monthly Missionary Meeting in the church. We had very interesting items of missionary intelligence.

TUESDAY, 5th.—Two Dutch brigs came in to-day, bringing my letters from New York, which Captain Yates had forgotten at Bassa. Was very glad to hear from Mr. Denison, and from that kind lady who remembered us in our work, by giving me a surplice (which I greatly needed), and some other tokens of her kind regard and sympathy.

SUNDAY, 10th.—Preached this morning at half-past ten, in the church. The two captains of the Dutch brigs attended. Taught my Bible class this afternoon. Preached at night, in the church.

MONDAY, 11th.—Attended the examination of our Day-school to-day. The scholars are getting on moderately. Addressed them. Young Denison is advancing rapidly.

TUESDAY, 12th.—To-day is the anniversary of the great victory won by the Libेरians, over the natives, in their bold attack of 1855, at Reedsville, one of the out-settlements here. The young men fired a salute.

WEDNESDAY, 13th.—Nimly called to see me to-day. I am sorry he returns to his country home so soon. I trust, however, that what he has heard of the truth he will keep. Mr. Mason assures me to-day that the sawyers are cutting planks for the chapel at Lexington. But we are out of funds to pay them. The good Lord who has blessed us thus far, however, in our work, will surely provide means from some source, by which the work will go on.

SATURDAY, 16th.—Captain M. gave me a piece of cloth to aid in the completion of our church at Lexington. The good Lord still opens the way for us and helps us. All praise to him.

SUNDAY, 17th.—Preached this morning, at half-past seven, in Willstown, to about six or eight Kroomen; at half-past ten, in the church—many of the natives from Fishtown attended. Could not go to Blue Barre, this afternoon, as usual, to preach, some one having taken away our canoe.

MONDAY, 18th.—Took an early breakfast, and started for Lexington, four miles distant. After the regular service made a few remarks, and repaired to the grave of Mr. C. His poor wife seems deeply af-

fect. She was much attached to him. I whispered to her a few words of comfort, pointing her to the dear Saviour. Started about half-past three, P. M., for our tour in the Blue Barre country, Mr. Harris accompanying me. Our canoe was well loaded, having taken in some passengers. In forty-five minutes we came to the landing. We walked about half a mile from the landing, and were in the first Blue Barre town. I was enabled here to preach to men, women, and children, the word of eternal life. The head man of the town was delighted to see us. Being late, we hurried on to Barpe's town, about two miles from this, and arrived there about half-past six, P. M. Barpe, the chief of this town, I have seen before, at Settra-kroo. He gave us a house to sleep in, and provided supper for us. He will be ready, with his people, to hear our message to-morrow morning. The head men of the surrounding towns called to see us.

TUESDAY, 19th.—Barpe called his people from the two neighboring towns, and assembled them in his town, after which I preached to them, Mr. Harris interpreting. The women seemed to be deeply interested during the service—gave every attention, particularly when I dwelt on the love and mercy of God to fallen man, in giving His only begotten Son to die for them. Walked over to the next town, a mile and a half distant. Saw the head man, Kowrehtieh. At my request he called his people together, and I was enabled again to open my mouth for Christ. The head man gave us some boiled yam, which we ate, and hastened on to the next town, Bakie. Here we rested a few minutes, while the head man went around the town gathering up his people. I was enabled to preach to them through Mr. H. Walked to another town and preached. Found a dead man laid out at the gate, the women weeping and wailing around the corpse. Met about fifty chiefs in the town, engaged in talking a palaver—seeking out, they say, the cause why so great a man should die. Lord! when will the light shine in these dark places, that are so full of the habitations of cruelty? Spoke to them of the uncertainty of life, and the salvation which Jesus offers them. At the next town I obtained a bright looking boy for my school.

WEDNESDAY, 20th.—The head man called his people together, and I was enabled to speak again for Christ. Blue Barre is, indeed, a very fine country. The people seem very industrious. The soil is much richer than that of Sinoe. Everywhere

can be seen large fields of cassadas, that the people have planted. They well deserve the name of Blue Barreans (conquerors), for they have indeed conquered the soil. We now turned our faces homeward, and preached at several places on the way.

CHINA.

LETTER FROM REV. I. J. SCHERESCHEWSKY.

The Rev. Mr. Schereschewsky being one of a committee of missionaries at Peking engaged in rendering the Bible into the Mandarin dialect, (the most extensively used of all the spoken languages of China,) writes the following letter in reply to certain questions proposed by the Foreign Committee concerning the nature and importance of the work, and the principles which he proposed to adopt in making the translation. Concerning the perplexing subject of the proper term for God in Chinese, it will be seen that he proposes to use the same term in this spoken dialect which Bishop Boone, Dr. Williams, and Dr. Bridgman used in the *written*, (unspoken), language:

You have my hearty thanks for your very kind letter. Conscious as I am that my poor abilities fall far short of the estimation you seem to have formed of them, I still feel myself much encouraged by your kind words to proceed with the work which, in reliance upon Divine assistance, I have undertaken, and which I pray and hope that I may be permitted to carry out. I am also very much gratified at the interest which the Committee seem to take in it, and at their willingness to allow me to devote myself to it. Allow me to proceed at once to the questions proposed with reference to this work.

IMPORTANCE OF THE WORK.

1. What is the nature of my work, and its importance in view of former translations into other dialects? To this I answer,—I propose to translate the Old Testament into the so called mandarin dialect. This dialect is, in fact, the general language of China. In three-fourths of the empire it is, with more or less modification, the common speech of both mandarins and

people. And in those regions where peculiar dialects are spoken, it is generally understood by the educated classes, and is, moreover, the official language throughout the whole empire. Almost all the light literature is embodied in this idiom. Yea, even works in profound metaphysical questions, and dated as far back as the Sung Dynasty, are found composed in this dialect. From this it will be easily perceived that a version of the Scriptures into this dialect is almost beyond comparison in point of importance and usefulness to versions into other dialects. Whilst the latter can only be of a local value, sometimes not extending beyond the limits of a small district or province, a mandarin version will be of use all over the vast empire of China; it will really be the Scripture in the living, spoken language of the country.

REJECTS SHANGTI.

2. What are the principles I propose to adopt in the rendering the word God by Shin or Shangti? In answer to this question, I *emphatically* declare that Shangti is positively wrong. The more I have examined native authorities as to the meaning of this term, the more I am convinced that to render God by Shangti, is simply to play into the hands of materialism or gross idolatry, to obscure, if not wholly to obliterate the cardinal doctrine of Revelation; namely, the existence of an absolute personal living God, independent of and above nature. Those that advocate the use of Shangti may be divided into two parties; one party, whilst admitting that the Shangti, whom the Chinese worship, is, indeed, a false god, still maintain that, since the term Shangti is unobjectionable in itself, (it means Supreme Ruler,) we may designate the true God by it. But the truth is, Shangti is not a designation; it is the proper name of a certain being, or beings, in Chinese mythology. However unobjectionable the term in itself may be, it is inseparably

connected with the being, or beings, thus designated. It is impossible for any native to read the phrase that Shangti created heaven and earth, and not to think of the Shangti with whom he is familiar, and who, according to their notion, is not the creator of heaven and earth, but rather is heaven and earth himself.

DESIGNATIONS OF OTHER PAGAN NATIONS.

All pagan nations designated their chief divinities by equally lofty terms, without rendering them thereby anything else than mere eidola, figments of the imagination, without actual existence, or, at best, the principal objects of visible nature, as the sky or the sun, or oftentimes the human ancestors or founders of their respective nationalities. Thus, Jupiter means godfather, a lofty designation enough; but, in reality, nothing but the air and sky is the divinity thus designated. Baal, or with the definite article Hab-baal, the Lord *katexochen*, a term certainly as unobjectionable in itself as the word Shangti, is nevertheless nothing but the sun, not even the God of the sun, but the visible planet—a mere fetich. And this is also the case with Indra of the Vedas, and Hormusd of the Zend-Avesta. It would be downright idolatry to call the true God of the Bible, the God blessed for ever, by any of these names. And it is equally so to call God Shangti. Jehovah is His name, but not Jupiter, nor Baal, nor Shangti. God cannot be called by the name of an idol, high-sounding as that name may be. But there is another party of the advocates of Shangti, who boldly assert that the Shang-ti whom the Chinese worship is the true God, is God blessed for ever, as one of that party blasphemously asserts.

It is positive blasphemy to say that God, who says, "I am Jehovah, and besides me there is no other God," is identical with and the same as an idol or a fetich. For whom do the Chinese imagine this Shangti to be? or, in other words, what being or beings do they

designate by the term Shangti? The most ancient mention of Shangti is found in the so called "classics." Now these classics are said to have been compiled by Confucius; Confucius, therefore, ought to be a great authority on the question.

VIEWS OF CONFUCIUS.

Now, Confucius in his own writings always identifies Shangti with Tien, *i. e.*, the sky, the same as Jupiter, or with the five Ti. Who these five Ti are we shall see in the sequel. Whenever Confucius speaks of a power governing this lower world, he always uses the word Tien, heaven or sky. We have not the least reason to suppose that he means anything different from the visible sky or air. The ancient Greeks and Romans certainly ascribe personal attributes to Jupiter in a greater degree than Confucius ascribes to Tien, or Shangti; and yet Jupiter was only the visible sky, and not God figuratively called heaven. We find, indeed, that God is meant by heaven in some passages of Scripture. But this is always in the way of metonymy, but never in the way of identity, as it is done by the heathen. All the ancient commentators upon the classics invariably identify Shangti with heaven or the five Ti. The classics, as we have them now, underwent their final revision and reduction during the early part of the reign of the Han dynasty. It is also the opinion of some that the greater part of these classics are fabrications of that period; and it is very likely that those very passages where Shangti occurs, are not of a later date than those works avowedly composed during that dynasty.

VIEWS DURING THE HAN DYNASTY.

