

Title: *The Spirit of Missions*, 1859

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THE
SPIRIT OF MISSIONS;

EDITED FOR

THE BOARD OF MISSIONS

OF

The Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA,

By the Secretaries and General Agents of the two Committees.

To the intent that now unto the principalities and powers in heavenly places, might be known
by the Church the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

VOL. XXIV., FOR MDCCCLIX.

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1859.

THE SPIRIT OF MISSIONS

THE BOARD OF MISSIONS

The Protestant Episcopal Church

IN THE CITY OF NEW YORK

THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW YORK

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1877

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1859.

The Closing Year, and the General Convention.

THE past year has been one of laborious effort and engrossing interest in our work. We have made many appeals in its behalf, and have had some gratifying returns; but yet it seems to us strange that, with all the interesting and growing claims of our work, and the ability of the Church, the returns should be so small, and the necessity for warm and frequent appeals should at all exist. Our work is one to which the authority and commendation of the general Church are emphatically given, and our field commensurate with the extent and interests of our whole country; and yet local and individual claims are at times allowed to supersede it, and that when they cannot compare with it in either importance or responsibility. All that we ask is a place in the sympathies and contributions of the Church. That every parish should have the opportunity to weigh our claims, and respond as they will, is a matter of simple and obvious justice. This we have a right to ask and expect at the hands of our clergy, and the proper officers of vacant parishes. If every parish, with a fair opportunity, would make an annual contribution, our work would be comparatively light.

We look for a new and happy impulse to be given to our cause, from the approaching meeting of the Board, and the General Convention. No more important matters can claim the attention of the great council of the Church, than her Missionary interests and prospects; for this is her life and her hope, in her aggressive and peaceful conquests, and her steady and onward progress. In this is the spirit of that prayer, for all the councils of the Church, which will, we trust, be now a great and glad reality, "That the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin and Satan, and death, till at length the whole of His dispersed sheep shall be gathered into one fold, and be made partakers of everlasting life, and the merits and death of Jesus Christ, our Saviour." In the spirit of this prayer, with the powerful aid of faith and love, may the proceedings of our Board of Missions, at its triennial meeting, and the important General Convention of our Church, now near at hand, be all conducted; and may the quickening power of the spirit of all grace, and the large, rich blessings of our Father, God, crown their deliberations, and be upon us and abide with us, as a Church and a Board of Missions, now and forever.

An Unknown Giver.

"A PILGRIM'S SON."

WE have received a letter post-marked Boston, Mass., under date of Sept. 16th, 1859, of which we give the following, which speaks the spirit of the whole. It is gratifying to know that on the same day, in distant places, God put it into the hearts of two unknown friends to remember and relieve our cause. The suggestion which he makes of a "Reserve Fund," is one which deserves consideration; but we fear it will be some time, with all our wants, before it could be carried out; and we have

doubts of its expediency, if it might be at once accomplished. Our "best reserve fund," as we think, is in the goodness and grace of God, and the faith and love of His people. Accumulated funds are apt to dry up even Christian sympathies, and hinder generous impulses and the disposition to devise liberal things. But we cheerfully allow our unknown friend, "a Pilgrim's Son," to speak for himself, and trust that not only the "sons of the Pilgrims" in New-England, but that our Christian pilgrims everywhere, may catch his spirit, and follow his example. The consecration of "gain" to "the Gospel" is a cheering omen. May it grow and spread and bring forth fruit abundantly.

Boston, Sept. 16th, 1859.

REV. AND DEAR SIR :

Enclosed find check for \$142 86. This sum was received in 1850 as the profit from an invoice of merchandise sent to California; the only venture the writer ever made to that State.

It is now, in response to Bishop Kip's appeal, devoted to send the Gospel to that State. I should like to have it used towards paying the passage of some clergyman who may wish to go out, in answer to Bishop Kip's earnest call.

Will you do me the favor to listen to a suggestion? I see by the last number of the Spirit of Missions that the "Relief Fund" is about made up, and I rejoice with you that it is. While reading that statement, it occurred to me, that while a "relief" fund was a very excellent thing, a *reserve* fund would be much more to the purpose. Every man would contribute with more alacrity to a *reserve* fund, than to a relief fund. In the former the elements of anticipation—hope and faith—enter fully, and stimulate the desire to do; while the latter is "a heavy drag."

All men, and especially American men, like to be engaged in successful *advancing* enterprises. The *bringing up of arrears* is a very tedious, disagreeable work.

Why not then arrange it so as to have no arrears to bring up? It seems to me that this would be very effectually done by establishing a permanent fund which might be allowed to accumulate to the amount of \$20,000, for a reserved fund of both the Foreign and Domestic Boards, from which both of the Treasurers might draw as they had need, to enable them to meet their calls with exact and never-failing punctuality, and so equalize their financial operations that they shall always flow on smoothly. The

committees then would be able to choose with deliberation and with a view to the greatest effectiveness, the time and mode of making appeals to the liberality of Christians, and their call would always be for the means of *advance*, to grasp the future. Onward! forward! always; no turning back to finish up work left undone. The promptness and liberality with which our people have contributed to the China mission this summer, show how ready they are to contribute where anything is to be *gained*. Yankees are proverbially fond of *gain*, and it is well to have this propensity exercised in the right direction.

The General Convention meets next month, and *now* is the time to inaugurate such a project. Now, for many reasons.

From all quarters the cry comes, "The fields are white to the harvest," and everywhere the prayer is going up from Christian hearts to the Lord of the harvest to send forth laborers into the harvest. Never has our God turned a deaf ear to the earnest, united prayers of his people, and he never will. The laborers are coming, they are *now* ready, and only wait for the word of command to step forth into the field. Our Church must do her part. Our missionary committees must be prepared in *advance* to improve every opening; to employ every suitable candidate. Let them lay before the church their desire to be so prepared, and request contributions of a *special character* to the reserve fund. Let them say to every Christian, "If, from any unexpected acquisition of property, any extraordinary success in business, if you would make a thank offering for any special deliverance or favor of Divine Providence, or for any other cause you wish to make an unusual contribution to the cause of Missions, beyond your regular yearly or monthly contribution, give such contributions to "The Reserve Fund."

If the committees see fit, and the ordinary current receipts will allow, they might make it a standing rule to use all bequests and legacies, not specially appropriated, to establish and subsequently to replenish the Reserve Fund.

Pardon a long letter—from the fullness of the heart the mouth speaketh. That God's blessing may be upon your labors, and guide all your deliberations and efforts, is the prayer of

"A PILGRIM'S SON."

Relief Indeed.

ON Monday, Sept. 19th, a lady handed in at the office an anonymous note, in a lady's hand, which, on opening, we found to read as follows :

“For ‘Relief Fund’ of Domestic Missions,”.....\$300 00
“16th September, 1859.”

We were involuntarily led to exclaim, “God be praised !” It will secure the end for which we have labored. Thanks to the heart which prompted and the hand which made the timely offering. The good work was begun, by liberal hearts and open hands, and it is thus meetly closed. We can only say, from a full and grateful heart, God bless the unknown giver, (unknown on earth, not so in heaven,) and spare her long, for such quiet and efficient deeds of love. If she could but know the *true relief* it brought, she would be well repaid, beside the higher satisfaction “of a good conscience and approving Heaven.”

Tennessee.

Winchester, &c.—Rev. J. B. T. Smith and T. A. Morris.

WHEN the services of the Church were commenced in Winchester six months ago, there was but one Episcopalian in the town, and that one had just removed hither. Now we have a large congregation, a flourishing Sunday-school, a goodly number of communicants, and there are many whose attention is directed to the Church, who are examining her claims with a candid mind, and who, we doubt not, will soon seek rest in her fold.

The Church has been as gladly welcomed in Shelbyville. An efficient Vestry has been formed, who have taken steps toward the erection of a church building. A handsome lot has been given by one who is not of our fold, but who, we hope, will soon be one of us. There are but few communicants in Shelbyville at present, but those few are devoted children, who are willing to make sacrifices ; and if they succeed in their attempt to secure the services of a resident Rector, there is reason to hope that a strong Church will soon be established there.

Of Fayetteville, the remaining town under our charge, we know too little to report.

*Missouri.**Hannibal—Rev. J. W. Dunn.*

IN regard to my work here I can only say, that I have been constantly at my post, using my best endeavors for the extension of our Blessed Redeemer's Kingdom. My congregation is steadily increasing. We have now fifty-one communicants. The work on our church edifice is progressing satisfactorily, and with the completion of the building I look for a new era in church affairs in this parish.

*Alabama.**Tuscumbia—Rev. H. F. M. Whitesides.*

I HAVE been officiating at this place regularly twice every Sunday since my appointment in January, 1858, excepting one Sunday in each month, which I have generally given to Leighton, a small place in the adjoining county, about ten miles distant from this place. At Leighton and its vicinity, and I may say pretty much throughout the whole of this valley, the ground is occupied by the Methodists and Baptists—the Church is but little known, and consequently but little appreciated. In the immediate vicinity of Leighton the Baptists have ceased to exist, I presume by removals and deaths; there is now no minister residing there. The Methodists pretty much occupy the field. The building which I occupy when I officiate there, is the same which they occupy; it was erected by the Baptists with the aid of the Masons, who retain the upper room as a lodge. There is much prejudice prevailing in this section of the South, owing chiefly to the want of correct information on the subject. There is a great need of a dissemination of sound Church tracts—especially a goodly supply of the prayer-book to throw, as it were, broadcast over this land. The Church in Tuscumbia numbers at the present time about seven families, having lost a number of families by emigration, and they of the most valuable kind, who gave not only of their substance for the support of the Church, but also gave their labour in her cause. At Leighton there are but two communicants. The population of Tuscumbia is said to be about fifteen hundred. Time spent at station in its duties, in all, eighteen months. I took up a collection at Tuscumbia, but owing to the unfavourable weather, the amount for domestic missions was only five dollars, although it was postponed two or three times, owing to the same cause. I intend taking up another collection, when some of the members who are now absent, shall have returned.

Iowa.

Durant and Buffalo (Scott Co.)—Rev. W. Y. Johnson.

ST. PAUL'S Parish, Durant, Cedar Co., Iowa, since my last report of January 1st, 1859, has passed through a severe trial. Gloom has rested upon the faces of the few steadfast Episcopalians who make up the members of the Church here.

You know of the severe pressure which has crushed the State of Iowa. And this little parish has felt more of its bitterness than almost any other spot in Iowa, from the fact that the settlement is quite new, and the land was bought at the extravagant Railroad prices, and bought on partial payment, while the residue to be paid in at a high rate of interest, thus making the whole community feel poor. Added to this is the loss of the last year's crop, which was almost a total failure.

At the opening of Spring there was another discouragement, which may be thus explained. Something more than a year previous, or in the winter of 1857, the *Congregational Church* in Durant, which is a much larger body than we are, was divided and rent in sunder by difficulty with their minister; and seven or eight of these families who had attended worship with them came to our Church, and were punctual attendants at our services. In March last a new Congregational minister has taken the place of the old one, and extraordinary efforts have been made to reclaim the recusants, which has been successful in calling back nearly all of those who had not joined us by confirmation.

