

Title: *The Spirit of Missions*, 1873

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THE
SPIRIT OF MISSIONS.

EDITED FOR

THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church in the U. S. of America.

BY THE

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THE SPIRIT OF MISSIONS

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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

MARCH, 1873.

THE MISSIONARY ELEMENT INHERENT IN THE GOSPEL.

AMONG the topics proposed for discussion at a recent Missionary Conference the above was well placed first. Considering the generic character of man's ruin and as well the generic character of Redemption there can be no doubt about it.

The sin of Adam was an inclusive, not merely an individual act. It touched with foulness the fountain-head of humanity, the dark pollution sweeping onward with its ever-widening stream. The first Adam comprehended the race in its manifold diversities and widest extent—like the acorn, including in its tiny compass not the majestic oak merely, but whole forests. He was not *a* man simply, but emphatically *the* man; not one among many, but many *in* one, the whole race germinally. The Scripture is very clear and decided on this generic headship, and against every theory of independent centres.

In this view, what the head-man becomes stays not with himself, but at once acquires universal effect. Hence the first sin was the sin, not of Adam merely, but of the race which stood in him, and fell in his fall. Thenceforward he was the organ only of a sinful nature. Every son of Adam bears Adam's "image." He is like him because he was *in* him and is *of* him. The fallen Adam lives in his fallen posterity. St. Augustine thus puts the matter: "We were all in that one man, when he, though being but one, corrupted all;" and long before him an inspired Apostle, in these words: "By *nature* the children of wrath, even as others."

Now, this generic evil must be met by a remedy alike generic and comprehensive. The redemption must go as deep as the curse. As the law of sin was deeper and broader than the individual life of the first Adam, so broader and deeper must be the remedial work of the Second Adam; must have the character of universality, comprehending both our nature and humanity in their entirety. The race must come to unity again in a second and supernatural Headship.

This necessity was actually met in CHRIST. In the great mystery of the Incarnation He was made not a single man only, as one among many; but comprehensively Man, or humanity in its universal conception: the redemptive Head of the race. Says Hooker: "It pleased not the Word, or wisdom of God, to take to itself some one person amongst men, for then should that one have been advanced, which was assumed, and no more; but wisdom, to

the end she might save many, built her house of that nature which is common unto all ; she made not this or that man her habitation, but dwelt *in us*."

This conception of humanity, as standing originally in the same generic headship, essential both to a right understanding of the terrific ruin in which it was involved by the sin of the *first*, and the full redemption brought in by the perfect righteousness of the *Second* Adam, is most important as forming the true basis and as well the needed spur to all Missionary action meant to reach and embrace eventually the ends of the earth. Because all men by virtue of their Adamic nature, being the "children of wrath," needed redemption ; and because all men by virtue of their recomprehension in CHRIST, the "New Man," in Whom all ethnic differences are forever obliterated, stand actually redeemed, the "Missionary Element" is seen to inhere in the very Gospel itself. "For there is no difference between the Jew and the Greek : for the same LORD over all is rich unto all that call upon Him," is the grand word of the Apostle to the Gentiles. He tasted death for every man, as for all.

Let a redeemed world *know* of its redemption, that, convinced of sin, men may turn to CHRIST, the SAVIOUR. In obedience to the grand Commission : "Go preach My Gospel to every creature," the offer and opportunity of salvation must be made to all peoples. "Christendom is neither completed nor edified except as Heathendom is converted." This second principle on that programme of Missionary topics follows necessarily from the first. For if the "Missionary element be inherent in the Gospel," then must it be aggressive ; then must its aim be the world's evangelization. Nothing short of this can answer the comprehensive purpose of our LORD's own work. Before all else is this grand work of making known, the world over, the grace and glory of the REDEEMER.

The Church, in her official character and by her official Ministries, is to be the grand instrumentality by which the MASTER's command is to reach its widening accomplishment. Hers is preëminently the Missionary work. She is to stretch out her hands to the nations, bearing to them the Bread of Life. She is to lift up her voice and tell in heathen lands the glad tidings of salvation. She is to press into this sacred employ all the appliances of our advanced civilization. Missionary enterprise on the most extensive scale is the growing demand of our day. Will the Church come up to the grandeur of this her present opportunity?

The Red men of our own Western wilds—a barbarous people at our very door, and yet so sadly neglected, so terribly wronged—the swarthy Ethiops, the stolid Chinese, the cannibals of Melanesia ; these are our kindred under the curse, ay, more, our kindred in the great REDEEMER's work. He died for them even as for us. But how sad their present condition ! Imploringly they stretch out their hands to us whom, in mercy, God has so highly favored. Can the Church turn a deaf ear to their piercing cry for help ? Can the Church leave them to die in ignorance of CHRIST and what He has done for them ? Shall we be content that our home, with all its charms, the centre of our joys, is alone radiant with the light of Christian love and life ?

" Shall we, whose souls are lighted
With wisdom from on high ;
Shall we to men benighted
The lamp of life deny ?"

To do so is to be derelict to the solemn duty laid upon the Church by her Head and Founder, and cause the Gospel to come short of its own inherent purpose.

S. H. G.

MISSION WORK IN COLORADO.

REV. AND DEAR SIR : My appointment as Missionary in connection with the Board dates from September 1, 1872.

This Station, Nevada, is situated in the mountain district of the Territory, about thirty-five miles west of Denver, and is about 10,000 feet above the sea, in the direction of the range of perpetual snow, and completely surrounded by high mountains.

It is a gold mining district, discovered and worked in 1859. But, owing to the purchase of the best mines by companies at the East and in England, and then shutting down, because of the mismanagement of agents sent who were utterly inexperienced in mining operations, but recklessly extravagant in expenditure, thus running the companies in debt ; the miners were thrown out of work to a great extent, thereby causing them to leave for other parts.

The consequence has been that these mines remain to the present undeveloped, and mills, that have cost tens of thousands of dollars to erect, are idle, and their vast machinery is lying completely useless. There are some individuals who have been working private claims on their own account, but, failing to pay expenses, have left for other districts.

This is one reason (among others) why mining regions become depopulated ; and *this* is, therefore, a most fluctuating district.

So much for the location and temporal affairs of this Station.

And now let me refer to the Church and its spiritual work here.

Shortly after the Consecration of the Right Rev. Bishop Randall, as Missionary Bishop of this Jurisdiction, he visited this Station for the first time in 1866 ; when he found no place of worship erected as such, and the people sadly demoralized, through Sabbath-breaking, drunkenness, gambling, and rioting, and even the shedding of human blood, with perfect indifference and legal impunity.

The Bishop met the citizens in a "Hall," where he preached to them the Gospel of peace, grace, and truth in CHRIST JESUS ; and before he left, steps were taken for the erection of a church. Within a year this church was completed, and was subsequently consecrated to the Worship of Almighty God.

It stands on the mountain top, at the head of the town, in the most prominent position ; has a tower and bell ; and on the summit of the spire is placed the symbol of the Christian faith. Near to the church is the recently erected parsonage.

Here, then, in the midst of these Rocky Mountains, a House of Prayer and Praise has been erected, under the superintendence of the Rev. Mr. Fuller, the Missionary then in charge, who resigned and left for the East at the expiration of a year.

In June 1867, I arrived here with Bishop Randall from Boston, and took charge of this Parish, and continued to officiate without intermission until April 1871, when at the suggestion and invitation of the Bishop I resigned, and accepted the appointment of Chaplain, etc., to the College, Jarvis Hall, at Golden. This position I resigned, and accepted the Rectorship of Christ Church and the appointment of Missionary by the Domestic Committee, commencing my duties here on the first of September 1872.

My reunion with the people of this Parish was one of cordial sympathy and affection ; and we renewed our Christian fellowship together in the Ordinance of Holy Communion.

DIVINE SERVICE.

Since my appointment to this Station, I have held Divine Service on each Lord's Day, morning and evening, and administered the Lord's Supper on the first Sunday of each month.

The congregation on my return had considerably diminished, as several had left the district during the past year, from causes already mentioned; among them were communicants.

The Bishop appealed in vain to the Clergy for a successor to take charge of this Parish. I visited here once a month, giving Morning and Evening Service, and administering the Holy Communion.

But this occasional Service did not meet the wants of the people, and so some became discouraged and left, others proved cold and careless; while a few remained faithful.

The attendance on the means of grace is still limited to the faithful few, but I trust that, with the Divine blessing on the efforts used, the congregation will increase and in time become duly interested in their spiritual and eternal welfare. Among those who attend the Services of the Sanctuary, I have noticed the presence of some Jews and Roman Catholics.

A custom here, which is to be regretted and deprecated, is that of many of the miners working on the LORD's Day; this keeps them from the House of God, and occupies the time in manual labor, which He has appointed for His service, honor and glory, and for the welfare of precious and immortal souls.

WEEK-DAY SERVICES.

I have not yet held any regular week-day Services, as the weather has become severe from frost and snow storms, with the usual strong winds of this climate, so as to prevent the attendance of the few who would be at liberty to come to Evening Meetings. I will say that this Station, from its altitude, is in a trying climate.

SUNDAY-SCHOOL.

The attendance of the children at Sunday-school has been encouraging, and is progressing in numbers and interest.

On the first Sunday in September there were present sixteen scholars and two teachers; there are now on the roll over sixty scholars and seven teachers, who are tolerably regular in their attendance.

The Sunday-school session is held immediately after Morning Service, when I generally conduct the exercises and lessons of the school in the Church Catechism and in Scripture and Church History.

The attention and orderly conduct of the children give satisfaction.

BRANCH MISSION.

Immediately after the Sunday-school closes I leave for Idaho, a Station about six miles south-west from Nevada, where I have held Services in the afternoon to small but very attentive congregations. After which I leave and return for Evening Service at Nevada. Those Services at Idaho I shall be obliged soon to discontinue for the winter, owing to the severity of the climate and intense cold. The church at this place was built by a member of Calvary Church New York, and has been fitted up for worship by a few ladies and others.

REMARKS.

The citizens of Nevada are generally miners, many of whom are now un-

employed and will be so for the present season; they are consequently limited for the support of their families. This fact, together with a debt recently incurred by the vestry for Church purposes, has prevented my taking a collection for Missions. But I will do so (D.V.) as soon as possible.

In regard to the Mission work of the Church, there are several Stations vacant in this portion of the jurisdiction, which might be profitably occupied if men and means were forthcoming. I am the only resident Minister of the Episcopal Church in this and the surrounding districts.

MISSION WORK IN SOUTH CAROLINA.

REV. AND DEAR SIR :—It is a long time since you have received a report from me, but I hope this will show you that I have not been idle. Since my last report, March 31st, I have been absent from my immediate field of labor two months, August and September, partly on special business for the Diocese, partly on account of my health, as per Bishop's letter accompanying.

Above you will find a sketch of my field of work.* I reside at St Stephen's, where is located the old colonial church of 1767, which I have repaired and opened for Service after sixty years of neglect. Here is my parochial school. It has not done so well since last April, when my assistant, the Rev. J. V. Welch, left me for the more advantageous position of Rector of Calvary Church, Charleston, where he is doing a noble work among the poor blacks.

My many duties often interfere with the school, and that is bad; but the Ministerial calls must always take precedence over the mere teaching of letters. I preach at St. Stephen's once in three weeks to a promiscuous and varying congregation of whites. I have on my rolls twenty-three communicants, nearly half of whom are so far off that they very seldom can attend; but I hope an impression has been made upon a class of people who in this country have generally looked upon our Church as that of the rich and proud.

At his late Visitation, the Bishop confirmed four persons, three of whom had, by birth and education, been of other denominations.

Until the close of July, on the evening of my St. Stephen's Sunday, I crossed the River and preached at a union chapel, Gourdin's; unless another arrangement, now under advisement, shall be effected, I will very soon resume these afternoon Services.

The Sunday following St. Stephen's, I go to Pineville in the morning, where I meet the small remnant of a once flourishing congregation; eleven communicants remaining. On the afternoon of the same day I preach to a large colored congregation at the Chapel of the Redeemer. Pineville is eight miles from St. Stephen's, and Redeemer two miles from Pineville. At the Redeemer, I have within the last six months received back into the Church thirty-one who, having been members of our communion as slaves, were torn from their religious faith by the surging billows of emancipation, but after several years' experience of the wild worship of their people in the various religious bodies around, have been brought back into the fold of CHRIST by

* We wish we had it in our power to reproduce here the "sketch" referred to by our good brother, the Missionary. We would like to have the readers of *THE SPIRIT OF MISSIONS* see—as they could by a glance at this sketch—the sort of work which he is doing, and which is being done by other faithful laborers in every section of our broad Home Field.

the wooings of His SPIRIT. The Bishop confirmed twenty-nine, and we have enrolled one hundred and thirty-two communicants.

The third Sunday I preach early in the morning at the colored chapel, Nazareth, the first one built by me after the war. Here I have lately baptized fifteen adults; the Bishop confirmed twenty-five, and we now have one hundred and ten communicants. Midday, or late forenoon, I hold Service, in summer, at the summer village of Pinopolis, in winter at Black Oak. Nazareth is one and a quarter miles from Pinopolis, and Trinity Church, Black Oak, about five miles from Nazareth. Afternoon of same Sunday I preach at Immanuel Chapel, eight miles from Pinopolis and four from Black Oak; making three Services on that day, and a ride of about forty miles from my home and back. At Immanuel I have in the last few months received back into the Church eleven who are in the same case with those received at Pineville Redeemer Chapel; baptized twenty-nine. The Bishop confirmed forty-one.

MISSION WORK IN KANSAS.

ALONG with the statistics which constitute my report, I send these few lines.

As regards our Church here, the prospect is encouraging. The congregation is slowly but steadily increasing, and the people seem to be gradually getting a deeper sense of their obligations to CHRIST and His work.

Until recently our Church building has been badly heated (if indeed the term *heated* can be properly applied where people were oftentimes blue and shivering with cold), but now we have secured a comfortable furnace, at a cost of \$450, one-third of which was kindly sent us by friends outside, the rest was raised within the parish, partly by the efforts of the Ladies' Sewing Society, and partly by the direct contributions of the people; and we now feel that one serious obstacle to our progress, viz., a cold church, has been removed.

This city, which is located two miles from the point at which the Smoky Hill and Republican Rivers meet and form the Kansas, has for some time past been suffering from one of those periodical depressions which happen to most Western towns. A few years ago it received a great impetus, and speedily outgrew the ability of the surrounding country to sustain it, and consequently has had to stand still for a while; but it now seems about to take a fresh start forward. Within the last eight months two new railroads (viz. the Republican Valley and the Kansas and Nebraska) have been started from here, and are now being rapidly built. When finished, they will open up to settlement and cultivation large and magnificent tracts of country which are naturally tributary to the business and prosperity of the place; and as the Kansas Pacific, and the Missouri, Kansas, and Texas roads already meet here, this can hardly fail to become the great railroad centre of Central and Western Kansas.

Its population, now numbering between 3,000 and 4,000, is largely interspersed with English, who, in many instances, have been reared in our Church and taught to prize her Services.

This is the case not only with those in the town, but with many who live in the surrounding country. Last summer, I was sent for to marry a couple who resided about twenty miles from here; upon reaching the house, away out on the prairie, and as one would have supposed almost beyond the pale

of civilization, to my surprise I found that, out of a company of thirty assembled to witness the ceremony, at least two-thirds of them were English Church people—people who were baptized, and married, and perhaps confirmed in that Church, but who are now like sheep without a shepherd; and we may be sure that, unless they are speedily gathered into the fold they prefer, they will wander off and seek shelter in some other.

It is indeed sad to see the many grand opportunities which Kansas is now offering to our Church, but which she can not or will not embrace, and which, if not embraced at once, may be lost for ever.

The material progress of the State is wonderful beyond conception, as you may infer from the fact that two thousand miles of railroad have been built and put in operation within our borders in the last seven years; and the question for God's people now to decide is, shall the vast population that is pouring in here go to swell the ranks of Satan, and build up his kingdom, or shall it be evangelized and enlisted on the side of CHRIST?

With us as a Diocese this is as yet a "day of small things;" but, without disparaging other fields, it may be safely asserted that nowhere else is seed sown for CHRIST more certain of speedy and abundant increase; nowhere else is a little present sacrifice more certain of securing great future results. May the LORD of the harvest send forth more laborers into His harvest!

MISSION WORK IN DAKOTA.

REV. AND DEAR SIR: Enclosed please find report for quarter ending this day.

I think I can with safety say that this little parish has grown, both temporally and spiritually during the last quarter, more than any one quarter since I have been in the field. We begin to show signs of life and vigor. The Railroad which has been so long looked for, has at last reached us, and it gives me pleasure to record the fact; for, now people who come in will remain more permanently than those who have come in heretofore.

We begin to feel the effect of the immigration. Our congregations have never been so steady and excellent. The people begin to give more freely for objects connected with Church work. And above all we are most happy to report that we now have, residing in the immediate village, nine communicants; and since the month of October, inclusive, I have been enabled to celebrate the Holy Communion each month, besides on the day of Intercession, (Dec. 20th.)

I have an excellent Sunday-school of some twenty scholars.

The good people gave me \$85 to lay out in repairs on the Church building, which now presents a very pleasing appearance inside, and is very comfortable for worship in this fitful climate, and at this inclement season of the year.

The holy Festival of the Nativity was duly celebrated with Morning Prayer, Litany, and Holy Communion, and in the evening the "Christmas Tree" was lighted, and the dear children enjoyed their Annual Feast. Never before was our little church so crowded. Never before did our "Tree" bear such a load of such excellent fruit. A happy termination of the evening's entertainment was the presentation to the Missionary of \$15 to pay for two pieces of silver ware, (plated) Chalice and Paten for the altar use, by the congregation present. We had been using dishes from my own house, and I

had determined to secure the two pieces out of the amount given for repairs, but that would not allow it after the work was done. A few words of appeal to the people, on this occasion, brought the money in a few moments. So we can now celebrate the Holy Communion with more becoming decency. We still need a linen table-cloth with napkins. I wish some kind friend would send them to us.

A good Rev. Brother sent me two dollars towards buying a Bible for the Lectern ; but, as that is not enough, we will have to wait until we can get a little more to buy one, and must still continue to use the little old one.

I have given more time to Vermillion since the fall and winter set in, from the fact that the parish demands it now, and the weather at this season is always very inclement ; and without a horse I have difficulty in getting around. I intend to give more of my time to Elk Point in the future.

The population of Vermillion has increased largely, and the town is considered the most rapidly growing in the Territory, although Yankton is still very far ahead of it in size. I have much more hope than I had any time during the last year for the success of our work. I expect to see realized what I have so long and patiently looked and worked for, a strong, active, and vigorous parish, with the people imbued with the spirit of the Divine MASTER.

MISSION WORK IN MAINE.

REV. AND DEAR SIR : My short visit to New York in November prevented my making the quarterly return, and my enclosed report covers therefore the last six months. I doubt if you have any stations where the statistics show so little as they do here what has actually been done. I have often promised a sketch of my five years' work in Maine, and perhaps I shall never do better than to give it now.

Five years ago, then, on the seventh of December 1867, I reached Thomaston with my family on a Saturday night, having had a long passage in the steamer from Boston. I came by Bishop Neely's request, to begin an entirely new work in Thomaston, which was the most influential town on the west side of Penobscot Bay, and to revive an enterprise in Rockland, a city of 10,000 inhabitants, which, begun in 1853, had ended with failure in 1860, and had left, as the relic of other days, a Church building unfit for use, and a bare handful of people. The two places were four miles apart. I was to live in Thomaston, and hold Service in Rockland every Sunday afternoon.

By the kindness of the owners, we had in Thomaston the use of a vacant Unitarian meeting-house for six months, in which on the Sunday following my arrival we had two Services, the afternoon of that day being spent in Rockland where we had Service in a small chapel which had been hired of the Baptists for the winter. This threefold Service has gone on every Sunday when the Missionary has been at home and the weather has permitted, from that day to this.

Anything more dreary or forbidding than the beginning of Church Services in a community where Puritanism has developed its order of severe Calvinism, and its other order of intense individualism, and its other order yet of general indifference, can hardly be imagined. Such was the field we proposed to occupy.

In Thomaston, an Irish woman was the sole communicant. I held myself the second Church Service, and in the beginning there was hardly a per-

son willing to identify themselves with our enterprise. Bitter opposition was speedily developed, and we had to contend with more obstacles than could be named. In six months four persons were baptized and confirmed, including one of the first families of the town; but the Bishop's Visitation was the time when our lease of the Unitarian house had expired, and the Unitarians, stirred up by our presence, refused to allow us any longer the use of their building, and began Services of their own. Then came the critical moment of the Mission. Should we advance, or give up? Rockland was utterly hopeless; we had the Service because we had the Church building, but the very name of the Church only kindled a smile of contempt in that community. The Bishop decided to advance, and, giving the Missionary \$500, bade him Godspeed in an enterprise the success of which none could forecast.