Now, it must be admitted by every one that the Shangti mentioned in works of the Han dynasty is either Tien or the five Ti, mostly the latter. Ma-t sien, one of the most famous authors of that dynasty, the first who has given us a succinct his-

tory of China, who may be called the Herodotus of China, has composed a whole work upon the ancient belief and worship of China. It must be remembered that he was almost contemporaneous with the final reduction of the classics. In this work he positively identifies the Shangti of the ancient Chinese with the five Ti. And who are the five Ti? They are the five fabulous emperors of Chinese tradition, namely: Fu-hi, Shin-ming, Hwang-ti, Yan, and Shwun. In later times these five Ti have been identified with the five elements, the four quarters and the centre, and symbolized by the five colors, white, black, red, yellow and blue. The Shangti of the classics, then, is not even one being, but five beings, who are either conceived to be the ancestors or founders of the Chinese race, or the principal elements of nature; that is, pure fetiches. And these thoroughly pagan gods are declared by some missionaries to be the same as He who says, "I will not give my honor to another." In the philosophical writings, Shangti is always identified with the whole of nature, and never conceived as existing separate from it.

SHANGTI IN THE POPULAR MIND.

The Shangti in the popular mind is always Yü hwang, who has got a whole progeny in heaven, and to whom temples are dedicated in many places, and waited upon by the bonzes of the Fan sect. He is, in short, a vulgar idol. To recapitulate, Shangti in the classical books always refers to one or to all of the five Ti, who are either deified men or mere fetiches. Shangti in the commentaries and philosophical writings always means the aggregate of nature; and Shangti of the common people is Yü hwang, who is ever acknowledged by the Shangti partisans as an idol. From all this it may be seen that Shangti ought never to be used in the rendering of the word God.

[Concluded in our next.]

HAYTI.

LETTERS FROM BISHOP BURGESS.

Writing to us from Cape Haytien, March 6th, Bishop Burgess says: "We arrived here yesterday by a French steamer from St. Thomas, and we are likely to remain ten days before there is an opportunity of going to Port-au-Prince. I do not at all regret this delay, as this is, in various respects, one of the most interesting places I ever visited; and every day, even more than those of my previous travel and observation in the West Indies, prepares me to form a riper and more valuable judgment on the whole subject of the Haytien mission.

There was here a Wesleyan mission, some time since withdrawn, but having some small remnant still, and possessing, I believe, an humble room for worship. At present the town is, of course, under the utmost depression, as the rebels, in sheer wickedness, after their cause was desperate, burned a very large part of the houses, and made all the desolation in their power. A considerable number of them are at this moment on trial here before a military tribunal, and several are to be shot this week. This terrible destruction by fire, in a city of ruins such as the Cape has been since 1842, has left a spectacle of poverty which, amidst the large and fine remains of the old French city, and the unrivalled glories of the scenery, it is difficult to describe and hard to behold."

AN ORDINATION.

In a subsequent letter the Bishop writes: "Let me state that at Cape Haytien, on Sunday the 11th of March, in the Wesleyan chapel, I ordained the Rev. St. Denis Bauduy, whom I had previously confirmed, to the order of deacon, and that I propose, God willing, to ordain him to the priesthood. Mr. Bauduy is a man of color, and has been for many years a laborer among the Wesleyans, by whom he was ordained in England."

The Rev. Mr. Holly was present at this ordination, having been summoned from Port-au-Prince by the Bishop. Mr. Bauduy also resided at the latter city, and we suppose that the Bishop preferred that the ordination should take place at Cape Haytien, as it is proposed that he should be settled there.

THE TERRIBLE FIRE AT PORT-AU-PRINCE.

An opportunity was courteously afforded the Bishop of going to Port-au-Prince by the small steamer of war "Geffrard," and he arrived at that place on Sunday, March 18th. The following day was the one on which the terrible fire occurred, and which the Bishop alludes to as follows:

"The first light of this morning brought consternation and calamity to this city. About sunrise a fire broke out close by the house and store of Mr. John Hepburn, where Mr. Holly's services have been held for two or three years. From this spot it proceeded, utterly unchecked and unresisted, destroying much of the most valuable property in the town, including the stores and houses of most of the people to whom I had letters of introduction, or who had any permanent connection with our services. This was the work of the land-breeze, which, having carried destruction to the edge of the sea, died away as usual. It was then foreseen by all that the sea-breeze, rising within an hour or two, would carry the flame back over the burned district to another part of the town. So it happened, and, except the removal of goods, nothing was done, but all waited to see the fire roll on, through the afternoon, till it subsided itself. There were no engines of any efficiency; no leaders; there was no organization, and no attempt to explode or tear down houses: men lost fortunes without an effort. Gentlemen whose judgment should be the best have assured me that half the property in Port-au-Prince, though not half the buildings, has perished to-day. Of the bearing of this event on the interests of the Mission

I may write you more at length hereafter."

At the conclusion of this letter, the Bishop says: "There is a great and infinitely needful work to be done in Hayti; and my opinion is that what has been done by the Mission has been in the right

direction, and has been attended with a good measure of God's blessing. I may remain here for two or three weeks, or a month, as the climate is propitious to my health and voice."

MISCELLANEOUS.

OUR MISSIONARY PERIODICALS.

WE earnestly hope that the parochial clergy everywhere are doing all they can to extend the circulation of the SPIRIT OF MISSIONS among the adult members of their congregations, and of the *Carrier Dove* among those who, if more juvenile, are perhaps even more important as a missionary constituency. And they are so for the plain reason that, if now moulded by the careful and faithful hand of the pastor, they will grow up into a juster appreciation of duty, and into a higher standard of beneficence and of personal activity than can be expected of the older generation, who are, we fear, only too immovably fixed in the bad habits of a life-time.

A faithful and stated effort in this direction is more than ordinarily due *now*, when the two Committees, in response to the action of the last General Convention, are making such earnest and excellently directed efforts to improve the quality of the matter in both the periodicals, and when, too, the addition of the entirely new department of the FREEDMEN'S COMMISSION is so greatly varying and enhancing the interest of the monthly reports of work done.—*Western Episcopalian*.

DR. LIVINGSTONE'S NEW WORK.

"*The Zambesi and its Tributaries*," is the title of a new work from the pen of Dr. Livingstone, recently published in London. The Press speaks of it as a highly interesting narrative, fresh and flowing in style, occasionally caustic and humorous—yet breathing the spirit of a heaven-born philanthropy, and holding up Christianity as the greatest blessing which can be conferred upon the inhabitants of Central Africa. He condemns, in strong terms, the suspension of the missionary enterprise

which he proposed to the Universities of Oxford and Cambridge, and defends the missionary cause against all opposers by a reference to its fruits in the portions of Africa occupied by English and American missionaries. "The Americans," he says, "make capital missionaries, and it is only a bare act of justice to say that their labors and success on the west coast are above all praise."

SAD MEMORIES.

Wave after wave of sad memories brings up gloomy pictures before me of the vast power and versatility of that crafty and malignant spirit, now showing himself in India as an angel of light, now like a raging wild beast. After a lad has left his father's house, and before he is baptized, free access is given to his friends and relatives, who are permitted to converse with him alone, and to use every argument, persuasion, and entreaty, to help in the great struggle between natural affection and the new sprung love to Christ, so strange to all his past experience. It is a deeply affecting sight to see a father grovelling at his son's feet, and clasping him round the knees, while, in heart-broken accents, he beseeches the lad to come back, were it but for a day, to bid farewell to his poor desolate mother. But well does the son know that, if he listen to this insidious request, and once cross his father's threshold *before he is baptized*, there is scarcely a hope for him of returning to the missionaries again. He will be bribed and flattered to remain; but should he still insist on becoming a Christian, he will be locked up for months, usually in an isolated house in the country, or chained under his father's roof, starved, beaten like a dog, and sometimes tampered with by poison, until either his reason or his life give way.—*Rev. Dr. Mackay, Calcutta.*



EGYPTIAN MERCHANT AND JANISSARY, CAIRO.

In no part of the world is there to be found a more remarkable gathering together of different people than in Egypt—Copts, Bedouin Arabs, Fellahs, Turks, Greeks, Jews, Armenians, Ethiopians, and other African tribes. To those, therefore, who occupy themselves in missionary labors in this country, may well be applied

the saying of the prophet: "Blessed are they that sow beside all waters." In no part of Egypt is the strange mixture of people more remarkable than at Cairo. Of the many costumes which present themselves our engraving presents two—a janissary, or member of the Pasha's body-guard, and a merchant.

THE HEALING ART IN CHINA.

The journal of the North China Branch of the Asiatic Society contains a paper by the late James Henderson, M.D., F.R.C., S.E., on *The Medicine and Medical Practice of the Chinese*. The writer asks why is it that the healing art in China is now the same as it was at the time when Abraham fed his flocks on the plains of Mamre and Joseph sold corn in Egypt, and is not at a loss for an answer. He gives a most interesting survey of Chinese medical authors, from the most remote period down to recent times, and comes to the conclusion that throughout the whole range of medical literature in China lamentable ignorance and supercilious conceit are everywhere manifest. But he does not at the same time doubt that the people of China are both ready and willing to be taught a more excellent way in regard to western science and philosophy, did we but take the trouble to lay the principles, practices, and truths of these matters before them. An excellent beginning in this direction has already been made by Dr. Hobson, an English medical practitioner in China, who has in succession brought out four excellent works in Chinese—one on Physiology, another on Surgery, a third on Midwifery, and a fourth on the Principles and Practice of Medicine. These works were remarkably well received by the Chinese. The work on physiology especially became soon very popular, and so great was the demand for more copies, that some persons holding high official rank republished it in Canton, and this in China is considered an extraordinary mark of respect to the author of a book.

A PAINFUL FACT.

