

1861

One idagives speech
about good God gives us.
in letter from
Rev Goodough
He also talks of two older
war VISTS. One is a veteran of
the war of 1812

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.

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1861.

The church building is sixty feet long, and twenty-four wide: very plain and simple in its structure. The east end has the floor raised a little for the chancel, on each side of which a small room is partitioned off, to serve as vestry-room and library. At the west end is a porch and a bell gable. The cost, thus far, has not, I believe, exceeded six hundred dollars.

**Mishawauka and Goshen—Rev.
C. A. Foster.**

The 1st of April last dates the commencement of my labours at these two points. In connection with these, I have officiated at South Bend occasionally, where there is a fine opening for establishing the Church. Our Bishop has not visited my stations since I occupied them, and, therefore, I cannot report any confirmations; although I have candidates awaiting the rite. By the Bishop's directions I am in future to give my main attention to Goshen (St. James), and occasionally visit Elkhart and South Bend. By the blessing of God, we have in Goshen a handsome Gothic church edifice of brick, enclosed. If the Great Head of the Church will continue His smiles upon us, it shall be completed in the spring. The ladies of the parish purchased the lot on which it stands, and have paid for it. Our ladies are few in number, but of faithful hearts and sleepless energy.

**Vanderburgh Co.—Rev. W. L.
Githens.**

I have been much encouraged in my missionary work for the past six months. There has been a larger attendance upon the services of the Church, and I hope a stronger and growing love felt for her services. With the consent of my Bishop, I spent a part of last and this month in Cannelton, Perry co., in order to prepare a class for confirmation before his visit there. With his approval, and that of the Missionary Board, I purpose to become permanent missionary there, from the 1st of January, 1861. It is truly missionary ground; there are so many among the class of manufacturing and mining people of which that town is almost entirely peopled, who do not attend any place of worship, and being mostly from England or Ireland, ours is the only services and Church to reach them. I hope

to make a special report from there in a short time. I have just been holding services from day to day, and visiting the families of this my old parish of Trinity, Vanderburgh. These humble and simple-hearted people, all of whom are farmers, are deeply attached to the Church.

MISSOURI.

St. Joseph—Rev. R. H. Weller.

I BEGAN my duties at this station promptly on the 1st of October, the date from which my appointment began. Since then the congregation has been as large as our church building would accommodate, and the parish seems in a prosperous condition in all things, save only its finances. Not that we are in debt, but the severe drought in this portion of Missouri, and that part of Kansas which is tributary to St. Joseph, the past season, causing an almost entire failure of the crops, has affected greatly all branches of business, and the country has been drained of its money to bring in provisions from abroad. There is more of poverty and suffering about us now, than has ever been known in Western Missouri before. The trouble is greatly increased with the coming in of winter. We hope, however, that next season will be more prosperous, and we have determined not to ask for aid from the Board after next October, but do our utmost to return into the treasury, as we are able, what has been so freely given us.

St. Charles—Rev. W. N. Irish.

I have nothing new to report with regard to our little parish. A kind Providence has opened the way so that I have been able to remain as a missionary to this destitute people. It requires hard and wearisome labour, on my part, and a glad compensation is given me in the warm sympathy of my congregation, and a gratifying increase of worshippers, who are reverent and attentive in the house of God.

Since my last report, our beloved diocesan has made us a visit, when six persons were confirmed. We expect to form another class; already several have expressed their desire to receive that apostolic rite.

The growth of the Church, in a town like this, composed, as it is, principally of French and German, must be slow. We should have here a missionary who is able to preach to the above class of people in their own tongue. The Methodists have a missionary for the German population, and the result is, the better part of that people have become identified with them. When will the Church arouse herself to her real ability, and devote a small portion of her strength and wealth, in an earnest endeavour to secure within her blessed fold this class of people whom we have so long neglected. I have distributed judiciously several German prayer books that I brought with me here. They were cordially received, and I trust God will add His blessing that the gifts may not be altogether in vain. There is a want within a community like this I feel very much. The Methodists, the Presbyterians, the Lutherans, have all published the defence of their several doctrines in that language. How much good could be done if we had Rev. Dr. Randall's Lecture, "Why I am a Churchman," translated and published in German and French. There are other works of the same class which could be recommended for the same purpose.

We have just passed the Christmas holidays. By patient, steady perseverance I am happy to state, that our little Church was well filled on Christmas eve and day. The congregations were much larger than any I have had at similar services since I have been a Western missionary. Another generation may witness even such large congregations as you have during this holy season, in this feeble and struggling Church of the West. We must labour and wait, and God, in His own good time will give us His blessing. I report two adult baptisms. They received the sacrament at the same time, and an interesting sight it was. One, an aged lady, just on the verge of the grave, the other just entering upon the trials and temptations of this world.