We removed our Services to a public hall, and in three weeks from the Bishop's visit we had bought the best building spot in town. A house was on the lot, which we subsequently moved to one side for a rectory, and we began immediately to prepare to erect a church. The few people already interested gave all they possibly could. I took a short trip to Connecticut, and came back with \$1,500, and the work went forward. Presently the money was exhausted. Again the Missionary, backed by the Bishop's earnest words, went away among Church people, and came back to find the Church building erected and covered, and with \$2,000 in his pocket to pay for what had been done. The Sunday-schools went on in both places during his absence. We entered the new church at Christmas. You could see piles of lumber in the basement through the cracks in the single floor; boards filled the chancel window; rude benches served for seats; and the walls were only lathed, not plastered. That winter, none of us will ever forget. The heroic few stood faithfully by, and among our number was one young man who is now in the Junior Class in Trinity College, preparing for Holy Orders. Lent was a precious season. When Easter came, a crowd four times as large as the church could hold attempted to enter the building to witness a children's festival. Some workman had misplaced a prop, and the floor gave way, precipitating part of the congregation into the basement, before the Service had begun. No lives were lost, but the accident was a severe blow to the Mission. The feeling against us was terrible. We repaired the damages and went on. It was a dark hour. The church was duly plastered, and by degrees the basement was finished and finally prepared for a schoolroom. The Missionary's appeals for aid were successful, and at length the church was completed, furnished, and free from debt; the rectory alone waiting to be paid for.

The next step was to start a school which should be church-like and yet such as people of all denominations would patronize. This we needed in order to train carefully our own Sunday-school children. The school is now ending its second year, is considered the best in the town, and is almost self-supporting. Prejudice has now been largely lived down, and people who once stood aloof have come to feel that the Church has a work to do in the community.

A year ago, a leading citizen gave us the bell which formerly belonged to the Unitarian House. The effort to revive their Services soon failed, and subsequently the building was taken down and the bell came back to the original donor. Later on, the giver of the bell made a large donation for the erection of a tower, and this autumn, with contributions from nearly every citizen outside of our congregation (contributions often made without the

asking), a very beautiful tower has been erected next to one corner of the church.

Thus our work has gone on till we have won confidence and respect, and now we have every means of building up the Church on a right and proper basis in one of the most rigid Puritan towns in Maine. With seats free, with willing offerings from every worshipper, with a loving care for the children, the gathering of a strong and active congregation is only a question of time.

We have also reached out beyond. By occasional Services in the adjoining towns, with liberal distribution of tracts on Church principles, we have interested many people, and the day is not distant when new Missions can be successfully undertaken.

But I have left Rockland far behind. For two years it seemed impossible to overcome the utter lack of confidence which existed even among our own people. The Church building was cold in winter, cheerless in summer, and needed so many repairs that we could hardly rub along. The money to make changes, and to put the church in suitable order, must be raised outside. Meanwhile, the Thomaston Church was pressing heavily upon the Missionary, whose only backers were very liberal Church people abroad, and nothing could be done. What to do with Rockland was the burden of many an anxious hour. The way was not clear. So many demands had been made upon kind friends that the Missionary was ashamed to go for more money. Yet nothing but a fresh appeal outside could start Rockland. The citizens had helped and our own little band had done all they could to make the building comfortable. We must make it decent and respectable before we could grow. In the confidence that help would come, the work was done in the summer of 1870, and in the fall the money was raised. At the same time the Services began to revive. New people took hold; the offerings increased; the tone was changed; and now we have a thoroughly united congregation of devout and earnest people, every one of whom has something to do; an excellent Sunday-school; and with the help of a lay-reader I am able to have two Services in each church every LORD'S DAY. We are still feeble in numbers and means, but we have the working force and the earnest faith which make success certain. In the spring we are to fit up the organ chamber in the church for a school-room, when one of the ladies of the parish will begin a children's day-school; and we have already a lady who gives her time entirely to Church work as the Rector's assistant. Not myself residing in the city, such a helper is absolutely necessary to keep pace with the growth and life upon which we have entered. Her duty is to look up people who do not attend Church; to bring children into the Sunday-school; to visit them in their homes; to go among the poor; and very soon she will open a sewing-school for girls, and gather women together for mothers' meetings, and gradually her work will widen out till it reaches with a Christian blessing very many laboring people who are now entirely indifferent to religious things. This lady is now supported by outside help. She is carrying the Church to those who need it most, and, under God, she will do more than could be done in any other way to commend the Church as a living Christian influence.

Besides my other work, I have, every week, a column in a Rockland paper of large local circulation, which is devoted entirely to explaining the teachings and usages of the Church. The great work in Missions like my own is to change public opinion, and this I am doing by every means in my power.

I need hardly tell you that I am busy; but God has given me excellent

health, and I am truly happy and contented with my field of labor. We are now fairly in a position to grow. We have done nothing wonderful in these five years; much more could have been done during the same time in other parts of the country; and we could not have done what we have, had not help outside been given most kindly and nobly. I can only say that amid unusual obstacles and discouragements, beginning almost single-handed, and having to work in the face of strong prejudice among people to whom the Church was unknown, I have done what I could, and, if God wills, I purpose to remain here and build upon the foundations already laid.

I have thus told the story of five years' work. I trust it will be seen that in this enterprise I have not been building upon any narrow plan, but that I have sought by every means to advance, as I had opportunity, the MASTER'S work, in the Church's way. The only point has been to do the best thing in the best manner. The multitude have yet to be gathered in; but we are now in a position where we can train and mould them, and where we can make the Church bear practically upon the community, as a strong Christian force. The future is certain.

MISSION WORK ON THE BORDER.

REV. AND DEAR SIR: Enclosed you will find a report of my work from June to October last, and also a statement for the year past.

It is very little, in the line of direct results, for so large a field; but it has required more *hard work* than one would think, and all the more so from the fact that, in the erection of the church and parsonage, I have not had a single efficient lay helper.

The Church was consecrated on the 20th day of August, and you can realize that it was an occasion of great joy. In the evening one adult and two children were baptized, and a class of three confirmed, one of whom was my eldest son.

On the 29th of September I began the erection of a parsonage, which is now so far advanced toward completion that we shall move into it in a few days, though it lacks plastering.

The building is of wood, 22 by 36 feet in size, one and a-half stories in height, and will make a comfortable home.

Our Christmas feast was kept with the old joy, but lacking the means of making it manifest. The church was not dressed with evergreens—they do not grow on these broad prairies. I do not know of an evergreen tree within seventy-five miles of this place, unless it is an ornamental one in a yard or garden. We tried to get Christmas greens from a place two hundred miles away, and failed. So our Sunday-school had no "Christmas tree" to "gather around," but the children gathered at the parsonage, and had a pleasant time, though it was very little we had to give them in the line of presents.

When I assure you, as I do, that for the year 1872 the amount received from this whole field for the support of my family does not reach \$125, you will see how very important a part that stipend plays in the drama of our Missionary life.

Times are very hard here this winter, not more than one-half the farming population having been able to get their threshing done, and the wheat crop being light. Add to this the fact that not more than fifty horses in this

county have escaped the horse disease, and you can imagine the general stagnation of business on this frontier. For more than a month I was unable to use my horses, and so *Missionary work* is to be classed with other things affected.

We are having a severe storm now, and from my experience in this country I anticipate a general blockade of all roads. If this occurs it will induce great suffering; for fuel is very scarce, owing to the horse disease. Many families are obliged to draw their wood twenty miles, and it requires two days of hard work with a team to get a load of fuel. So you will see that this prairie country has its disadvantages as well as beauties.

Of the Church work in this village I cannot speak in glowing terms. It is *hard* work, if that be a merit. But the harvest is by and by—when “God giveth the increase.” This is the best point for a *centre* of work in Southern Minnesota.

You are aware of the fact that, as a rule, a frontier people are not a *godly* people. Neither are they, as a rule, the best educated. Yet you find many fine traits of character in these wicked borderers. An open-handed generosity and a lively sensibility are often combined with a sharp, unscrupulous business habit. All that is needed to build them into a high, true manliness is more of the grace of God. He will send it in His own good time if we *work in faith*.

At Wells there is, seemingly, a growing interest in the hearts of the people. They desire to know more of the Church. When I visit them this winter the congregation is hardly ever less than one hundred, and often larger. We meet in a school-house, there being no house of worship of any kind in the village. The people are a better class than is usually found in border towns. I hope to present for Confirmation, in a few months, a class of earnest young men. If we could only build a little chapel there we might win many of the people to the Church. There is a willingness with them to contribute liberally of their means for this purpose; but help would be necessary from other sources. When I am unable to meet my appointment there, by storms or other cause, Mr. J. M. Nye, the Superintendent of Telegraph and Train Dispatcher of the S. M. Railroad, always holds lay Service, and reads a sermon.

At Winnebago City there is but little to encourage. We rent the Baptist house for Service, but the Church element is not strong. There has been a great deal of change by removal among those inclined to the Church. I have sometimes thought that more might be accomplished by devoting the time now given to Winnebago to work in Martin County.

As to the work in Martin County I can only say that my time has been so occupied in building, etc., that I have not been able to attend to it. There are a few scattered Churchmen who need the Services of the Church, but one man cannot do the work well in a section of country large enough for a Diocese. If I could have a Deacon to assist me, much more might be accomplished. With no brother Clergyman nearer than forty-five miles, one feels lonely at times.

[LATER.]

You will see by the date given that we have been shut out from the rest of the world again by storms. To-day we had a mail arrive—the first one for a week.

The roads have been completely blocked—no trains running.

From what data I can obtain, I deem it probable that *one hundred* persons perished in Minnesota during the storm two weeks since. The velocity of

the storm was from forty to fifty miles per hour. During the sixteen years I have lived in Minnesota, I never have witnessed before such a sudden and terrible storm.

THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

ONE of the most singular and astounding facts connected with the working of this Society is, that so many people, Christian people too, feel and act towards it as though it were simply a casual and temporary expedient to meet some peculiar and crying need, and not as it is a great constant need, demanding earnest and daily effort, and dollars daily to carry it forward. They seem to forget that the poor, the houseless, the helpless, the sick, and the prisoner are always with them, and that they are called upon to do them good. They seemingly think that God forgets these perishing masses, except on special occasions and under peculiar circumstances. Hence it is that they have no system in their giving, but give as impulse or fancy dictates, doing handsomely now, and anon doing nothing; to-day having the mercury of their zeal at fever heat and to-morrow at zero. And yet they express great surprise, when approached, that a Society like this should be continually asking for money.

The demand and supply in regard to other things is natural enough: hunger is not satisfied by the fact that a hearty meal was taken last week; garments wear out and must be replaced; pew-rents must be paid or the Church will be closed; but here is a Society which is trying to meet certain definite wants as they exist in ten thousand instances about them, which is supposed to be self-existent, self-renewing, needing nothing! It is supposed to be continually saying to the cold, and hungry, and naked, "Be ye warmed and filled;" and be ye clothed; and, presto! it is done!

Now it is time all this was changed. It is time that Christian men and Christian women began to feel that the work of this Society is no casual, incidental thing, but that it is the one necessary link which shall bring a remedy and a want together. It should be fully realized that the remedy for the want and wretchedness, the vice and degradation that abound in this great city, is to be found in bringing God's written Word and the conscience into living, personal contact with each other, and that this is to be done by the zeal and labors of just such Societies as this.

God has put into the hands of His people in this city superabundant means, opportunities almost unheard of before, and, withal, has promised His blessing in seizing the one and freely using the other. His high command is, "*Freely ye have received, freely give.*" The first work to be done is *here*—here at their very doors; here where they can see to the application of the means; here where results are returned an hundred-fold. This Society is determined, under God to solve what, looking at New York in the mass, seems an almost hopeless problem. It is districting, dividing, exploring, and diligently traversing its streets and lanes, and searching its hospitals and prisons, by means of men, carefully selected, well adapted to their work, and men who have one simple errand, and that is to tell the people of the LORD JESUS CHRIST and of salvation through His precious blood. It is making an honest and manly endeavor to have face to face and mouth to mouth communication with the people, especially those classes which are rarely or never reached by any means; or if they are, at times, are not touched and con-

trolled by the ordinary Christian influences; classes, who do not attend any place of public worship, and have no thought of private worship. And, when properly considered, it is a great matter that so much is being done.

This is a hard work, a work that needs much tact and faithfulness, an almost Divine patience and CHRIST-like humility, a work that has a peculiar interest connected with it, and, often, too, very keen and bitter disappointments, and yet a work which must be done; and the men who are engaged in it must be kept at it and encouraged to hold on, and be liberally supported while they do hold on. And here is seen, at once, just where and how the money is wanted constantly. And to secure it, there must be system; system in giving as well as in working. In carrying out any great object we want system and common-sense, but especially in carrying out the designs of this Society. From the want of system in giving, system on the part of Churches and individuals, and a good understanding and arrangement with the Society, it happens that a great deal of time is lost, and much moral and spiritual labor is thrown away.

As was said in the beginning, here is the source of the deepest discouragements, and, it might be added, of seeming inefficiency. The Society has nothing, indeed, but faith to rely upon from year to year; and much of its power is lost in a hand-to-hand struggle for existence. The great want is prosperous Churchmen enough to come forward, at once, and pledge a yearly amount sufficient to place the Society on a definite basis. This done, it would move on with the tread of a giant, "holding forth the Word of life" to the perishing; carrying the light of life to those now sitting in the shadow of death; infusing a spirit of religion and order into the masses of the people; and thus affording one of the greatest securities for the permanence of our civil and religious liberties and privileges.

CRITICAL NOTES ON READING AND PREACHING.*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

ARTICLE XX.

THE LESSONS—(*Continued.*)

It should be remembered that in these hurried notes on the expressive reading of the Lessons, we have only space and time enough to refer to the meaning which lies upon the surface, and with the English version chiefly, as the basis of the elocutionary criticism. A complete discussion of the whole matter would lead us through a wide range of exegetical study, as varied as the conflicting authorities might require, and filling pages enough for an encyclopedia of modern size.

FIRST SUNDAY AFTER TRINITY.—(*Continued.*)

FIRST LESSON A.M.—As so much of the New Testament Scriptures relates to the act described in Gen. iii. 6, a deliberately emphatic and slow movement, with a lower pitch than that for ordinary narrative, and a pause preceding and following, will mark the pregnant meaning of the passage. Ordinary expression will, of necessity, make the first fatal transgression

* Entered according to Act of Congress, in the year 1870, by REV. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

appear to be of only ordinary importance. The tongue as well as the mind lingers on that which excites profound contemplation. The dialogue in the verses following demands *no dramatizing* effect, unless it be read in the hearing of children only, or to a congregation of people more ignorant than we often find; neither is it to be so uttered as to suggest no voice of authority in the words of the ALMIGHTY, and no sense of guilt on the part of the offenders. "Where art thou?" asked in the tones of effeminate utterance, would awaken only ludicrous associations, whilst anything like boisterous demand in the same words, would suggest the bombastic effect of the burlesque. The dignified, austere, and authoritative enquiry, incisive, reproachful, and indignant in expression, is free from the defects above suggested. While the continuance of the same utterance on the words, "I was afraid," etc., would be not only irreverent, but altogether ludicrous. While it is by no means easy to give the true character to the expression, the reader should remember that he is not discharging the duties of his office by making these passages characterless, and reading of the fall of man and the Divine wrath over it, as though he were conning over a spelling lesson. Every expression leaves an effect of some sort—there is no such thing as avoiding it. Our desire and effort should be, of course, to give simply the true spirit and character to this and all other passages. But if in reading this lesson the end is reached, and no definite impression is fastened upon the mind, then "the herald of the Scriptures" has not rightly interpreted to the ear what is promised in the *headings* of the chapter. "*The Serpent deceiveth Eve. Man's shameful fall. God arraigneth them. The Serpent is cursed. The punishment of mankind. Their casting out of Paradise.*" The reading of the headings of the authorized version, of course as prefatory to the Lesson, would be a great help to good elocution. Will not some of our canonists help us to this at the next Convention? The reasons for it are obvious; but few of the people know in advance what is to be read, and owing to the inefficient manner of reading but few can tell what has been read, especially if the lesson be long. The plan proposed would at least present the leading subjects.

But in the absence of legislation let the reader himself make a study of the headings of the Lessons, as a guide to the true reading of them, and he can scarcely fail to improve himself at every repetition of the exercise.

SECOND LESSON, A. M.—The leading subject in the earlier part of the chapter (Acts, ix.) is the vision seen of Paul. The twenty verses following are incidental to this, or rather explanatory of it, as the two preceding verses are but introductory to it. While it is the central point of the narrative, however, it is not in the chief place in expression, for the interest increases more and more to the end of the paragraph. This increase should be marked in the reading. The diminished expression from the 23d verse to the close of the chapter throws out the earlier portion into its rightful position, as a recital of what was miraculous in character. What follows is chiefly of the order of unimpassioned narrative, except that the account of the two miracles should be rendered with greater emphasis, and the numerous incidents kept distinct from each other, by consulting the natural variety which follows upon the use of the changes in pitch, force, movement, etc. To give the entire narrative of the ix chapter of the Acts, with any approach to sameness of expression is to leave upon the mind no distinctness of impression, and to reduce all to the same unmeaning dead level of mechanical reading.

SECOND LESSON P. M.—I. Tim. vi. The semi-colon in v. 2 is liable to mislead the inflection if followed as a guide to the vocal reading. The connection of the sense plainly requires a rising inflection: "let them not

despise them because they are *brethren*, but rather do them service." When short sentences are found together at the close of a Lesson they are often great studies for the effect in expression, as in v. 21. The grave statements implying rebuke in the opening clauses, are different altogether from the pious wish or prayer of the sentence following, while the deliberate *amen* has a character distinguishable from the preceding portions, and the announcement "here endeth," etc., is something altogether different in spirit and meaning. To make the announcement, and to read the verse all as one, is as inexpressive as the primary school child's recitation of his tables of *a-b ab, b-a ba, etc.*

MESSAGES FROM THE MISSION FIELD.

THE Missionary Reports for the last quarter of 1872 are, as a whole, more full than usual of variety and interest. They furnish clear indications of earnestness and diligence in their work on the part of those who are laboring in the various portions of our broad Home Field. Elsewhere in this number will be found more full and detailed statements of the progress and prospects of Missionary enterprise and activity at points East, West and South.

We give in this place, in extracts from their Reports, briefer records of the labors of our Missionaries in different parts of the country. These records—as will be seen—are marked by that *complex* character which pertains to all reports of earnest Mission work. The Missionary has to tell of helps and of hindrances in the prosecution of his labors. He sees an open door, and has to lament over the lack of men and means wherewith to enter in at once and occupy for CHRIST. His own work is prospering, and yet certain appliances (which he is unable to command) are needed, to make it more prosperous. He is cheered by the measure of success with which the Divine blessing crowns his efforts, and yet he is depressed at beholding opportunities rise up before him, which he would gladly, if he could, take advantage of for the MASTER. In fine, all the experiences which make the life of the Christian Minister so checkered in its character, seem to belong, in an intensive degree, to the lot of the Missionary.

We commend to the careful attention of our readers these records of Mission work,—these lights and shadows of Mission life. They are the humble memorials of those who are doing noble service in the Vineyard of the LORD. They need, as men, and have the right to expect, as Christians, all the sympathy and aid which the highest type of Brotherhood on earth can render. If it is our bounden duty to pray the LORD of the harvest to send forth laborers

into His harvest, it would seem to be no less our duty to pray *for* those who, in the harvest of our Mission fields especially, are bearing the burden and heat of the day.

INDIANA.

My report as to Services, etc., for this quarter is but meagre, owing to the moving of the Church edifice, of which I have made a note on my report. Nevertheless, I have been quite busy, as I had to superintend the moving, and be architect during the enlargement. We have to replaster all the original building; gas has been laid on; and we hope to put in a coal furnace next winter; also to purchase a new Cabinet organ immediately, as our old one will be quite insufficient for the building as now enlarged.

There is a good old-fashioned brick house on the lot we have bought, which is a very central and handsome one. We have moved into the house, but shall have to pay a rent of \$240 per annum till the mortgage is paid off.

I hope that the eligible location we now possess will have a tendency to enlarge our congregation, and put us on a proper footing here.

Considering that this was a most unpromising field when I entered on it two years ago, I feel thankful that so much has been done, and I have no doubt that in the course of five or six years this will be the largest parish in this Convocation, if all goes well.

KENTUCKY.

I am gratified to say that St. John's Church, Versailles, is at length entirely free of debt, thanks to the unwearied efforts of the ladies.

We enter upon the New Year with the hope of better and brighter times, as "the people have a mind to work," and the Church improvement engages general attention now.

The past year has been a trying one in many respects, and both of my Missions have suffered heavily from removals and other causes.

Our offerings for the quarter are less than usual, on account of the "hard times" in money matters.

MAINE.

I have very little to add to the enclosed report, but, perhaps, a few words in explanation will not be out of place.

Dexter is a strong-hold of Universalism, and therefore Church work will be necessarily very slow. During the year there have been several removals of Church families, and some of our most promising young people have died.

Exeter bids fair to be a successful Mission, and is properly organized and recognized by the Bishop. I look upon the commencement of this Mission as the most important event of the year connected with my ministrations.

Spooner's Mills, distant from Dexter two miles, has been for the most part in the hands of other religious bodies. Although the people have well attended the Services, it has required considerable caution in dealing with them. I am thankful to say that at last several are beginning to make inquiries.

I have several applications for Baptism, but I am particularly careful in receiving them as Catechumens lest a false step on my part may rather retard than further the increase of the number of the faithful.

In all these officiating Stations I hope the foundation, by God's grace, has been properly laid, and now comes the work of raising the superstructure.

TEXAS.

We have made but little progress in Church work on account of my continued ill health. You will be glad to hear, however, that our church debt, which has burdened me so long, has been *paid*. We have also systematized a plan for raising funds, so that, in future, a *small* stream will continually flow into the treasury. It will take \$500 to complete the church, beside funds for a bell. Oh that God would incline the heart of some wealthy friend to donate a bell! *We can manage the rest.*

You will be glad to know that my health is slowly improving.