We are told that, though Titian's home commanded a view of the Tyrolese Alps, yet none of his works shows the slightest evidence that he ever really perceived or felt the constant and impressive appeal of all that solemn grandeur and awful sublimity. This seems passing strange to us. We can scarce understand it, and yet how like human nature! What is ever before us affects us but little. There are believers, living day by day within the dark shadows of that stupendous fact which towers over all others (*with only the cross above it*),—EIGHT HUNDRED MILLIONS OF MEN STILL IN HEATHENISM; and yet you can see in the works of these believers no evidence whatever that they have felt the appeal which this solemn fact continually makes to all that is humane and Christian within us. *Can it be that such lives are really Christian?* We do not answer, but only pray that our lives may not be such.—*The Sower*

FROM THE LITANY OF THE MORAVIAN CHURCH.

Thou Light and Desire of all nations.
(Matt. iv. 16, Hag. ii. 9.)

Watch over all Thy messengers, by land and sea.

Prosper the endeavors of all Thy servants to spread Thy Gospel among heathen nations.

Accompany the word of their testimony concerning Thy atonement, with demonstrations of the Spirit and of power. (1 Cor. ii. 4.)

Bless our and all other congregations gathered from among the heathen.

Keep them as the apple of Thine eye.
(Deut. xxxii. 10.)

Have mercy on Thy ancient covenant people, the Jews; deliver them from their blindness, (Rom. xi. 25, 26); and bring all nations to the saving knowledge of Thee.

SUMMARY OF NEWS.

ENGLAND.

REV. J. H. TAYLOR, of the "China Inland Mission," proposes to sail for Ningpo, on May-15, with a band of from twelve to twenty male and female missionary helpers. To pay for the passage and complete the outfit for this large staff, he still requires an extra £1500.

BORNEO.

REV. FOO-NGIEN KHOON is a converted Chinaman, now laboring as a missionary in Borneo. Several Chinese and Dyaks have lately professed Christianity. Some of the Dyaks belonged to the Lara and Orang Kaya tribes. The latter were wild and cruel savages.

GERMANY.

DR. GRUNDEMAN is about to publish, at Barmen, a new edition of his Missionary Map of the World, revised, enlarged, and brought down to the latest date. The eminent publisher, Mr. Justus Perthes, of Gotha, is to bring out the General Missionary Atlas, to which reference has been before made in our columns. It will constitute an epoch in all undertakings of the kind.

CHINA.

THERE are eleven provinces in China, without a Protestant missionary to tell them of Christ; seven provinces, with a population of twenty-nine millions each, have only thirteen missionaries to them.

INDIA.

ON Christmas day the Bishop of Bombay refused to enter what is called the Cathedral Church, until a large cross which had been placed above the "altar" was removed.

SOUTH AFRICA.

THE Basuto war still lingers, and the prospects of Moshesh are less cloudy. There is one fact which must make men less anxious for the triumph of the Boers over the Basutos: a systematic slave trade is carried on by the former, who have been selling young Kaffirs, of both sexes, at from sixty to one hundred and twenty dollars per head.

PERSIA.

THE Shah has granted the American Mission a site for building a new church for the Nestorians, at Ardeshai, and has put down his name for five hundred dollars towards the object.

MELANESIA.

BISHOP PATTESON'S new school, at Auckland, already contains seventy Melanesians, including seven married couples and three girls.

APPOINTMENT.—The Rev. St. Denis Bauduy, whose ordination by Bishop Burgess is referred to in another part of this number, has been appointed by the Foreign Committee as a Missionary at Cape Haytien, Hayti.

NEW PUBLICATION.—We would invite the attention of our readers to the following pamphlet which has just been issued. It forms a very useful manual of our African Mission, and it would be well if it was in the hands of all our Clergy and principal Laity. The price per copy is fifty cents. "A DESCRIPTION OF THE AFRICAN FIELD OF THE PROTESTANT EPISCOPAL CHURCH, WITH STATISTICS FROM ALL THE MISSION STATIONS. BY THE RT. REV. JOHN PAYNE, D.D., MISSIONARY BISHOP. Illustrated by a Lithographed Map and Six Wood Engravings. New York: Published by the Foreign Committee of the Board of Missions, 19 Bible House." The Map shows the localities of the Native Tribes, the position of all our Mission Stations, and also of the Rivers, Mountains, Towns, and Villages throughout Liberia. The Engravings are on toned paper, and consist of views of the Churches, School-houses, Native Villages, &c. Address orders to the REV. S. D. DENISON.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 10 to April 10, 1866:—

New Hampshire.		Massachusetts.	
Concord—St. Paul's, ½.....	\$26 00	Boston—Advent.....	12 00
		Christ, per Am. Miss. Soc'y.....	13 00
		Emmanuel, for Africa.....	100 00
		Trinity, Easter Thanksgiving for the death of a christian child.....	50 00
Arlington—St. James', for Honolulu....	4 00	Greenfield—St. James'.....	18 50
Burlington—St. Paul's.....	51 50	Marblehead—St. Michael's.....	113 24
East Berkshire—Calvary.....	4 56	New Bedford—Grace.....	10 00 316 74
Fairfax—Christ, ½.....	9 50		
Montgomery—Union.....	7 18 76 74		

Rhode Island.
North Providence—St. Paul's..... 30 74

Connecticut.
Hartford—Christ, estimated value of desserts and other little luxuries which the members of a small family have denied themselves during the past Lent; Easter, 1866..... 23 63
Litchfield—St. Michael's S. S., Easter offer'g for ed. of a child in Africa, 17 00
Milford—St. Peter's..... 9 00
New Canaan—St. Mark's, for China.... 11 00
Plymouth—St. Peter's..... 14 00
Southport—Trinity..... 28 75 108 33

New York.
Bay Ridge—Christ, five cent collec'n... 11 00
Brooklyn—Rev. E. A. Hoffman, D.D., for Italian Reform Movement.... 50 00
Butternuts—Christ..... 2 74
Franklin—St. Paul's S. S., Easter off'g for Africa..... 13 00
Greenburgh—Zion, additional..... 10 00
New York—Calvary Chapel, five cent collection..... 19 50
 Holy Trinity, for Liberia..... 175 00
 St. Ann's, for Honolulu, per Miss Staley, for Honolulu, per Miss St. Michael's S. S..... 11 50
 St. Michael's S. S..... 3 53
 Rev. Dr. Dix, for Italian Committee, 50 00
Staten Island—St. Paul's..... 24 50
Tarrytown—Christ..... 13 45
Troy—St. John's, \$150; for Honolulu, \$50..... 200 00 584 27

Western New York.
Buffalo—Trinity, for Africa..... 13 20
Cinton—St. James'..... 2 50
Geneva—Trinity S. S., for Hoffman Station..... 20 65
Holland Patent—St. Paul's..... 3 00
Oswego—Evangelists..... 7 71
Waverly—Grace..... 2 37 49 43

New Jersey.
Bordentown—Christ..... 12 60
Burlington—St. Mary's Hall, five cent collection..... 24 50
South Amboy—Christ..... 132 25
Trenton—St. Michael's..... 45 75 215 10

Pennsylvania.
Carbondale—Trinity S. S., for China and Africa..... 20 00
Eckley—St. James'..... 20 73
Frankford—St. Mark's..... 575 00
Lancaster—St. James', five cent coll..... 17 75
Maharoy City—Church of Faith S. S., for Africa..... 10 63
Philadelphia—Church of the Saviour, \$116 94; for Liberia, \$65..... 181 94
 H. G..... 10 00
Pottsville—Trinity, for Honolulu..... 25 00
Roxborough—St. Timothy's..... 9 75
White Haven—St. Paul's..... 5 00 875 60

Pittsburgh.
Pittsburgh—St. James' S. S., for Melodeon for Rev. Mr. Duerr's School, Africa..... 150 00
 Trinity..... 291 03 441 03

Maryland.
Baltimore—Emmanuel, \$803 70; for Greece, \$3 33; China, \$3 33; Africa, \$3 34; five cent collec'n, \$51 50..... 890 20
Hagerstown—St. John's, \$16 60; five cent collection, \$9 80..... 26 40 916 60

Virginia.
Orange, C. H.—Rev. R. T. Davis..... 25 00

Ohio.
Clifton—Calvary S. S..... 150 00
Gambier—Harcourt Parish, for Africa, \$172 16; a member towards paying the debt on St. Mark's Hospital, Africa, \$250..... 422 16
Glendale—Christ..... 10 00
Maumee City—St. Paul's..... 3 00
Springfield—Christ, five cent collec'n, 13 54 598 70

Illinois.
Cairo—Redeemer..... 15 50
Joliet—Christ..... 11 25
Ottawa—Christ..... 13 00
Rock Island—Trinity S. S..... 7 00 46 75

Michigan.
Ann Arbor—St. Andrew's, five cent collection..... 13 60
Niles—Glenford S. S., for Africa..... 2 00 15 60

Wisconsin.
Green Bay—Christ, for Africa..... 2 00
Racine—St. John's..... 17 00
 St. Luke's..... 24 15
Waukesha—St. Matthias, for Africa..... 7 10 50 25

Iowa.
Davenport—The Bishop's Church, for Africa..... 10 00

California.
San Francisco—Grace..... 42 42
Oakland—St. John's..... 22 77 65 19

Oregon.
Portland—St. Stephen's College, for China and Japan..... 32 65
 Trinity, for China and Japan..... 13 50 46 15

Miscellaneous.
 J. R., for Africa, per Am. Chr. Miss. Soc'y, 5 00
 Miss E. Murdock, " " 10 00
 A., " " 5 00
 A. J. W., " " 20 00
 A Friend, 224 00
 " 10 00 274 00

Amount previously acknowledged, \$4,771 50
 44,233 16
 \$49,004 66

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1866.

MAY, 1866.

COMMUNICATIONS.