This class were a majority in our congregation one year ago, and the loss diminished our numbers for a few Sundays so much that our own people began to tremble lest they would become so weak that the Bishop would withdraw the services. But at this juncture the Lord came to our aid by sending to the neighborhood *three* steadfast churchmen. One with his family, the others to come. We have also lately obtained most unexpectedly and providentially, a Melodeon for the church; and our night seems to be turning to day. Our congregation is respectable in numbers as well as character. Our little Sunday-school interesting. Our people love one another, and there are encouraging signs of spiritual activity. If we could only have regular services every Sunday, we should prosper, seems to be the impression of all—and there is earnest and anxious prayer for this so desirable end.

If this could be accomplished, I think that in a few years, as emigration comes in, we should have a self-sustaining parish.

Our Church is making progress in dispelling prejudice in the minds of well-meaning and honest men, and the fact that some such have been driven to take refuge with us in the sanctuary from the strife of tongues, has produced a very favorable change in their sentiments, and they have

thanked God that there was an Episcopal Church where they could go and worship. They have learned too that we are no Papists, but preach the word of God in truth, in demonstration of the Spirit, and of power. On the whole, this parish is prospering in faith, in piety, in good works, and in love. May the Lord bless it abundantly.

St. Johns' Parish, Buffalo, Scott Co.

This parish, as I reported January 1, was organized December 20th, 1858. It is feeble in numbers, though quite necessary as a light in a dark place. There is great necessity that the gospel should be preached here regularly. I am as much pressed in Spirit for the spiritual wants of this people as for Durant. Were it not that I preach here every other Sunday there would be no indication that there was any Sunday at all. No one else proclaims the gospel. Now is the time to lay the Church's foundations and to build a Spiritual *temple* for the Lord of Hosts. It does seem most lamentable that the Church cannot sustain a Missionary here permanently. I fear delay. Now we have an open door and a clear field, and if we fail to possess the land where God has graciously given the vineyard into our keeping, shall we not be driven out, and it be given to others? Certainly this will be. I suppose our Domestic Board think such small insignificant parishes as these are of too little importance to claim any *special* attention. But to me it appears different. They are children of Providence; clearly pointed out as places where He wills his name should be placed and revered, and where we as a Church have been permitted to be his instruments to carry out his gracious designs to bless these people. Here at Buffalo, without us, *there is no gospel*. At Durant there stands a Church built and paid for only to be filled with worshippers by the devoted labors of a faithful missionary of *the Church*.

Too long already have we delayed to give them the services of the prayer-book and the glorious gospel of the Blessed God, and *others* are stepping in before us at Durant, and by regular weekly preaching and zealous work, are gathering up sheaves which we should have gathered and could have gathered had we been in the field ready to reap the harvest. Our means of gathering a harvest of souls we believe are more effectual and safer than others; but we are too slow and too lukewarm in their use. Were my two *parishes* near enough to each other so that I could preach once each Sunday it would be better, but being eighteen miles apart, I can only give each an alternate Sunday, and where there is another place of worship, persons who wish to keep the Sabbath will go elsewhere when we have no service—and if they are not particularly attached to us they are thus lost to us altogether. At both places I hold two services and superintend the Sunday-school—and now during

Summer when I am at home here, I drive out three or four miles into the woods and preach at 5 o'clock, P. M., in a log Methodist chapel, where a large congregation gather together. As yet few can be found to respond, but I hope by-and-by to succeed in introducing the Church. At any rate, there are souls to be led to Christ, and who may be saved through the foolishness of *preaching*. There is labor enough and more than I can find strength to perform. May God strengthen me to accomplish it.

Indiana.

Worthington—Rev. D. Sharer.

OUR parish here since my last report, has continued unshaken in the doctrine of Christ, and the principles of His holy Church; although I have not the satisfaction to report any increase of material aid, yet the spiritual condition, and the life of God in the soul, of the small band of communicants, is breaking through the trouble and the gloom, which we are called to encounter. Your missionary feels with his brethren in the field, that the duty of his calling is not the part of rest nor ease; self-denial, toil, care, and want, are the common condition of our labor in the field; and all this we gladly endure if we may but win souls to the crown of our Redeemer: rejoicing that we are counted worthy to go forth bearing precious seed, waiting, in hope, for the Lord of the harvest to bless his word with abundant increase.

The growth of the Church cannot be looked for here with such success as in more populous and intelligent localities. Much of ignorance and bigotry has to be met and removed by gradual and careful process. The prospects of the field are enlarging, and had I the means of procuring a travelling conveyance to improve such openings, a satisfactory increase might be secured to the Church. Our efforts are often in this respect seriously retarded for want of material aid. But amidst all the obstacles we have to contend with, there is a gradual advance of the principles and spirit of the Church.

In the latter part of this month, our beloved and devoted Bishop intends visiting this parish, at which time there will be a few prepared to ratify their baptismal vows in the holy rite of confirmation. Notwithstanding the trials we have encountered, the past year has been the most prosperous to the Church, of any previous one during my labors here.

Wisconsin.

Wausaw—Rev. Thomas Greene.

I ARRIVED at Wausaw on the 6th, and commenced my regular ministrations on Sunday, the 7th of August. You will be pleased to learn that since my return from the East my congregation has so greatly increased as to compel us to build in order to accommodate the people, or else we shall lose them. Many attend our services now, who for years could not be persuaded to attend religious services of any kind. The whole amount of my building fund is two hundred and thirty dollars—a small sum indeed—but my trust is in God, and in the members of the Church.

I have officiated twice at Mosinee, and twice at Knowlton, since my return. The people are pleased to have regular service once more.

Texas.

Gonzales—Rev. J. M. Goshorn.

GONZALES is situated on the Guadalupe river, a short distance below the mouth of the San Marsus, and about a hundred miles in a direct line from the Gulf. Next to San Antonio, it is the largest and most important place in Western Texas, and contains between 2,000 and 3,000 inhabitants, the greater portion of whom have become residents within the last eight or nine years. The advantages for education are superior to many places of equal size in the older States. Gonzales College, with male and female Departments, chartered by the Legislature, is located here, and is in a very flourishing condition, with a good chemical and philosophical apparatus, and an able corps of Professors. Several of the planters reside in the town that their children may enjoy the advantages of the College, and their families have the benefits of society and the privileges of the Church. All denominations are here represented, and some one or more of them hold religious services every Sunday. But the Church in this community has not to contend with the deep-rooted prejudice she has to battle with in most other places. While she commands the respect of all, she has a strong hold on the popular mind, and several persons who have been brought up in other denominations having removed to Texas, and become residents in this place, are desirous of finding a quiet home in her bosom.

The parish was organized in September, 1853, and Rev. J. W. Dunn was the first Rector. For more than a year before I assumed the charge, the parish had been vacant, and having had service but seldom in the meantime, the Church has made little progress. When I arrived, I found a small but devoted band of churchmen who were ready to every good work.

The number of communicants returned to the convention of last year was only nine. I found several persons waiting an opportunity to become communicants of the Church, who, on due examination, were admitted candidates for confirmation. A great impediment in the way of the Church advancing in Texas has been the want of a Spiritual Head, but this difficulty, in the good providence of God, is soon to be overcome by the election and acceptance of the Rev. A. Gregg, of the Episcopate of this Diocese, who will be consecrated (D. V.) at the General Convention in October next.

I have confined my labors almost entirely to this parish, visiting from house to house during the week, and holding divine service and preaching twice on Sundays. I have frequently rode a few miles into the country on a Mustang pony, *à la Texan*, and visited the planters, some of whom I have found had been raised in the Church, and are still strongly attached to her services, and we can but hope they may soon feel it to be their duty to take upon them their baptismal vows, and identify themselves with us.

We have no church building, but hold our services in a "large upper room," which will accommodate about 150 persons, and is generally well filled on Sundays. The prospects of the church are very encouraging, and we hope that in a few years we shall have a strong self-supporting parish, that will in turn aid in building up others.

On the first Sunday in May, on my way to the Convention, I visited the parish at Columbus, and held divine service morning and evening—administered the Holy Communion in the morning, and baptized an infant in the evening. This is a flourishing town and is rapidly improving. It is expected that the Railroad will be finished thus far this fall, connecting it with Galveston. The church has been vacant since the death of Rev. Mr. Pratt, more than a year since; and although the Vestry have made several efforts to obtain a clergyman, they have as yet been unsuccessful. It is an important field for the Church, but who will come?

May 29th I visited, by request of the Vestry, the parish at Lockhart, and held divine service morning and evening. There is a beautiful church here, built of concrete. They are very anxious to obtain a clergyman, and between this place and Seguin, with the missionary appropriation, they would be able to pay a good salary. I trust they may soon be supplied.

On Whit-Sunday I visited Clinton, the county seat of Dewitt county, and held the first Episcopal Church service that had ever been held in the county. We occupied the court-house. The whole country turned out and the house was crowded, and a favorable impression was made for the Church. I found five communicants here, besides several families who are anxious to enjoy the privilege of our services, and they greatly desire I should visit them again and organize a new parish, which I hope to be able to do soon. If we could only have a clergyman to devote his time between

this place and some other point at a convenient distance, great good might be accomplished. The calls of the Church in Texas are *long, loud, and IMPERATIVE*. The fields are already white to the harvest—but alas! the laborers are few. Our broad prairies, with their luxuriant vegetation, on which thousands of cattle and horses graze, and keep fat the year round, without any care except to look after them to keep them from straying away—together with a soil of unsurpassed fertility, and a genial climate which justly entitles Texas to be called the Italy of America, are attracting attention in all parts of the country, and thousands are flocking to the State. But no clergymen come with them. But we trust a better day is dawning upon us, as we hope soon to have our Bishop with us, to strengthen our hands in the glorious work of building up the Church of the living God.

Oregon.

Portland—Rev. John Sellwood.

I HAVE been enabled, through the goodness of Divine Providence, to officiate regularly every Sunday, besides on week days. Our Sunday congregation, I am happy to say, has considerably increased; it kept increasing during our *rainy* season, and now that it is our *dry* season, I presume that it is double as large as it was a year ago, with a prospect of a still further increase. Two persons have been confirmed, who have since become communicants.

About the middle of last month our Convocation was held here; all the clergy were present. Not a single addition yet to our number during the three years that I have now been in Oregon. No lay gentleman, besides some from our Church in Portland, attended the Convocation, with the solitary exception of the teacher of our School at Oswego. The attendance on the religious services of the Convocation, both on the week days as well as on the Sunday, was far better than last year.

Our Bishop, the Sunday afterward, preached his farewell sermon previous to leaving for the East to attend the General Convention of our Church; some two hundred persons present. I could not help contrasting that congregation with the congregation which assembled to hear the Bishop deliver his farewell discourse previous to going to the East three years ago; it was delivered on the Sunday immediately succeeding my arrival at Portland from the hospital in Panama. Although very feeble I endeavored to go to the house of the Lord. The Bishop on that occasion had a congregation of sixteen persons. On contrasting the one congregation with the other, I was led to thank God for the encouraging prospects before us for our Church.