We *want* to contribute for our grand Missionary work; but if you knew what our struggles have been to sustain our own Parish work, you would not write us down "*wilfully negligent.*"

ANOTHER STEP IN THE RIGHT DIRECTION.

THE recent consecration of a Bishop *for the Indians* forms an important and very significant addition to the Missionary annals of our Church in this country. As an event, viewed in and by itself, it cannot but be regarded as one of profound interest. But that interest is increased when we look at this transaction, not simply with reference to its own peculiar relations and purposes, but in its logical connections with what has preceded in our Missionary history. It seems but the natural, and yet none the less marvellous, development of a *movement* which began to take definite form in the Church in 1821; which, in 1835, led to the recognition, and to the enunciation in clear and emphatic statement, of the Missionary character of the Church as a whole, and found further embodiment in the sending forth, at that time, of our first Domestic Missionary Bishop; which, in 1859, proceeded to make a bolder venture still, in the consecration of two Bishops for our broad Mission fields, the North-west and the South-west; and which has grown to such proportions since as to have covered the entire West, even to the Pacific, with Missionary Jurisdictions, and has given us a present, actual working force—in this line of Christian activity—of six Missionary Bishops and over two hundred other Missionaries.

This consecration of a Bishop for the Indians, we repeat, seems to us the natural, as it certainly is a fitting, outgrowth of what has preceded in the department of Missionary enterprise. The Church, through the Divine blessing on her previous ventures of faith and love, has been gradually rising up to a clearer perception of her duty, and has been manifesting that fact by her action.

In addition, however, to all other considerations, there is one feature in this last solemn setting apart of a Missionary Bishop for our Home Field,


which is peculiar, and at the same time very suggestive. We have already stated the circumstance which gives this consecration its distinguishing character, in saying that it was the consecration of *a Bishop for the Indians*. In other words, the Church in this land, adapting herself to the exigencies of the times and country wherein her lot is cast, and evidently desiring to make full proof of the beneficent stewardship entrusted to her, has proceeded to appoint a chief Overseer in the behalf and for the interests of her work among a distinct class of our population.

Are we to regard this action on her part as a precedent?

We do not propose to discuss this question now. The time, perhaps, has not yet come for the discussion of the vast subject involved. It cannot, however, be concealed that the minds of earnest, thoughtful members of our Communion are busy with the matter. Already, devout Churchmen are beginning to ask if there is any substantial reason why we may not do for others in this broad land—for instance, the Freedmen and the Germans—what we have done for the Indians.

The position of our Branch of the Church is, in some respects, a singular one. In certain particulars, we have ancient and honored ecclesiastical precedents to *help* us to a right decision in cases as they arise. In other respects, and these growing out of the *unique* composition of our body politic, we have no such precedents to help us. We must, if we act at all in such fresh cases, act only on that "right judgment" which is vouchsafed by the HOLY SPIRIT in answer to earnest and diligent prayer.

ACKNOWLEDGMENTS.

 **N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 1 to February 1, 1873, inclusive:

ALABAMA.		CALIFORNIA.	
Mobile—St. John's.....	\$33 04	San Francisco—Advent.....	\$24 40
Trinity, part pay't of Stipend.....	10 75	San Jose—Trinity, of which for Bp. Tuttle, \$25; Bp. Whittaker, \$25.....	67 35
Christ, A member.....	4 00	San Diego—Holy Trinity.....	16 60
	47 79		108 35
ALBANY.		CENTRAL NEW YORK.	
Albany—St. Paul's.....	53 61	Baldwinsville—Grace, M. C.....	19 53
Burnt Hills—Calvary, M. C.....	9 13	Cleveland—St. James'.....	3 00
Canton—Grace.....	4 00	Conestogone—St. Paul's.....	28 00
Coopersstown—Christ, M. C.....	32 36	Greene—Zion, of which from M. C., \$2.14.....	34 38
Delhi—St. John's, C. M., for Bp. Tuttle.....	25 00	Seneca Falls—A thank-offering.....	5 00
Greenbush's—Messiah.....	8 93	Sherbourne—Christ, M. C.....	32 23
Schenectady—St. George's, E. H.....	4 00		
	137 03		

Watertown—Grace, M. C. \$11 00
 Waterloo—St. Paul's, Woman's
 Asso. for Bp. Tuttle. 30 00 \$163 14

CENTRAL PENNSYLVANIA.

Bethlehem—Nativity and Trinity,
 M. C. 49 24
 Lebanon—St. Luke's, M. C. 26 03
 Lykens—Christ. 2 80
 Mahanoy—Church of Faith, M. C. 11 96
 Tioga—St. Andrew's, of which for
 Bp. Morris, \$7.10. 11 10
 Pottsville—Trinity, of which from
 M. C., \$53.52. 210 68 311 80

CONNECTICUT.

Branford—Trinity. 16 08
 Bridgeport—Trinity, M. C. 14 76
 Cheshire—St. Peter's, for Dry
 Grove. 4 35
 East Haddam—St. Stephen's, M. C. 35 56
 Greenwich—Christ, M. C. 14 27
 Guilford—Christ, M. C. 13 69
 Hamden—Grace. 16 32
 Hartford—Trinity, A friend. 100 00
 Trinity, for Bp. Randall. 222 90
 Marbledale—St. Andrew's. 6 70
 Monroe—St. Peter's. 4 00
 New Haven—Christ. 32 00
 Grace, for Bp. Whittaker. 15 91
 St. Paul's, quart. pay't of
 a Miss. stipend by a S. S.
 class. 37 50
 Trinity, M. C. 31 18
 Trinity, for Bp. Tuttle,
 \$300; Bp. Clarkson, \$300;
 Bp. Morris, \$800. 900 00
 Misses G., for Bp. Tuttle,
 \$100; for Bp. Clarkson,
 \$100. 200 00
 The Misses E. for Dry
 Grove. 15 00
 New London—St. James', for Bp.
 Tuttle, \$35.30; for Bp.
 Whipple, \$50. 85 20
 North Haven—St. John's. 16 16
 Foquetannock—St. James'. 4 40
 Ridgefield—St. Stephen's, M. C. 11 72
 Roxbury—Christ. 8 00
 Seymour—Trinity, M. C. 11 90
 Stamford—St. John's, part pay't of
 stipend, \$30; from M. C.
 \$63.27. 287 22
 Stratford—Christ S. S., for Bp.
 Whipple, \$35; Bp.
 Clarkson, \$25; Rev. Dr.
 Hoyt, \$30. 80 00
 Christ, M. C. 11 25
 Windsor—Grace, S. S. 25 35
 Miscel—M. C., 5,681. 9 47 2230 90

DELAWARE.

Delaware City—Christ. 28 58
 New Castle—Emmanuel. 21 71
 Wilmington—St. Andrew's. 30 29
 St. John's, for Bp. Vail,
 \$5.30; M. C., 19.20; for
 Bp. Clarkson, \$17. 41 50
 Trinity. 22 73 144 81

EASTON.

Cambridge—Great Choptank Par-
 ish. 27 00
 Easton—St. Peter's. 1 70
 Salisbury—St. Peter's, M. C. 23 70 52 40

FLORIDA.

Ocala—A soldier of the Cross. 5 00 5 00

GEORGIA.

Augusta—St. Paul's, of which from
 M. C., \$35.30. 60 30
 Savannah—Christ. 66 20 126 50

ILLINOIS.

Albion—St. John's. \$1 75
 Carlinsville—St. Paul's. 4 60
 Dundee—St. James'. 3 26
 Farmington—Calvary M. C. 14 86
 Gairna—Grace, M. C. 9 13
 Hyde Park—St. Paul's, for support
 of a candidate for Holy
 Orders. 7 50
 Lockport—St. John's, M. C. 8 51
 Peoria—St. Paul's, M. C. 4 00
 Rock Island—Trinity M. C. 22 00
 Sterling—Grace, M. C. 3 50
 Winfield—M. C. 30 26 108 37

INDIANA.

Indianapolis—Christ. 37 75
 Terre Haute—St. Stephen's. 16 35 54 19

IOWA.

Burlington—Christ. 25 00
 Cedar Rapids—Grace. 4 00 29 00

KENTUCKY.

Louisville—Christ, for Dry Grove. 5 00 5 00

LONG ISLAND.

Brooklyn—St. Ann's, for Bp. Ran-
 dall. 111 00
 " Heights—Grace, M. C. 58 65
 St. Mark's, (Adelphi St.)
 M. C. 27 44
 St. Mary's. 37 96
 St. Peter, M. C. 11 60
 St. Paul's. 233 43
 Church Home, J. F. B. 8 09
 (E. D.) St. Mark's, for
 Oneida Indian Chapel,
 \$35.32; Bp. Tuttle, \$1.50;
 from M. C., \$15.26. 52 08
 College Point—St. Paul's. 105 00
 Flushing—St. George's, M. C. 12 18
 Glencove—St. Paul's. 10 00
 Huntington—St. John's, M. C. 7 75
 Islip—St. Mark's. 8 43
 Newtown—St. James', M. C. 28 51
 Rockaway—Trinity, M. C. 32 39 794 42

LOUISIANA.

New Iberia—Epiphany. 5 00 5 00

MAINE.

Ashland—Emmanuel, M. C. 5 22
 Gardiner—Christ, M. C. 21 29 26 51

MARYLAND.

Aquasco, Pr. George Co.—St. Paul's. 6 60
 Baltimore—Advent. 20 62
 Ascension, M. C. 27 43
 St. Barnabas. 49 85
 St. Bartholomew's. 12 00
 Grace. 1,159 34
 Holy Innocents'. 16 06
 St. Luke's. 58 85
 St. Mark's, for Utah. 15 00
 St. Paul's, of which for Bp.
 Tuttle, \$73.75. 313 29
 Trinity. 15 00
 Chas. H., for Dry Grove. 5 00
 A friend. 1 50
 Church Home and Infir-
 ary. 10 00
 Georgetown—St. Alban's, M. C. 6 85
 St. John's, for Bp. Whip-
 ple, \$35; for Rev. J. H.
 Babcock, \$10. 45 00
 Petersburg—(Frederick Co.). 10 00
 Reistertown. 2 53
 Rock Creek Parish—St. Paul's. 138 18
 Washington—Incarcation, of which
 from M. C., \$32 68. 47 33
 St. Mark's, Memorial. 2 50 1962 93

MASSACHUSETTS.

<i>Boston</i> —Emmanuel, for Ladies' Dom. Relief Asso., \$100; Bp. Tuttle, \$100.....	\$200 00	
" (South)—St. Matthew's, M. C.....	50 00	
<i>Cambridge</i> —Christ, in Memoriam.....	100 00	
" " for Bp. Vail.....	5 00	
St. Peter's, for Missions in Colorado.....	77 67	
<i>Charlestown</i> —St. John's, M. C.....	16 81	
<i>Dorchester</i> —St. Mary's, M. C.....	17 76	
<i>Greenfield</i> —St. James', of which from M. C., \$17.78.....	59 03	
<i>Haverhill</i> —Trinity.....	14 00	
<i>Hyde Park</i> —Christ, M. C.....	15 81	
<i>Lovell</i> —St. Anne, M. C.....	26 31	
<i>Mattapan</i> —Grace.....	3 00	
<i>Marblehead</i> —St. Michael.....	7 50	
<i>Quincy</i> —Christ, M. C.....	39 41	
<i>Springfield</i> —Christ.....	1 00	632 80

MICHIGAN.

<i>Albion</i> —St. James'.....	3 70	
<i>Alpena</i> —Trinity.....	45 00	
<i>Ann Arbor</i> —St. Andrew's.....	59 06	
<i>Corland</i> —St. Paul's.....	1 12	
<i>Big Rapids</i> —Swedes Parish.....	3 25	
<i>Detroit</i> —Christ, of which for Bp. Tuttle, \$5; from M. C., \$61.75.....	244 31	
St. John's, of which from Mission Chapel, \$19.....	281 97	
St. John's S. S., of which from M. C., \$84.47.....	150 00	
St. John's S. S., two scholarships at Salt Lake.....	89 00	
St. John's, Young Ladies Bible class.....	27 87	
St. John's, Young Men's Bible class.....	50 00	
St. John's, H. P. B., for school building at Salt Lake.....	500 00	
<i>Fenton</i> —St. Jude's.....	3 00	
<i>Grand Rapids</i> —Bridge St. Mission, M. C.....	9 84	
<i>Hastings</i> —Emmanuel, for Bp. Whipple.....	5 91	
<i>Hillsdale</i> —St. Peter's.....	3 07	
<i>Hudson</i> —Trinity.....	5 00	
<i>Jonesville</i> —Grace.....	3 33	
<i>Kalamazoo</i> —St. Luke's M. C.....	30 24	
<i>Ypsilanti</i> —St. Luke's.....	25 00	1,531 61

MINNESOTA.

<i>Brainard</i> —St. Paul's.....	3 00	
<i>Blue Earth</i> —M. C.....	6 57	9 57

MISSISSIPPI.

<i>Crystal Springs</i> —Trinity.....	6 50	
<i>Port Gibson</i> —St. James', M. C.....	8 70	
<i>Vicksburg</i> —Christ, of which from M. C., \$18.25.....	52 75	67 95

MISSOURI.

<i>Miami</i> —Lizzie Fackler.....	2 75	
<i>St. Louis</i> —St. John's, of which from M. C., \$3.18.....	13 50	
Christ, in Memoriam.....	1 65	
" M. C.....	8 59	26 40

NEW HAMPSHIRE.

<i>Charlestown</i> —St. Luke's, of which from M. C., \$3.92.....	28 92	
<i>Claremont</i> —Trinity, M. C.....	13 41	42 33

NEW JERSEY.

<i>Edgewater</i> —Mediator.....	1 25	
<i>East Orange</i> —Christ.....	30 88	
<i>Elizabeth</i> —Kitty and Albert Smith.....	50	
<i>Jersey City</i> —Grace, proceeds of a fair held by four little girls.....	44 50	

St. Matthew's, in part.....	\$130 00	
St. Paul's, M. C.....	2 64	
St. Mark's.....	5 00	
<i>New Brunswick</i> —St. John's, Evangelist, M. C.....	43 58	
<i>Orange</i> —Grace, M. C.....	9 89	
St. Mark's, of which from M. C., \$35.11.....	221 83	
<i>Plainfield</i> —Grace, "P." for Dry Grove.....	1 00	
<i>Pemberton</i> —Grace, M. C.....	4 50	
<i>Princeton</i> —Trinity.....	177 96	
<i>Somerville</i> —St. John, M. C.....	5 78	
<i>South Orange</i> —Holy Communion, for Bp. Tuttle.....	5 00	
<i>Spotswood</i> —St. Peter's.....	17 50	
<i>Summit</i> —Calvary, M. C.....	20 00	
<i>Trenton</i> —St. Michael's, M. C.....	23 48	
M. K. B.....	10 00	
<i>Vincetown</i> —Trinity, M. C.....	4 25	
<i>Woodbury</i> —Christ.....	25 00	
<i>Woodbridge</i> —Trinity, M. C.....	45 00	829 54

NEW YORK.

<i>Fordham</i> —St. James, of which from M. C. \$5.....	\$10 00	
<i>Garrisons</i> —St. James.....	50 00	
<i>Irvington</i> —St. Barnabas', M. C.....	10 61	
<i>Kingston</i> —St. John's.....	31 00	
<i>Lithgow</i> —St. Peter's.....	1 95	
<i>Manhattanville</i> —St. Mary's.....	40 00	
<i>Mott Haven</i> —St. Mary's, M. C.....	5 00	
<i>New Brighton</i> —Christ.....	5 00	
<i>New Rochelle</i> —Trinity, of which from Maria H. Wellman \$1.....	3 55	
<i>New York</i> —Annunciation, per Woman's Auxiliary.....	100 00	
Calvary, in part.....	11 00	
Calvary, Mrs. Wm. B.....	7 00	
Calvary Chapel, K. M., for Bp. Clarkson.....	1 00	
Christ, M. C.....	13 16	
Grace, M. C.....	9 82	
Grace Chapel.....	5 00	
Holy Communion, of wh' from M. C. \$60.05.....	760 05	
Holy Communion, C. W. O., \$100; L. H. O., \$100.....	200 00	
Redeemer.....	10 00	
Transfiguration, in part.....	1285 73	
Trinity, M. C.....	19 26	
Trinity Chapel, M. C.....	30 41	
St. Ann's, Christmas offering for two scholarships at Salt Lake, \$85.47.....	110 06	
(Harlem) St. Andrew's.....	105 28	
St. Bartholomew's.....	2221 50	
" M. C.....	8 56	
St. Clements, in part.....	111 83	
St. John's, in part.....	50 33	
St. John Evangelist, M. C.....	3 70	
St. John Baptist.....	16 00	
St. Mark's, M. C.....	9 64	
St. Peter's, S. S., for Bp. Tuttle.....	25 00	
St. Paul's, M. C.....	2 50	
St. Thomas'.....	679 49	
St. Timothy's.....	91 00	
The Dresser Children.....	22 06	
Mrs. M. M. Q., for Bishop Whipple.....	10 00	
Mrs. T. M.....	5 00	
S.....	50 00	
Mrs. McN., quart. paym't of stipend.....	25 00	
<i>Newburgh</i> —St. George's.....	29 42	
<i>Rossville</i> —St. Luke's.....	15 00	
<i>Tompkinsville</i> —St. Paul's, M. C.....	25 00	7314 21

NORTH CAROLINA.

<i>Asheville</i> —Trinity S. S., of which for Bp. Tuttle \$15.....	52 76	
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<i>Beaufort Co., Leachville</i> —St. James, M. C.	\$11 78		
<i>Fayetteville</i> —St. John's.	13 50		
<i>Oxford</i> —St. Stephen's, Ladies' Aid Society.	10 00		
<i>Tarboro</i> —Calvary, of which from M. C. \$29 85.	50 00		
<i>Warrenton</i> —Emmanuel, M. C.	6 19		
<i>Windsor</i> —St. Thomas.	8 00	152	23
OHIO.			
<i>Cincinnati</i> —St. Paul's.	20 00		
<i>Cleveland</i> —St. Paul's, for Bishop Tuttle.	2 00		
J. & C., Miss. box.	15 00		
<i>Springfield</i> —Mrs. C. R.	10 00		
<i>Steubenville</i> —St. Paul's, M. C.	43 03		
<i>Wakeman</i> —J. A. B.	5 00		
<i>Zanesville</i> —St. James.	33 10	128	13
OREGON.			
<i>Oregon City</i> —St. Paul's, M. C.	30 80		
<i>Portland</i> —St. Stephen's.	20 00		
Trinity.	38 55	89	35
PENNSYLVANIA.			
<i>Bristol</i> —St. James, M. C.	32 98		
<i>Doylstown</i> —St. Paul's.	15 00		
<i>Lower Merion</i> —Redeemer, M. C.	33 82		
<i>Montrose</i> —St. Paul's.	10 00		
<i>Philadelphia</i> —Holy Trinity.	100 00		
St. James, Young Ladies' Bible Class, \$51; Clinton street Boarding House, \$2 35.	53 35		
St. Stephen's, for Bp. Vail Mrs. H. H. H., for Dry Grove.	10 00		
"R." for Bp. Whipple, \$50; Bp. Hare, \$5; Bp. Morris, \$50; Bp. Clarkson, \$50; Bp. Randall, \$50.	250 00		
(Germanstown) St. Luke's, M. C.	9 30		
(Germanstown) Calvary, M. C.	32 60		
(Holmesburgh) Emmanuel, M. C.	42 72		
(Kingsessing) St. James, for Nashotah.	15 00		
(Manayunk) St. David's.	11 50		
(Roxborough) St. Timothy's.	43 03		
(West) St. George, M. C.	8 00		
<i>Radnor</i> —St. David's.	20 00		
<i>Upper Providence</i> —St. Paul's Memorial.	9 25		
<i>White Marsh</i> —St. Thomas.	21 50	973	59
PITTSBURGH.			
<i>Allegheny City</i> —Emmanuel, M. C.	9 33		
<i>Butler</i> —St. Peter's, from M. C. \$29 27; from J. P., \$12 50.	51 77		
<i>Erie</i> —St. Paul's, additional.	20 68		
<i>Pittsburgh</i> —St. Peter's.	37 40		
Good Shepherd.	13 10		
Mrs. B. for Dry Grove.	2 00		
<i>Sewickly</i> —St. Stephen's, of which from M. C. \$5.55.	15 55	149	82
RHODE ISLAND.			
<i>East Greenwich</i> —St. Luke's, M. C.	53 11		
<i>Providence</i> —St. Stephen's, M. C.	\$4 00		
St. John's, M. C.	7 00		
<i>Warren</i> —St. Mark's Miss. Brotherhood.	33 25	97	36
SOUTH CAROLINA.			
<i>Fairfield</i> —St. John's.	8 00		
<i>Stableburgh</i> —.....	20 25	28	25
TENNESSEE.			
<i>Jackson</i> —St. Luke's, M. C.	41 30		
<i>La Grange</i> —St. Thomas'.	5 00		
<i>Memphis</i> —A Reader of the Spirit of Missions.	10 00		
<i>Sewanee</i> —St. Augustine.	20 00	76	30
UTAH.			
<i>Salt Lake City</i> —St. Mark's, M. C.	2 97	2	97
VERMONT.			
<i>Arlington</i> —St. James.	16 00		
<i>Burlington</i> —St. Paul's.	5 00		
<i>Fairfax</i> —Christ.	8 50		
<i>Highgate</i> —St. John's.	2 50		
<i>Montpelier</i> —Christ S. S., M. C.	15 78		
<i>Windsor</i> —St. Paul's.	14 50		
<i>Wallingford</i> —.....	5 00	67	28
VIRGINIA.			
<i>Lezington</i> —Grace, M. C.	26 00		
<i>Petersburgh</i> —Grace S. S.	45 51		
<i>Richmond</i> —Mrs. M. L. Bolton.	5 00		
<i>Staunton</i> —Trinity.	50 00	126	51
WESTERN NEW YORK.			
<i>Bath</i> —St. Thomas', M. C.	56 10		
<i>Buffalo</i> —St. Mary's, M. C.	20 37		
<i>Geneva</i> —St. Peter's, a member.	100 00		
Bishop DeLancy, Memorial, "C".	10 00		
<i>Rochester</i> —Good Shepherd, M. C.	2 20		
<i>Watkins</i> —St. James.	6 60	198	27
WISCONSIN.			
<i>Fox Lake</i> —Christ.	6 00		
<i>Muscel</i> —"One Tenth".	10 00	16	00
LEGACY.			
<i>New York, Yonkers</i> —Estate August Bibby.	500 00		
<i>Conn., New Haven</i> —Estate Lucy Nichols.	21 00		
<i>W. N. Y., Genesee</i> —Estate Allen Ayrault.	223 88	747	83
YOUNG CHRISTIAN SOLDIER.			
Receipts for the month.	1870	92	
MITE CHESTS.			
Receipts for Mite Chests not credited to Parishes.	988	50	
MISCELLANEOUS.			
M. T. H.	10 00		
"Q."	35 04		
Madeline's pennies.	1 14		
Cash.	1 50		
Cash.	1 50		
E. C. Easton, for Dry Grove.	1 00		
Thro' Woman's Auxiliary, for a Miss. stipend.	200 00		
J. W. W. and C. G. W., for Dry Grove.	2 00	251	13

Received for General Purposes.	\$19,313 75
Received for Special Purposes.	3,417 25
	<hr/>
Amount previously acknowledged.	\$22,731 00
	41,903 90
	<hr/>

Total receipts since October 1, 1872. \$64,634 90

INDIAN COMMISSION.