WE have received the following documents, which we desire to put on record and lay before our readers, hoping that they will prove the source of as great pleasure to them as they have to ourselves :

At a meeting of the Diocesan Council of South Carolina, held on the 14th of February last, the Rev. J. S. Hanckel, Chairman of the Committee on the Relations of the Colored People and Freedmen within the Diocese, read a report (which we should be glad to publish did our space permit), accompanied by the following resolutions, which were taken up *seriatim* and severally adopted :

1st. Resolved, That a Board of Missions to the colored people and freedmen of the diocese, to consist of three clergymen and three laymen, the Bishop being *ex officio* chairman, be elected annually, to whom the whole subject of their instruction shall be entrusted.

2d. That this Board be requested to take early action to revive and sustain such missions to colored people exclusively as existed before their emancipation.

3d. That this Board do consider the expediency of organizing churches and congregations, consisting in whole or in part of colored people, under such regulations as to them may become advisable, and as may be consistent with the Constitution and Canons of the Church in this diocese.

4th. That this Board be urged to take early action to establish and maintain parochial schools for the secular and religious instruction of the colored people in our cities, towns and parishes, to be conducted by teachers, male and female, of our own Communion, and under the supervision of the clergy within whose cures said schools may be established—the industrial feature being engrafted thereon whenever practicable.

5th. That this Board be authorized and requested to search out and take by the hand any of this class who may be desirous of preparing for the sacred ministry of our

Church, to whose capacity and moral and spiritual fitness their pastors may testify, and to provide for their education and training at schools or seminaries, by and with the sanction and approval of the Bishop.

6th. That wherever churches, parsonages, glebe, or other church property in the several parishes are no longer occupied or needed by the white members of our Church and can be made available for the aforesaid objects, the duty and expediency of applying the same be respectfully urged upon the legal representative of such churches or property.

7th. That this Board be and are hereby constituted Trustees to receive and disburse any funds contributed for the objects herein recommended, within or beyond the limits of the diocese.

8th. That the expediency be submitted to the Board of appointing forthwith a Missionary Agent to visit the several parishes and other precincts of the diocese, where the colored people may be congregated, to ascertain their general condition, wants and wishes; to collect all information pertaining to the work; to report from time to time to the Board or through some Church Periodical, and to solicit pecuniary aid within and, if found necessary, beyond the diocese.

Under these resolutions a Board of Missions to the colored people and freedmen of the diocese was appointed, consisting of the following gentlemen: the Rev. Messrs. C. C. Pinckney, C. P. Gadsden and A. T. Porter; and E. L. Kerrison, Geo. A. Trenholm and William C. Bee, Esqrs.

On the 24th of February the Corresponding Secretary, Rev. Dr. Wharton, received this letter from E. L. Kerrison, Esq., Secretary of the Board, from which we give an extract, together with the resolutions adopted at their first meeting, February 19th, 1866:

CHARLESTON, *February 24, 1866.*

REV. DR. F. WHARTON, *Brookline, Mass.*

DEAR SIR,—It becomes my duty and pleasure to communicate to you the action of the Board of Missions, appointed by the Convention of the Episcopal Church of South Carolina, recently held in this city. A copy of the report of the Committee on the Relations of the Diocese to the Colored People, together with resolutions of the Board of Missions, I herewith hand you.

The establishment of the Board is the best evidence of the earnest desire of the Episcopal Church to fulfil the responsible duties devolving upon them, under the Providence of God, in their relations to the colored race.

I am instructed by the Board to convey to you the assurances of their desire to co-operate with your "Commission" in promoting the highest good of the colored people and freedmen. The whole subject is so fully unfolded in the report and resolutions adopted by the Convention herein referred to, that it only remains for me to express the earnest desire of the Board that you will proceed, without delay, to take the steps indicated in your circular to put into operation the work of benefiting the freedmen.

If your Commission have the funds to do so, the present time is eminently favorable for the purchase, in this city, of one or two suitable buildings, thereby placing the work upon a permanent basis.

Yours truly,

C. L. KERRISON,

Secretary B. M. to Colored People and Freedmen.

Resolutions adopted by the Board of Missions to Colored People and Freedmen, at their first meeting Charleston, February 19, 1866.

Resolved, That a copy of the report and resolutions of the recent Convention of this diocese, held in Charleston, under which this Board is organized, be sent to Rev. Dr. Francis Wharton, Secretary of P. E. Freedman's Aid Commission.

Resolved, That, in accordance with the authority thereby conferred upon us, the "Commission" be invited to establish, in this city, a Church school, for colored children, and that we pledge the coöperation of this Board to such teachers as shall be approved by the Bishop of this diocese.

Resolved, That the Bishop be requested to appoint an agent, from time to time, to carry into effect the purposes contained in the eighth resolution, and that he be paid two hundred dollars per month.

Resolved, That a Committee of four members of this Board be appointed to ascertain the practicability of establishing a school for colored children, with a moderate charge for tuition, and, if the result of the investigation be encouraging, with authority to carry the plan into operation.

Report of REV. J. S. HANCKEL, Agent of the Board of Missions to the Colored People and Freedmen of SOUTH CAROLINA :

From Georgetown I proceeded to North Santee. I was the guest of Mr. McCants and Captain M. Hazzard, at Anandale. Here I met the most encouraging experience among the freedmen I have yet had.

Subject to occasional raids from the gunboats during the war, abandoned wholly to the negroes after the downfall of the Confederacy, during the entire summer and even up to January of the present year, no portion of the low country was, to all appearances, more thoroughly or hopelessly disorganized.

But, wonderful to tell, of all the precincts so far visited or heard from, this is to-day the most thoroughly and satisfactorily reörganized. With this progress in organization has come a return to industry, order, cheerfulness, alacrity, and, in a very marked degree, honesty. Every effort has been made to develop and encourage a home feeling among these tenants of the soil. Their cottages have been cleansed, renovated, and whitewashed; the surrounding premises have been cleaned up and put in order; a camp police established to secure cleanliness; garden-plots have been marked off and assigned to heads of families; garden seeds (as called for) have been gratuitously issued. The occupants are again raising their own poultry and hops, and collecting their home comforts about them as in old times. Disease, which was before sweeping off its hundreds, has been checked; neatness and order have taken the place of squalid filth and wretchedness; and whereas, *before the reörganizatiön*, all who were attacked with small-pox (with scarce an exception) died, *since the reörganizatiön*, out of thirty-eight cases not a single death has occurred. The old plantation songs, going to and from and while at work, again ring out, and everything wears a general air of content and cheerfulness. No more practical fatalism expressed by either neglect of the sick or "If I gwine to dead I dead." No more reckless slaughtering of stock or waste of the materials of living.

My arrival was simply announced, and on Sunday morning, without any suggestion from their employers, the place of worship was swept out, seats and desks arranged, and a deputation sent to ask me to preach to them. Small-pox patients in every stage

of convalescence were there. But preach I did, holding a regular good old-time meeting of our colored brethren. Hymns, "Amens," "Dats so," "Tank you, Massa," "Tank you for your kindness," and warm grips of the horny hands, all, all as of yore. I felt transported back to a good old-time congregation of once contented, happy, and simple-minded "servants."

Well they are free—and I told them so—as free as any white man; told them their Church had not forgotten to care for them in their new state of freedom; told them what we proposed and were ready to do for them, in the way of sending missionaries, establishing schools for their children, and, if fit ones could be found, educating some of their own class for the ministry. But that whereas formerly we asked permission of their owners to preach to them, now if they wanted our white missionaries to do so, they must send some of their own number to make the request.

A missionary exclusively to freedmen could be most advantageously employed at this point; and a school for the children, under a respectable colored teacher, is about to be opened. I could scarcely credit that I was on the spot that had so recently been the scene of so much disorder, crime, violence, and even murder.

Is the cause of this marked improvement asked?

First, and above all, let glory be given to Him who to the proud wave of human passion can say, "Hitherto and no further," and "Who ruleth the madness of the people." Next, under God, this marked success is attributable to the fact that the adjustment was left to the conscientious and intelligent Southern planters on the one part, and the freedmen on the other, who can best understand each other without the officious intermeddling of ignorant and often mischievous outsiders, who understand neither the planter nor the freedmen, and often sacrifice the interests of both to accomplish private ends of spite or gain. Next, and in this particular case, much is due to the ability, the willingness, the intelligence, and the firmness of the contracting planter. Many of our planters have lacked the means to make similar arrangements, and have been compelled to adopt the far less satisfactory plan of compensating the laborer at the end of the year by a share of the crop. And this although perfectly aware of the defects of the system.

The system adopted on this estate is of liberal wages per month, the old daily task being taken as the standard of a day's work, and the allowance of additional compensation for additional work at the same rates. At noon on Saturday, the issuing of rations commences. Each head of a family is then informed how much he has earned in the week. Taking the old task as a standard, many do seven, others seven and a-half, and yet others eight days in the week. Having been informed what is the amount of their earnings, they are allowed to select and draw three-quarters of what stands to their credit. This amount is never exceeded. The remaining quarter is reserved to be paid at the end of the year for which the laborer has contracted, thus combining immediate return to the laborer for service rendered, with a reserved fund to secure a continuance of that labor for the period which is necessary to protect the planter from ruinous loss, should it be withdrawn or even suspended for a season. The perfect fairness of the whole procedure commends itself to the most intelligent; indeed, to all, general satisfaction is the result.

The perfect success in re-organizing this has led to the re-organization of almost every other estate on this river, with a large or smaller force; and so marked and appreciable are the benefits to the freedmen, that applications to be employed are constantly coming in, even from places where the freedmen are told they might have the entire crop. Witnessing the blessings of organization, such are actually entreating

some white man to take in charge and direct their labor, and care for their sick—their aged—their infirm, and their children. Several such applications occurred during my brief visit. The watchword of the whole organization is Encouragement—Encouragement in every way and in every form to the Freedman to resume his place, and labor for himself and those dependent on him. Let Encouragement be the watchword of every similar attempt.

We had almost said under God success is certain. To say the least, it is far less uncertain than under any other system that has yet been tried.

A few general facts and observations in regard to the Freedmen seem worthy of record.