I am sorry to add, that the congregation, although able to pay for having

the regular ministrations of the gospel, still continues to neglect its duty and its privilege. I have never received one cent salary, and yet notwithstanding the increase in the congregation, I have collected on Sunday mornings for Domestic Missions, during the past quarter, only one hundred and twelve dollars. There is a great complaint at present in our community of business being dull and money scarce. Some also have sustained losses in consequence of the very high stage of water in our river during the past month, from the melting of the snows on the mountains. Although the river has fallen considerably, yet it is still much higher than it has been for many years.

Our Sunday-school is on the increase; it would however be larger if teachers could be obtained. Very few of the communicants seem to take any interest in the matter.

Immediately on receiving the special appeal for the Mission in China, I gave notice that the Communion alms yesterday would be devoted to that purpose. I collected, including my own contribution, thirty-four dollars, sixty five cents. I have also collected from the scholars of the Sunday-school, for the Japan mission, seven dollars, thirty seven cents.

Appointments.

In Arkansas, Rev. John Sandells, to Fayetteville, from March 1st, 1859.

In Illinois, Rev. Edward P. Wright, to Decatur; and Rev. George C. Street, to Providence and Tiskilway; both from June 1st, 1859.

In Indiana, Rev. George T. Dougherty, to Crawfordsville, from July 1st; and Rev. H. Martyn Thompson, to Bristol, from June 1st, 1859.

In Minnesota, Rev. M. L. Olds, to North Minneapolis, from August 1st, 1859.

In Wisconsin, Rev. J. B. M. Pedelupe, to the Germans, in Milwaukie, from April 1st; and Rev. W. H. Cooper, at Manitowoc, from September 1st, 1859.

In Tennessee, Rev. J. A. Wheelock, to Greenville, Jonesboro, and Bristol, from July 1st; and Rev. W. C. Gray, to itinerate, from August 1st, 1859.

In Georgia, Rev. J. M. Curtis, to Milledgeville, from April 1st; and Rev. A. F. Freeman, to Clarkesville, from June 20th, 1859.

In Florida, Rev. M. H. C. Robertson, to Fernandino, from May 1st, 1859.

In Ohio, Rev. Edward Meyer, to Tiffin, from September 1st, 1859.

Resignations.

In Minnesota, Rev. Dudley Chase, of St. Cloud, from October 1st; and Rev. Charles Woodward, of St. Anthony, from September 1st, 1859.

In Alabama, Rev. A. Menæos, of Choctaw and Washington Counties, from July 5th, 1859.

In Tennessee, Rev. C. F. Collins, of Brownsville, from Aug. 1st, 1859.

In Illinois, Rev. J. Wilkinson, of Dixon, from September 1st, 1859.

In Missouri, Rev. Dr. Massock, of foreign population in St. Louis, from July 1st, 1859.

In Indiana, Rev. W. C. Armstrong, of New Harmony, from August 15th, 1859.

Acknowledgments.

DOMESTIC MISSIONS.		
The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Aug. 15th to Oct. 1st, 1859:		
Maine.		
Portland—St. Luke's, Relief Fund.....	\$12 06	
Vermont.		
Norwich—St. Andrew's.....	4 10	
Massachusetts.		
Boston—A Pilgrim's Son, special, for California.....	\$142 86	
“ Hon. E. A. Newton, semi-annual contribution, for Relief Fund.....	50 00	
Jamaica Plains—S. S. Bucklin, Esq., for ditto.....	20 00	
Lovell—St. Ann's from Young Ladies.....	50 00	
Pawtucket—Trinity.....	1 00	
Taunton—St. Thomas', Relief Fund, &c.....	25 00	288 86
Rhode Island.		
Newport—Trinity, Relief Fund, &c.....	50 00	
Providence—St. John's Sunday School, for Bp. Lee, Iowa.....	125 00	
“ A. S. School Scholar, Relief Fund.....	3 00	178 00
Connecticut.		
Bethany—Christ.....	6 00	
Brookfield—St. Paul's.....	8 00	
Bethel—St. Thomas.....	8 00	
Fairhaven—St. James.....	5 00	
Hartford—Christ, Relief Fund.....	48 81	
Kent—St. Andrew's, for Mission of Rev. Ezra Jones.....	10 06	
Oxford—St. Peter's.....	5 00	
Quaker Farms—Christ.....	7 50	
Monroe—St. Peter's.....	6 00	
Middletown—Anonymous.....	5 00	
Stonington—Calvary, Relief Fund.....	26 00	
Salisbury—St. John's.....	30 41	
Stamford—St. John's.....	49 20	
Wallingford—St. Paul's, Relief Fund.....	15 00	229 98
New-York.		
Albany—Holy Innocents', for Relief Fund.....	25 00	
“ St. Peter's.....	50 00	
“ “S. R.”.....	5 00	
“ Trinity.....	2 00	
Burnt Hills—Calvary.....	35 62	
Brooklyn—St. Michael's.....	8 57	
“ St. Ann's, for Rev. M. McAllister, San Francisco.....	250 00	
“ Ditto, for Oregon.....	242 50	
“ “ Iowa.....	242 50	
Buttermilk Falls—Holy Innocents.....	5 00	
Cooperstown—Christ.....	7 00	
Champlain—St. John's.....	2 00	
Islip—St. Mark's.....	3 00	
Lansingburgh—Trinity.....	30 00	
Pleasant Valley—St. Paul's.....	3 50	
East Hampton—St. Luke's.....	2 50	
Flushing—St. George's.....	75 00	
Fishkill—Trinity.....	7 50	
Fishkill Landing—St. Anna's, add'l.....	5 00	
Glen Cove—St. Paul's.....	6 50	

Acknowledgments.

455

Hudson—Christ.....	\$29 80
Hempstead—St. George's.....	32 28
Myersville—Trinity.....	10 00
Newburgh—St. George's.....	62 05
Rhinebeck—Messiah, Relief Fund.....	13 00
Rensselaerville—Trinity.....	5 00
Schenectady—St. George.....	15 00
Sag Harbor—Christ.....	3 50
Smithtown—St. James'.....	2 00
Troy—Holy Cross.....	43 00
" Christ.....	19 00
Ulster—Trinity, ½.....	8 03
Whitehall—St. Paul's.....	5 00
Wappinger's Falls—Zion Relief Fund.....	45 00
New-York—Anonymous, A Lady, for ditto.....	300 00
" Christ Ch, A Friend, for ditto.....	40 00
" St. Paul's Chapel, through Dr. Vinton.....	50 00
" St. Thomas', A Family, through Rev. Dr. Morgan, for Relief Fund.....	55 00
" E. Boonen Graves, Esq., Relief Fund.....	250 00
" Annunciation.....	67 93
" St. John Baptist, two members.....	15 00
" St. John Evangelist.....	10 00

Eastern New-York.

Aurora—St. Paul's.....	1 59
Buffalo—St. John's.....	19 00
Cape Vincent—St. John's.....	5 00
Corning—Christ.....	3 00
Le Roy—St. Mark's, A Few Members, for Relief Fund.....	33 00
Nunda—Grace.....	1 90
Rochester—St. Luke's, Relief Fund.....	50 00
Watertown—Trinity, ditto.....	20 39

132 88

New-Jersey.

Shrewsbury—"F. S. C.," Relief Fund.....	5 00
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Pennsylvania.

Bellefonte—St. John's.....	15 00
Holmesburg—Emmanuel.....	25 00
" " Relief Fund.....	25 00
Honesdale—Grace, A Lady, for Rev. C. M. Callaway \$5; Rev. Eli Adams \$3; Rev. Rev. C. B. Stout \$3.....	13 00
Philadelphia—Oxford Trinity, Relief Fund.....	48 68
" St. Mark's, Relief Fund.....	50 00
Pittsburgh—St. James S. Sch.....	10 00
" A Friend, special, outfit for California.....	150 00

336 68

Delaware.

Lewes—St. Peter's.....	9 00
Wilmington—Trinity.....	32 00

41 00

Maryland.

Akakeek—Christ, ½.....	5 08
Anne Arundel Co.—Westminster Par., St. Margaret's.....	15 00

Baltimore—C. C. Adams, Relief Fund.....	\$3 00
Clark Co.—Montgomery, Rev. Robert Prout.....	10 00
Washington, D. C.—Sigma, ½.....	20 00
Frederick—All Saints', for Epis. Miss. Asso.....	51 50
Havre de Grace—St. John's.....	2 50
Queen Ann & Talbot Cos.—St. Paul's, Relief Fund.....	55 00
Prince George and Charles Co.—St. John's Par., ditto Chap ½.....	3 00

\$165 08

Virginia.

Chesterfield Co.—Dale Par.....	10 00
" By Rev. A. B. Tizzard, Mrs. Mary Morely \$5; Alice Throat \$1.25; Luey Throat \$3; Matilda Spooner \$0.12.....	11 37
Hampton—St. John's.....	15 00
Lexington—T. H. Smith.....	12 00
Lynchburg—"L. O. P.".....	10 00
Wheeling—Rev. "J. B. S.".....	4 00

62 37

North Carolina.

Pittsboro'—St. Bartholomew.....	21 00
Raleigh—Christ, Relief Fund.....	34 00
Wilmington—Thos. H. Wright, M. D.....	10 00

65 00

South Carolina.

Aikin—St Thaddeus.....	31 00
Bluffton—St. Luke's, Relief Fund.....	36 24
Beaufort—St. Helena, for South West.....	5 00
Charleston—St. Peter's.....	8 90
" St. Philip's.....	62 62
" From "A. A.".....	10 00
Camden—From Rev. P. Trapier.....	5 00
Edisto Island—Mrs. "S. E. S.".....	5 00
Summerville—St. Paul's.....	15 00

178 76

Georgia.

Athens—Emmanuel, Gen'l.....	13 00
" " for Oregon and Texas.....	2 00
" " for Arkansas.....	5 00
" " from Sunday School.....	3 50
Ten dollars from Miss "M. T. G.," of this Parish, in Aug. No., was placed under S. Ca.	23 50

Florida.

Pensacola—By Rev. Dr. Scott, Legacy of a little godson.....	4 05
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Ohio.

Boardman—St. James'.....	4 00
Bellevue—St. Paul's, A Lady.....	3 00

7 00

Mississippi.

Biloxi—Rev. C. H. Williamson.....	\$ 80
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Acknowledgments.