Remittances for our Indian work should be forwarded to the Treasurer of the Indian Commission, MR. W. K. KITCHEN, National Park Bank, N. Y.

BISHOP HARE has issued a Pastoral Letter addressed "*To the Reverend Clergy and other Brethren beloved in CHRIST, who are engaged in Missionary work within the jurisdiction of Niobrara, and among the Santee Indians in Nebraska,*" in which he says :

"My thoughts have been so much with you, dear Brethren, for many weeks past, that it is a relief to be permitted to address you, and to begin an intercourse which I pray God may redound to our common usefulness and happiness, and to His glory.

The claims of the Foreign Work not yet transferred to other hands, interests of the Indian Work which can be best attended to here, and my own domestic arrangements, will keep me at the East probably till April, and the pleasure which I long for, of seeing you face to face, and sharing your labors, must be postponed until then. But I shall have you continually in my heart. The winter's wind here will make me think of the keener blasts that sweep about the tents of the Indian, and the Mission-houses where you dwell ; and I trust that we shall so often gather in reciprocal interest and intercession about the Mercy-seat, where best hearts are made one, that when we meet, it will not be as strangers, but as familiar friends."

AN ENGLISH BISHOP TO THE INDIANS, CONSECRATED IN JANUARY.

Few of our readers, perhaps, are aware that in the same month in which Bishop Hare was clothed with Episcopal authority to go among our Western tribes, a Bishop for the Indians in America was consecrated by the English Church. The following extract from the sermon preached by Canon Miller at the consecration of Bishop Holden, and the two Bishops (for North China and Mauritius) who were ordained at the same time, cannot fail to interest the friends of our work :

"To-day there goes forth to the prairies and the forests, the snows and the wigwams of America, a Bishop who has toiled amidst them in far-off solitudes, and amid perils of land, and perils of water ; one who is no stranger there ; who, first as an humble and unordained catechist, one-and-twenty years ago, so endeared himself to his Indians, that they besought that he might not be taken from them, and were gladdened when the admirable Bishop Anderson discerned his fitness for immediate Ordination. Those

hands which will hereafter be laid on those Cree Indians who shall be brought to him to be confirmed in their Holy faith, or to be ordained to a native ministry, have handled the printer's types, and their fingers guided the translator's pen, that in the Cree, and Soto, and Esquimaux dialects, the written Word of God, the Prayer-Book of the English Church, Hymn-Books and Catechisms might be given to his converts in their own tongues."

REMARKABLE MEETING OF FRIENDS OF THE INDIANS IN WASHINGTON.

At the recent meeting of the Board of Indian Commissioners in Washington, there were present by invitation representatives from every religious body engaged in carrying on the work apportioned to them among the Western tribes, under the Peace Policy of the Government; also, several Army Officers of distinction, Senators, Members of Congress, and delegates from civilized tribes in the Indian Territory. The concurrent testimony of these various representatives was, that under no system by which the Indian tribes in this country had ever been governed, had the peace of the frontier been rendered so secure, such marked improvement been witnessed in the condition of the Indians, and the cost of maintaining proper relations with them by the Government been so small as at this time, and under the present policy. A very good feeling prevailed among the delegates from the religious bodies, although nearly every sect and school of religious thought were represented in the Conference which was held. There were present, besides two Bishops and a Lay-delegation from our own branch of the Church, Roman Catholics, Presbyterians, Methodists, Baptists, Congregationalists, Friends, Lutherans, Reformed Dutch, Unitarians, together with officers from independent Missionary Societies. The reports from the different parts of the field and from the various bodies engaged, were generally favorable. Judging from these reports, the religious denominations are confining their efforts chiefly to schools and the moral training of the Indian, and with encouraging success in nearly every direction, while our own branch of the Church was shown to have accomplished this and much more by her system of presenting the Gospel to these heathen. It is not too much to say that not one of the religious bodies occupies to-day a position so favorable for successful work among these tribes as the Church in the Northwest, and from no one present at the Conference in Washington were words of counsel and encouragement apparently so welcome as from the Bishop of Minnesota.

ROAMING ABOUT LIKE BEARS.

A wild Indian who had attended, a short time, the school and Services of the Church at Crow Creek, remarked to the Missionary that the white man's religion was true, and "that the Indians were like bears; they roam around without knowing what they are doing, and they think of nothing good."

SERMON

PREACHED AT THE CONSECRATION OF

REV. WM. HOBART HARE, S.T.D.,

MISSIONARY BISHOP OF NIOBRARA,

BY

RIGHT REV. H. B. WHIPPLE,

BISHOP OF MINNESOTA.

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the FATHER, and the SON, and of the HOLY GHOST. Teaching them to observe all things whatsoever I have commanded you, and, lo I am with you alway, even unto the end of the world."—ST. MATTHEW'S GOSPEL, *Chap. 28*—18, 19, 20.

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the Kingdom of God, and teaching those things which concern the LORD JESUS CHRIST, with all confidence, no man forbidding him."—ACTS, *Chap. 28*—30, 31.

Beloved brethren, may I ask you to forget this gathered congregation, this beautiful Service, this company of Bishops and Clergy? I would take you back over the path of years to the Mount of Olives. It stood eighteen hundred years ago as it does to-day, beautiful in its grandeur, the scene of the most momentous transactions between God and man. Nestling at its foot is the garden of Gethsemane, the scene of the SAVIOUR'S agony. Over against it is Mount Calvary, where He hung upon the torturing cross. Across the valley of Kedron, between the two, is Jerusalem, filled with its thronging multitudes and with its temple, from which the glory of God has departed. On the other side of the mountain is Bethany, which has one home where JESUS was always a welcome guest. Yonder is the foot-path so often pressed by His holy feet, the scene of His triumphal entry, and weeping over apostate Jerusalem. To this sacred place, henceforth to be forever hallowed as the place of His Ascension, our LORD has called his Apostles. In His hands and feet are the prints of the nail, and the mark of the spear is in His wounded side. The work of redemption is finished. The Atonement for sin is completed. He has conquered Death. He now stands for the last time on the earth in His bodily presence, with His Apostles who have come here to receive His farewell words. What a hush of expectation! What eagerness to receive His message! The SON of God is about to ascend unto the Father in the presence of His angels who have come to welcome their King. He whom the Apostles have followed in His lowliness and humility, now reveals Himself to them as the KING of Kings and the LORD of Lords. "All power is given unto me in heaven and in earth." He first asserts His rightful authority as the One who alone has the right to govern those whom He has created and redeemed, and then He appoints that college of Apostles as His ambassadors. It is His delegated authority, not given to any one of His Apostles, but committed unto all, and by them to be handed on until He who gave it shall come to receive it as the Judge of the quick and the dead. More wonderful are the words in which He conveys this authority. "As my Father sent me, so I send you." They were commissioned to teach the people of every tongue and clime and kindred the story of God's love; they were to receive men into His kingdom, and teach these subjects

of that kingdom to observe all things commanded by CHRIST, its King. He made the authority sure by the pledge of His presence. "Lo, I am with you always, even unto the end of the world." Who can measure such words? And while they looked steadfastly towards heaven as He went up, behold two men stood by them in white apparel, which said, "Ye men of Galilee, why stand ye gazing into heaven? This same JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Who can imagine the awe of the Apostles? What thoughts stir the deep of every heart? No marvel that they go to the upper chamber where He had so often met with them, and continue in prayer for the coming of the HOLY GHOST to prepare them to fulfil this awful trust. The HOLY GHOST came on the Day of Pentecost. It was by His mighty power that men were made citizens of the Kingdom of GOD. It was by the HOLY GHOST that their LORD became the Son of Man, and now by the HOLY GHOST the sons of men become the children of God.

It was through the power of the HOLY GHOST that these children of God received of the nature of their King and Mediator at the right hand of God.

The Apostles went everywhere, "preaching the Kingdom of God." To the eye of man there was nothing more than a few lowly men going two and two, telling of GOD's love and pouring water upon willing listeners and breaking bread with benediction. Yet, wherever they went, the Kingdom of God went also. The Gospel they preached was no new religious philosophy. It was not a mere aggregate of religious doctrine. It presented to all men a real King and a real Kingdom. It told them of a risen and ascended LORD, who had made the trial of human sorrow and who knew the burdens which brought furrows to the cheek, and deeper lines of suffering to the heart. It told them of a real Son of Man who loved them, who pitied them, who felt for them, and of a SON of GOD who was able and willing to help them. The Gospel which the Apostles preached centred in a person. It presented to all men a religion of fact. It gave to them for the theories of philosophy, the realities of a Kingdom of GOD on earth, which had come with the coming of the Son of God its King. The Gospel cured the alienations and strifes and discords of a warring world by a new brotherhood. It did not uproot human relations. It did not subvert the order of society. It interfered with no social ties. It had a message for Cæsar's household as it had for the fisherman of Galilee. It came to kings and to subjects, to masters and to servants, to fathers and to children, to philosophers in the academy and to traffickers in the market, and it brought to each one an evangel which hallowed and consecrated all other ties. It gave to men citizenship and kinship with an unseen King, and brotherhood with each other in His kingdom. The sacrifices they made to preach the Gospel, and the free-will offerings of all possessions for the members of that kingdom, were the natural fruit of faith in their King. Who could believe that CHRIST was very GOD, and that they were own brothers in Him, and not be willing to give up all for that Brother's sake? The Church knew that the Apostles bore GOD's authority, and so they "continued steadfast in the Apostles' doctrine and fellowship, in the breaking of bread and in prayer."

It was a religion of fact and not of theory. They were too near the Cross to doubt the words of JESUS. The marvellous spread of the Gospel was the simple result of apostolic faith and apostolic work. The unity of the Church was the natural result of union with CHRIST. To divide the Church was to bring schism to the body of CHRIST. And so an Apostle said to those who made divisions, "Is CHRIST divided?" The key-note of all preaching was

“One LORD, one faith, one baptism, one GOD and Father of all, who is above all and through all and in you all.” Union with CHRIST awakened every sinless sympathy in Christian hearts. The tie which bound them to GOD united them to each other, and so it became a motto among the heathen, “See how these Christians love one another.”

The world then, as now, was weary with philosophy. It groaned under its burden of sin, sorrow, and death. It asked for help. The Gospel met all men alike. It told men the story of CHRIST's Life, the sacrifice of His Death, His Resurrection and Ascension. It pointed the weary, aching heart to a real CHRIST and SAVIOUR. It offered to all men alike the boon of citizenship in His Kingdom. It solved the mysteries around every man's feet. It gave him a Father in Heaven and brotherhood on the earth. It had the same message for the philosopher which it had for the fisherman, for he was a man and had the heart of a man, and so he gave up the philosophy of men for the wisdom of God.

More than eighteen centuries have passed away, almost two thousand years. It was two thousand years to the Deluge. It was two thousand years to the destruction of Jerusalem. The first, the second, the third watch of the night; the first, the second, the third year of our LORD's ministry; the first, the second, and third day He lay in the grave. Each period of two thousand years hedged in by its own awful judgments. No marvel that the wisest and holiest interpreters of prophecy have believed that we are living in the eventide of the world's history. It brings up the solemn question of our LORD: “When the Son of Man cometh shall he find faith on the earth?” We have no heart to tell the story. The Church which Apostles planted with tears and watered with their blood is torn asunder in strife. In Christian lands the multitude disown and deny CHRIST. Eight hundred millions of human souls are living in heathen darkness. The whole land is shattered into sects. America has more separate religious organizations than there were disciples, in the upper chamber. In every village a dozen sects fetter each other's work. We try to apologize for this, but we know in our hearts that our wretched divisions are the only reason why we cannot found Christian schools, and hospitals, and houses of mercy besides every Church. We know, despite our hopefulness, that this divided Christianity cannot conquer the world. We are hardly keeping our hold on the population at home. The Church is fettered by the spirit of the world and makes its holy places the abode of the well-to-do people of good society. We say that the Church is a brotherhood; that the king and the peasant are own brothers in JESUS CHRIST; but we know the world does not believe us. What sight so touching as to see a sun-burned son of toil kneeling beside the font to receive for himself or his child citizenship in the Kingdom of GOD! And this feeling is changed to awe when we read in the Revelation of GOD, “As many of you as have been baptized into CHRIST have put on CHRIST.” How often is this child of GOD made to feel that he is a stranger in the house of his Father! The world loses its faith in the Church when it ceases to be the refuge of the weary and broken of heart. Infidelity sneers at the Gospel as an effete superstition. Science, falsely so called, challenges with its human opinions the Revelation of GOD. Strange delusions sweep over the land, dragging after them thousands of immortal souls. Our cities are appalled by crimes against GOD and man which go unpunished. Class is being arrayed against class; on the one hand extravagance and luxury, and on the other jealousy and hatred; and most sorrowful of all, in this boasted Nineteenth Century, five hundred millions of souls, for whom CHRIST died, will go down to death without having so

much as heard that there is a SAVIOUR. We are all paying the penalty of schism. We see its fruits in neglected childhood, in the loss of Christian homes, in the growth of sin and vice, and in the wide-spread sin and unbelief. It will heal no heart-burnings to tell who is at fault. It will not bring back unity to praise ourselves and condemn others. This is no time to go over the old recriminations. If one has sinned by self-will, the other has sinned as deeply by lack of love. The whole Church of God groans under the burdens of our unhappy divisions, and we feel it the more keenly because at this very time the Providence of God has opened the whole world to Christian effort. China, India, Japan, Africa, the isles of the sea, are all open to our feet. The world is ringing in our ears a plea for help—not in words, but by the piteous sight of millions going down to death without the knowledge of CHRIST. There never was a time when God has given such untold wealth to Christian men, as if He had prepared all things for the time when “a nation shall be born in a day.”

Have we a real King in Heaven who, day by day, looks down on the world which He has redeemed, and sees His servants at such a time only anxious to gather wealth or secure station? Is it not a time for searchings of heart, for deep repentance, for earnest prayer? For the Kingdom of Heaven to “suffer violence, and the violent to take it by force?”

The world has another remedy. It is, to give up definite Faith, to adopt the motto “it matters not what a man believes, if he is only honest.” The loss of a well-grounded Faith to an immortal heart is the loss of everything. Does it make no difference to a man dying of thirst whether yonder is a mirage with the picture of a brook and fountain, or whether it is the living spring which can quench his thirst? Sin and death are not words, or you might cure them with words. A man who only fancies that he is sick can be cured by other fancies, but the really diseased must have a physician. What have the theories of philosophy ever done for the sin-sick world? Where are the wretched whom they have saved? What hospitals have they builded? What houses of mercy have they founded? What help do they offer these wandering souls, or what consolation do they bring to the dying? Sin and death are awful realities, and they must have a real CHRIST and SAVIOUR.

Unity will never come by compromises with the truth. The Kingdom of God cannot prosper amid strife and divisions which would wreck any earthly kingdom divided against itself. If we believe with all our hearts in a real King and a real Kingdom of God on earth, we have mastered the first steps towards reunion. And when in the love of CHRIST our King we love all whom He loves, unity will not be far from us.

Every branch of the Church recognizes the validity of all baptism in the name of the FATHER, the SON and the HOLY GHOST. For the most part they do accept the facts of the Catholic Creeds. They are citizens of God's Kingdom, who are living in involuntary schism, and their errors in doctrine came from defective training, and not from self-will and the rejection of truth. We are always stumbling at each other's definitions, because the truth looks so different from our widely different stand-points. Who can doubt that when the SON of Peace dwells in our hearts, that the peace of God will make us one in JESUS CHRIST? It may not come in our day. There are alienations to be healed, hard words to be recalled, personal sins to be repented of, divisions to be cured; but the love of CHRIST and the power of the HOLY GHOST will make us one. All Christian folk must day by day beseech God to show the

way, to give us and all Christian bodies an organization which will be in perfect harmony with the Catholic Church throughout the world.

Our own branch of the Church ought to be the pioneer in this blessed work. Many are already looking to us and asking our aid. All over the land there are communities where the entire population are of foreign birth, and belong to some organization outside of the Church. If need be, why may not the Church to gain unity do what she did in early days to retain it, give to them a Bishop of their own? Our Mother Church has been compelled to adopt the principle of Suffragan Bishops to care for her own neglected population, and I see no reason why this may not be with us the solution of some of the difficulties of our own time.

One thing is always safe, and that is hearty, believing work. We shall not repel the assaults of skepticism by building defences around the Church. We must become aggressive and go forth in the spirit of CHRIST to conquer. Nothing silences all cavils to objections like loving work for CHRIST. A Christian woman gathering lambs for CHRIST in lanes and alleys; a Sister of Mercy ministering by the bed of the sick and the dying; men leaving home and kindred to carry the Gospel to the heathen; men of business trafficking in the market to gain the means to be almoners for God present the Divine character of our religion so as to stop the mouths of all gainsayers.

It may be that the time is at hand when, to save the Church and bring the world into subjection to our King, we shall have to fall back on the rule of the apostolic Church, when "all that believed were together, and had all things common, and sold their goods and possessions and parted them to all, as every man had need; and they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people; and the LORD added to the Church daily such as should be saved."

God is punishing us for our unhappy divisions. He has permitted us to see such a school of infidelity as the world has never seen. It will soon be a hand-to-hand conflict for all that we hold dear, for time and for eternity. This will compel all who love CHRIST to become one. I believe that the faith, and love, and work of a reunited Church will bear such fruit in works of love that it will draw many irresolute souls to find safety in its fold. When the Church shows in its practice the lessons of brotherhood and citizenship in the Kingdom of God, as clearly as she teaches the Faith in her Creed, the world will bow to her who is not of the world, and all men take knowledge of us that we have been with JESUS.

Brethren, with what power do these lessons of the reality of the Kingdom of God come home to us when we have met to consecrate a Bishop for the Indian race? After three hundred years, we are now doing what the Primitive Church did whenever a door was opened to preach the Gospel to the heathen people. But we bless God to-day, the hundredth Bishop of our American Church is given to the red man. The Church found here a race whose history was lost in the darkness of the past. Their feasts of first fruits, their sacred stones, evidently going back to altars of sacrifice, and their customs of purification showing that they belonged to a people who had once the knowledge of the true God. They were not idolaters. They had home affections, and love of tribe and kindred. They were brave in war, wise in council, and true to their plighted faith. They recognized a Great Spirit and were accustomed to ask His aid. They heard spirit voices from the unseen world in the music of the waterfall, the song of singing-birds, the minstrelsy of the wind, and the conflict of the elements. For three hundred years their help-

lessness and sorrow have been pleading for the Gospel. I will not mar this day by the sad story of their wrongs. It is written plain in the Book of God, and bitterly have we paid for it in massacre and blood. Never can I forget my own feelings when I was brought face to face with this helpless people. A power stronger than my own weak will compelled me to become the Indians' friend. Our Church had one Mission among the Ojibways, planted by Rev. J. Lloyd Breck. The Missionary was driven from the country by Indians, maddened to phrensy by wrong and the counsels of bad men of our own race. The Presbyterians had a Mission among the Sioux. They were the pioneers in this work, and all honor to those who first translated the Gospel in the Indian tongue, and gave the first Christian songs to the Dakotas. There was no Mission among the lower Sioux. They plead with me to send them a minister. The Rev. Samuel Dutton Hinman, a graduate of our Fairbault Divinity School, offered himself for the work, and gave to it the devotion and strength of his youthful heart. The Mission was hardly commenced when there came to us the terrible massacre of 1862. Our Minnesota border was for three hundred miles one track of blood, and eight hundred of our people died by savage hands. There were long, weary months of deferred hopes, of blighted plans, of heart aches and trials. The Sioux Indians were removed to the Missouri, in the Jurisdiction of the Bishop of Nebraska, who gave to them every sympathy of a loving, tender, Christian heart. For eight years he has been a father to this feeble flock. The future of this Mission, which has been so blessed of God, was settled when Hinman said "I will go with these Indians wherever they go, if I go to the Rocky Mountains."