1st. End to pauperism among the blacks. Except in the instances of the very aged and decrepid, it is the result of wilful idleness and indisposition to work. For all the able bodied, work in abundance is to be had at liberal wages, and on all sides. Few or none of the plantations have a complement of hands, and many fine estates in every neighborhood are and will continue uncultivated. The “physical relief” feature of the Church’s operations among the freedmen, must, therefore, be very subordinate, and be conducted with much judgment, or it will greatly aggravate the evils it seeks to redress.

2d. Another point is the scarcity of laborers, in the precincts visited by your agent, instead of the apprehended redundancy. Very few planters have secured the number they required, or would be glad to have; and all certify to a mysterious disappearance of the blacks, computed by hundreds or thousands. Inquiries at the points to which they were reported to have been taken have failed to trace them in any direction. In many cases they were certainly carried elsewhere. Disease has swept off hundreds; the army absorbed many of the young and able bodied; many are crowded about the cities, towns and villages; but very large numbers still remain to be accounted for.

3d. Next, of the returned discharged soldiers.—Apprehension was general that these would prove valueless as laborers, and be an element of disorder. Experienced planters have assured me that, upon trial (made with some reluctance), they are doing well; indeed better for their military training. The strict discipline to which they have been subjected has given them orderly habits, and taught them lessons of prompt submission to authority. One of these remarked to his employer, “Massa, I never knew what slavery was until I join the army.” Upon their discharge, therefore, this class, we may hope, will become valuable laborers, instead of public encumbrances and nuisances.

4th. A word as to their present colored preachers.—As a rule, they have always been, and still are, the very worst characters on the plantation. And although, for a time, the freedmen (left to their own option), have withdrawn in some instances from their former white and put themselves under their colored teachers, a reaction will soon occur—nay has already begun. The instance of Calvary Church, in Charleston, is in point. Said an intelligent freedman, when remonstrated with for working on the Lord’s day, “Massa, I aint been to Meetings since Freedom come.” “Why not?” “Massa, where de use? the blind can’t lead the blind.” So that, while pleased at the prospect of having *educated* ministers of their own color and class, they will, for the present, turn to the whites for guidance upon reorganization. Their ignorant and unprincipled class of preachers have moved away.

5th. Another fact worthy of note is the remarkable effect of organization in improving, not only the health and comfort of the freedmen, but in reviving their old spirit of content and cheerfulness. These seemed to have fled the land. They are reappearing

just so far and so fast as organization is restored, and the old plantation routine, improved and ameliorated, takes the place of servitude. Under it, if wisely inaugurated, justly, honorably and considerably administered, both whites and freedmen may yet be benefited.

6th. But it is as preparing the way for the great mission of the Church to the freedmen that we especially hail this dawning of reorganization. In civilizing and Christianizing heathens, settled habits and pursuits have been universally found indispensable pre-requisites or concomitants of the work. While vagrancy prevails nothing can be effectively done. The Church and the school cannot find or fix their occupants. But, upon their first reassembling at their old homes, the Church should be there to welcome back to her fold her wandering children, that in them, saved from error, ignorance, vice and crime, Christ, our Blessed Redeemer, may "See of the travail of His soul and be satisfied."

The letters of Bishop Davis, found below, evince the highest Christian feeling and love, and should meet with a cordial response :

To the Bishops and Clergy of the Protestant Episcopal Church of the United States.

CHRISTIAN BRETHREN:—In behalf of *St. Mark's Church*, recently established in the city of Charleston, S. C., we beg leave to address you a few words. Since the revolution which has recently taken place in our country, and which has so materially, in all respects, altered the condition of things with us, it has become our duty to have a separate organization. We have accordingly done so; and under the name of *St. Mark's Church* have been worshipping since the close of the war. We have elected as our Rector the Rev. JOSEPH B. SEABROOK, a well known clergyman of our State, who is devoted to our spiritual wants. We now wish to build a Church; at present we are occupying a temporary building, not ours, but kindly lent us by the Vestry of St. Luke's Church. Will you not use your influence with the people over whom you have charge to induce them to assist us? We appeal to you in our need. We love our Church. We believe our move and example are important ones to the Church at the South. May we not hope that you will assist us in this important Christian undertaking? Our means are exceedingly small, and entirely inadequate to the carrying into effect our object.

We number, at present, over one hundred communicants; there are about the same number of children in our Sunday-schools, who are taught altogether by the members of the congregation; the whole number of persons worshipping at our Church generally is about four hundred. This number, we have reason to believe, will be greatly increased, so soon as we get our own building.

The following letters, in reference to our organization, were received from our beloved Bishop. You will perceive from their purport that he decidedly favors the move. The first is addressed to our rector, in answer to one he wrote informing the Bishop that he had become rector of our Church.

CAMDEN, November 8, 1865.

DEAR BROTHER SEABROOK:—Your letter of October 14th has been received. I would have answered it sooner, but have been laid up with my eye, which is just recovering from the recent operation. I am now entirely blind.

I am truly gratified to hear of the purpose of our colored brethren, and pray that God may bless them in all their religious efforts. For some time past I have been

anxiously thinking of the condition of all our colored communicants, and am very glad to hear of this first demonstration of their continued faithfulness to the Church. Please assure them for me that I receive them with great pleasure as a separate organization, and will do all in my power for their spiritual benefit. I am very glad, too, that you have taken charge of them, and trust your ministry will be much blessed.

I hope to be able to visit the city some time in January, and will make an appointment for your congregation, to be with them, preaching, confirming, &c.

With very kind regards to the members of your family who are with you, I am, very truly, your friend and brother,
THOS. F. DAVIS.

The second letter was written in reply to us, which informed the Bishop of the fact that we had established the Church.

CAMDEN, S. C., November 15, 1865.

TO SAMUEL L. BENNETT, R. E. DEREFF, ROBERT HOUSTON,
J. B. MUSHINGTON, B. K. KINLOCK, W. E. MARSHALL,
J. McPHERSON WHEATON, SAMUEL O'HEAR, and JOHN N. GREGG,

Vestrymen and Wardens of St. Mark's Church, Charleston.

MY DEAR CHRISTIAN BRETHREN:—I have received your very kind and respectful letter of November 5th. I had heard before, from Mr. Seabrook, of your purposes, and wrote to him to assure you of my favor and coöperation. I now write to renew this assurance to yourselves.

I rejoice to hear of this movement among your people, and trust it is a good omen, promising the blessing of God to you, and to us all. I hope your example will do good to all the other colored members of the Church in this State.

I have been very anxious to know whether they would hold on to the Church or not. I do not know, and cannot know yet of all the rest; but it is cheering and encouraging to see you all stepping out so soon and so boldly for your old faith. I beseech you to stand firm to your Church and ours. We are all one in Christ Jesus, and in faith and Christian love. Remember you have now set an example, and people will be looking to you everywhere—especially the colored people. Be to them true guides and leaders. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

As your Bishop, I give you the right hand of fellowship, and bid you God-speed. I will do all I can to sustain you and cheer you on. I expect to be in Charleston in January, and hope then to be able to visit you, preach to you, and confirm all who will be prepared for that holy rite.

My own family is suffering in sad affliction at present. My son REV. THOMAS F. DAVIS, died on Sunday last. I suppose that some of you knew him and have heard him preach. He died as a Christian should die, and we rejoice in the assurance of his everlasting happiness. I know you will give us your sympathy and prayers.

With kind regard to you all, I am very truly your brother in Christ,

THOS. F. DAVIS.

In conclusion, we beg leave again to say that our means are small. We have subscribed, by the members of our congregation, nearly four thousand dollars. Those of us who owned property before the war, are like all others, reduced by that sad event.

Brethren—we beg you to aid us in this pious work of erecting a Temple to our God, and your God.

We are, in Christian love, yours in the bonds of Christ,

SAMUEL L. BENNETT, B. K. KINLOCK,
R. E. DEREFF, W. E. MARSHALL,
ROBERT HOUSTON, JOHN McPHERSON WHEATON,
J. B. MUSHINGTON, SAMUEL O'HEAR,
JOHN N. GREGG.

EDITORIAL.

THE SPIRIT OF MISSIONS.

This periodical is the organ of the Board of Missions of our Church, and is designed to awaken and foster a missionary spirit, by disseminating intelligence with regard to the different fields of labor, embraced in the Foreign, Domestic, and Freedman's Departments. We fear it fails very essentially in its purpose, from the limited number of subscribers, and, as we have reason to judge, the still more limited number of readers. It is in vain that communications, editorials, and correspondence are printed and published, if they are not read, marked and inwardly digested. The clergy, and the clergy only, can make the power of this organ felt. They, by virtue of their office, are the leaders and instructors of the people. "The priest's lips should keep knowledge, and the people should hear the law at his mouth." We have a suggestion to make, which, if followed, would go very far to realize the good sought to be accomplished by our missionary paper. Let the clergy read it over themselves, commend it to their parishioners, and do what they can in their respective parishes to secure subscribers; or, when subscribers cannot be obtained, and even when they can, let them select such portions as strike their own mind, and at some service on a Sunday in each month read them to their congregation, making such comments as are calculated to fix them in the memory, awaken interest, and move the conscience to the obligations which they disclose; and in a short time the result would be seen in increased zeal for missions, in enlarged contributions, and in what is perhaps the most important of all, earnest prayer for the blessing of God. The presentation of a few facts would be found more powerful in effect than the clearest communication of abstract principles or the most fervent exhortations. Our people are eminently practical, and are more moved by a single object of distress brought distinctly before them, than by the announcement of the truism that they ought to give. Will not our brethren of the clergy give the plan we suggest a trial? It can do no harm, it may do much good.

†

OUR WORK.