Kentucky.		Minnesota,	
<i>Louisville</i> —St. Paul's, A Member, for Rev. J. A. Fitch..	\$5 00	<i>Hastings</i> —St. John's.....	\$1 80
<i>Paris</i> —St. Peter's, Relief Fund.	20 00	Missionary at ditto.....	3 00
	\$25 00		\$4 80
Tennessee.		Texas.	
<i>Memphis</i> —Calvary, Relief Fund	48 78	<i>Matagorda</i> —Christ.....	8 00
" Grace.....	16 00		
	64 78	Arkansas.	
Michigan.		<i>Boonsboro'</i> —Mrs. Campbell....	4 00
<i>Jonesville</i> —Grace.....	5 00	California.	
Louisiana.		<i>San Francisco</i> —Grace.....	42 75
<i>West Baton Rouge</i> —St. John's.	18 10	" Trinity.....	53 93
<i>Atchafalaya</i> —Rev. L. Y. Jessup.	10 00		96 70
<i>Honna</i> —Christ, ½.....	10 00	Oregon & Washington.	
	38 00	<i>Oregon</i> —M. S. Looney.....	2 00
Missouri.		Miscellaneous.	
<i>Weston</i> —St. John's.....	6 00	A Friend to Missions.....	10 00
Iowa.		Int. on special deposit, in Westchester Co. Bank, Relief Fund.....	193 34
<i>Iowa City</i> —House of Industry ½.....	2 50		203 34
Indiana.		Legacies.	
<i>Michigan City</i> —Trinity.....	5 06	<i>Baltimore, Md.</i> —Legacy of Mrs. Ann Nielson, proceeds of sale of bank stock, including dividend of \$15, ½.....	193 75
<i>La Fayette</i> —St. John's.....	12 36	<i>Newark, N. J.</i> —Estate of Hartford Smith, ½.....	230 79
	17 42		424 54
Wisconsin.		Total from Aug. 15th to Oct. 1st....	\$4,734 43
From Station at Waupaca.....	3 00	Amount previously acknowledged....	55,735 03
<i>Janesville</i> —Anonymous.....	25		\$60,469 46
	3 25		
Kansas.			
<i>Leavenworth</i> —St. Paul's.....	5 00		

The following sums, in aid of Domestic Missions have been received through the Episcopal Missionary Association for the West, in Philadelphia, from the following named churches and individuals, since the last acknowledgment, up to October 1st, 1859, viz.:

<i>New-Jersey</i> —Elizabeth City, St. John's Church, through Rev. D. S. Miller.....	\$20 50	<i>Kansas</i> —Wyandotte, R. S. Nash.....	\$6 75
<i>Pennsylvania</i> —Philadelphia, St. Andrew's Church, by a member.....	\$5 00	Total receipts.....	\$274 34
" Germantown, Christ Ch., by Rector.....	100 00	To which add balance on hand Aug. 1st, 1859.....	258 85
" Towanda, Christ Church, ditto.....	10 00	Aggregate Fund.....	\$533 19
" Union Town, A. Howell, by Rev. D. S. Miller.....	5 00	From which, however, is to be deducted amount of loan from H. C. July 1st 1859.....	240 00
" Carbondale, Trinity Church Sunday School.....	4 00	Special contribution from Trinity Church, Washington, for Rev. C. M. Callaway, Topeka, Kansas.....	33 35
<i>Maryland</i> —Frederick County, All Saints.....	51 50	Leaving to be received by the Treasurer Domestic Committee when appropriated.....	273 35
<i>Virginia</i> —Alexandria, Missionary Association, by Rev. Mr. Spring.....	1 25		259 84
" Richmond, Grace Church, by Rector.....	70 34		
	71 59		

FOREIGN MISSIONS
OF THE
Protestant Episcopal Church.

OCTOBER, 1859.

JAPAN.

MENTION was made in the September number, of the remarkable manner in which the Rev. Mr. Liggins had been led to enter upon the work in Japan at an earlier day than was anticipated by the Foreign Committee. The following letter from Mr. Liggins gives particulars of the occurrence at Dzang Zok, which led to his departure from that city, and furnishes, also, interesting information in relation to the work in Japan :

NAGASAKI, JAPAN, *May 26, 1859.*

REV. AND DEAR BROTHER :—You will, doubtless, be surprized to learn that your letter apprizing me of the appointment, by the Foreign Committee, of the Rev. Mr. Williams and myself, as missionaries to Japan, found me already in that country. By an unexpected Providence, I have been led here two months before the time when, by treaty stipulation, I could claim the right to take up my residence here. *How* I have been thus led I will now narrate.

During the last eighteen months in China, I suffered very much from repeated attacks of the fevers so prevalent in the middle and southern parts of that country ; and during February and March of this year I was so completely reduced, and so unable to attend to missionary duties, that I began to think it was my bounden duty to leave China for a season, in the hope of recovering, with God's blessing, that health which I had lost. While thus thinking, an event occurred which hastened my departure.

The fifth of April is the day on which some of the people of Dzang Zok get up a procession in honor of their parents. This procession has a bad

name among respectable Chinese, and none take part in it but the lowest class of the people. The former ridicule it very much, and say of it, that "it is composed of those who beat and revile their parents before breakfast, and march in procession, in honor of them, after breakfast."

This procession passed by the house we occupied, and last year the Rev. Mr. Williams and myself were so afraid of their committing disorderly acts, that we kept away from the house until after dark. But having been more than a year at Dzang Zok, and having become well known, at least in all the western part of the city, I thought I might venture to remain in the house this year, and even open it for preaching and book distributing.

I soon had cause to regret this course, however, for the crowd was so large and unruly that our Deacon Chi found it difficult to preach, and utterly out of the question to distribute books; but some of them snatched them from him, and one of them struck him because he would not give him a book. It was with the utmost difficulty that we at last succeeded in getting the crowd out of the house; and when we did so, we resolved not to admit any other person during the day. But when I came home in the evening I found a crowd collected in front of the house, who seemed bent upon getting in; and the efforts of myself, and teacher, and servant, to prevent their doing so, so enraged some of the ruffianly part of the crowd, that they commenced breaking through a slight door at the east end of the house. As they broke through this door I went out of the middle one, intending to go to the Cheheen, or Mayor, of the city, and complain of their conduct. But, as I passed out of the door, the ringleader of the crowd, and two other ruffianly fellows, seized, beat, and kicked me, in the most cruel manner; while others stole the things from the room belonging to my teacher and our catechist, Wong Voong Fe. My day-school teacher, and two of the neighbors who tried to defend me, were, also, much beaten by them; as were, also, three persons, unknown to me, who tried to rescue me out of their hands. But while they were doing this, I was engaged in prayer to God, that he would save me from that violent death with which I was threatened; and I would mention, with feelings of adoring gratitude to a prayer-hearing God, that, no sooner did I cease praying than the hearts of these men seemed to relent, and they not only ceased beating me themselves, but preserved me from the cowardly blows of other lewd fellows of the baser sort.

An appeal was made to the Mayor of the city, who stated that, although Mr. Liggins was in Dzang Zok by courtesy, and not by treaty right, yet he said he was willing to act according to the spirit of the new treaty, and would do his utmost to prevent a repetition of what had occurred, and to see that Mr.

Liggins was not in the least disturbed while carrying on his work.

The Mayor the next morning issued the following proclamation :

“ Chung, Mayor of Dzang Zok, in the prefecture of Suchau, in province of Kiangnan, issues a proclamation forbidding people making disturbances, such things being contrary to the law. Especially is it improper to ill treat one who is from another country. I have been made aware that certain worshippers and incense bearers have, without any cause, beaten and wounded the Rev. John Liggins, of the United States, and destroyed many things in the house which he occupies. This being greatly in violation of all that is right, I have already sent out the police to arrest the offenders, and when arrested I will punish them severely. And I issue this proclamation, commanding all persons, whether in the city, or in the villages, to peacefully pursue their proper callings, and if persons from other countries come here, to preach and to give medicines, I certainly will not allow of their being disturbed in any way. Hereafter, if any persons commit a like offence, I will punish them with the utmost severity of the law, and will not in the least grant forgiveness.

“ Hienfung, 9th year, 3d month, 4th day.”

Mr. Liggins goes on to say :—

“ The effect of the treatment which I have received, was still further to prostrate my health, and I returned to Shanghai with Bro. Williams upon his arrival five days after. My grief was, that on account of the fewness of our numbers, he could not remain there and carry on the work which had been begun. The truth was becoming widely known, and the congregations, when I last preached, larger than they ever had been ; while, besides one earnest-minded native convert, Mr. Sung, there were two others that I thought of baptizing in a short time. One of them, an intelligent man, accompanies me to Japan as my teacher in Chinese, while the other I desired to go to Sung for instruction, and if he still desires baptism to come to Shanghai and one of the brethren would baptize him.

Arrived at Shanghai, I waited upon the American Consul, Wm. G. Smith, Esq., and made a detailed statement of what had occurred. He at once wrote a letter of thanks to the Mayor of Dzang Zok, and stated in the letter that he should inform the President of the United States of his praiseworthy conduct, in the prompt punishment of the offenders and affording me protection.

The brethren of the Mission now desired me to consult Dr. McGowan concerning the state of my health, and be guided by his judgment in the matter. He having just returned from Japan, advised me to make a visit

to that country ; saying it was entirely free from those miasmatic influences which had so injurious effects upon me in China.

I therefore, a few days after, took passage in the American barque *Maryland*, for Nagasaki, and on Monday, May 2d, we cast anchor before this city.

We were visited first by Yokoyama, a high official ; and afterward by Tahnakah, a still higher officer, and one who, under the governor, has the control of all matters connected with foreigners.

To these officers I mentioned my design in coming to Japan, and my desire that the officer would give me a house on shore, promising, if he did so, and I recovered my health, to be willing to teach the Japanese officers English.

John G. Walsh, Esq., the U. S. Consul, very kindly urged my desire to the governor, while some government interpreters, who were very anxious to learn English, and who had formed part of Dr. McGowan's class while here, prayed the governor to grant my request ; the result of all which was, that in a few days I succeeded in getting part of a good house, in a very beautiful situation, while there were merchants who had been trying every expedient for weeks, without success, and others have returned to Shanghai, having given up all hope of getting a house until the new treaties go into effect.

The first vessel that came in after the *Maryland*, brought me letters, and the first letters I opened were those of Bishop Boone and yourself, apprising me of my appointment as missionary in that country in which I was beginning, for the following reasons, to believe it was my duty to remain, if allowed to do so :

1. The improvement in the state of my health, and the probability, with God's blessing, that I should enjoy better health in Japan than in China.
2. The very great interest I have always had in the Japanese.
3. This interest being deepened by what I have seen of them since I have been here.
4. The imperative call for missionaries in Japan.

But when I read the report of the Foreign Committee concerning the establishment of a Mission in Japan, and the appointment of the Rev. Mr. Williams and myself as the first missionaries, and noted the unanimity of their action, and the conviction in the minds of the members of the committee that they had been guided, in doing what they had done, by the Spirit of God, I could no longer doubt, that, though so utterly unworthy of the honor, and lacking so many desirable qualifications for the work, yet, nevertheless, the call for me to be a missionary to the Japanese was from God, and that it became me, in humble reliance upon Him, to enter at once upon the work.

It should not be forgotten at home, however, that it is only pioneer work which is allowed here at present. And it is evident that both churches at home and missionaries in the field must, at least for a while, be content with this kind of work. If the people will not, and dare not, listen to an exhortation to become Christians, yet will listen to an explanation of Christian doctrines, then let us be willing to explain what Christianity is, for a while, hoping that their ill-founded prejudices against it may give way, and exhortations to embrace it soon be allowed.