After their removal, starvation brought disease and death to the Indian's tent. The Church began to lose faith in the work, and the friends of the Indian could only say, "How long, how long, O LORD!" It was in this dark hour, when they seemed forsaken by God and man, that the Society of Friends in this city sent us, through William Welsh, the Indian's friend, two thousand dollars, and I gladly pay my tribute of affection to these Christian men who have never faltered in their devotion to this poor race. Amid all the darkness of those dark days there were always gleams of comfort; every Mission had its own silver lining to the cloud. Enmegahbowh, "the one who stands for his people," our faithful Chippewa minister, and a few friends, saved Fort Ripley from massacre, and prevented a Chippewa war. Our Dakota Christians and those of the Presbyterian Mission above, rescued scores of white women and children from death. There was hardly a week without some incident to show us that the Gospel had found a resting-place in the Indians' hearts. Now it was the love of little ones who had been gathered into the Saviour's fold. Again we saw it in the calm faith of the dying who looked up to the better home, or in the bravery of some Christian who dared, at the risk of life, to encounter savage hatred to show his gratitude to those who had given to him the religion of CHRIST. I wish I could tell you here to-day the tales of heroism of Taopi, Anagmani, Other Day, Paul Mazakute, and many more, whose history would sound like the stories of the old martyrs of the Church; and I wish I had the power to tell you of Christian Indian death-beds, their calm faith; or the loving hope in CHRIST of one who said to me: "The Great Spirit has called me to go on the long journey. I shall not be lonesome on the way, for JESUS will go with me." If you could have seen and heard them, you would weep, as I have, for joy that many of this poor race were numbered with that multitude who have been washed white in the blood of the LAMB. God has wonderfully rewarded us for our poor labors and

doubting faith. Our Church has one Mission among the Oneidas, one among the Ojibways, or Chippewas, one among the Santee Sioux, one among the Ponkas, one among the Yanktons, one among the Yanktonais, one among the Brulés, and one among the Tetons. We have in all eight churches, six white Clergy and four Indian Clergy; two have entered into rest. We have twenty-five catechists and eight sisters, who are laboring in the Indian field. The Book of Common Prayer has been translated, and you may hear the same songs going Heavenward from Indian churches which were sung in God's temple three thousand years ago. Could you hear in their musical tongues these men of the wandering foot singing praises unto JESUS, you would believe that no music sounded sweeter to His ear than the chorus of voices which goes up to Heaven from the land of the Oneida, the Santee, the Yankton, the Ponka, and Ojibway. I never listen to their simple faith, I never see their reverent behavior in the house of God, that my heart is not melted into tenderness and mine eyes blinded with tears. Many who had no faith in Indian Missions, have wept like children as they saw the strange sight of a crowded congregation kneeling reverently in prayer, or heard their soul-stirring songs of praises to JESUS. Day after day, wild men from the prairie and forest come to our Missions to look with awe upon the white man's Grand Medicine, which has saved some of their race from death. Some of these are as wild as the wandering Arab of the desert, and have no fixed abiding place and home. Among such as these a Missionary of the Church of England has lived for ten years on the Yucon river. His field of labor was one thousand miles in extent. To reach it he had to travel four thousand miles by water beyond the border of Minnesota. For ten years he has traveled on snow-shoes, going from camp to camp to preach the Gospel. The Rev. Mr. McDonald has, this last month, gone back to England to print the Gospel for seven hundred Christian Indians whom he has baptized. No work among the heathen has ever brought greater rewards than the work of Indian Missions. So signal has been its success that our rulers have adopted a new Indian policy of Christian civilization. The President of the United States asks for the co-operation of all the Christian people of the United States to solve a problem which neither State craft nor military force could solve. The obligation which rests upon us is greater than that of any other body of Christians. We claim to believe in one Catholic and Apostolic Church. We are bound by a Creed which we confess whenever we enter the house of God, to make these heathen the citizens of the kingdom of God. A Christian philosophy does not take hold of the heathen mind. The heathen tongue has no Christian ideas. Abstract religious doctrines confuse the Indian, and his nature is not moved by the emotional side of religion. He does believe in spiritual influences, and has a deep sense of all spiritual mysteries. He does feel keenly that he belongs to a perishing race. He suffers daily from the discords and hatreds of a life of strife. He reads of the coming doom when he looks into the face of his children. It is the topic which is never absent from the council or the camp-fire. The story of a real CHRIST and KING who loves him, who pities him and feels for him, and who is able to save him, comes home to his heart. He can see and feel the meaning of brotherhood and citizenship. An abstraction does not touch his sympathies, it has no message for his children; but the new social order, of which CHRIST is the head, brings to him a brotherhood of which his tribe was the counterfeit. As a thoughtful Indian once said to me, "I can see your religion. It calls me. It has a place for my children." Our work for this Indian race is hardly begun. Shall I tell you that wild

men have come four and five hundred miles to ask for a Christian teacher? There is room for us to plant twenty Indian Missions where we have one. Among our Christian Indians, schools and hospitals are to be builded. The rich stores of sacred history, of Christian songs and devotion, are to be translated. The Church must send out brotherhoods to do what Christian men did for our Saxon race. Every Indian Mission ought to have its sisterhood to train and mould Indian women to take a woman's rightful place as a helpmeet for many Christian men. A true Christian civilization must be the handmaid of religion. No true progress can be made until the Christian Indian has a home, and has gathered around that home comforts for his loved ones. The Indian tipi can never be a home. The follower and vassal of a wandering chief cannot be CHRIST's freeman. The rights of property must be guaranteed to every individual, and he and his have the protection of a wise and stable government. There is not the slightest vestige of law in the Indian country, and hence we have never broken up the feuds and hatreds and wars of Indian tribes. The people who have no homes, no law, and no government, must always be the sons of Ishmael. The Home, the Church and the State are institutions of God, and if you take any one away, humanity is a wreck. So long as the Government leaves the Indian the follower and dependent of a warlike chief, so long as every friendly Indian is in peril from the violence of savage leaders, we nurse and foster savage wars. You must give them a home and throw around the home every influence which can consecrate womanhood, educate childhood and protect the aged. You have solved the Indian problem when you have made the Home the centre of a man's interest, by giving him personal rights of property, Christian training and the protection of law. The Church, the School, and the Government are teachers for this end, and the Gospel of CHRIST hallows and consecrates the work by blessing life here, and by giving hopes for the life beyond the grave.

Brother beloved, much of what I have said is familiar to you as household words. You learned a Pastor's work in the lanes and alleys of this city. Your position as Secretary of our Foreign Missions has laid open to you the vast field of heathen wretchedness and woe. The Providence of God has led you by ways which you knew not, to prepare you for this work. The office committed unto you is to be the Apostle of the Indians. It is to be a father in God to your brethren who labor among them. The commission which you receive to-day in the Kingdom of God is from JESUS CHRIST, its King. I know your poor heart cries out, "Who is sufficient for these things?" He who calls you to this Ministry says, "Fear not, for I am with thee." You go in behalf of the Church to strengthen the hands and to cheer the hearts of those who have given time, talents, and counted life not dear, to preach CHRIST. You go to labor with these brave men, to gather precious souls unto the SAVIOUR's fold. They have always had a Bishop's love and prayers. They need, and they must have, all the sympathy of a Bishop's heart. The Bishop is a father. He must have fatherhood. There must be room for all his flock in his heart. The poverty, the sickness, and the trials of all must be your trials. The poor Indians are children. They will perplex you daily with their sorrows, and they will weary with their pleas for help. Every new Mission planted, every church builded, every Clergyman ordained, will bring to you new burdens and may add trials to your aching heart. You may grow weary with the cares of an office made heavier by the wayward wills, the restlessness under restraint, and the individuality of those whom you are over in the LORD. Words of disrespect and reproach may

wound your heart. The only medicine for your weary heart and the only cure for others is in the love of JESUS. The best Bishop is he who loves best. In ruling the flock of CHRIST never forget that we do not make men; we try to use them for the glory of God. They will differ in tastes, in habits of thought, in religious definitions and methods of work. In a heathen field there must of necessity be greater liberty in teaching Divine truth by symbols. You must demand that all be done unto edifying, that all teach the same faith and with one heart labor as brethren for CHRIST.

I know not what trials await you. The Church which is now so keenly alive to the wants of this poor people may grow cold. The first fervor of Christian converts may pass away. Old heathen habits may re-assert their power. You may even have to say to some of your flock as St. Paul said to Christians in his time, "Lie not one to another." "Let him that stole, steal no more." The bad men of the border may excite savage hearts to deeds of blood. The Government may again forget its pledged faith. You may have to stand alone and breast the anger of the people in defence of the helpless. In the darkest hour look up to CHRIST your King. Better men than we have labored and died without seeing the harvest. Thus Greenland and Iceland were won to CHRIST. It is yours to work, and pray, and die. God giveth the harvest. You go in the name of CHRIST. You bear the seal of His authority. You have His promise, "I am with you alway."

Many who are now wandering as sheep having no shepherd shall be led by you to the SAVIOUR'S fold, and find rest and pasture in the SAVIOUR'S care. I wish you no greater joy than that you may hear many whom you have taught a SAVIOUR'S love sing that song which no man could learn but they who were redeemed from among men.

Brother, never were you so near my heart as you are to-day. If it were the will of God how gladly would I lay down my Bishop's staff to go and work with you, and, if need be, die with you. It cannot be. We shall be separated in our work, but our prayers for the Indian will meet in heaven. It only remains for me to give you, for my brethren present and absent, our God speed and blessing, and pledge you, who so need it, the love, the sympathy, and the prayers of the Church. May God bless you. *Amen.*

NIOBRARA.

AN APPEAL FROM THE MISSIONARY BISHOP.

In the year 1867, a Commission consisting of four civilians and Generals Sherman, Augur, Terry and Harney, was appointed by the Government of the United States to examine into the condition of certain Indian tribes (among others the Sioux), and to make peace with them if possible. Their report was made to the President in 1868, and by him transmitted to Congress. It has recently been reprinted by the Indian Commission, and may be had of their Secretary, Colonel E. C. Kemble.

No American can read this report without feeling that it is a grave indictment of his race. It speaks of promises of the white man to the Indians so often broken, of cupidity which has plied its work, deaf to their cries of entreaty, and of heartless cruelty which has sought them in the guise

of charity, and, having put this question regarding our treatment of the Indian, "Have we been uniformly unjust?" replies, "We answer unhesitatingly, Yes."

An appeal in behalf of a race thus wronged is specially appropriate to this season of Lent, which is not Lent to us unless we hear and respond to the prophet's voice: "Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the heavy burdens?" This appeal the undersigned is the more moved to make at this time, because the day when he will leave the East for the Indian Missionary Jurisdiction is drawing near. He is oppressed, the more he learns of the work, by a sense of its urgent needs, and he feels deeply the want, both for his own heart's sake, and in order to his usefulness in the field to the charge of which he has been assigned, of not merely the *felicitations* of his brethren, but of that practical sympathy which shall lead the clergy to call for, and the people gladly to give, *alms*.

The subject of "ways and means" excites just now grave concern in the Indian Commission, and, in view of this fact, the Missionary Bishop begs to put before the Church the question, whether the work for the Indians has not earned a character and assumed dimensions which entitle it to an *acknowledged place among the collections regularly made in our churches, either by having a Sunday of its own, or by having its fair share in some one of the collections now regularly made?* The work is no longer that of one devoted man, unfriended save by his Bishop and a little band of noble women who ministered to him with their prayers and alms. The little enterprise has advanced with steady, healthy growth, singularly after the manner of "the Kingdom," until it has demonstrated its worth, and displays an array of coöperating agencies: an Indian Commission organized by order of the General Convention for the special care of the work; a Standing Committee of lawyers of known character appointed by the same body to defend the rights of the Indian, when occasion demands, in our courts of law; a Missionary staff, numbering six catechists, fifteen teachers, and eleven Clergymen; a Missionary Episcopate erected for the special care of the enterprise; and the General Government pledged to an honest and patient effort to rescue the interests of the Indian, and the operations of his friends, from persecution and robbery.

Is it too much to expect that the charity of Christians will kindle even to enthusiasm when they are thus permitted, at last, in the providence of God, to behold beneficent agencies ranging themselves together and appealing for help, in opposition to those baneful forces which, to the jeopardy of all faith and the shame of charity, have for years borne down everything before them and driven thousands of our fellow creatures to desperation, vagabondism, and ruin? Already many signs of the favorable effect of these banded agencies for the amelioration of the condition of the Indians are visible. The Indians are asking for teachers; they gather in schools and chapels; they are coming in encouraging numbers to obey and even to love

those great laws of nature, and those truths and powers of the Gospel, by which men are elevated and saved. If ever there was that "opportunity" which an Apostle bids us have regard to, we have it here, and with it the obligation to do these men good.

While appealing earnestly to the Church at large for offerings for the aid of the Indian work, the Missionary Bishop begs personal service in the field from his brethren in the Ministry and especially of the *younger* Clergy. Three or four will be needed within the next three or four months—men of love, who can melt down heathen hardness by loving much even though at first they be not loved, and men who, in the failure of other sources of happiness, can find their happiness in their Master and their work. The Missionary Bishop will esteem it a favor if any who are prepared to consider the claims of the Indian Field will seek personal conference with him. He may be seen generally at 22 Bible House, New York. God willing, he will be in Boston, March 1st; in Philadelphia, March 15th; in Baltimore, March 29th, and will be glad to appoint a time for conference at any of these places with any who may desire it.

After the last named date, his address will be until further notice, "Santee Mission, Nebraska."

WILLIAM H. HARE,

Missionary Bishop of Niobrara.

DIRECTIONS FOR SENDING CLOTHING TO THE INDIANS.

THE following directions are rendered necessary by recent changes in the rates and requirements of freight transportation to our Indian Mission Stations, and are *intended to supersede the rules hitherto given in the SPIRIT OF MISSIONS* for the shipment of goods to the Indians.

1. Barrels should *not* hereafter be used in packing goods, as they are found insecure, from the ease with which the head may be forced in when the barrel is not packed with exceeding care. Freight companies refuse to take them except at our own risk. All goods should be put in light and strong *boxes*, and the boxes "strapped" with wooden or iron straps when the packages are heavy.
2. The packages should *not* hereafter be sent to our Mission Rooms, as a saving cannot now be effected in freight charges. They should be forwarded direct to the West by either of the through-freight lines, which now have offices in most of the cities and large towns of the East.
3. They should be marked in accordance with the address given for each of our Mission Stations in printed circulars, which will be sent from our Mission Rooms (22 Bible House) on application. These circulars will contain particular information in regard to the clothing or material needed at these

Stations ; the mode of shipment and freight charges ; acknowledgements of money and goods ; and such practical advice as is usually sought by our fellow-workers in forwarding contributions for the Indian Missions.

ACKNOWLEDGMENTS.

The Treasurer of the Executive Committee of the Indian Commission acknowledges the receipt of the following sums from January 1 to 31 inclusive—viz:

ALBANY.					
<i>Schuylersville</i> —St. Stephen's.....	\$18	68			
<i>Ballston Spa</i> —"J.".....	5	00			
<i>Brush's Mills</i> —St. Peter's.....	8	00			
<i>Caldwell</i> —St. James'.....	61				
<i>Albany</i> —Ladies Committee, St. Peter's, freight on bbl. for Ennegahbowh.....	5	00	37	29	
CENTRAL NEW YORK.					
<i>Paris Hill</i> —St. Paul's, for freight..	4	50	4	50	
CONNECTICUT.					
<i>Stratford</i> —Woman's Missionary Meeting of Christ Ch., Special for Lower Brule Chapel.....	25	00			
<i>Hartford</i> —Bureau of Relief, freight.....	5	00			
<i>Norwich</i> —Special for Ponka Hospital.....	10	00			
<i>Newtown</i> —S. S., Trinity Ch.....	20	00			
<i>New Britain</i> —St. Mark's, for freight.....	4	50			
<i>Trumbull</i> —Grace Ch., Long Hill...	6	25	70	75	
DELAWARE.					
<i>Wilmington</i> —St. Andrew's Ch., by Bp. Lee.....	57	00	57	00	
GEORGIA.					
<i>Marietta</i> —"V." \$5; Anon, \$5....	10	00			
St. James' Ch.....	1	00	11	00	
ILLINOIS.					
<i>Peoria</i> —St. Paul's, special for Indians under Bp. Pierce..	14	80	14	80	
INDIANA.					
<i>Washington</i> —Lily McLeod, for Ponka Hospital.....	1	00	1	00	
IOWA.					
<i>Davenport</i> —Rev. R. D. B.....	1	00	1	00	
KANSAS.					
<i>Topeka</i> —Grace Ch.....	40	00	40	00	
KENTUCKY.					
<i>Louisville</i> —Christ Ch., Mr. H., for Santee.....	5	00			
<i>Lexington</i> —Christ Ch., a young lady, for a ward in Ponka Hospital.....	250	00	255	00	
LONG ISLAND.					
<i>Brooklyn</i> —St. Paul's, a member... St. Mark's S. S., Christmas offering for Bp. Hare....	5	00	42	00	
Grace Ch., a member for Bp. Hare.....	50	00			
<i>Rockaway</i> —Trinity Ch., for Bp. Hare.....	30	00	127	00	
MARYLAND.					
<i>Frederick</i> —All Saints' Ch.....	17	36			
<i>Washington</i> —St. John's Ch., thro' Woman's Auxilliary, for Ponka Hospital.....	11	00			
For furnishing a ward in ditto.....	60	00			
<i>Baltimore</i> —Thro' Mrs. Stanforth for Ponka Hospital, Mrs. John's, Va., \$5; Mrs. Blackford, \$1; Agnes T. Smith, \$1.50; Lucy F. Green, \$5. For Ponkas, Miss E. Murdock, \$5; and for Indians, Rector St. Mary's Ch., Hooversville, \$5.....	22	50			
Free Ch., St. Barnabas....	31	00			
<i>Townson</i> —Trinity Ch., for Ponkas.....	2	50			
<i>Georgetown</i> —St. Albans' Ch.....	5	00	149	36	
MASSACHUSETTS.					
<i>Haverhill</i>	10	00			
<i>Dorchester</i> —Offering at Missionary meeting, Dec. 4 and 20..	168	00			
<i>Boston</i> —A friend, for Ponka Hospital.....	10	00			
A member Ch. Advent, for Ponka Hospital.....	25	00			
Emmanuel Ch. for Ponka Hospital.....	100	00			
<i>Roxbury</i> —Two members St. James' Ch., for Ennegahbowh..	40	00			
<i>Newton, Lower Falls</i> —Miss Ella Warren, for Ponkas....	1	00			
<i>Charlestown</i> —St. John's Ch., family Mission box for Ennegahbowh.....	26	90			
<i>Greenfield</i> —St. James' Ch. and S. S.....	26	89			
<i>Salem</i> —Mrs. E. D. Kimball, for Ponka Hospital.....	50	00			
<i>Waltham</i> —Christ Ch., \$20; Children do., \$3.39.....	23	39			
<i>Wreatham</i> —A friend.....	8	50	489	65	
MICHIGAN.					
<i>Grand Rapids</i> —Bridg St. Mission School, for Ponkas.....	4	92			
St. Paul's, Memorial Ch....	4	17			
St. Mark's Ch.....	9	00			
<i>Detroit</i> —St. John's S. S.....	46	17	64	20	
NEW HAMPSHIRE.					
<i>Charlestown</i> —Miss F. Hall.....	5	00			
St. Luke's Ch.....	14	70	19	70	
NEW JERSEY.					
<i>Round Brook</i> —St. Paul's Ch.....	1	08			
<i>Orange</i> —Christ Ch., "Eddie," for Bp. Hare.....	4	00			
<i>Riverton</i> —Christ Ch.....	10	00			
Anon, for Mrs. Stanforth..	2	00			
<i>Burlington</i> —Burlington College...	10	50			
<i>Hoboken</i> —Trinity Ch.....	27	16	54	74	

NEW YORK.

<i>Peaskill</i> —Daniel Green.....	5	10
<i>New York</i> —St. Ann's Ch.....	13	59
Miss M. S. Mortimer, thro' Niobrara League, for Ponkas, \$100; and Exp., \$2.....	102	00
Thro' Amer. Ch. Mission- ary Society; Eliz. Brown, \$3.00; St. Paul's Ch. Lou- isville, Ky., \$12.00; Trin- ity Ch., Columbus, O., \$12.00; St. George's Ch., (of which for Bp. Hare's salary, \$500), \$1,300; Ch. of the Ascension, (of which Mr. J. Brown, \$250), \$340; "T." Che- raw, So. Ca. for White Earth Mission, \$25.00....	1692	00
St. Bartholomew's Ch., Missionary meeting of N. Y. Auxiliary Bd. Mis- sions.....	239	61
Sale of Enmegabowh's pictures.....	1	00
Sub. to Niobrara League..	4	00
Mrs. C. E. Wright, Life membership Niobrara League.....	100	00
Ch. Holy Communion, for support of Sister Lizzie.	250	00
C. Rhodes, for Bp. Hare..	50	00
Niobrara League.....	12	00
<i>Rhinecliff</i> —Church Ascension.....	2 50	2,471 80

OHIO.