WISCONSIN.

Oneida—Rev. E. A. Goodenough.

This mission, by God's continual blessing, is doing great good to our Indian brethren of the Oneida tribe.

There is no check upon vice and crime

in the tribe, except the influence of the Church. The chiefs have now neither the power nor the inclination to make and execute laws for the government of the tribe. Thus the Church alone supplies all the rule there is among them, and its power in this way is much stronger than would be supposed by those living under the control of law. The Church itself, its doctrines, and its steady straightforward course, ever preaching the pure Gospel of its Lord and Saviour, has a peculiar adaptedness for the work of evangelizing the Indian. This tribe has felt its power in times past, and will feel its good influence for all time to come.

Bishop Kemper visited us on the 11th July last, and administered the rite of confirmation to eleven members of my charge; these had all been on trial, and carefully instructed in the knowledge necessary to make them wise unto salvation; so that I trust they will go on and grow more and more in grace until called to join the Church on high.

La Crosse—Rev. James Young.

BEING informed that quarterly reports are required of all the missionaries of the Board, I herewith submit the following, relative to the station at La Crosse. After travelling extensively over the Northwest, early last spring, in search of health, and a region exempt from malarial diseases, I came to La Crosse in the latter part of April, and the station being vacant, officiated repeatedly for the little congregation of earnest-minded church people, gathered by the efficient labours of the Rev. F. Durlin, the founder of the parish, and kept together by the exertions of the vestry and wardens, one of whom officiated as lay reader.

The congregation, I found, was composed mainly of young people just beginning the struggle of life in a young city, who, in common with all the Northwest, was suffering the effects of the great revulsion of 1857, and of the failure of the crops for two years past.

The people are poor, but earnestly desirous of having the full privileges of the Church; they did me the honour of electing me their pastor; a post which, notwithstanding the still precarious state of my health, I felt it my duty to accept, and entered upon the discharge of its labours with some serious misgivings as to my physical ability; but am devoutly

not I only express the sentiments common to all your missionaries.

Manitowoc—Rev. G. B. Engle.

Since my last report, I have officiated as usual, in the morning at St. James's in this village, 2½ p.m. at Two Rivers, seven miles north, and returned for the evening service here, except on the 17th inst., when I officiated at Clark's Mills, a small town some twelve or thirteen miles in the country. The service there was at three p.m., after which I returned for the regular evening service here.

I intend hereafter to perform the regular services here, morning and night, and on alternate Sundays at Two Rivers and Clark's Mills, about three p.m.

At the latter place, the Church service was never performed until my visit there on the 17th inst. There are several Church families in that vicinity, who seem anxious to have the Church established among them.

It will be hard work to perform three services on a Sunday, and ride twenty-five miles in a carriage, especially as the roads are far from being good. But the necessities are so great that I shall undertake it and, *v. v.*, shall continue it if possible.

Duck Creek—Rev. E. A. Goodnough.

The mission amongst the Oneida Indians in Wisconsin is silently and unobtrusively doing a great and glorious work. The mission is the only means in operation for promoting the temporal and eternal welfare of the Oneidas. I send you the outlines of a speech made last Christmas by the most influential chief of the tribe. This man, six years ago, was a most determined enemy of the mission and missionary. He then declared that he never would enter the mission church. He is now a staunch friend of both, a constant attendant at the mission church, and a devout communicant. After divine service, last Christmas-day, he invited all to a feast at his house. While we were awaiting dinner, he made a speech, during which he addressed the missionary by means of an interpreter, and said: "I am glad we have met together here as Christians, on this birthday of Christ. I thank God that we have been taught the doctrines of Christianity. We are much more happy than our forefathers. Our fathers died

without a knowledge of a Saviour. We have the Gospel of the Saviour preached to us. Many of us love the Saviour. Many try to obey the Saviour. We all wish to be saved in heaven at last. Still we are ignorant, and sinful, and foolish. We are still in darkness. The white man's knowledge is like the clear, bright light of mid-day. The Indian's knowledge is like the uncertain light of day-break. A few years ago, we were in the black darkness of midnight. We now begin to see the small light of morning. The Gospel of Christ has led us so far toward the clear light. We go on slowly toward the light. I see for myself that we go forward every year a little. I hope that we shall soon reach the light of mid-day. Christianity has done all for us that has been done. Christianity is able to raise us to the same height to which it has raised the white man. The missionaries labor hard for our own happiness. The missionaries are our true friends. The missionaries teach us the wishes of God. They try to help us to be better. The whisky-seller pretends to be our friend, but not so; he is our enemy. The whisky-seller takes away our religion, our good name, our money. He takes our food out of the mouths of our hungry children. He takes away our clothes, and we are naked. He takes away our health, and frequently our lives. All these things the missionary gives to us. You who at present are the missionary to us, have walked in a difficult path amongst us. You have borne many great insults. We have abused you much. You do not abuse us again. You tell us that Christ commands us to forgive those who injure us. You show that you believe and obey the commands of Christ. I thank you. God will reward you. Christians far off have supported missionaries amongst us for many years. They never saw us, and we never saw them. God tells them to do this. They do it because God tells them. This all shows that there is a God, who is powerful, good, and great. It proves that God loves us too, and wishes that we should be saved. I thank God for his goodness to us. I thank all men who have helped us to learn so much as we have learned. A few years ago, when we made a feast, we danced wicked dances, and did many other wicked things. Then we worshiped the devil. To-day we have been to church. We have worshiped the true God to-day. We have thanked our great Father in heaven to-day for