If the Scriptures are returned with the word "prohibited" written upon them, and accompanied by a reprimand from the highest Japanese authority of the place, as was the case in this city only two months ago, then the missionaries must be content to circulate scientific works containing an admixture of Christianity, and which the Japanese are willing and eager to read, notwithstanding that admixture.

There are about 12 books of this kind in Chinese, prepared by the missionaries in China, of which I have disposed by sale and gift since I have been here about 150 copies.

I look upon these geographical, historical and scientific works, prepared by the missionaries in Chinese, as the *pioneer literature for Japan*; and as works in Chinese are understood by all well-educated Japanese, these works are destined to be eminently useful in doing away with this people's misconception of Christianity, and thus preparing the day for the circulation of the Scriptures.

But the missionaries should be well supplied with the same class of works, most of a primary character, in English.

Already the number of Japanese who read and speak English well is considerable, while the number of those who are eager to, and who will learn it, is legion; and they rank from the highest princes to the humblest traders. It is all-important that the books which get into the hands of these men should be of the right character, and missionaries are the persons to supply them; though of course there are some merchants who would give them good books. It should be a special object of the missionaries to do this, and of Christians at home to aid them in so doing.

A class of eight government interpreters come to me on Monday, Wednesday, and Friday, for instruction in the English language, each of whom, as well as several higher officers, has been supplied with the books referred to, in the Chinese language. Much to my regret, I have had but few suitable English books to give them.

I hope to be able to commence the regular study of the language in a week or two.

I am glad that the Foreign Committee intend to appoint a Missionary Physician as soon as a suitable person can be found. According to Dr. McGowan, the practice of medicine, as it prevails in western countries,

has been already introduced into Japan ; and a Missionary Physician might not only practise gratuitously among the people, but also instruct a class of young native physicians.

Desiring to be remembered in Christian affection to each of the members of the Foreign Committee, I remain, Rev. and dear Brother,
Very faithfully yours.

Thus has been commenced the *first Protestant Mission in the Empire of Japan*. May He whose hand is so distinctly visible in the events narrated above, guide all its future progress to the promotion of His glory and the eternal well-being of multitudes of those for whose benefit the work is undertaken.

LETTER FROM JAPAN.

WE give below another of a series of letters, of which we have recently published several. Like those which have preceded, it will be found to be full of interesting matter, and for it we are indebted to the *New-York Journal of Commerce* :

U. S. FLAG SHIP POWHATTAN, }
SHANGHAI, CHINA, June 14, 1859. }

I HAVE heretofore given a narrative of the inception and progress of my school at Nagasaki, and it remains to sketch the circumstances attending its close.

About two months had been devoted to my school when it was announced at the end of October, that we were at once to leave for Shanghai, Hong Kong, and Canton. A true *peripatetic*, I had left the ship every morning, and walking across the little Dutch Island Desima, and through the long rectangular streets of Nagasaki, at length reached the Russian Bazar, when, going up, to my neat and airy school-room, my scholars were soon about me. How gracefully they walked in ! How low they bowed, all these coming forward to shake hands ! What smiles always sat upon their faces, while they instantly sat down to the table, and vigorously commenced the studies of the day ! Nor was their courtesy to me greater than to one another ; for when one came in later than the rest, they rose to receive him, while he held his head almost to the floor in return. Not one instance of disobedience or disrespect occurred ; not one angry or discourteous word was uttered ; not one moment's passion was lowered upon a single face. Sentiments of mutual affection soon sprang up, which was strengthened to the close of the school, and made the last hour truly painful.

Sometimes, after the interpreters had mastered the English sufficiently to understand common conversation, I walked with them in excursions to the tops of the hills lying back of the city, and to the innumerable temples which covered the sides and summits, through the long streets of the city, and to the principal edifices and points of interest. Through their aid I succeeded in discovering where the old prison had stood in which so many Christians were incarcerated, starved, and tortured, till they died, and more interesting still, the very hill on which thousands of martyrs had been put to death by burning, by suffocation, by suspension by the heels while half of the body was crowded into a hole dug in the ground, by crucifixion, and cutting the body in pieces, and then throwing the whole into the bay over which the hill hung.

Still delightful as the labor was, whose memory will be the most cherished of anything in my life, it was labor, and for a time, nothing but labor. To give the sounds of the English letters was exhausting to the lungs, when hour after hour was thus occupied day after day; and no effort or perseverance on their part or mine could enable them to pronounce the letter *l*, which they always slid into *r*. Then words often occurred whose meaning could only be given in the *language of signs*, whose universality and power I could never have understood without this experiment. For instance, the word *organ*, in the sense of an instrument of music occurred in a lesson, which the interpreters were anxious to understand. It was easy to say it was a certain instrument of music, without giving any idea of its nature and structure, which was the only thing thus desired. How could the idea be communicated? I could give the form of the instrument, and put my fingers upon the keys; but where was the invisible agent which gave the sound? I was profoundly perplexed, and all my attempts at explanation by signs were in vain. At last I remembered the *blacksmith's forge* which I had seen in the city, and succeeded in making them understand what I meant—striking on an imaginary anvil, pulling at the bellows' handle, and puffing my cheeks to expel the air. Instantly they caught the idea of the bellows. Next I located the imaginary bellows behind the imaginary organ, putting a man to blowing, while I fingered the imaginary keys in front, and with my voice struck out strains which, if they did not quite equal those of Orpheus, were certainly as useful to the young Japanese, who instantly caught the ideas, and broke out in shouts of delightful admiration.

On the last day of the school, at my request, each scholar wrote his name in the Japanese character, and below in English, each one adding his official position: "The Interpreter to the Governor of Nagasaki." Their names were as follows: Kitamra Mothohitero, Isabasi Skedsura, Swasay Yasiro, Misima Sodataro, Isoda Keinoske, Nalabyash Eisyamshn, Nisi Zomida, Namura Ganechiro, Yocoyama Matanojaw. They had never

written with a quill, but instantly used it with the utmost ease, but from habit preferred the hair pencil universally in use by the Japanese as well as the Chinese. India ink was the only kind they used. Their specimens of chirography are so much alike that it is hard to distinguish one from another, while the round, manly hand could be improved by no master.

They also gave me, at my request, specimens of their compositions, a few of which I copy, *verbatim, literatim et punctuatim* :—

“Some Russian officer has told me, that the climate next to China is very bad, and thus inconvenient and great part of a ships crew grows sick. He has told also, that the climate of Japan is much better than that of China and good for recovering of sick man.”

“Every one must learn his lessons diligently at the early time, for the sciences are a great foundation of all the arts.”

“If you attempt to have your obligation, without spending the time in vain, you will go orderly in all cases.”

“He who is born in Batavia and yet never goes upon a journey in foreign country, and in winter time comes to Europe at first, will be amazed at the snow, ice and other frozen water, and rains. So it is just the same as one feels the warmth of Batavia at first.”

“Do you not repent to be ignorant of the learning of all knowledge, when if you will study diligently, then you will to be master of all at last.”

“If one travel the whole world, he cannot do it, without spending much money. But one can see far distant provinces in one day, if he takes the maps.”

“The water follows in the form of the box, and the education of the men depends on a good or a bad friends, it is so true?”

“How comes it, that Europeans have a white face and a red hair, and Asiatic have yellow face and black hair and African a black face and a black hair?”

“I have heard that the discovery of Australia was not long ago. How many people live there at present?”

How they obtained some proverbs current in Europe and America, I do not understand, such as the following :—

“Every one must eat to live, but must not live to eat.”

“The still water has a deep bottom.”

“The young trees have grown bended but not the old.”

Sometimes a serious thought was expressed :

“No one should think he can live long in this world, for he must set off from this world when death comes, without distinction of old or young ages.”

“I have heard that beef is the necessary food in Europe, and if the people go without it for many days, they begin to be sickly. In Japan from all times the bullock is only used for agriculture, never for eating. When

people use it then the itch comes upon their whole body. What is the reason of this ?”

Another was disposed to lead a sensuous, Horatian life, and would seem almost to have read Anacreon :

“A spring is agreeable, and a summer very hot, and the autumn cool, and winter cold ; but I love flowers in a spring, and wind in a summer, and to walk in an autumn, and the wagon in the winter.”

Nor were they incapable of gratitude, and warmer expressions could hardly be uttered, or the countenance indicate a sincerer sorrow. They had begged me, and the Governor also, to remain in Nagasaki, and become a permanent teacher of the English language and the sciences. When the young men saw this could not be, and the day of separation was hastening, two of them wrote as follows :—

“Master ——, teacher of the English language to me, has been very kind during his stay here,—therefore I will never forget his labors.”

Another wrote :—

“How long will the ship Powhattan tarry in this Bay ? Your disciples will take sore great contrition if you go to America, as you are the fit master to give your forlorn disciples lessons.”

Similar specimens could be furnished beyond the proper limits of a communication for a daily paper, and these are taken without selection, just as they turn up in looking over my papers. Let it be remembered that these specimens of first attempts at English composition *are the fruits of only two months' instruction, and are given without the least correction or modification.* Can an instance of greater, or indeed of equal natural talent for the acquisition of language be furnished by the history of any individual or any race ?

At length I was compelled to bid these nine young men, who had profoundly interested me, a painful farewell, promising, however, if we should return there, to resume my labors, and continue them as long as possible, at the same time presenting each with a small collection of books which were suitable to interest and aid them in their future studies. I had heard from one of these young men, with no little surprise and gratification, that the *Lieut. Governor*, a young and “progressive” man, was ambitious to learn English, and was in fact taking lessons from my pupil. I called upon him at the Government house, where I was most kindly and courteously received, and by the aid of my pupil, able to hold a brisk conversation. His Excellency readily admitted he was studying English, and was resolved not to stay his hand till he had mastered it. I presented him with a valuable lot of books, which he cheerfully accepted, at the time requesting me to purchase certain others, at Shanghai, in Chinese and English, of which he had heard, which he said would essentially aid him, and which I have been so fortunate as to secure.

It gives me pleasure to add, that for the books given to the scholars and Governor, I was much indebted to Rev. Mr. Syle, American Episcopal Missionary at Shanghai, who happened to be at the time at Nagasaki.

Messrs. Editors, I took a copy of the *Journal of Commerce* with me, and spreading open its ample pages, and enlarging on its character and value, presented it to his Excellency, in the hope the day would arrive when *Japan* should have its *Journal of Commerce* as well as the United States, I doubt not it has been read long before this—the first American paper ever read by a Japanese. Nor would it be a miracle if a newspaper should be started in Japan, since I found a good printing establishment in Nagasaki, having one large “machine” press and two or three small ones, with metallic Roman and Japanese type, and paper of a good quality in abundance, and a bindery in connection, the whole owned by the Government, and all labor in composition, in press-work, and binding, performed by the Japanese, without the least aid or supervision of the Dutch. The idea of a *Japanese newspaper* was a new one, but struck the Governor and interpreters favorably. It is a question simply of time.