<i>Wakeman</i> —Mrs. J. A. B.....	5	00
<i>Steubenville</i> —St. Paul's Ch.....	10	63
<i>Springfield</i> —Christ Ch. Mission School, for Ponka Hospi- tal.....	5 60	21 23

PENNSYLVANIA.

<i>Philadelphia</i> —St. Luke's Ch., Mis- sionary meeting.....	136	60
Offertory at Consecration of Bishop Hare.....	347	11
Trinity Chapel S. S., Cres- centville, for Ponkas....	30	33
"M. R.".....	5	00
Thank-offering.....	5	00
Ch. of the Atonement....	100	00
St. David's, Manayunk....	20	00
<i>Westchester</i> —"H. M. E.".....	2	50
<i>Easton</i> —Trinity S. S., for Chey- enne Chapel.....	70	00
	716	54

PITTSBURGH.

<i>Sewickly</i> —St. Stephen's Ch.....	7	00
<i>Pittsburgh</i> —Birdie Jones.....	1	19
Anon.....	3	00
<i>Butler</i> —St. Peter's Ch., "J. P."...	12 50	23 69

RHODE ISLAND.

<i>Providence</i> —All Saints' Memorial Ch.....	33	00
<i>Lonsdale</i> —Christ Ch., freight.....	8	00
<i>East Greenwich</i> —St. Luke's Ch.....	11	94
<i>Bristol</i> —St. Michael's Ch., for Ind. children.....	85	06
<i>Pawtucket</i> —St. Paul's Ch., (of which, \$5, for Mr. Dor- sey's Mission).....	36 47	174 47

SOUTH CAROLINA.

<i>Cheraw</i> —"S," \$2.50; W. A. B., for Enmegabowh, \$5.....	7 50	7 50
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VERMONT.

<i>Wallingford</i> —J. C. Batchelor.....	5	00
	5	00

VIRGINIA.

<i>Old Point</i> —Centurion Ch., \$20 for Ponkas, R. C. Chevers, \$5 for Ponka Hospital..	25	00
Theo. Seminary, S. S. classes of Miss Lizzie Walker and Mr. White, for Ponka Hospital.....	5	00
<i>Louisa City</i> —St. John's, A friend..	5	00
"Bk. of Heaven in Va."...	10	00
<i>Alexandria</i> —L. A. Ashton, for Ponkas.....	1	00
<i>Front Royal</i> —Calvary Ch.....	4	86
<i>Middleton</i> —St. Thomas' Ch.....	3	06
<i>Albemarle Co.</i> —Mary and Lauca- lot Minor, for Ponka Hospital.....	50	
"N." for Ponka Hospital.	1	00
<i>Wytheville</i> —Miss M. B. Goodwin, for Ponka Hospital.....	1	80
<i>Hanover</i> —Immanuel Ch., S. S. children, \$2.25; mem- bers, \$4, for Ponkas....	6	25
<i>Tappahannock</i> —So. Farnham Par- ish, S. S. children.....	15	00
<i>Rocky Mount</i> —Mrs. G. H. T. Greer, for Ponka Chapel.....	4	00
<i>Charlottesville</i> —Zion Ch., four Ponka Mission boxes, \$4.03; Thanksgiving (individu- al) for Ponkas, \$8.22; Offertory on Day of Inter- cession for education of Indian Candidates for Holy Orders, \$26.25; Anon, \$2.....	40 50	121 97

WESTERN NEW YORK.

<i>Geneva</i> —A member St. Peters Ch., for Oneida Chapel.....	10	00
For Oneida School House.	10	00
For Ponka Hospital.....	10	00
	30	00

WISCONSIN.

<i>Oconomowoc</i> —Thank-offering, Mary S. and Ella Bradford...	25	00
<i>Racine</i> —Holy Innocents Mission...	4	56
<i>Unknown</i> —One tenth.....	10	00
	39	56

ITALY.

<i>Rome</i> —American Chapel, Christ- mas Offering.....	123 89	123 89
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MISCELLANEOUS.

Mrs. M., for Ponkas.....	6	00
A Lady, for Ponkas.....	1	00
A Friend.....	5	00
Miss S. Mackay.....	10	00
"A," for White Earth Reserva- tion.....	8	00
Board Indian Commissioners	25	00
	55	00

\$5,187 73

Received through William Welsh, Esq.,
Treasurer Indian's Hope As-
sociation, Philadelphia:

1872.		
Dec. 31.	St. James' Ch.....	12 00
	Mrs. Shields, 24, 25, 28, 29, 30, Chests.....	10 00
	Mrs. Burr, for Ponka Hospital..	3 00
	Miss Agnes Fallons, Mite Chest.	6 00
1873.		
Jan. 5.	Miss Horner, 3 Mite Chests.....	13 21
	Annie B. Booth.....	9 60
	Margaret C. Booth.....	3 04
	Laurette Booth.....	1 86
	James C. Booth.....	14 50
10.	Ladies of Christ Ch., Hospital per John H. Prescott, Divinity Hall, West Phil.....	25 00
12.	W. H. Eastwood.....	5 00

Jan. 23. Miss Hemeisen.....	5 00	A member of Calvary Ch., Phil..	3 10
24. "In Memoriam," per Jas. C. Booth.....	20 00	Christ Ch., Germantown, for Hospital.....	33 90
27. Advent Ch., per Miss E. N. B... St. Luke's Ch., per Miss Lewis.. St. James' Ch., per Mrs. de la Cuesta.....	100 00 135 00 25 00	Christ Ch., Germantown, Miss Clement..... Christ Ch., Germantown, for Bp. Whipple's Indians.....	5 00 5 00
St. James' Ch., per Mrs. de la Cuesta.....	36 00	Christ Ch., Germantown, Men's Class, for Mr. Cook.....	5 00
Holy Trinity, per Mrs. Horner..	82 00	Christ Ch., Germantown, for Mr. Swift.....	5 00
Three Mite Chests in Norfolk, per Miss Taylor.....	6 10	Mite Chests, for Paul Mazakute.	5 57
St. Mark's Ch., (Frankford) per Mrs. Conover.....	10 00		----- \$616 98
St. Luke's Ch., Rev. Mr. Morton's Bible Class.....	4 50	Amount previously acknowledged....	5,804 71
St. Michael's S. S. Germantown, per Mrs. Rumney.....	25 00	Total Receipts since Oct. 1, 1872.....	16,513 30
Madam Clements, Germantown..	2 68		----- \$22,318 01

Santee Mission—The Rev. S. D. Hinman desires us to acknowledge the following articles :

Four bbls. from Ladies Relief Asso. of Hartford, for Indian Clergy and the widows of Phillip and Taopi; 1 bbl. from the Misses Smith, N. Y., for Mrs. Hinman; 1 large box (for Christmas) from Mrs. Stevenson and Miss Aerten and Mrs. Rumney, Germantown, Pa.; 1 bbl. from Rev. Dr. Shelton, Buffalo, for Miss West, clothing for Indians; 1 box of clothing for Indian children; Miss Fanny Whipple and Mrs. Whipple articles for Indian Clergy.

Yankton Mission—The Rev. J. W. Cook desires to acknowledge the receipt of the following boxes etc.

Jan. 10, 1 large box, St. Michael's Miss. Society, Genesee, N. Y.; Jan. 10, 1 bbl., St. Michael's, Bristol, R. I.; Jan. 10, 1 bbl., Cuyahoga Falls, Ohio; Jan. 10, 1 bbl., Cleveland, Ohio; Jan. 21, 2 bbls., Ch. of Advent, Philadelphia; Jan. 21, 2 large baskets filled with clothing from Trinity Ch., Niles, Mich.; Jan. 21, 1 Box of Toys, etc., from Bible House.

Ponka Mission—The Rev. J. O. Dorsey writes, (Jan. 14), a number of boxes and barrels have arrived, but I cannot examine and acknowledge them at present. Most of them were shipped in October.

Oneida Mission—The undersigned very gratefully acknowledges the receipt of the following offerings since July last in aid of the Oneida Indian Mission.

From Mrs. J. C. L., Phil., \$10; Mrs. E. R. Church, \$5; Mrs. W. A. Rolin, Phil., per Mrs. J. C. L. \$10; Amen, Pectone, \$1; Mr. R. J. Hubbard, Cazenova, \$25; Indian Commission, New York, \$109.04; Miss E. M. Ballard, Brunswick, \$10; Mrs. M. B. Trevett, \$2; Mrs. H. H. McLenegan, Beloit, \$7; Thos. Henry Edsall, \$5; Rev. William Dafter, Fond du Lac, \$5; Miss Mary Napier \$6.50; Members of St. James' Church, Lancaster, \$5; A Member of Trinity Ch., Hartford, \$50; Mrs. H. K. C. Stevens, \$4; Mrs. E. J. Guion, Seneca Falls, \$10; Mrs. S. E. Batterson, Phil., \$20; Isaac, \$1.15; Rev. A. R. Walker, Perth Amboy, per Col. Kemble, \$3.50; Also a Christmas-box from Miss M. K. Lenthall, Washington. A Christmas-box from Mrs. W. J. Boardman, Cleveland; Three bbls. clothing, etc., from Ladies of Christ Ch., Oswego, per Rev. A. B. Beach, D.D. Box of Toys from S. S. children, Perth Amboy, per Rev. A. R. Walker. Box of sundries from three little girls. Further contributions most earnestly solicited.

In behalf of Oneida Indian Mission.

E. A. GOODNOUGH, *Missionary.*

ONEIDA, WIS., Jan. 22, 1873.

The Secretary of the Indian Commission identifies the following among the boxes and bbls. sent to the Mission Rooms during January :

R. I.—Lonsdale, Christ Ch., 2 bbls., for Ponkas. *Conn.*—Stratford, from Woman's Asso. Building Chapel at Cheyenne, a Communion set sent to Mr. Swift; Portland, a bundle of clothing from ladies of Trinity Ch.; New Milford, Woman's Miss'y Asso. of St. John's Ch. 1 bbl., for Enmegahbowh; West Haven, Christ Ch., from ladies of parish 1 bbl. sent to Yankton Mission. *N. Y.*—Sing Sing, Ladies of St. Paul's Asso. a parcel for Enmegahbowh. *N. J.*—Orange, 1 bbl., for Enmegahbowh, from "G. P." *Penn.*—Philadelphia, 1 box from "M. T." *Md.*—Deer Creek, 1 box for Enmegahbowh. *Albany*—Albany, Mrs. L. Gray sent 1 bbl. to Enmegahbowh. *L. I.*—Brooklyn, ladies of St. Mary's Ch., 1 box for Mr. Burt's Mission. Mrs. Stanforth wishes to acknowledge a box received in November from St. Peter's Ch., Tecumseh, Michigan.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

MARCH, 1873.

TREASURER OF THE FOREIGN COMMITTEE.

SPECIAL NOTICE.

JAMES M. BROWN, ESQ., HAS BEEN ELECTED TREASURER OF THE FOREIGN COMMITTEE, IN THE PLACE OF JAMES S. ASPINWALL, ESQ., RESIGNED. ALL COMMUNICATIONS AND REMITTANCES TO BE ADDRESSED TO 23 BIBLE HOUSE, NEW YORK.

HAITI.

The following correspondence from the Mission in Ha iti gives many interesting particulars. The visit of Bishop Coxe, to which the Rev. Mr. Holly's letter refers, has given to the Church in that country the greatest possible delight ; inspiring all with new hope, and placing the Mission in a position which promises the most satisfactory results. We are most happy to announce the Bishop's safe return : in due time his Report will be laid before the Church, and will not fail, we are sure, to excite lively sympathy and interest in the good work which he has done at large cost of time and labor cheerfully bestowed.

The Report of the Rev. Mr. Jones respecting his Station at Jeremie exhibits a field deserving of active and patient culture ; the people seem to be animated and encouraged, and are seconding the plans and labors of the Missionary, apparently with much devotion. We earnestly hope that the Church will enable the Foreign Committee to extend the help now needed there, and that the expectation of self-support may soon be realized.

REV. MR. HOLLY'S LETTER.

PORT-AU-PRINCE, HAITI, *Jan. 3, 1873.*

DEPARTURE OF VISITING BISHOP.

Our kind and saintly-hearted Visiting Bishop, after a sojourn of six weeks among us, employed in the most unremitting labors, under our exhausting tropical sun, sailed yesterday (the 2d instant) for Kingston, Jamaica, at 2 P.M., on board the British steamer "Jamaican." He ought to be in Kingston (D.V.) to-day at 2 P.M., where he will remain until the 10th instant, at which date he is to embark (D.V.) on board the British Royal Mail steamer bound for St. Thomas, *via* Jacmel, Haiti, to which latter port I am to expedite his letters per "Perit," which arrived after his departure. Arriving at St. Thomas, he is to embark on the Brazilian steamer, which touches there the 13th or 14th of each month, bound for New York, where he hopes to be January 21st or 22d, instant. In case he do not arrive in time for the Brazilian steamer for New York, he will embark on the English mail steamer leaving St. Thomas January 16th for Havana, from which port he will take the first steamer for New York or New Orleans.

The good Bishop endeared himself to everybody here, and he took leave of us in tears himself, leaving everybody also overwhelmed with affectionate weeping. It is impossible for me to write now even a sketch of his labors among us. I hope to do so by the steamer touching at Jacmel the 12th instant, on board of which will be (D.V.) our Bishop, *en route* for home. Suffice it to say that he has been the means, in the hand of God's holy Spirit, to fill us with all spiritual benediction and grace during the six weeks spent among us, preaching, confirming, ordaining, consecrating church, solemnly invoking God's blessing on the Sunday-school, administering often the Lord's Supper, presiding at Convocation, addressing the children of the Sunday-school, conducting the religious solemnities of Dec. 20th, by prayer at every hour of the day from 6 A.M. to 7 P.M. Such is a hasty synopsis of his work. Number confirmed, 53; ordained Priests, 5; made Deacons, 6, including two elevated to the priesthood, leaving the Haitien Clergy at this moment 7 Priests and 4 Deacons—total, 11: the number who, on Ascension Day, came down the Mount of Olives with the mission to go forth and subjugate the whole world to the obedience of CHRIST. May this be the ideal to be realized on a smaller scale in this country by our Haitien Clergy!

REV. MR. JONES' LETTER.

JEREMIE, *November 11th, 1872.*

REV. AND DEAR BROTHER: You may have thought it strange that since my arrival here I have not written to you. The reason for my silence is that I desired to be in my field of labor at least one month before writing, in order to have somewhat interesting to communicate.

I arrived here on the 2d of October, and was cordially received by the little flock, which has been without a pastor for the last six years.

DESCRIPTION.

Jeremie is about one hundred and twenty miles south from Port-au-Prince, and is one of the finest towns of this island. Most of its inhabitants are of European descent, and are highly educated; but they lack the "one thing needful."

As a commercial city, Jeremie is second to none here. Every man, woman, and child is a merchant of some sort. Schoolmasters, teachers, lawyers, doctors, senators, generals in the army—every one, according to his or her ability, buys and sells coffee, cocoa, etc., etc. The whole city is a bazaar, and yet every one complains as to the lack of business and the want of money.

As to the manners, the people here may be said to be "French" in the widest acceptation of the word; politeness is carried to the extreme, and Voltarian principles are more to be feared than ultramontane ideas.

A peculiar feature here is that the whole place forms but one family. I have taken peculiar notice of this fact. Every house I have yet visited is united to the other houses by indissoluble ties.

I have said they are "French"; but allow me to mention one exception—viz., in morals they are "Englishmen." The family ties are recognized and respected; the true Christian idea of marriage, which is all but unknown by most of my countrymen, is the ruling principle here. There is hardly one exception in the city. Even the "country people," who are generally anything but refined, are, in this part of the island, quite cultivated; and even they scorn Romanism and its superstition, and care not for Protestantism. With some exceptions, they worship only one god—"the dollar," whose church is commerce. This is, of course, the worst side of the picture, and therefore I am not at all discouraged. Sunday mornings the church is crowded; both Romanists and "Nonconformists" attend the Services of the Church in the morning; in the afternoon, they go out in the country; in the evening, to balls and parties.

Such, my dear Brother, is the general character of the people among whom my lot is now cast, and whose praise shall yet be in the Gospel.

CLIMATE, ETC.

Early in the morning, till 9 or 10 o'clock, and in the evening from 6, the mercury is as low as sixty or seventy degrees. This morning, for instance, a fall overcoat would be very comfortable. But from 12 to 3 or 4 P.M. we are certainly in the tropics. On the east and northeast we have the sea-breezes from 4 P.M. till late at night, and the green hills of the west and south cool off the heat by a balmy air which they waft into the city.

Early in the morning and at evening, one of the many hills covered

with evergreens is my place of meditation. Here nature is in her virgin state, and inspires the dullest man to "praise God for His goodness, and to declare the wonders that He doeth for the children of men."

THE PROTESTANTS.

The Protestants are, of course, in minority; but we shall be greatly mistaken if we suppose the Roman Catholics form the majority.

The Protestants, having become such by the preaching of Wesleyan Ministers from England, hold fast to the foundation of their faith, viz.: "Righteousness by faith," but they have not followed the precepts of the Apostle Paul to the Hebrews. (Heb. vi. 1-3).

On my arrival here I found no sort of organization whatever, and it is a wonder to me that this little flock has been able to keep together so long without any visible head. My predecessor, Rev. Mr. Eldin, from Geneva, was Minister of the Tabernacle, Deacon, (in the original sense of the term), Treasurer, and Vestry. Consequently, at his departure, the members were left as a family of which every one is chief.

ORGANIZATION.

My first work, therefore, was to organize. At present we have a Vestry, formed on the American Church pattern, and composed of five of the most influential members of the community, viz.: Messrs. Alain Cléné (Commissaire du Gouvernement), F. Hippolyte, M.D., J. Vilaire (Judge), L. B. Lavand, and Pétion Laforest (Director of the Government School). Three of these gentlemen have lived for some time both in Europe and in the States, and are great friends to our Episcopal form of worship.

SUNDAY-SCHOOL.

This institution is a novelty here, and, therefore, is well attended. But I feel quite sure that it will prove a success. Yesterday, for instance, we had over fifty scholars, besides a number of young ladies who have offered their services in the school. This, and my class in Catechism, will be the corner stone of the Episcopal Church here. We meet every Sunday at 3 P.M.

CLASS IN CATECHISM.

This is also a new thing here. We meet every Wednesday at 4 P.M. to give instruction in the first principles of the doctrines of CHRIST. Both Protestant and Roman Catholic parents are well pleased with this form of instruction, and even attend themselves, against the will of the Roman Clergy. Children from all parts of the city flock in great numbers to learn their duty towards God, their fellowmen, and themselves.

CHURCH CHOIR.

This is another new thing. Finding no kind of order in the singing, I

proposed to the Vestry the organization of a choir. We have now four young ladies and three young men who meet twice a week at the Church for practice in vocal music. They have made considerable progress. We have but three weeks' existence, and without any music teacher, and yet we have all our Episcopal chants (Te Deum excepted), and various Psalms of David, set to music, among which are the xxiii. and xci., which are chanted by over forty children every Sunday afternoon.

At present, every Sunday at 10 A.M., we unite with you in chanting in the same tunes the praises of ALMIGHTY GOD.

The week's labor is as follows :

Sunday (10 A.M.) Divine Service and Preaching.

Sunday (3 P.M.) Sunday-school.

Sunday (6 P.M.) Preaching.

Tuesday (4 P.M.) Singing-school.

Wednesday (6 A.M.) Morning Prayer and the reading of SS.

Wednesday (4 P.M.) Class in Catechism.

Thursday (4 P.M.) Singing-school.

Friday (6 A.M.) Morning Prayer and the reading of SS.

And we have besides a day-school of six scholars. I cannot engage myself to teach a greater number now ; hence I was obliged to refuse many.

My visits (Missionary) to *Citronnier, Leogane, Cabaret-Quatre, St. Marc, La Passe*, etc., etc., will be related in my next letter. I must now speak of more important matters, viz., *our wants* :

OUR NEED.

The Church building dates from 1850. The parsonage belonged to my predecessor, Mr. Eldin. When he was about to leave, some of the members offered to buy it, that it might be the House of God, and of His priest for ever. Both the Church building and parsonage will be put at the disposal of the Board, by which I am sent, as soon as the whole debt is paid.

The members have already paid 2,000 gold dollars, and have a balance of \$1,000 to be paid within eighteen months. This debt prevents us from attending to the repairing, which both church and parsonage imperatively demand. The windows, doors, and pulpit are all dilapidated ; and as those who contribute to the Church are only its recognized members, who are few in number, I am compelled to ask, What help can we expect from our Board ?

The parsonage is from 60 to 70 square feet, and is given me as a permanent building, but it needs recovering—indeed everything, for it is not habitable.

Both church and parsonage belong to the Mission, and we cannot now make any repairs ; the windows and doors of the church are falling. What help can we expect from the Board ? The parsonage, once made habitable, can lodge four or five families, and its first use will be for a day school, for which we will need benches, etc., etc., etc.

FOR THE CHURCH.

1. An organ. This is of absolute need, but it must be something lasting—hence, from my little experience in this department, I would ask for a “Mason & Hamlin six stop cabinet organ,” or one of “five octave, double reed, with the automatic swell,” by the same makers. We will work here to pay, as soon as possible, one-half of the price.