WE desire to call the attention of the members of our Church to their responsibility in connection with our work. As will be seen in another place, we have fifteen teachers in the field, actively engaged in the instruction of the freedmen, and with the most abundant success. Applications have been received from the Bishops of the Dioceses of Kentucky, Tennessee, South Carolina, and Arkansas, for the appointment of teachers in their respective jurisdictions, and competent persons from both the North and the South are ready to go forth as laborers in this vineyard of the Lord. As we contemplate the vast number of freedmen needing the instruction which we can give, and famishing for the bread of life, and consider the facilities which are afforded us by the

Bishops, Clergy and Laity of the South, to go to these perishing millions and scatter in their hearts the seeds of the everlasting gospel, and then remember the commission we have received, and the command of the Great Head of the Church, we are oppressed with a sense of the responsibility which rests upon our branch of the Church, and upon ourselves as its Agents. Among the objects of mercy and charity which present themselves at the present time to the minds and hearts of the Christian people of this land, there is none whose claims are so pressing as those of the freedmen of the South. In the very midst of our borders, born and reared upon our soil, there are between three and four millions of human beings for whom Christ died, in a condition of poverty and ignorance, looking to us, under God, for instruction in spiritual and secular learning, and in industry, worldly prudence and thrift. Their wants are most urgent, their destruction imminent, their extinction threatened. We have the ability and means, in connection with our brethren in the South, to relieve, to preserve, to elevate, to save them, and therefore, we owe it to them, to ourselves, and to God, to put forth our efforts for their succor and deliverance; what we do we must do quickly, at least we must *begin* to do quickly. Disease and vice are slaying their thousands monthly, and at the present rate of decrease, a few years will witness the extinction of the race. The Hon. Wm. L. Sharkey, late Provisional Governor of Mississippi, and now Senator-elect to the Congress of the United States, speaking of the freedmen of Mississippi, says: "There are now in the State very little over one half as many freedmen as there were formerly slaves. There is no telling the mortality that has prevailed among them. They have died in immense numbers." Will not the clergy lay to heart the claims of these perishing millions, and in connection with the laity, furnish us with the pecuniary means, to prosecute vigorously the work which they have commissioned us as their Agents to superintend and direct. We should have *hundreds* of teachers in the field, and our contributions should be measured by *hundreds of thousands* of dollars. There is a special demand, and there should be special efforts and liberality. May we not hope that those individuals, or congregations which have not yet contributed to our treasury, will do so at once, and that those who have given us material aid, will remember us again before the year closes. We speak, we act, we labor, not as individuals only, but as the representatives of the Protestant Episcopal Church in the United States. It is the Church's work in which we are engaged, and it is for the Church,—that is, for the members of it, clergy and laity,—to determine to what extent that work shall be carried, and with what vigor it shall be prosecuted. We are prepared to lay ourselves upon the altar of the Church's service, to spend and be spent in this work of labor and love, and we ask, what it is the duty and privilege of the Church to give, her sympathies, her prayers, and her material aid. Shall we ask in vain?

†

 SOUTH CAROLINA.

A very large portion of our department this month is devoted to correspondence and documents relating to the Diocese of South Carolina, and its operations on behalf

of the freedmen within its borders. Our readers, we are assured, will thank us for placing these papers before them, as it is really refreshing, in this age of strife, passion and prejudice, to meet with such evidences of a truly Christian spirit as they furnish. The action of the last Diocesan Council, as embodied in the resolutions unanimously adopted, and the resultant action of the Board of Missions to Freedmen, under whose authority and direction the Rev. Mr. Hanckel made the tour of inspection, of which his letter gives a graphic account, are most noble, well worthy the imitation of the other Southern dioceses, and deserve the admiration of our Church throughout the land. No one can read these documents, who has that charity which "believeth all things, hopeth all things and thinketh no evil," without agreeing with a statement of Bishop Davis's, in a letter to us a short time since, when he says: "We are altogether in earnest in our desires to promote the intellectual and religious culture of the freedmen. You need not hesitate at all to give us your confidence about this."

From the evidence we have in these documents, and also from conversations with the Rev. A. Toomer Porter, the "confidential agent" of Bishop Davis, who is now in this city, we are ourselves perfectly convinced of the honest and earnest purpose of the clergy and laity of our Church in South Carolina to do all that in them lies to educate and elevate, to the extent of their capacity, the freedmen and free people of color in that State. Thoroughly alive to their responsibility in the premises, they wish to see the work done, and will furnish teachers themselves, or welcome any whom we may send. After the zeal and devotion which they have already shewn, after their desire to coöperate with us heartily in this great work, can we hold back? Their cry is, "Come and help us," or "Come and we will help you." Will not the Church in the North respond? A wide door is opened for us; shall we not enter it? The fields are white unto the harvest; shall we not reap them?

C O R R E S P O N D E N C E .

VIRGINIA.

Extract from a letter of MISS AIKEN, Teacher, at Petersburg.

It gives me the greatest pleasure to report the satisfactory progress of my school. Since last month's statement I have sifted and reorganized the little crowd of two hundred, which gathered about me during the first two weeks after my arrival here, as I found we could not do justice to so many, and the little children disturbed and retarded the advancement of the men and women, whom, as an evening-school, it was especially designed to benefit. Many had come in from the day-school, too, as even the children never weary of reading. My day-school was opened on the 12th of March, into which I took all who had no work for the day, except the smallest children, whom their parents would not trust to go so far from home. These, with other little ones, form a morning-school, and are taught by one of my friends, Miss G——, of Brookline, Mass., who also gives me her valuable assistance in the evening. The great "revival" in the colored churches here, which has been protracted for weeks, also took a goodly

number from our ranks, as their ignorant belief, which I have labored to change, is that it is wrong to engage in anything else when they are trying to learn to pray, or belong to the "Mourning Class."

We have now about one hundred, half of whom are men and women, and it is sad, though interesting, to see their earnest diligence and delight when they have mastered a lesson. One class of married men, some of them advanced to "The Third Reader," are extremely pleased with the tables in arithmetic and exercises on the slate, and when we point out their mistakes, are always ready with their apologetic, "To be sure! yes ma'am!" Three young men in one of my classes especially interest me, from their great perseverance and desire to learn. They never miss an evening, although one occasionally comes in a little late, saying, in bashful, half inarticulate words: "I'm just up from City Point, and so come in these ere clothes," which, as his work is in a tobacco factory, look as though, under other circumstances, they would require an apology. The first time I heard them (only a few weeks since), they had not learned their alphabet; now they read very well, spell without the book, write on slates, and are learning the multiplication table, for which they are very grateful. Another one, of whom I can never think but with an irresistible desire to laugh, remembering his first lesson, when he spelled with such earnestness and satisfaction, "G-O-A-T—calf; P-I-G—cow," is progressing finely, with unabated interest. One man, a respectable carpenter, the father of eight children, whom he has at last been able to gather "under his own vine and fig tree," four of whom had been received into the school, came in with his wife, a few evenings after our opening. When I asked if he would join the school, he shook his head. On questioning him, I found he knew a few letters, and had, like the rest, a great desire to learn, but thought he was too old. I told him he would never be younger, and putting a "Primer" in his hands, commenced teaching him. He has, with his wife, attended regularly ever since, though able to come only a half hour before we close. He now reads and spells very well, so much to his astonishment and delight that he has established himself, in some sort, a missionary to bring in other men who think themselves too far advanced in life to commence with their letters. One evening he was accompanied by his brother, whom I found intelligent. He could read a little, and lamented sadly that there was no school within his reach. I promised him that *if the people would allow a school there*, not many weeks should elapse before there should be one. It is probably a desolated country, where ignorance and poverty prevail, and where even the white people are destitute of food and clothing. Thus you see that the education to freedmen is very much more than "a novelty of which they are soon to weary," as many here prophesy; and every effort to elevate the race will, without doubt, be nobly sustained and appreciated by them.

To be convinced that they are in still greater, sadder need of the missionary part of our work, one has only to visit their meetings during a "revival." Their mode of worship seemed to me peculiar, and somewhat like that of the Shakers. The church was crowded, aisles and every part, the body of it being filled with the "mourning class," or those seeking religion, who seemed as if they had thrown themselves down in an attitude of despair. Men, women and even children of twelve years, were packed as closely as possible, and yet they never moved during the *four* hours we were present, and never ceased a moaning sound like the surging of the sea. Their exercises were praying and singing alternately, the songs being improvised and given out by one of the deacons who conducted the services. They have no settled pastor, but the pulpit was filled, for the evening, by a white