My school was commenced and conducted without reference to compensation, of which nothing was promised, nothing was expected, nothing was asked. After a time, however, when the Governor thought his agents, who had often visited the school, had learned its character and working, he sent me as an expression of his approbation, a handsome porcelain bowl and a piece of Japanese cloth; and the day after the closing of the schools, a handsome lacquered cabinet and box, of small dimensions, but exquisite workmanship, each tastefully enveloped in white paper, with a cord of gilt strands tied around, between which and the paper was inserted a *piece of dry fish skin*,—a foot long and an inch wide, which one might have thought belonged to a fish caught off Cape Cod. This queer article always accompanies a letter from a dignitary, and even from the Emperor, being designed to remind the recipient that as the ancestors of the Japanese were once poor fishermen, the descendants like them should be industrious and economical. Such a custom is worthy of the best day of the Spartans! For myself I shall value my bit of *fish-skin* from the Governor of Nagasaki higher than a gold snuff box from the Queen of England. A few Japanese words in flaming characters on a strip of paper attached to the principal article, made the contrast most singular, if not indeed ludicrous

CHINA.

LETTER FROM THE REV. E. W. SYLE.

SHANGHAI, June 13, 1859.

REV. AND DEAR BROTHER : Absence from Shanghai must be my excuse for not having sooner acknowledged your letter of 1st March. I have vis-

ited the two quiet cities of *Tsœn So* and *Kia Ding*—both interesting places, about which much might be written, if it were not that our correspondence for some time past, has sufficiently explained the characteristics of such places, and the nature of the work to be done in visiting them.

Now, that the field for labor in this country is more fully opened, it is to be expected that other characteristics will exhibit themselves. The experience of our brother, Liggins, at *Dzang Zok*, shows that there are other elements to be encountered in "the regions beyond," than we have yet to become acquainted with. It will now soon be made evident how much and in what places, the feeling of aversion to foreigners is a Mandarinic or a Democratic thing. That there is such an obstacle to be overcome as popular antipathy, and such an enemy to be encountered as heathen priestcraft, is no longer a question. Church history and human nature must have been studied in vain, if we have not learned beforehand, that these things must needs be so; and those who, in the years next ensuing, "adventure themselves" into the remoter parts of China, must make it part of the cost to be counted that they will be "in tumults often;" nor must they be surprised as though some strange thing were happening to them, but count it all glory that they are counted worthy to suffer such things for His sake, whose name they bear before the Gentiles.

Of course there will be found Demetriuses and "lewd fellows of the baser sort," in every place of any size and importance; and it would be idle, indeed, to expect that Satan will resign his strongholds without contending for them one by one.

Therefore, dear Brother, expect to hear from us in future, something not altogether like what has been the general tenor of our communications during those years when we have been restricted to these Consular Ports. We have had enough to do; yea, more, far more than we have ever had sufficient force to cope with in the neighborhoods immediately surrounding us; but now we shall have cities and regions well-nigh illimitable, waiting to be Evangelized.

Our trust is in the Lord. Our hope is that He has mercy in store both for our own beloved Church and for this greatest of the kingdoms of heathendom. Yesterday—Whitsunday—was a high and holy day of refreshment and encouragement. In the morning, I baptized *twelve* of the older scholars from our Boys' School; and in the evening, our letters from home were brought to us, and in them the news that the Committee had resolved on appointing *ten* additional Missionaries for this field. This looks like a concurrence of influences which betokens that the time for Chinese disentanglement is drawing near. The Lord hasten it, in its season.

Shanghai is again the centre of political and military preparation. The French, English, and American Ministers are again here, and on their way to Peking, for the exchange of treaty ratifications. There are rumors

of probable obstruction to their progress up the *Pei-ho*, but I think, upon the whole, we need not anticipate any serious difficulties for some little time to come; though I feel no doubt but that "grave complications" will arise after a while.

REPORT OF MISS L. F. FAY.

SHANGHAI, *June 15, 1859.*

DEAR SIR: Last Sunday twelve of "my boys," between the ages of fifteen and nineteen, were baptized by Mr. Syle in our Chinese Chapel. Rev. Mr. Zong-he-Diong and myself stood sponsors for them at their own request. In all my nine years of labor in this school I have never known such a day of entire thanksgiving of buoyant hope, and of gratitude to God, and that for several special reasons: first, out of the forty-seven boys, who compose the school, these twelve were the "brightest and best," those for whom I have toiled the longest, and, though sometimes almost hopelessly, yet earnestly and perseveringly. Just those whom I would have chosen to offer first to the service of God; and as I saw them, one after the other, with bowed heads and tearful eyes, reverently kneel to receive the baptismal water and that sacred sign that marks them Christ's faithful soldiers unto their life's end, I felt as if I could join the angels in their song of "Glory be to God on high, and on earth peace, good will toward men;" and that I would never again doubt the readiness of our Heavenly Father to bless abundantly the work of our hands. My prayer for these converts is that they may be "faithful unto death," and that I may hear some, if not all, of them preaching the Gospel to their own countrymen. Second, a native ministry is my strong hope for China, and when I see what God has already done, my hopes are strengthened and my zeal quickened. Only six years ago some of the boys who were baptized on Sunday, and are now grown men, came to this school ragged and dirty. Yet even in those dim days of doubt and discouragement, when my principal duties were to teach the A B C's, keep the boys clean, and out of mischief when well, and nurse them when sick: I sometimes met with the most touching instances of gratitude on the part of the boys, which made me hope for "better days;" though "faint, yet still pursuing" seemed to be the only text in the Bible that was entirely expressive of my every day feelings.

My days are happier now; my duties more agreeable to my tastes; my hopes are more definite; my health and spirits much better. But from my heart, I thank our Heavenly Father for all and every bitter trial He has given since I came to China. It has taught me a confidence in Him; a looking to Him for success in our work, which I feel I could never have learned truly except in the path of loveliness and lowliness in which He

has led me. Now I know "It is better to trust in the Lord than to put confidence in princes" or in any son of man.

I think I told you in a former letter that twenty-one of "my boys" were candidates for baptism, and they have been going to Mr. Syle once a week for instruction, but only the twelve, of whom I have spoken, gave him entire satisfaction. I am quite satisfied with his decision, as the others are younger, and it may be better for them to wait a while, though I trust the Holy Spirit has moved their hearts also to believe in Jesus as the only Saviour of sinners, and that I shall ere long see them "put on Christ" and "walk worthy of the vocation wherewith they are called." They spend an hour with me every day in reading the Bible in English, and I often feel my own faith strengthened by their earnest reading, and the implicit manner with which they receive the promises of God. They are all very fond of reading the Bible; even in play hours you may see a group of boys gathered here and there eagerly listening, while one, who reads English better than the others, reads the Bible aloud; and sometimes I see a solitary one sitting apart, his head bent over the sacred book until his lips almost touch the pages.

In former days when I opened suddenly the doors of their rooms, my heart was often pained and my ears saddened by the sound of rattling dice, and their confused faces told, without asking, they had been gambling. But now I find them reading their Bibles or Prayer Books; they meet me with a look of confidence when I come upon them suddenly, and often ask me to stop and explain some word or text of Scripture they are reading.

Formerly I used to feel that my dwelling was truly "where Satan's seat is." But now, though I dwell in the same place and teach the same boys, I feel that good angels are about us; that we can lie down and sleep in peace, because "the Lord maketh us to dwell in safety."

Will you not pray for us that these "good days" may continue, and that the "work of the Lord may prosper in our hands?"

GREECE.

Under date June 5th, 1859, Dr. Hill writes as follows:—

"Our annual examinations terminated on the 3d inst., most satisfactorily to ourselves and to the numerous friends and visitors who witnessed them. We commenced on the 30th May, occupying nearly the whole week.

I cannot refrain from expressing my deep sense of gratitude to our gracious God who has brought us, under circumstances of so great prosperity, in the enjoyment of undiminished health and vigor, to the close of our twenty-eighth year of Missionary labor in this interesting field.

To my great surprise I read yesterday in the government official newspaper, published under the immediate direction of the Minister of Religion and Public Instruction, the article of which I send you an English translation. The Editor of the paper and the writer of the article is a fine scholar, and certainly no one here is more capable of judging of the value of our labors, for he has not only known us from the day of our arrival, being himself an Athenian by birth, but his excellent wife was one of our earliest pupils when we opened our School in the wretched cellar of the only habitable dwelling among the ruins of Athens, in July, 1831. She lived with us seven years up to the time she was married, and is a most exemplary pious wife and mother.

Translation of an Article in the Government Official Paper, published under the Direction of the Minister of Religion and Public Instruction.

ATHENS, May 23 [June 4], 1859.

“Truth comes to light sometimes unsought.”—MENANDER.

The examinations of the pupils of the School, under the direction of Mr. and Mrs. Hill, which commenced on May 18, terminated yesterday, 22d May [3d June]. For eight-and-twenty years have these excellent persons pursued with great self-denial, the work of instructing the rising female generation of Greece, yearly sending forth into our community the precious fruits of their unceasing labor.

In 1831, when the present flourishing capital presented only a shapeless mass of ruins, and the best habitation (a palace at that time) would be regarded now as a wretched hovel; when, as yet, the unholy cry from the Minarets of the false prophet, *thrice a day*, fell harshly upon the ear of the true worshippers of God, these benevolent followers of Christ, having abandoned, with true Evangelical self-denial, the comforts and elegancies and pleasing enjoyments of home, appeared among us, like the star of morning promising a day of brightness; and, in the face of unexampled difficulties, established, amidst the ruins of Athens, the *first School* for the education of *females exclusively*. Planted then in weakness, this *sapling* took root downward, and, through the blessing of the Most High upon the untiring care and culture of those who planted it, became, in process of years, a lofty-spreading tree, bearing and bringing in an annual return of noble fruit.

From its shoots during successive years, other offsets were transplanted into various soils throughout the country, and others again from these, so that, “rightly dividing the word of truth,” one may truly say that from *this root*, all the numerous existing Schools of female instruction throughout our country have sprung! It is for these reasons that all who have any respect for truth and sincerity, must ever regard with respect and pious gratitude, this *original parent stock*.

In this Institution, from its *outset*, with a proper foresight of the necessities of the country, school-mistresses were prepared and properly trained;

and in process of time were sent forth into every part of Greece. Here, too, were educated the greater number of those who are now *heads of families*—and when they themselves became *mothers*, here they brought their infant daughters, gratefully remembering the advantages they had enjoyed in these Schools, and well persuaded that nowhere else will they receive such care and instruction. They know that these Schools are the very best among the existing female Seminaries of education. This Institution, we are happy to know, is ever steadily advancing toward the highest point of perfection, as with a flowing sail, filled with breezes from Heaven. It is an undeniable truth, that whatever in this world is based upon the eternal principles of *Gospel Morality*, as taught and exemplified by *Jesus Christ, our Lord*, must *ever advance*; while, on the other hand, all that opposes itself to “the truth as it is in Christ,” will perish utterly in the gulf of rash presumption.