2. A French pulpit Bible.

3. Fifty *unabridged French Liturgies*.

4. As many French Sunday-school books as possible.

5. French Bibles and Testaments; and six Everett’s music teacher (a small book of 50 cents.) These are absolutely needed.

Now, my dear brother, do not forget us here at Jeremie. The work is prospering, and will become self-supporting, but, before that happy time, it needs much help from the Mother Church. We may say we are only one month old, and we have begun to walk.

Hoping you will be able to send us the above articles, and tell us what to do in reference to the repairing of the church and parsonage that I may have somewhere to dwell, and that the church may be well represented. I pray that God may give you health and strength both in body and soul.

I remain yours in Christian fellowship.

 AFRICA.

BISHOP-ELECT TO CAPE PALMAS AND PARTS ADJACENT.

WE have great pleasure in being able to announce that the Rev. John Gottlieb Auer, D.D., has accepted his election to the Missionary Bishopric of Cape Palmas and parts adjacent.

Advices from him report his health considerably improved, though yet far from being completely restored. The Presiding Bishop has fixed St. John’s Church, Georgetown, D. C., as the place for Dr. Auer’s consecration.

It is expected that the Bishop-elect will arrive in this country about the first of March, and his consecration will probably take place about Easter. Dr. Auer purposes to return to his retreat in Germany before our hot weather begins and to start thence for Africa in the fall.

The following extract from the letter in which he announces his reception of the news of his election and his intention to accept it will be of interest to our readers.

“The solemn news of my election to the stern duties of an African Bishop has been received. Your favour of the 1st inst. came two days ago; that of the 6th, yesterday, together with the official announcement by the Secretary of the House of Bishops, Dr. Potter, of Grace Church, New York, which I

shall answer at once. But a slip from the "Philadelphia Inquirer" had reached me on the 18th (my birth-day) when four African Missionaries were with me. They rejoiced; but I was rather frightened, for I know the vast amount of work and care that is waiting for me, and I know my own weakness, besides the present weariness of my body; but I also know the strength of my God, and the life-giving presence of my SAVIOUR, and I dare not say no! If He has new work for me, He will also give the necessary strength, patience, and wisdom to do it. And whatever is left of my life on earth, shall for the future cheerfully and fully be given to His service."

APPOINTMENT OF A MISSIONARY TEACHER FOR AFRICA.

MRS. JULIE MACMULLAN, of the Bishop Potter Memorial House, Philadelphia, has received appointment as a Missionary Teacher to Africa.

DEPARTURE OF MISSIONARIES.

MISS MARY E. SAVERY, after spending some time in this country for the re-establishment of her health, embarked for Cape Palmas, Liberia, in company with Mrs. MacMullan, in the bark "Thomas Pope," on the 1st of last month.

SAFE RETURN OF A MISSIONARY TO AFRICA.

THE REV. G. W. GIBSON, whose presence and address at the Board of Missions in October last will be remembered by our readers, reached his home, in Monrovia, Liberia, in safety on the 17th December, 1872.

CHINA.

LETTER OF THE REV. S. R. J. HOYT.

ADDRESSED TO THE LADIES' MISSIONARY ASSOCIATION OF CHRIST CHURCH, RYE,
NEW YORK.

We are glad to be permitted to publish the following extracts from a letter of the Rev. Mr. Hoyt, of the Mission in China, to one of those Associations of Christian women the members of which are banded together for doing work for CHRIST. It is to be hoped that such Associations will be multiplied. How much the cause of Foreign Missions needs the help of these devout and earnest workers is made plain to every one who takes even small pains to acquaint himself with the fields abroad—Africa, China, Japan, Haiti—in which our Church has established her Missions.

Mr. Hoyt's letter is dated *Salem, Iowa*, where he and his family have sojourned for a few months since their arrival in this country. Mr. Hoyt leaves

for his post in China on 1st March instant. Mrs. Hoyt's health requires a longer stay of herself and children.

In this letter above referred to Mr. Hoyt after a few introductory lines remarks as follows :—

That is an extensive territory, which in square miles nearly equals all of North America ! And dense must be the population of even so large a country if it contains seven hundred and fifty millions of human creatures !

Such a country, and so peopled is the Empire of China. Whilst China Proper, with but two-fifths of the territory, has *four hundred millions* of the people.

Of these four hundred millions, only about *seven thousand* are Protestant Christians. Some *five hundred thousand* are Roman Catholics. The rest I may designate by no one term ; but, daily, more than *thirty thousand* of them go—and with what *hopes* we may well stop to ask—to the grave !

In a field so large, much of the soil must necessarily remain without tilling until the servants of the Church are greatly multiplied. This statement is made to prepare you to recognize the prudence and wisdom with which the Church has chosen her positions.

SURVEY OF CHINA PROPER.

In surveying China Proper, we find that west of the one hundred and twelfth degree of Longitude (112 deg.) the country is mountainous and less densely peopled and of less commercial importance than the more easily accessible regions to the east of that line. Equally dividing the eighteen provinces at the 110 deg. east longitude, we find about *one fifth* of the population west of this degree, while the remaining *four fifths* are between the 110 deg. and the 120 deg.

This is a fact of importance to the Missionary, showing that larger and more immediate returns are to be expected by laboring within this most densely peopled space, which, has moreover, easy access to the sea-board of China.

Again, sub-dividing the eastern half of China at the 30 deg. north latitude we have the "Great Plain" upon the north and the "Hilly Region" of the south, the southern division having much the smaller population, and being with greater difficulty approached and penetrated. Here, too, prejudice against the "Foreigner" is more bitter than in the north ; and there are greater difficulties in learning the local dialects.

Nearly every part of the Great Plain, which has an area of two hundred and ten thousand square miles, and a population exceeding two hundred millions is easily accessible by water.

Here are most of the great rivers and canals of China, forming a net-work of water communication, much like the crossings and recrossings of rail-roads in our own country.

POINTS SELECTED BY THE CHURCH.

See, now, how the Church has, so far as her forces will permit, placed her pickets around this great plain, ready to do battle for the LORD in the thickest of the fight.

In the Capital of the Empire, upon the northern boundary your Missionaries are driving to the wall the enemies of our GOD, and are planting His banner in the face of the natives.

At Shanghai, upon the southern boundary, and near the sea-coast, within the leading treaty port of all the East, our Mission has done, and is doing a great and glorious work, a work which has been hallowed by the life and the death of godly men and women, beloved by the whole Church, whose names are too familiar to need mention of mine.

And, last, Six hundred miles back from Shanghai, upon the bank of the great "Yang Tsyé Kiang," in the very heart of China Proper, at the centre of trade for the whole interior, and approaching the western boundary of the rich and populous plain of which I have spoken, is our inland Mission post, "Wu Chang."

Here your Missionaries have been but a few years, and their work is still in a preparatory stage.

Our beloved Bishop himself, accompanied by a native minister, one of the graduates of our school in Shanghai, was the first to undertake the breaking of this field. When called away by the duties of his office, the Bishop left it to the Rev. Mr. Hohing who came from Pekin, to continue the work begun, assisted by the Native mentioned above, the Rev. Ngan Yung Kiung.

Mr. Hohing, whose constitution was not proof against the damaging effects of leaking tiles, damp mud-floors, and the enervating properties of a native built house in the midst of the city, was borne away in a helpless state to the house of an English gentleman residing in Han Kow, a city on the opposite bank of the river, where is a foreign settlement; and, after recovering from a long illness, began his labors in that city, where he still remains doing a good work, devoting all his energies to the cause of his Master.

So the services in Wu Chang were interrupted until the last of September A.D. 1870, when the Rev. Mr. Boone and I moved with our families, into the "Clergy House," built upon a hill, in a somewhat retired and picturesque locality amidst the flower gardens of this ancient provincial city.

Rev. Mr. Ngan continued his ministrations in Wu Chang until within the last year, and we soon had a little band of those signed with the sign of the Cross as a nucleus around which to gather a congregation of the household of God. The number of our people was beginning to increase and we were without a house in which to assemble them for worship. But Providence put into our hands the means of building a little Chapel, measuring fifteen feet by thirty. On Christmas day it was first opened for Divine Service, and we gave it the name of "the Chapel of the Nativity."

Very soon we undertook the support of a day-school outside of the city walls, and this was continued until June of 1871 when we began to erect a building for a boarding-school for boys—This, as were the building of the Chapel and the support of the day-school was accomplished without the assistance of the “Foreign Committee of the Board of Missions” who were then unable to appropriate the necessary means. This accounts for our building upon so small a scale.

Our School-house was built to accommodate but *fourteen boys*, for we could not see any way to complete a larger building or support a larger number of pupils. In *one month's time* our rooms were full.

So full of encouragement was our school, and so much pleasure did it afford us, that we could not rest in caring for this number of boys only, when with but little additional expense, if we but had the room we could receive and educate more than twice the number.

The Bishop was now able to come to our relief, and put it in our power to enlarge the School-house to double its original capacity, and provide for thirty boys.

This work is just done—But, alas! or rather thank God! our *Chapel* is already too *small*. The number of converts is increasing; and our boys must be provided with seats in the House of our LORD. Nor only this—we *must have* a school for *girls*—a home for thirty or forty of the despised little ones of that unappreciated sex in China womankind, and they must have room in God's House.

To keep pace, then, with our growth and the openings for usefulness which God discloses to us, we have now upon us the following duties, viz :

1st. The purchase of more ground.

2nd. The erection of a Church edifice which will be suitable for the worship of Almighty God and of such size and durability as to serve for times to come.

3rd. To build and furnish a house for a *girls' school*.

Our heart's desire, and our plans so far as they are God's purpose are these :

To buy what is now a beautiful flower garden, a lot adjoining our present possessions, which is susceptible of being made to answer most admirably the ends we have in view. This will cost us some six hundred or eight hundred dollars. Upon this lot we hope to build the Church mentioned above—not to cost less, probably, than eight hundred dollars, and the School-house. To meet this expense we have so much in hand, or pledged, that I have, in my own heart, felt that had we one thousand dollars more placed to our credit, before the expiration of six months from the time the fact were known in Wu Chang, the works would be completed, and we should have the means in hand for laying hold of every opportunity to hasten the coming of the Kingdom of Heaven.

I have made these revelations, in this connection, that you may gain

some idea of the things necessary to the successful carrying on of Missionary work, and that you may understand better may be, in what way a good part of the contributions of the Church are applied.

Of our street Chapel in Wu Chang, of our Chapels and Schools in Han Kow, I have not spoken lest I weary you.

Of the daily preaching, and teaching, and visiting : of the little things that make up the life of your Missionaries in their exile for CHRIST'S sake : of their trials and cares, of their joys and sweet rewards, I shall make no mention. I take my leave of you without appeal to sentiment, believing that you will be interested, if at all, by the eloquence of simple *facts*, which may leave in your *minds* a fuller realization, perhaps, of the extent and importance and demands of this labor which proceedeth of love, "which is the birth right of the Church ; and in your *hearts*, a warmer benediction for all who may be called to labor in this part of "My Well-beloved's" Vineyard.

I have the honor to be your brother in the Church of CHRIST.

LETTER FROM THE REV. W. J. BOONE.

WUCHANG, CHINA, *Sept. 6, 1872.*

REV. AND DEAR BROTHER : I am glad to report three boys added to the school, (seventeen in all). We have had six as probationers, one was withdrawn, two proved unsatisfactory, so that the sifting left but three who have had their papers signed, and were baptized Aug. 25. Their names are *Tsang fu hsi*, aged 14, on the "Mary Wood" scholarship of Maysville, Ky. He is an orphan, and was in training for the Buddhist priesthood before coming to us. *Kuei mei pung*, aged 13, on the scholarship of Amherst Court House, Va. He is farther advanced than any of our old boys, and stood first in studies this past month. *Fang sung kuei* is the third, aged 13, and on the Leeds, Va. scholarship. He is from Mr. Yoong Kiung's day-school in Han-kow.

I have begun giving monthly prizes in hopes of stirring their phlegmatic temperaments up somewhat. As one result two boys got 5 (the perfect mark) for behavior all the month through. *Hsia ching pang*, one of them, also, gained the writing prize, and that for the highest general average. He is posted as "Head of the School" which seems to rouse his ambition to stay so.

They have so far been studying only their classics and our catechetical books, but after their next vacation (ten days during this month) I want to form a class in Arithmetic and Geography. Who will give us a set of wall maps? I would like M. F. Maury LL.D.'s, also one copy of his four text books, which I would have to use, translating as we advance. Also two dozen slates with pencils and some boxes of chalks for our black-board, and some progressive series of arithmetic. This I believe is all that we want just now, that is not within our reach out here.

Three of the boys, Sang, the teacher's son, Lo and Hsia are studying music, learning to play. Mr. Hühing is Director in Chief while I act tutorially, learning as I go along.

You will be glad to see that we have five more scholarships than boys ; but there is yet room for thirteen more boys, so that eight Sunday-schools yet have a chance to do good in this very interesting way. I will write every six months to any person, or school, taking charge of a boy giving a report of his studies, behavior and progress, hoping to gain personal friends to pray with us in behalf of each of our young charges. The general health of the school has been very good this summer, and all note how much the boys have improved in both appearance and behavior.

On the 1st Sunday of this month we held a *Missionary Meeting*, all joining Mr. Hühing in the afternoon. This is the second we have held, and we hope to make them permanent, interesting Services. We have a report and address. It fell to Mr. Yoong Kiung and myself this time, and the subject was this Inland Station, the reason why it was selected, and facts in its earlier history not known to the later comers. Some who joined us at first are no more with us, and only last month we had a sad case to discipline, and the parable of the seed falling in different soils gave direction to the remarks.

We are *negotiating* for the purchase of a *chapel lot* in a very good location and were progressing favorably when the owner fell sick, and went off into the country. We wait his return and trust at last to succeed.

There are several regular attendants on Sunday Services, brought by one of our members, who I trust will ere long come forward for special instruction and baptism.

THE COMMERCIAL VALUE OF MISSIONS.

THE Rev. George Hood, of Chester, Pa., contributes to the *Foreign Missionary* a lengthy but very interesting article on the commercial value, incidental advantages, and direct successes of Foreign Missions. It bears evidence of considerable research and care in its preparation, and we here reproduce some of its statements concerning the way in which Missions increase commerce and enrich Christian nations :

The day we Christianize a heathen, we create in him a desire for a better physical condition. One of the first manifestations for good among the Sandwich Islanders was the desire for clothing. The same is seen in other Missions. In Africa the naked Grebo buys an English silk hat, and regards himself as dressed, until his ideas of propriety demand additional articles of clothing. They see in the Mission dwelling and family, that civilization is better than savagism ; industry than idleness ; and cleanliness than filth. So they seek knowledge, and begin to adopt the amenities of life. Their laziness gradually disappears, and with it their utter destitution. Soap ob-

tained from America is used to remove their superabundant dirt. They see the impropriety of nakedness, and cloth and clothing are required of our manufacturers. Instead of floorless and windowless huts they aspire to houses with doors, windows, floors, and furniture; and commerce supplies this from a nail to a sofa. Husbandry is improved, and all kinds of farming implements, as plows, hoes, shovels, forks, etc., are demanded, so that the value of plows alone exported from Boston to the Zulus in 1870, amounted to more than all that was expended on that Mission during that year. "One Missionary at Harpoot, East Turkey, has ordered for natives in that region, more than a hundred fanning mills. Indeed, all sorts of implements for use in agriculture and in the mechanic arts, and school furniture, to the amount of thousands of dollars a year, are passing through the Mission house at Boston, ordered and paid for by the natives at the instance of the Missionaries."

There is an increasing demand from the countries where we have Missions, for almost every kind of manufacture. During the year ending June, 1871, twenty-five grain mills, the first reaper, two Lamb's knitting machines and a hundred dollars' worth of outline maps were sent to East Turkey; improved plows, mowing and reaping machines to Turkey and South Africa; seventy-five sets of outline maps to Ceylon, with sewing machines and cabinet organs to various fields. Such improvements have created a commerce amounting to \$4,406,426 with the Sandwich Islands alone. The trade between the British Possessions in Africa and the ports of New England, during the year ending June 30, 1871, amounted to \$2,671,913.

There are also large exportations to other parts of Africa, Syria, Northern Turkey, India, the islands of the Pacific and many other ports. We have no means of knowing the extent of this commerce which Christian Missions have created, but from the facts already given, we confidently claim, that the gains of trade are many times greater than the cost of Missions. These exports have brought increased business profits to our manufacturers; they have given work and competence to our mechanics; they have added to the business of railroads and vessels, increasing the wealth of individuals, companies, and the nation. It has been estimated that for every dollar England expends in Missions, she receives *ten* back in trade. We are sending to Mission fields for the natives, in sufficient quantities to be noticed, farming implements, machinery, furniture, household utensils, and conveniences, clothing, books, and various other articles; and we receive from them importations of native productions. These increase commerce, and commerce enriches a nation by its transportation, by the sale of its exports and imports, by revenue on imported articles, and, by its competition, giving better articles or cheaper rates.

We affirm then that Missions *do pay*, cent for cent, dollar for dollar; *two, five, ten dollars per dollar* even now, and that every year their commercial value shows an increasing ratio.

THE SUPERSTITION OF THE JAPANESE AND THEIR LACK OF A MORAL EDUCATION.

While the Japanese are eager to profit by *our* civilization, that which already exists in Japan excites the surprise of each new Missionary. Education prevails to such an extent that there is hardly a boy in the country who cannot read and write. Books are plentiful and cheap, and many of them are very readable, and some of them very instructive. The cultivation of the soil can hardly be made much more perfect than it is. The extent and population of the islands are about the same as those of Great Britain, and yet while the latter country has to import food, Japan does not. They have a keen appreciation of art, and possess the means to gratify it. In some of the mechanics arts they surpass all other people. Their steel has a strength and tenacity beyond that made elsewhere. Their paper-hangings are unrivalled, and we got our idea of beautifying paper from them, at least Europe did three centuries ago. Their works in bronze and lacquer, and in embossed silks and satins, are wonderful. The Rev. Mr. Davies, of the American Board, who visited the recent great fair at Kioto, writing of what he saw, says :—

Look at these silks—flowered, watered, brocade, satin, velvet, silk and gold, and velvet and gold mixed—and you will say at once that Japan has never exported its finest silks. The silk embroidery is beyond description. Take this representation of the death of Budha, twenty feet square, with over one hundred human faces on it, each full of expression, and the whole wrought with the needle. Take the paintings on silk, as large and as natural as life ; they are specimens of the highest art. Look at these specimens of ivory carving, so minute that you need a microscope to examine it, and yet perfect in all its complicated parts. So it is with the bronzes, the clocks, the agate flowers, and the huge rock-crystal globes. Look at steel tools and cutlery. You cannot find a greater variety in America, and the quality of the steel here is equal to anything in the world. Some of their delicate eye instruments surpass our own.

But with all this advancement in agriculture, education, and art, there has been a sad lack of a moral training, and the Japanese are a grossly immoral and very licentious people. Bishop Williams, in his last report, says “Japan has probably suffered more from the social evil than any other country.” Yielding to foreign and Christian influence the Government has very lately endeavored to lessen this evil. It has also forbidden laboring men to go about in that almost perfectly nude state which has hitherto been the case. It has also commanded the men and women to bathe separately at the public

bath-houses and not together as heretofore : and we hope that it will soon put an end to the scenes at religious processions, many of which are too disgusting to be mentioned.

With all their culture the Japanese are also a very superstitious people. Perhaps more worship is paid to the fox than to any thing else. On account of their tricks and roguery, foxes are looked upon by the great body of the people as incarnations of evil spirits, and as, like heathen people generally, they suppose that sickness and other calamities are caused by evil spirits they worship and make offerings of food to these supposed incarnations of the spirits in order to propitiate them. Others of the people are in doubt whether to consider the foxes as gods or as evil demons, but the great body of the people have firm faith in the worship of them, and, on account of the immunity which they enjoy, they are, according to Siebold, great nuisances. There are two species in the country, very like the ordinary ones of America and Europe. Temples and shrines for their worship are found all over the country, and places are made in the shrines where they can come and be fed. If the next day after food has been placed there by a worshipper it is gone it is regarded as a favorable omen. The Missionaries who recently visited Kioto, the ancient capital of the country, and still considered the literary and religious centre of the nation, found there one large and numerous small temples erected for fox worship, and they saw the food placed in them, and the holes in which the foxes lived.

Another very superstitious belief of the Japanese is that, the best way to propitiate the various gods is to make the round of a specified number of temples, devoid of clothing, and when the snow is on the ground ; and one of the most shocking sights to the foreign resident in Japan is these naked worshippers hastening through the streets to the temples in performance of their fearful penance. The pilgrimage is not always made in the winter season but it is considered more meritorious to make it then.