"brother," whose remarks were so inappropriate, and so far short of what was needed, that we begged a gentleman who accompanied us, a devoted Christian, whom we had met before at the bedside of dying soldiers, to speak to them, and cast a few words of comfort on the "living, troubled waters" before us. His simple, Christian truths, wisely calculated to calm, rather than heighten, their excited feelings, were received with unaffected sincerity and gratitude, but the tide would have its way, and was soon beyond any control. They reserve the most exhilarating of their hymns, all peculiar in words and melody, until the latter part of the evening. One of their favorites, with its chorus, "Come out of the wilderness, leaning on His arm," was sung with an energy and emphasis that, as my mind reverts to the evening, it rings in my ears, and I can see the dense crowd, which filled the aisles and space before the pulpit, completely surrounding the "mourners," commence slowly to sway to and fro, and those who had professed conversion each taking the hand of his neighbor, rock from side to side with a peculiar motion, never pausing, even when changing hands, or losing a beat of time in the music. The scene then became intensely fascinating, and one felt inclined to join the swaying element. We stood upon our seats to overtop the crowd. Nothing disturbed them, but all seemed bound by the spirit of the hour. Suddenly one of the "mourners" sprang up, shouting, leaping and shaking hands, as if an evil spirit, rather than a good one, possessed him, proclaiming joy and gladness for the pardon of his sins in the most frantic manner. Some endeavored to calm him; others cried "Let him talk! 'twill do him good! I know how good he feels." As I looked upon that vast sea of ignorance before me my heart melted with pity, and I was deeply impressed with the conviction that even "the least" in our Church can do much in this great work which lies before her. Our church here has comparatively few members from the colored race, but I am happy to state they are most exemplary and devoted in their Christian life. Caroline Bragg, whom our Commission has accepted as an assistant with the alphabet pupils in my day school, is remarkable for her piety, zeal and active service in the church. She, like the most of her race, has met many sad experiences, but she says, "The Lord was her refuge in the time of trouble." When speaking of her age (I thought her much younger), she said, "I had the hope of Eternal Life given me when I was thirteen, and always since that time trusted in my Lord and Saviour, which I think has kept me young." Her only daughter was sold away from her during a temporary absence, and she does not know to this day whether she is still alive. Though twenty years have elapsed she cannot now speak of her without many tears. Yet, during that time, she has been a faithful nurse to both the children and grandchildren of those who caused her so many years of anguish and sorrow. Truly she has attained the last, the most difficult of the Christian graces—forgiveness of injuries. One of her sons, who inherits his mother's estimable qualities, and is also a devoted member of the church, has given me every assistance in his power, making the table, benches, &c., for the school-room without fee or reward, happy in being able to contribute his part to the great work, although he has, beside his own little family, that of his mother-in-law also somewhat depending upon him for their support. Seven of the family are in my schools and class, in Rev. Dr. Gibson's Sunday-school, as they consider themselves to belong especially to me. Three of them are to be baptized next Sunday, which gives the bruised heart of their grandmother much joy and comfort. Of her gratitude for God's goodness, through our Commission, she often speaks in her simple, though eloquent words. A few days since she said, "I often think now of the time when we sat weeping and moaning; when all denominations had come to look after their own, and we were a little flock by ourselves, with no one to care for us.

Then I was so glad and thankful when I heard that you had come, and I told them Providence had provided for us at last." The Rev. Dr. Gibson, whose new church is not yet completed, told me that he received the first contribution (a treasured gold piece), towards it from her, with the words,

"The mite my willing hand can give,
At Jesus' feet I lay."

There is no need of a sculptured tablet for her in the visible Church; her truth and devotion, "her prayers and her alms, have gone up as a *memorial* before her God." At an early hour on Easter morning one of the youngest members of the family, a bright-eyed, amiable child, gladdened my heart with an Easter offering of a cluster of pink hyacinths; and you will not wonder that its beauty and fragrance quickly transported my thoughts to the joyous scenes in our Northern churches, and for a few moments, forgetting what was before me, I yearned for the soul-thrilling music of the glad hosannahs, and a sight of those beautiful messengers of God, laid that day in such glorious profusion before the altar, in our Holy Trinity, Brooklyn.

Extract from a letter of Mrs. STARKEY, teacher at Richmond.

The solemnities of Lent have passed, joyous Easter has come and gone, twenty-five persons have been baptized into the Church, and eighteen were to have been Confirmed on the 8th inst, but owing to the inclemency of the weather, and the uncertainty of the Bishop's presence, a number failed to attend, and only seven ratified their baptismal vow. One, named Griffie, was brought to the School by a little comrade; he is an orphan, and when asked his other name, replied, "I'm Griffie, dat ar all;" so he was baptized Griffie, and signed with the sign of the Cross, as a member of Christ's flock. His large mournful eyes speak volumes, and tell a sorrowful tale. There will be another large class ready for baptism on the 1st of the month, and by the blessing of God, we hope to add many to those we desire to be Confirmed, before the Bishop comes again in July.

On the 9th Bishop Johns visited the Schools at St. Philip's Church, and spoke in the kindest manner to the Scholars; he said that "his heart was with us in our work, that we had his prayers, and if we met with any troubles or difficulties in our missionary labors, to come to him as to a father for counsel and advice, that he would assist us in every and any way possible." May he live long and be blessed.

There are 270 scholars registered. Daily attendance varies from 130 to 170. The school is increasing in numbers, interest, and attention. We have paid very particular attention to the religious training of the scholars; and although there is not always that reverence that we feel is due, when we worship in God's temple, yet their responses are prompt, and they join in the services with a ready zeal which would do credit to many, who have always had the advantages of the Church.

Many interesting incidents come under our notice, but our time is too much occupied to even make a note of them. The missionary field here is large. I was out last Saturday morning in the district called Africa and in one hour obtained ten names, for Church and school, who did not attend anywhere. When I returned, quite a number collected at the corner of the street where I had to pass, to shake hands with me, with a "God bless you, come and see us again." I returned all of their greetings, and with

the desired promise to visit them, hastened home with a full heart. There is a great work to be done here, and it requires a patient, untiring energy. The class in singing, I should not be at all diffident in presenting before a New York audience, and they are improving daily. Please send to us at least two dozen singing books, which we need very much, as we intend preparing the best singers for a concert, to aid our little Church, (if it meets with your approval.) On the 11th inst. the Rev. Mr. Woodbridge Rector of the Monumental Church, called at the school, and in the afternoon at our place of residence. He spoke in the kindest terms of the colored race and invited us to visit his Church. At night we called upon a member of the Monumental Church who has visited us several times, and passed a very pleasant evening, being urged to come often, Thus we are slowly making friends by moving on quietly, and receiving many blessings.

Many of the colored people in and around the city of Richmond, are dying off rapidly from the want of food, clothing, and proper care; they cannot get work. The weather now is fine and the air is like summer. The Sunday-school is very interesting, and like the day-school varies in number; firm discipline and patient teaching, with the blessing of God, will do much in time. The discipline of the younger portion of the race has been much neglected during the war, and many of these young scions of Africa are as fast specimens as you will find anywhere.

Time and space will not permit of my writing more to day. Grant us your prayers and blessing, that the seed sown in this our field of labor, may take deep root, and yield an abundant harvest, to the honor and glory of God and of His Church.

NORTH CAROLINA.

Extract from a letter of MISS L. SPROAT, Teacher at Wilmington, N. C.

The time has come again for me to write and let you know how we are getting along in our school. We commenced on the 13th of March with fifteen scholars; it is now the 11th of April and we have one hundred and fifty-two names on our register, and the school increases every day. We have a very good set of scholars, and, as a general thing, they are very apt and anxious to learn. Of course there are exceptions—some who behave badly. It is very amusing to see the smaller ones, who are so small that their little feet cannot reach the floor, look at each other when one is talking contrary to our rule, and gravely shake their heads at the offender, with an expression on their dusky faces that would make you laugh. We have all ages, sizes and colors. Some are just as cunning as they can be, and often the little ones will come with two or three tiny flowers in their hands and hand them to Miss Hesketh or myself with a sly glance that it is very pleasant. They are a very winsome, affectionate set of children, and one could not help loving them, even if they tried. You who are shivering at home cannot think of the quantity of *out-door* flowers we have in our school-room to-day. I heaped the font full and high with the beautiful clusters of the Wisteria wild honey-suckle, and the sweetest roses that you ever saw. The scholars bring us flowers every day, and on the table in our little sitting-room, where I am writing, stands a vase of the most charming varieties.

The scholars learn rapidly, especially in arithmetic, and I am constantly beset with requests such as this: "Please, teacher, won't you give me a countin book; I can learn as well as Jane can." We restrict our number of pupils in arithmetic to those who can read readily. We have one black board, of which I wrote you in my last report, and find

it an invaluable assistant in teaching numbers. Some of the children read very nicely indeed. Their efforts at spelling are laughable in the extreme, and I often have to cover my mouth with my handkerchief lest they should see me laugh.

Our school sessions are from nine until twelve in the morning, and from two until four in the afternoon. The other schools have no afternoon session, but hold one in the evening. Bishop Atkinson thought it more advisable for us to have one in the afternoon, when we have the adults and the other scholars altogether. We commence in the morning by Miss Hesketh reading a short psalm responsively with the children; then we all unite, teachers and pupils, in the holy words of the creed; this is followed by the Lord's prayer and a few short collects, after which the children sing some familiar hymns. Miss Hesketh then leads them in some simple gymnastic exercises which they enter into with a spirit that is highly amusing to a looker-on. At half-past nine we are finely launched upon the duties of the day.

We have a pleasant home, and, although almost surrounded by colored people, have no trouble with them; on the contrary, not a day passes without some little token of good-will towards us. They bring us hot buckwheat cakes, corn bread, rolls, mollasses, candy and fine fresh radishes. They seem to think that they cannot do enough for us, and there is no night too dark, or day too stormy, or distance too great for them to go if we want their services. The old woman who does our washing and cooking is as good as she can be. The small pox has been, and is still, very prevalent in the city, and our house is in full view of the hospital. The other day we were talking to aunty about it, and what we should do if we were sick with such an awful disease, when she said, 'Now, I'll take just as good keer on ye as your own mudder,' and I don't doubt she would. Our stock of clothing, which you sent us, is rapidly diminishing, and we shall soon be obliged to call for more. It would do you good to see the happy faces which some of the recipients of the clothing wear when we give it to them. They go away 'toting' their bundles of clothes with a light heart.

Our Sunday-school has been in operation but a few Sundays, so we cannot write much as to its progress, but hope in our next report to speak more at length about it. We wish very much that some of our kind friends at the North would send us a small library, a very small one, consisting of not more than fifty books, varied in size, according to ages, from six to twenty; it would be very acceptable.

I think I have written quite enough. I hope you will not think I have given you too rose-colored an account of what we are doing; but really the discouragements in our school bear so small a proportion to the encouragements that we cannot but feel pleased and contented thus far.

Thanking you for the additional supply of books, which you say are on their way to us, I am, very respectfully, yours.

TEACHERS.

VIRGINIA:

Richmond.....Miss M. J. HICKS.
Mrs. MARY M. STARKEY.
Miss LUCY K. TANEY.
RANDOLPH STORRS, (colored.)

Petersburg.....Miss AMANDA AIKEN.
Miss ANNA C. SMITH.
CAROLINE BRIGGS, (colored.)

Norfolk.....Rev. M. E. WILLING.