With these truths before us, we deem it superfluous to say more, than that the examinations in these Schools, which terminated yesterday, have again showed us that they are steadily pursuing an onward course, constantly sending forth into public life, a succession of *pious, well-educated* young females, trained to *every good word and work*, and endowed with principles which, while they serve as guides to happiness in *this life*, afford their possessor a well-grounded hope of *happiness hereafter*, when the present state shall be exchanged for the realities of a never-ending Eternity!

AFRICA.

SINCE our last number was issued, we have received the Journal of the Rev. C. C. Hoffman, embracing a period of many months. The pressure of his varied and constant labors had prevented an earlier transmission of these interesting papers. We can find room for a portion only of these.

Nov. 5, 1858.—Held our Christian Supper. Thirty-six native Christians present; this is one of the most cheering sights we ever beheld. These souls rescued from the devil, dwelling in peace, and meeting together as the Lord's people, around a social board, and engaging in religious services. We have the supper in the girl's dining-room, and ourselves and oldest children wait upon the native Christians.

Nov. 16.—On my visit to the Station this afternoon, I found our villagers building a house 10 by 30, for a hospital, for sick natives. This they did of their own accord. What a blessed fruit of Christianity.

Nov. 25, Thursday, Thanksgiving Day.—Rev. Mr. Crummell preached at St. Mark's, I at St. James's. It was very interesting to see the natives bring in their offerings of fruit and food for the poor, and put them outside the chancel rails. Mr. Harris and myself addressed them. I was made glad that the exercises of this day decided the people to give up an annual sacrifice they were accustomed to make to the devil. The matter had been agitated for more than a week, "Shall we do it, or shall we not?" A native doctor was in town ready; his party was strong; but our Christian young men, with Mr. Harris as their leader, had talked *so strong*, reasoned so fearlessly, and warned so solemnly, that God gave us the victory; and thanks were given to *the Lord*; and the devil got no sacrifice this year. We praise the name of the Lord. It was a real battle.

Nov. 30.—Started early this morning with Dr. de Lyon and Mr. Harris, for the Bush country; was absent four days, visited twelve towns, and preached in each of them. The people assembled in large numbers, and were always glad to hear us preach. Frequently were we desired to send them a teacher. Every town where we passed the night, I was presented with a duck or goat as a *dash*. We found undulating and apparently fertile country, but the travelling exceedingly hot and fatiguing. When we reached Dina, on the Cavalla River, we were glad to take a canoe and go to Cavalla Station, instead of returning through the Bush as we had intended to do.

Dec. 6.—Started immediately after for Fishtown, where I baptized an adult, a fine young man, who was in the school years ago, and ran away, but the Lord has brought him back. He came out from his people and was received into the Church by Holy Baptism; his name was James May.

Dec. 25. Christmas.—St. Mark's Church was nicely dressed. The Bishop confirmed eleven, seven of whom were connected with the Orphan Asylum. As soon as the service was over, the Bishop and myself went to the station where the Holy Communion was administered to forty-five natives at St. James's Church; the communion set presented by Dr. A. C. Coxe, of Baltimore, was used on this occasion for the first time.

Dec. 26.—Rev. T. J. Thompson was ordained deacon. The Holy Communion was administered.

In the afternoon, accompanied by the Bishop, to St. James's, where he confirmed eighteen natives; a thrilling sight. This was the first confirmation held in the Church. The Church was consecrated, Mr. Crummell taking part in it; he being obliged to leave, I made an address.

Dec. 27.—Preparing for the Sunday School examination.

Dec. 28.—Over four hundred children have arrived from our stations. (The exercises having been particularly noticed, are omitted here.) The Missionary offerings of the children were \$30.

INTELLIGENCE.

APPOINTMENT OF MISSIONARIES.—The Rev. Richard Holden has been appointed Missionary to BRAZIL.

Dr. H. Ernst Schmid has been appointed Medical Missionary to JAPAN.

SAILING OF MISSIONARIES FOR AFRICA.—Miss Marion Melville, Miss Hermine C. Relf, and Miss L. L. K. Spaulding, sailed from New-York for Cape Palmas, in the brig Ocean Eagle, on the 27th of September.

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, No. 19 Bible House, from August 15th to October 15th, 1859.

FROM	FOR	ARTICLE.	NO.	FORWARDED BY
Mass.—Mrs. A. R. Perkins.	Rev. C. C. Hoffman, Af.	One parcel.	42	Br. "Ocean Eagle"
" " " "	Rev. G. W. Gibson Af...	" "	43	" " "
" " " "	Mrs. E. M. Thomson, Af.	" "	44	" " "
No Advice	Mrs. Messenger, Af.....	One Box, ..	45	" " "
Del.—Wilmington	Rev. E. W. Syle, China.	One parcel.	54	
Va.—Alex. Robt. Bell....	Mrs. D. D. Smith, China.	" "	55 & 6	

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Aug. 15th, to Oct. 1st., 1859:

Maine.	
Gardiner—Christ Ch. \$17; S. S. for Af. \$20.....	\$37 00
Vermont.	
Guilford—Christ Ch	5 00
Massachusetts.	
Lawrence—From a friend of the Church for the African Mission, a Communion Set.....	
Newburyport—St. Paul's Ch., for supp't of Jas. Mors, Af	20 00
Northampton—St. John's.....	11 04

Pittsfield—From E. A. Newton	\$50 00	
Quincy—Christ Ch., \$7 03., S.		
S. \$3 83.....	10 86	
Taunton—St. Thomas.....	25 00	116 90
Rhode Island.		
Newport—Trinity Ch. $\frac{1}{2}$	50 00	
" Zion S. S. for supp't of Martha Littlefield and Wm. Cozzens, Af	1 00	
South Portsmouth—St. Mary's	3 00	63 00
Connecticut.		
Bethany—From a "Young Lady" for Af.....	1 00	
New-Haven—Trinity	48 55	
Norwich—Trinity, S.S. ed. in Af.	20 00	
Seymour—Trinity	10 39	
Stratford—Christ Ch., from a mem. for Af. \$4., S. S. \$14 05, supp't of a boy in Af., \$20, supp't of a girl in Chi. \$23.....	63 05	142 99

New-York.

Athens—Trinity.....	\$5 00
Buffalo—St. Paul's, for Af.....	56 34
" Trinity, for Af.....	25 09
Brooklyn—St. Ann's Ch.....	531 50
Cohoes—St. John's.....	5 00
Cornwall—Holy Innocents.....	9 00
East Hampton—St. Luke's.....	2 50
Factoryville, S. I.—Trinity Chapel, for Chi. and Af.....	26 40
Glen Cove—St. Paul's.....	3 50
Greenburgh—Zion Ch.....	13 33
Hempstead—St. George's, \$28, for Af. \$7.....	35 00
Morris—Zion, for Japan.....	11 00
Myersville—Trinity.....	2 00
New-Windsor—St. Thomas's.....	48 37
New-York—Ascension, outfit of Missionaries to China 2,618 31	
" Christ Ch. S. S., through Mr. Sill on account of freight to Af.....	25 00
" Colonization Soc. for five scholarships in Af.....	500 00
" St. George's, from Dr. Tyng, additional for Chi, 10 00	
" St. John's the Evange- list, ½.....	10 00
" St. Mark's, for Chi.....	50 00
" From W. & M. H. Roberts, for Af.....	25 00
Norway—Grace.....	4 00
Pleasant Valley—St. Paul's.....	3 50
Pelham—Christ Ch., for Af.....	48 12
Rensselaerville—Trinity.....	2 47
Rhinebeck—Messiah.....	15 50
Richmond, S. I.—St. Andrew's, for Chi. and Af., \$43 80, Mrs. N. Holmes, for Japan, \$3, from the purse of a deceased child, ed. David Moore in Af., \$1 59.....	48 39
Sag Harbor—Christ Ch., ½.....	3 50
Smithtown L. I.—St. James', Mrs. E. F. S.....	1 00
Ulster—Trinity, \$8 06, from J. A. R. for Athens, \$10. M. C. R. for do., \$5. T. H. B. for do., \$5. C. G. R. for do., \$5, from Rev. J. J. Robertson, D. D., for Af., \$25, S. S. for Athens, \$9 04.....	67 10 4.205 02

Western New-York.

Avon—From the Children's Hoffman Soc. for Af.....	2 00
Mt. Morris—St. John's, \$10 76 for Chi., \$27, Japan, \$20 57 76	
Nunda—Grace.....	1 00
Oswego—Christ Ch.....	25 00
Rochester—Grace.....	10 23 95 99

New-Jersey.

Princeton—Trinity S. S.....	7 24
Miscellaneous—From "Rev. B. B. D." for supp't of a boy in Af.....	25 00 32 24

Pennsylvania.

Bloomsburg—St. Paul's, for Chi. and Af.....	20 00
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Carbondale—Trinity S. S., for Chi.....	\$8 04
Danville—Christ Ch. \$7; for Af, \$16 86, S. S. for do. \$9 64 33 50	
Germantown—Christ Ch., for Af. \$300, S. S. cash pay- ment for School-house Cavalla, \$150.....	450 00
Mauch Chunk—St. Mark's, Af. \$17 25, S. S. for do. \$15 75.....	33 00
Minersville—St. Paul's, for Af. 10 00	
Philadelphia—Messiah, for Af. 15 00	
" St. Philip's S. S., for S. " S. at Cape Palmas.....	50 00
" From "H. G.".....	5 00
Pittsburg, St. James', for Chi... 4 00	
Pittston—St. James' S. S., for Chi.....	10 00
Pottsville—Trinity Ch., \$20 45, From Rev. Dr. Wash- burn, Baptismal offering.....	1 00
St. Clair—Holy Apostles.....	19 50
Summit Hill—St. Philip's, for Af.....	12 00
Tamaqua—Calvary, for Af, \$8, S. S. for Af., \$5.....	13 00
Whitemarsh—St. Thomas, \$14 65; for Af., \$20.....	34 65
York—St. John's, for Japan... 16 00	\$755 10

Delaware.

Christiana Hundred—Christ Ch. Chi. and Japan.....	50 00
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Maryland.

St. Mary's Co.—All Faith Par., Charlotte Hall, \$5, Col- ored cong., for Af. \$2... 7 00	
Talbot Co.—St. Michael's Par., do. Ch., Miss Hamilton, for Af.....	1 00
" St. Peter's Par., Easton, Christ. Miss A. Torman, Genl. \$5, sub. to Cavalla Messenger 50 cents.....	5 50
Frederick Co.—All Saints' Par. \$64, for Japan, \$10.....	74 00
Germantown, D. C.—Christ... 121 52	
Harford Co.—Havre de Grace, St. John's S. S. †.....	2 50
Prince George and Cha's Co.— St. John's Par., Christ Ch. †.....	5 08
" do. Chapel †.....	3 00
Washington, D. C.—"Sigma" 20 00	
Anne Arundel Co.—Westmin- ster Par., St. Margaret's 10 00	249 60

Virginia.