sending his only Son into this world to be our Saviour. Many of us have received the holy communion in memory of all that the Saviour has done for us and all men. So we are now Christians and not heathens. We are not perfect Christians, but we are much better than heathens. This is all I have to say."

On the 20th March, 1861, Right Rev. Bishop Kemper confirmed twelve Indians in the mission church.

Belle Plaine, etc.—Rev. M. L. Old.

Since my last report our services have been kept up as usual, with the addition of a service every alternate Sunday afternoon at Le Seuer, and during Lent, evening prayer and a lecture on Wednesdays, and morning prayer and litany on Fridays, at Belle Plaine. These Lenten services have been well kept up, although the weather and walking has been bad during the whole time. I have appointed service in Belle Plaine, with a sermon, on each evening during Holy Week, and on Good Friday morning. Our services here have been much better attended than during the fore part of the winter. Lent has been generally well observed, and I hope God will bless the season to the bearing of holy fruit in this parish. I have baptized two infants, and have admitted to the holy communion one person, confirmed in childhood in Ireland.

At Henderson the services are still well attended, and much interest is manifested. I have made two ineffectual attempts, by exchange with a presbyter, to obtain the administration of the Lord's Supper at this station. The inclement weather, the bad roads, and the difficulty of crossing the river, prevented the exchange agreed upon each time. Whenever circumstances will permit us to receive the ministration of that sacrament in Henderson, I hope and expect, God willing, to welcome to the holy table five persons who have never yet approached it. The Sunday-school here is increasing, and now numbers fifteen scholars, all of whom seem greatly interested. When the spring has fairly opened, and the weather become settled, I am led to believe that we shall have a much larger attendance of children. The instruction consists of the Church Catechism, and explanations thereof adapted to the various ages of the scholars, and familiar "talks" upon the facts and truths

of the Gospel, as suggested by the passing seasons of the Church's year. I wish some of our cold-hearted Churchmen could see the eagerness with which these little lambs, gathered from the wilderness of infidelity and schism about us, drink in such teaching. The benefit of our Sunday lesson is not monopolized by our little ones. As the Sunday-school hour carries us near to the time for beginning the morning service, and the congregation assembles, I notice many an older face beaming with interest in our catechisings, and looking as though, did the dignity of years permit, it would gladly mingle with the lambs of the flock, and be fed on this milk for babes. I have baptized in Henderson four children since my last report.

At Le Seuer my congregations are larger than I expected. It is a larger place than I reported in my last. It contains about two hundred and fifty inhabitants, nearly all American. My congregations have numbered from eighty to one hundred persons. There are but two Churchmen, however, and I have been unable as yet to procure full responses in the Liturgy. There does not seem to be as much prejudice against the Church as is usual here; the people are interested and seem in earnest, and I doubt not that with patient cultivation and the blessing of God the holy catholic Church of Christ will reap much fruit among this people. They have subscribed about \$800 in material and labor toward the building of a church, but can give but little of the money necessary at present. I feel, however, that in the present financial condition of the country it would be almost hopeless to make application for aid elsewhere, especially as I have but few acquaintances among Church people in the East. So this matter must remain in abeyance. I have no Sunday-school at Le Seuer. The only time I can give to that station is the Sunday afternoon, between the morning and evening services in Henderson. The distance to be traveled is five miles each way; and this, with the afternoon service and sermon, takes up the whole time.

Plymouth—Rev. A. B. Peabody.

By God's grace I have been able to serve my people without any interruptions or intermissions. During the Lenten season, besides the Sunday services, my church was opened for divine service twice during

WISCONSIN.

Beaver Dam—Rev. L. D. Brainard.

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

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

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

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

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

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

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

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

Plymouth—Rev. A. B. Peabody.

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

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

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

MINNESOTA.

Fairbault—Rt. Rev. H. B. Whipple.

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

THE TIMES.

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

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

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

OUR MISSIONARIES.

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

NEW STATIONS.

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