2. NORTH CAROLINA:

Newbern.....Miss HARRIET A. CHAPIN.
Miss MARIAN WENDELL.

Wilmington.....Miss MARY L. SPROAT.
Miss ALMIRA HESKETH.

Raleigh.....JOHN HENRY HARRIS, (colored.)

3. TENNESSEE:

*Memphis, Orphan } Mrs. S. A. MARTHA CANFIELD.
Asylum*.....}

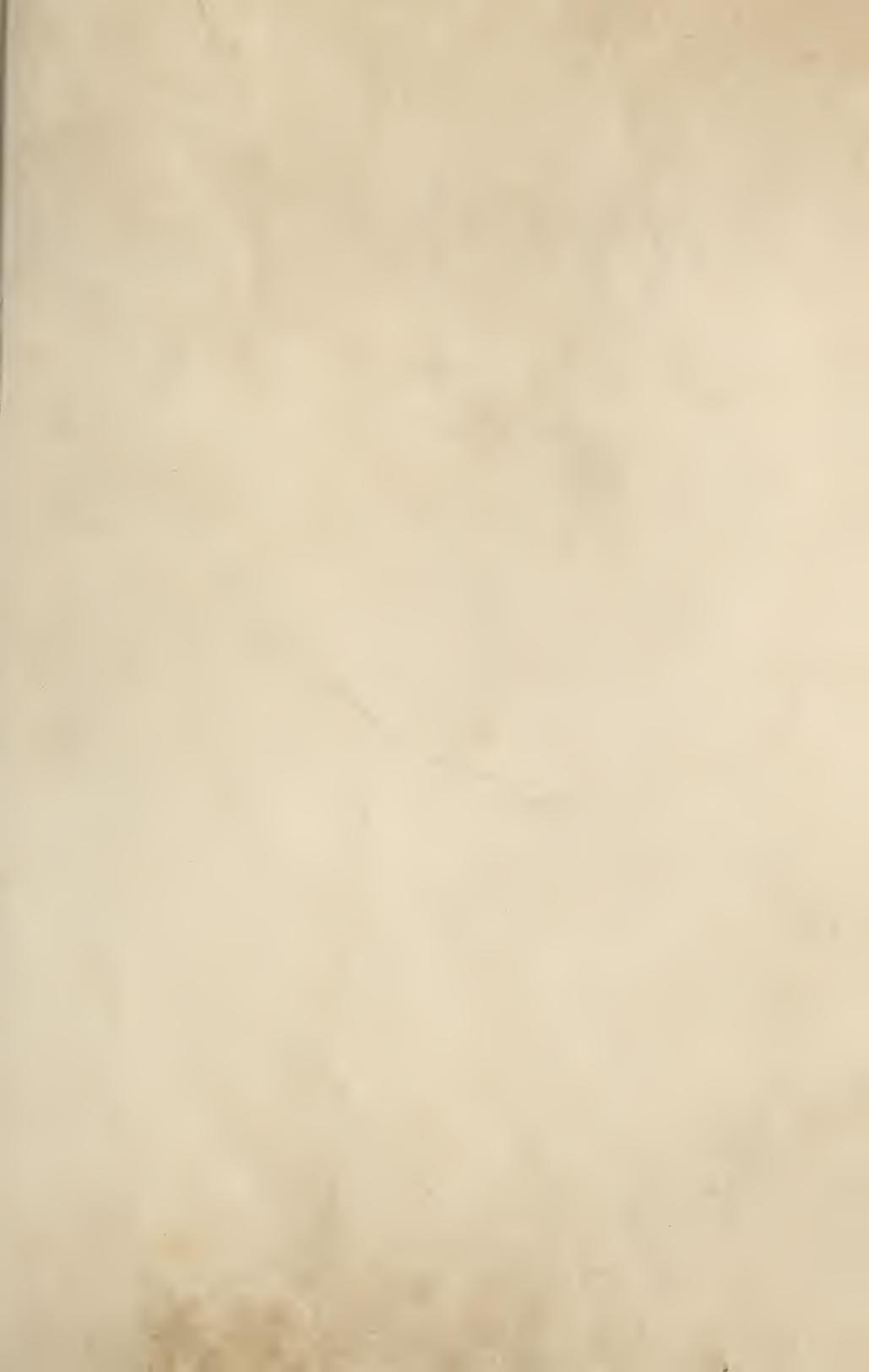
ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from 11th March to 10th April, 1866, inclusive:—

Vermont.			
<i>East Berkshire</i> —Calvary Church.....	\$6 06		
Rhode Island.			
<i>Lonsdale</i> —Christ Church, for Raleigh..	112 43		
Massachusetts.			
<i>Fall River</i> —Ascension Church.....	30 00		
Connecticut.			
<i>Hartford</i> —Christ Church.....	18 00		
H. W. Goodwin, Local Agent.....	50 00		
A. B. for South Carolina.....	10 00		
<i>Middletown</i> —Holy Trinity, Easter off'g of Q. O. C.....	50 00		
<i>Norwich</i> —S. S. Class, Trinity Church...	3 50		
<i>Southport</i> —Trinity Church.....	13 00		
<i>Watertown</i> —S. S., Christ Church.....	5 00	149 50	
New York.			
<i>Brooklyn</i> —St. Mary's Church.....	70 00		
<i>Cooperstown</i> —Member of Christ Church, for Bibles, etc.....	5 00		
<i>Herkimer</i> —Christ Church.....	11 32		
<i>Kinderhook</i> —St. Paul's.....	10 00		
<i>Little Neck</i> —Zion Church.....	36 88		
<i>Manhattanville</i> —Rev. C. C. Adams.....	1 25		
<i>Morrisania</i> —St. Anne's Church.....	50 00		
<i>Morris</i> —A Member of Zion Church.....	25 00		
<i>New York</i> —Ascension Church.....	830 65		
T. F. B., Easter offering.....	10 00		
W. J. Sherwood, through Rev. Mr. Gallaudet.....	100 00		
Mrs. N. F. Aldrich.....	1 00		
Miss Schroeder.....	3 00		
<i>Owego</i> —St. Paul's Church.....	33 26		
<i>Rome</i> —Zion Church.....	15 50		
<i>Whitehall</i> —Trinity Church.....	6 50	1209 36	
New Jersey.			
<i>Allentown</i> —Christ Church.....	8 70		
Pennsylvania.			
<i>Carbondale</i> —S. S. of Trinity Church....	16 65		
<i>Lawrenceville</i> —St. John's Church.....	5 00		
<i>Muncy</i> —St. James' Church.....	25 43		
<i>Philadelphia</i> —St. Mark's Ch., Frank- ford, for School at Memphis.....	166 50		
Ladies' Sewing Society of the Ch. of Nativity.....	100 00		
J. T. Lewis.....	10 00		
William C. Houston.....	100 00		
Rev. James Eaul.....	25 00		
<i>Fardleyville</i> —Newtown Mission.....	3 00	451 58	
Ohio.			
<i>Gambier</i> —A Member of Harcourt Par... <i>Portsmouth</i> —Easter offering of a Mem- ber of Christ Church.....	250 00	5 00	255 00
Illinois.			
<i>Albion</i> —St. John's.....			1 50
Michigan.			
<i>Ann Arbor</i> —St. Andrew's Church.....			33 50
West New York.			
<i>Canandaigua</i> —St. John's Church.....	5 00		
<i>Black Rock</i> —Grace Church.....	21 00		
<i>Brockport</i> —St. Luke's.....	11 25		
<i>Lockport</i> —Grace.....	20 00		
<i>Oxford</i> —St. Paul's.....	166 30		
<i>Paris Hill</i> —St. Paul's.....	5 50		
<i>Suspension Bridge</i> —De Veax College... <i>Syracuse</i> —"A Friend".....	10 00		
" St. Paul's.....	5 00		
<i>Utica</i> —Calvary Church.....	75 69		
Grace.....	11 30		
<i>Watertown</i> —Trinity Church.....	87 45		
<i>Westmoreland</i> —Getsemane Parish.....	18 29		
	1 50	438 28	
Wisconsin.			
<i>Delawan</i> —Christ Church.....	15 00		
<i>Madison</i> —Grace.....	30 00		
<i>Portage</i> —Mrs. Crossman.....	2 00	47 00	
Miscellaneous.			
" M".....			10 00
			\$2,752 91
Amount acknowledged before....			18,315 63
			\$21,068 54

The General Agent acknowledges the receipt of the following supplies of Clothing, from March 11th to April 10th, inclusive:

Massachusetts.			
<i>Boston</i> —Parish Aid Soc'y, Church of the Messiah.....	box.		
<i>Brookline</i> —St. Paul's Church.....	bale.		
Rhode Island.			
<i>Providence</i> —Grace Church.....	1 barrel.		
Church of the Saviour.....	2 barrels.		
Connecticut.			
<i>Westport</i> —F. F.....	barrel.		
New York.			
<i>Brooklyn</i> —Holy Trinity.....	2 barrels.		
Grace.....	1 barrel.		
<i>Garrisons</i> —St. Philip's in the Highlands....	1 "		
<i>New York City</i> —Anonymous.....	1 "		
Anonymous.....	bundle.		
St. Mark's in Bowery, clothing valued at \$366 45.			
George W. Wright.....	bundle.		
New Jersey.			
<i>Jersey City</i> —Mrs. North.....	1 blk. coat.		
Pennsylvania.			
<i>Muncy</i> —St. James' Church.....	1 barrel.		
<i>Philadelphia</i> —Church of Nativity.....	2 barrels.		
<i>Whitemarsh</i> —St. Thomas'.....	1 barrel.		
Ohio.			
<i>Collamer</i> —Miss Fanny E. Charlot.....	1 box.		
Illinois.			
<i>Waukegan</i> —Christ Church.....	barrel.		
West New York.			
<i>Oswego</i> —Christ Church.....	2 barrels.		
<i>Waterloo</i> —St. Paul's Church.....	1 barrel.		



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