Alexander—From Miss Virginia Course through Rev. W. Sparrow, D. D.....	10 00
Berkeley Co.—Martinsburg, Trin- ity Ladies' Missionary Society.....	8 00
Chesterfield Co.—Dale Par., from Mrs. M. Moseley, \$5, Mrs. A. Thweatt, \$1 25, Mrs. L. Thweatt, \$5, Mrs. M. Spooner, 13 cts., Rev. A. B. Zizzard, \$9 75.....	21 13

Culpepper C. H.—St. Stephen's, Af.....	\$36 00	
Eastville—From Mrs. M. B. Eyre, \$3; from a friend, \$2.....	5 00	
Fairfax Co.—Theo. Seminary S. S., for support of Wm. Sparrow, Af., \$20; general, Af., \$20.....	40 00	
Fauquier Co.—Hamilton Par., St. James', for Af.....	40 19	
“ Piedmont Par., Miss S. Little, for China, \$5; general, \$5.....	10 00	
Hampton—St. John's.....	15 00	
Hedgesville—Mount Zion Miss. Soc.....	8 23	
Jefferson and Berkeley Cos.—Norborne Par., for Af.....	4 25	
King Geo. Co.—St. Paul's, for Af.....	111 21	
Lynchburg—From “L. O. P.”.....	5 00	
Miscellaneous—From “A Friend in Virginia,” through Bp. Johns.....	100 00	\$414 01

North Carolina.

Hillsborough—St. Matthew's Ch.....	9 00	
Pittsboro'—St. Bartholomew's Par., little girls.....	10 00	
Raleigh—St. Mary's School, for support of Joseph Atkinson, Af.....	25 00	44 00

South Carolina.

Beaufort—St. Helena's Ch., \$22 30; “A Friend,” Chi. and Af., \$10; Af., \$10 56; Chi., \$5; Japan, \$2 75; Ladies' Miss. Soc., for Af., \$90.....	140 61	
Bluffton—St. Luke's.....	33 24	
Charleston—St. David's, \$16 50; S. S., \$1 87.....	18 37	
“ Grace S. S., for scholarship in high school, Af.....	80 29	
“ St. Peter's, from “A. A.” for Chi., \$10; Japan, \$20.....	30 00	
“ From T. B. Clarkson, jr., for Chi.....	10 00	
Edisto Island—From Mr. Jos. Whaley.....	10 00	
Summerville—St. Paul's.....	10 00	
Miscellaneous—“Cash”.....	20 00	354 20

Georgia.

Athens—Emmanuel, \$17 35; S. S., \$4 15.....	21 50	
Savannah—St. Stephen's Chapel (colored) S. S.....	2 00	23 50

Louisiana.

Atchafalaya—Grace, “A Lady”.....	10 00	
Bayou Goula—St. Mary's.*		
New-Orleans—Trinity.*		
Par. Plaquemine—Emmanuel Ch., for Chi.....	20 00	
Hawkinsville—From C. M. Bozeman (tutor) and class, for Af.....	2 60	
Houma—St. Matthews, †.....	10 00	42 60

* In Sept. No. Ack., these parishes were erroneously entered under the diocese of Miss.
 † In Sept. No. this parish was erroneously placed in the diocese of Louisiana.

Mississippi.

Holly Springs—Christ Ch.....		
Pass Christian—Trinity.....	\$51 20	

Ohio.

Cincinnati—Atonement, for Japan.....	\$7 00	
Cleveland—Grace, for Af.....	15 00	
“ St. John's.....	25 00	
“ St. Paul's, Af., \$46 42; 6th payment of two scholarships, from “A,” \$50.....	96 42	
Defiance—From “Phebe Green,” for Af.....	1 00	
Gambier—From a “Theological Student”.....	5 00	
Hamilton—Mrs. M. S. Appleby's sub. to Cavalla Messenger.....	1 00	
Norwalk—St. Paul's, for Af.....	10 00	
Oberlin—Christ Ch., \$3 50; S. S., \$1 50.....	5 00	
Painesville—St. James.....	15 17	180 59

Illinois.

Freeport—Zion S. S., for Af.....	5 00	
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Michigan.

Detroit—Christ Ch., for Af.....	68 00	
“ St. Paul's, for Af.....	163 83	
Grand Rapids—St. Mark's, for Af., \$21; S. S., for do. \$10, \$1 00	262 83	

Missouri.

St. Louis—St. Paul's.....	14 00	
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Iowa.

Cedar Falls—St. Luke's.....	4 50	
Iowa City—Orphans' Home of Industry, †.....	2 50	7 00

Wisconsin.

Milwaukee—St. James' for Japan.....	3 00	
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Minnesota.

Shakopee—From “Missionary,” for Chi., \$5; Japan, \$10.....	15 00	
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Kansas.

Manhattan—St. Paul's, for Japan.....	5 00	
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Miscellaneous.

From “J. R.” for Chi.....	10 00	
“ “A Friend of Af.” for Af.....	100 00	110 00

Legacies.

Md., Baltimore—Bequest of Ann Nielson, †.....	193 75	
N. J., Newark—Estate of Hanford Smith, †.....	230 79	424 54
		\$7,710 21
Amount previously acknowledged.....		91,765 95
Total from Oct. 1st, 1858 to Oct. 1st 1859.....		\$99,476 16

Contributions in answer to Special Appeal for outfit and one year's salary of recently appointed missionaries to China, already noted in general acknowledgments:

Vt.—Bennington. St. Peter's.....	\$15 00	Wilmington. Trinity.....	\$50 00
Mass.—Boston. St. Paul's.....	500 00	Va.—Charlestown. Zion.....	55 00
Brookline. St. Paul's.....	570 50	From C. E. Ambler.....	10 00
Newton Corner. From Rev. J. S.		Columbia. St. John's.....	35 00
C. Greene.....	200 00	Greenville. From Mrs. A. M. G.....	40 00
R. I.—Providence. Grace.....	350 00	Hamstead. St. Paul's.....	25 00
St. John's.....	800 00	Lexington. Grace.....	43 00
"A poor Orphan		Loudon Co. From N. F. Berkeley.....	5 00
Girl".....	10 00	Richmond. Grace.....	5 00
Ct.—Hartford. Christ Ch.....	25 00	N. C.—Deep River. Two Ladies.....	10 00
Meriden. "A Friend".....	25 00	Raleigh. From K. P. Battle.....	10 00
N. Y.—Brooklyn. St. Ann's.....	544 00	S. C.—Beaufort. St. Helena.....	1,028 00
Mr. and Mrs. D. O.		Charleston. Grace.....	1,000 00
K.....	5 00	St. Michael's.....	556 08
Fishkill Landing. St. Anna's.....	22 00	Cheraw. St. David's, "A Friend	
New-York. Ascension Ch.....	2,618 31	to Missions".....	250 00
Christ Ch.....	1,000 00	Columbia. Christ Ch.....	112 00
Grace Ch.....	1,000 00	Ga.—Rome. St. Paul's.....	5 00
Incarnation.....	699 00	Ala.—Uniontown. Holy Cross.....	40 00
St. George's.....	1,571 50	La.—New-Orleans. Trinity.....	65 72
St. Mark's.....	2,000 00	Plaquemine. Emmanuel, \$10; Dr.	
From Miss Gibson.....	5 00	F. E. \$5.....	15 00
" T. M. Boyle.....	10 00	West Baton Rouge. Bayous Par.	
" F. Robert.....	5 00	Ohio.—Cincinnati. From Bishop Mc-	
" Mrs. M. Mansfield.....	20 00	Ilvaine and family.....	50 00
" S. Cambreling.....	100 00	Granville. From "J. L. B.".....	2 00
" Miss E. M. T.....	20 00	Mt. Vernon. St. Paul's S. S.....	113 00
Smithtown. St. James.....	5 00	Ill.—Cairo. "A Missionary and his	
W. N. Y.—Geneva. The Misses		Friend".....	10 00
Bridges.....	25 00	Chicago. From "J. L. R.".....	100 00
Homer. From "H.".....	5 00	Ky.—Jefferson. St. Matthew's, "T.	
Mt. Morris. St. John's, a parish-		B.".....	100 00
ioner.....	25 00	Versailles. St. John's.....	5 00
N. J.—Hoboken. Anonymous.....	50	Mich.—Munroe. Trinity, from "Col.	
Patterson. From Miss J. R. B. B.	10 00	J. B. S.".....	5 00
Princeton. Trinity.....	175 43	Ind.—New Albany. St. Paul's.....	10 00
Anonymous.....	3 00	Mo.—St. Louis. From "E. S.".....	1 00
Shrewsbury. From "F. S. C.".....	3 00	Ark.—Fayette. Mrs. R. Washington	
Swedesboro'. Trinity.....	20 00	and son.....	1 25
Pa.—Bloomsburg. St. Paul's.....	25 00	Wis.—Dunnville. Anonymous.....	5 00
Lebanon. Christ Ch.....	8 16	Miscellaneous. From "J. A. L. S.".....	2 84
Philadelphia. Intercession.....	95 00	From "A Southern Churchwo-	
St. Andrew's.....	1,100 00	man".....	5 00
Pittsburg. From J. H. Schoen-		From Mrs. John Stryker.....	10 00
berger, Esq.....	250 00	From Dr. Grammer.....	20 00
Del.—Indian River. St. George's, \$1;		From R. Withers, Esq.....	5 00
Z., \$4.....	5 00		
Lewes. From "A. Z.".....	5 00		
			\$17,730 29

Contributions in answer to Special Appeal for Interior Station, China, already noted in general acknowledgments:

Ct.—Winsted. St. James'.....	\$2 00	Old Point. Centurion.....	\$10 00
N. Y.—Poughkeepsie. "A Lady".....	10 00	Petersburg. Grace.....	50 00
N. J.—Elizabeth. St. John's.....	108 60	St. Paul's.....	321 00
Madison. Grace.....	100 00	Richmond. Monumental.....	250 00
Orange. Grace.....	137 18	St. Paul's.....	687 77
St. Mark's.....	43 52	Mr. Lefebvre's sch'l.....	200 00
Md.—Baltimore. Ascension.....	42 95	Rockbridge Co. Latimer Parish,	
Emmanuel.....	500 00	Grace.....	10 00
Grace.....	500 00	Geo.—Savannah. Christ Ch.....	750 00
St. Paul's.....	51 50	S. C.—Bluffton. St. Luke's.....	50 00
St. Peter's.....	525 00	Charleston. St. Luke's.....	55 00
From "Mrs. E.".....	10 00	St. Peter's.....	475 00
D. C.—Washington. Trinity.....	302 50	St. Philip's.....	278 47
Va.—Alexandria. "The Churches".....	561 60	Grahamville. Holy Trinity, \$240;	
City Point. St. John's.....	10 00	Rev. A. Wigfall, \$50.....	290 00
Fairfax Co. Theo. Seminary.....	805 37	Pedes. Pr. Frederick Par.....	35 00
Friedricksburg. St. George's.....	457 75	Pocotaligo. Rev. S. Elliott.....	100 00
Vorfolk. Christ.....	450 00		
St. Paul's.....	200 00		
			\$7,878 21