A man named Okuno who has very lately become a follower of CHRIST went through the dreadful penance and very barely escaped death. He was an officer in the service of an uncle of the present Emperor. In the late civil war this uncle took part with the Tycoon against the Emperor. When the Tycoon fell, of course Okuno's master fell with him, and lost all his property, and his retainers had to support themselves as best they could. In his distress and want consequent on these reverses, Okuno's relatives advised him to try the visitation, in the manner referred to of the vast number of Shinto shrines in Yedo, and to send substitutes to the famous and distant shrines

of Hakone and Nikko, and to enable him to do this they contributed \$300. He therefore sent hired proxies to the distant shrines, while he began the dreadful penance in Yedo. And here we will quote the language of the Rev. Dr. Brown, who has lately had the great privilege of baptizing this man :—

It was winter when he set out. At each shrine he offered prayers ; and at each poured cold water upon his naked person before the god. He kept an accurate count of each douche he poured over himself in the course of the fifty days he spent in his pilgrimage from shrine to shrine, and he says it amounted in all to ten thousand. Having fasted sometimes for seven days, eating absolutely nothing, and only sustaining life by drinking water, he would go in great weakness, so great that he required a friend or two to hold him up as he crawled slowly along ; and, standing before the door of the shrine, there poured bucketful after bucketful of water, cold as ice, over his head until his skin turned black, and his emaciated body was scarcely able to keep from falling ; and when his bamboo tallies were all used up, his friends would help him to go to some house, or seat him by a charcoal brazier to restore the vitality of his poor, almost frozen body. Occasionally, he was too weak to perform his vow to appear at a set time as a worshipper at some shrine, and was obliged to postpone it to another day. Thus after going to five hundred shrines, great and small, and going through all this penance, he went back to his family. No compassionate answer had after all been given to his earnest prayers and intercessions. Then some of his friends undertook to ascertain why the gods were so silent and unresponsive. Thus, upon inquiry of Okuno, it was ascertained that, as before stated, he had failed to be at this or that shrine at the time promised in his vows. This was pronounced to be the probable cause of his failure to get relief. So Okuno, as a last hope, resolved to compensate for his failure to be at certain shrines at the promised time by visiting them again. This he did, and again went home, but with no better success than before. The gods had given him no answer, and he told his friends, when they assembled to meet him, that it was no use, he could visit no more shrines. He had spent their own and his money for naught ; he had starved himself to a skeleton, and almost destroyed his own life, but not one word of consolation, not one comforting response, had he met with from any of the gods. It was useless ; he would do no more, whatever might be his fate.

Some time after this he became Dr. Hepburn's teacher in Japanese and aided him in preparing his dictionary for the press. After Dr. H.'s departure for China, he was employed by the Rev. Dr. Brown. Both Missionaries, of course, conversed with him on the truths of Christianity and labored for his conversion, but no noticeable effect was produced until after he had been in Dr. Brown's employ about six months. This was when he was assisting in translating from Chinese into Japanese a work by the Rev. Dr. Martin, of

Peking, entitled "*An Examination of the Principles of Christianity or the Heavenly Way.*" Here we will again quote from Dr. Brown's account :

He became very much interested in what he was reading and translating. He seemed to have his attention frequently arrested by the arguments of Dr. Martin's book, and, at the same time, to take special pleasure in the Scriptures he read with me. He was often disposed to pause and give expression to the thoughts awakened in him by this means. He also began to attend Mr. Ballagh's (afterward my) Bible-class, on Sunday evenings, and finally he asked me if I would baptize him. He declared that he believed in JESUS as the only SAVIOUR, and was ready to openly avow his faith, be the consequences what they might. I advised him to wait a little while, assuring him that it would do him no harm, if he was really a new creature in CHRIST, but that, if he were baptized, and afterward should discover that he was self-deceived, it would be injurious both to himself and to the cause of Him whom he professed to love as his REDEEMER. He accepted the advice, and acted upon it till a short time ago, when he again requested to be baptized. Meantime I had had frequent conversations with him, and each time with increasing satisfaction, until I could no longer dissuade him from taking the step he desired. The result was that he was yesterday baptized by me, in the presence of some forty to fifty Japanese, at the regular Communion Service of the native Church, after having given to Brothers Ballagh and Thompson and the elder of the native Church satisfactory evidence of his change of heart.

Now before Okuno met with Dr. Hepburn he had never heard of the true GOD, and so with all his education, and culture, and superior connections, he was the victim of the grossest superstition. What a multitude of similar victims there are in Japan, who if the truth were made known to them would be rejoicing in the same blessed hope in which he now indulges. Shall that truth be imparted to or withheld from them ?

ACKNOWLEDGMENT OF BENEFUNCTIONS FROM SOCIETIES.

THE Committee would again record their grateful acknowledgments to the American Bible Society, which has, for the last two or three years, made provision for the whole amount of Dr. Schereschewsky's salary, as well as for that of his teacher, with an allowance also for the expenses of a copyist.

At the principal station of the Mission in China, Shanghai, the Missionaries have from time to time, through a course of years, made translations of small books and tracts for the use of the Mission. A large portion of the expense of this has been met by appropriations from the American Tract Society, and the Committee desire here to record their cordial acknowledgments to that Society for the kind and liberal spirit with which the applications of the Committee have uniformly been met.

ACKNOWLEDGMENTS.

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MICHIGAN.

Adrian—Christ.....	33	75
Alpena—Trinity.....	50	00
Ann Arbor—St. Andrew's, for China.....	5	00
Battle Creek—St. Thomas'.....	5	00
Detroit—St. John's, \$264.88; S. S., \$100.....	364	88
St. Peter's, 2 months candy money of a little boy, to give a Bible to the heathen.....	2	00
Fenton—St. Jude's.....	2	10
Hastings—Emmanuel.....	6	58
Kalamazoo—St. Luke's.....	36	05
Monroe—Trinity.....	11	85
Paw Paw—St. Mark's, \$4; S. S., \$1.	5	00

MINNESOTA.

Red Wing—Christ.....	16	69	16	69
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MISSOURI.

Kirkwood—Grace.....	30	00	30	00
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MISSISSIPPI.

Port Gibson—St. James'.....	1	00	1	00
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NEBRASKA.

Plattsmouth—St. Luke's.....	1	30	1	30
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NEW YORK.

Kingston—St. John's.....	22	50
Newburgh—St. Georges'.....	29	42
New Rochelle—Trinity. Mrs. M. H. Wellman, \$2.50; Maria and Tommy, \$2.50.....	5	00
New York—Annunciation, \$21.50; a member thro' Woman's Auxiliary, \$100.....	121	50
Ascension, of which for ed. of a Chinese boy at dis- cretion of Bp. Bedell, \$500.....	2631	07
Atonement S. S., for ed. of Tse Kia. Tsung in Miss Fay's school, China.....	50	00
Holy Communion.....	600	00
St. Ann's.....	13	59
St. Georges', per A. C. M. Society.....	2200	00
St. Luke's.....	149	19
St. Mark's, H. B. Renwick Esq.....	200	00
St. Mary's.....	15	00
St. Thomas'.....	435	30
Transfiguration.....	58	72
Pelham—Christ.....	23	70
Poughkeepsie—Holy Comforter.....	14	27
Richmond—St. Andrews'.....	46	62

NEW JERSEY.

Bergen Point—Trinity, Woman's Miss. Asso.....	1	25
Trinity, \$125; S. S. for the Rising and Trinity scholarships in Africa, \$125.....	250	00
Burlington—St. Mary's.....	62	17
St. Mary's Hall, Miss Stan- ley.....	1	50
Edgewater—Mediator.....	17	35
Elizabeth—St. John's.....	61	77
Florence—St. Stephen's.....	7	96
Hudson—Holy Trinity.....	9	85
Newark—Grace, addl.....	15	00
New Brunswick—St. John Evange- list's.....	30	00
Orange—Grace.....	153	70
St. Mark's.....	5	00
Paterson—Holy Communion.....	10	00
Princeton—Trinity.....	102	85
Riverton—Crist.....	5	00
Salem—St. John's.....	36	00

NORTH CAROLINA.

Ashville—Trinity, \$27; S. S., thro' Woman's Auxiliary for Mrs. Thomson's school, Shanghai, \$15.....	42	00
Lincolnton—St. Luke's.....	3	25
Raleigh—Christ.....	18	18

OHIO.

Boardman—St. James'.....	2	50
Chillicothe—St. Paul's S. S.....	25	00
Cincinnati—St. Paul's.....	30	88
Columbus—Trinity, per A. C. M. Soc'y.....	12	00
Cross Creek—St. James'.....	10	00
Gambier—Holy Spirit, towards salary of Kiung, \$111; for Rev. J. G. Auer, \$1; Greece, \$25.....	137	00
Marietta—St. Luke's.....	23	25
Medina—St. Paul's.....	16	00
Mount Vernon—St. Paul's, \$16.80; S. S., \$22.42.....	29	22
Norwalk—St. Paul's.....	25	00

PENNSYLVANIA.

Branchtown—House of Prayer, per A. C. M. Soc'y.....	10	00
Bristol—St. James'.....	212	95
Doylstown—St. Paul's S. S.....	15	00
Germanstown—Christ S. S., for sup- port of Rev. J. G. Auer, Africa, \$23.20; for Mrs. Thomson, China, \$4.46; for Woman's Miss. Soc'y, India, \$3.....	30	66
Hestonville—St. James'.....	5	90
Monayunk—St. David's.....	33	85
Mount Airy—Grace, \$62.47; S. S., for Rev. Mr. Auer's work in Africa, \$42.73.....	105	20
Norristown—St. John's.....	54	68
Philadelphia—Epiphany, for China, \$225; for Mrs. Thomson, \$125; Japan, \$30; Africa, \$320; Cape Pal- mas, Orphan Asylum, \$50.....	1020	00
St. Luke's S. S., for Africa, for Kate Widdis' schol- arship.....	37	50
St. Peter's, of which for Rev. Dr Hill special fund, \$80.....	1158	00
West Chester—Holy Trinity, Wo- man's Asso., for Greece.....	35	00
West Philadelphia—Ch. of the Saviour, for scholarship Rev. Mr. Auer's school, Africa, \$75; S. S., Infant School, \$22.46; Miss Emily Blakiston's class, \$8.71; Miss Jennie Shar- ple's class, \$15; Miss Sallie Allen's class, \$5.72.....	126	90
Whitemarsh—St. Thomas'.....	20	00

PITTSBURGH.

Butler—St. Peter's, J. P.....	12	50
".....	15	33
Eric—Ch. of the Cross and Crown.....	11	23
Monongahela—St. Paul's.....	6	00
Pittsburgh—St. Andr-w's, for sup. of Wm. E. Brewer and J. Scovill, Preston in Miss Fay's school, China, \$100; for sup. of Wm. E. Brewer, Africa, \$40.....	140	00
St. Peter's.....	10	42
Townville—Calvary S. S.....	2	00
Uniontown—St. Peter's.....	24	00

ACKNOWLEDGMENTS.

RHODE ISLAND.		WISCONSIN.	
<i>Bristol</i> —St. Michael's, for Miss Fay's school, China.....	57 12	One Tenth.....	10 00 10 00
St. Michael's five cent coll.	61 85	MISCELLANEOUS.	
<i>Pawtucket</i> —Trinity.....	44 00	<i>Cl., Brookfield</i> —C. H. Peck.....	3 50
<i>Providence</i> —Rodeemer, \$8; S. S., \$15; C. H. W., \$16; A Christmas offering from the Bp. Barger's class, for Africa, \$5.....	38 00	<i>Ills., Chicago</i> —M. S. M.....	10 00
<i>Warren</i> —St. Mark's Miss. Brotherhood.....	33 25 224 22	<i>L. I., Brooklyn</i> —J. F. B.....	2 00
SOUTH CAROLINA.		Rev. C. S. Williams, 139 Yates Ave., sub. to W. Af. Record.....	1 00
<i>Mt. Pleasant</i> —For Rev. W. J. Boone, China.....	20 75	Allan Napier.....	5 00
<i>St. Thomas and St. Denis</i> —For China, \$22.78; Africa, \$1.18.....	23 96	<i>Md., Baltimore</i> —Cash per A. C. M. Soc'y.....	50 00
<i>Wilmington</i> —St. Stephen's Asso., ½ scholar-ship in Miss Fay's school, China.....	20 00 64 71	<i>Hooversville</i> —A friend for China and Japan.....	50 00
TENNESSEE.		<i>Petersville</i> —Rev. J. Trapnell, ½.....	10 00
<i>Jackson</i> —St. Luke's.....	13 45	<i>Wye Mills</i> —W. B. Everett.....	2 00
<i>Sewanee</i> —St. Augustine's.....	5 00 18 45	<i>Mass., Harrison Squar</i> —Mrs. Chas. Emery sub. to W. Af. Record.....	1 00
VERMONT.		<i>Salem</i> —Mrs. A. R. Perkins sub to W. Af. Record.....	5 00
<i>Brandon</i> —St. Thomas', for China.....	12 38	<i>Mo. St. Louis</i> —Locust St. Boarding House, for China.....	1 00
<i>Burlington</i> —St. Paul's.....	5 00	<i>N. Y., Harlem</i> —Annie Holmes.....	50
<i>Ennsburg's</i> —Christ, S. S.....	40	<i>New York</i> —C. W. O. Gold.....	20 00
<i>Fairfax</i> —Christ.....	9 00	B.....	20 00
<i>Poultney</i> —St. John's.....	10 00	<i>N. J., Trenton</i> —M. K. B.....	10 00
<i>Windsor</i> —St. Paul's, for Africa.....	4 00 40 78	<i>N. C., Salisbury</i> —L. M. Overman.....	50
VIRGINIA.		<i>Penn., Danville</i> —Cash per A. C. M. Soc'y.....	5 00
<i>Alexandria</i> —Christ, for China.....	80 02	<i>Germanstown</i> —E. Palmer.....	1 00
<i>Clarksburg</i> —Christ.....	2 40	<i>Philadelphia</i> —Mrs. J. W. Morris, 225 South 8th St. sub to W. Af. Record.....	1 00
<i>Lynchburg</i> —St. Paul's, for China and Japan.....	37 47	W. J. S., for Japan.....	375 00
<i>Markham Sta.</i> —Leeds Par., for scholarship in Rev. W. J. Boon's school, \$30; for Africa, \$17.50.....	47 50	C. W. W., at discretion of Miss Savery, for Cape Palmas.....	50 00
<i>Norfolk</i> —Christ, a member.....	5 00	<i>Va., Alexandria</i> —Rt. Rev. J. Johns, D.D.....	10 00
<i>Petersburg</i> —Grace, Ladies of, per C. J. Gibson scholarship in Miss Scott's school, Africa.....	10 00	<i>Old Point</i> —M. L. Chevers.....	10 00
<i>Rappahannock Co.</i> —Bloomfield Par.....	10 00	<i>W. N. Y., Buffalo</i> —Thro' Woman's Auxiliary, for Miss Fay's school.....	10 00
<i>Richmond</i> —St. John's.....	30 92	<i>Miscellaneous</i> —A friend.....	1000 00
St. James', a little girl.....	60	Q.....	35 00
<i>Shepherdstown</i> —Trinity.....	20 00	S.....	50 00
<i>Staunton</i> —Trinity.....	100 00	Sallie.....	25
<i>Westmoreland Co.</i> —St. Peter's, \$8; Tithes of eggs sold.....	12 85 356 76	Thro' Woman's Auxiliary, for Snchow, China.....	200 00 1938 76
WESTERN NEW YORK.		LEGACIES.	
<i>Rochester</i> —Christ, Mission class for Anna Davison Battershall scholarship in Miss Scott's school, Africa.....	10 00	<i>N. Y., Yonkers</i> —Est. of Augusta Bibby.....	500 00
RECEIPTS FROM MISSIONARY BOXES.		<i>W. N. Y., Geneseo</i> —Est. of Allen Ayrault.....	223 88 723 88
JANUARY, 1873.		\$23,178 25	
<i>Ala., Mobile</i> —10.510.....	1 10	Receipts from Missionary Boxes.....	1,437 38
<i>Montgomery</i> —12017.....	2 37	Amount previously acknowledged.....	9,985 35
<i>Ab., Burnt Hill</i> —135 5.....	1 10	Total from Oct. 1, 1872.....	\$24,600 98
<i>Hogansburgh</i> —St. James' Mission 6 boxes.....	5 00		
<i>Troy</i> —Memorial Box.....	21 83	<i>New Haven</i> —8731-92.....	2 58
<i>C. N. Y., Bld. v. n. cille</i> —Grace, 17 boxes.....	8 90	St. John's, 6184-6293 8792-8 00.....	37 50
<i>Conn., Bantam Falls</i> —\$33.....	50	<i>Redding Ridge</i> —15 boxes.....	11 00
<i>Bristolport</i> —St. John's, 5 boxes.....	33 16	<i>Sharon</i> —5 boxes.....	3 60
<i>Clinton</i> —\$311.....	1 00	<i>Wilson</i> —1260.....	1 44
<i>Hartford</i> —3193.....	5 00	<i>Del., Christian Hund</i> —8774.....	5 05
		<i>Claymont</i> —Grace, 4 boxes.....	6 88
		Ascension, 2 boxes.....	5 28
		<i>Delaware City</i> —11402.....	69
		<i>Smyrna</i> —St. Peter's 7 boxes.....	6 50
		<i>Fla., Pensacola</i> —Christ, 8 boxes.....	16 54

<i>Ca.</i> , Augusta—4878.....	1 13	<i>Lower Providence</i> —5 boxes....	14 29
<i>Savannah</i> —1211.....	9 77	<i>Mahony</i>	1 25
<i>Ills.</i> , <i>Galena</i> —6873.....	1 10	<i>Mancy</i> —7663.....	10 00
3445.....	2 00	<i>Philadelphia</i> —1124.....	3 00
<i>Preemption</i> —88 6.....	2 00	5935.....	2 00
<i>Iowa</i> , <i>Cedar Rapids</i> —4 boxes.....	6 32	For Africa.....	2 00
<i>Mt. Pleasant</i> —St. Michael's.....	7 25	St. Luke's, 21 boxes.....	68 96
<i>Kan.</i> , <i>Topeka</i> —11413.....	3 87	Ch. Redeemer, 20 boxes.....	50 00
<i>Ky.</i> , <i>St. Matthe's</i> —6 boxes.....	12 70	Ch. of the Saviour S. S.,	
<i>L. I.</i> , <i>Astoria</i> —10548.....	8 00	24 boxes.....	42 04
<i>Brooklyn</i> —2828.....	3 00	<i>Spring Hill</i> —9992.....	50
Reformation, 2934.....	2 50	<i>Westchester</i> —Colored Miss'y S.	
St. Mark's, Adelphi St., 13		S., for Rev. Mr. Seton	
boxes.....	13 82	Africa.....	10 00
<i>Next son</i> —St. James', 3227.....	7 10	<i>Whitemarsh</i> —St. Thomas', 2	
<i>Me.</i> , <i>Bath</i> —3 boxes, for part of a		boxes.....	3 25
scholarship in Hoffman		<i>Pitts.</i> , <i>Alleghany</i> —Emmanuel S. S.,	
Inst., Africa.....	10 26	8 boxes.....	9 69
<i>Sangerville</i> —1956.....	2 00	<i>Butler</i> —St. Peter's.....	17 36
<i>Md.</i> , <i>Baltimore</i> —E. H. de Janvier.....	4 31	<i>R. I.</i> , <i>Pawtucket</i> —St. Paul's, 20	
<i>Rollingdale</i> —10880.....	1 25	boxes.....	26 25
<i>Cumberland</i> —3 boxes.....	21 30	Redeemer.....	2 41
<i>Frederick</i> —All Saints'.....	15 98	<i>South Scituate</i> —4689.....	25
<i>Georgetown</i> —4 boxes.....	5 30	<i>S. C.</i> , <i>Charleston</i> —Grace Ch., 6	
<i>Mt. Savage</i> —St. George's.....	27 93	boxes.....	6 31
<i>St. Margaret's</i> —Westminster		Franklin St. school 2 boxes.	5 89
Par., 9 boxes.....	51 00	St. Luke's S. S., 33 boxes	
<i>St. Paul's Par</i>	14 46	for Rev. W. J. Boone's	
<i>Washington</i> —2 boxes.....	2 15	school, Wuchang.....	37 00
<i>Mass.</i> , <i>Boston</i> —3236.....	2 70	<i>Cheraw</i> —1099.....	1 00
<i>G. Barrington</i> —18816.....	4 00	8 Boxes, \$21.69; S., for Miss	
<i>Greenfield</i> —St. James', 2		Fay, \$3.50; from a S. S.	
boxes.....	11 31	class for China, \$1.50....	25 69
<i>Mo.</i> , <i>Iron Mountain</i>	1 25	<i>Lancaster</i> —5079.....	2 00
<i>Webster Grace</i> —3749.....	1 00	<i>St. Thomas and St. Dem's</i>	35 32
<i>Miss.</i> , <i>Vicksbur</i> —4141.....	5 00	<i>Willington</i> —13512.....	50
<i>N. C.</i> , <i>Leaksvale</i> —Epiphany, 2		<i>Tenn.</i> , <i>Bolivar</i>	5 00
boxes.....	1 50	<i>Memph's</i> —Calvary.....	13 83
13257, for Africa.....	1 30	<i>Shelbyville</i> —Redeemer.....	2 00
13355, for Day school,		<i>Vt.</i> , <i>Sheldon</i> —Grace.....	10 81
China.....	1 30	<i>Va.</i> , <i>Charlston</i> —Zion, 19 boxes in	
<i>Lenoir</i> —St. James', 4835.....	5 10	the hands of children,	
<i>Lincolnton</i> —St. Luke's.....	3 00	\$24.38; 16 boxes held by	
<i>Marlboro</i> —6810.....	50	Adults, \$49 88.....	74 26
<i>Raleigh</i> —13356.....	50	<i>Cobham</i> —2 boxes for Jaffa.....	12 25
<i>Salisbury</i> —2 boxes.....	2 05	1416.....	2 00
<i>Wilkesboro</i> —16873.....	2 00	<i>Hicksford</i> —4 boxes.....	5 00
Gwyns Chapel.....	5 00	3688.....	1 62
<i>N. Y.</i> , <i>Addison</i> —9 boxes.....	10 46	<i>Ivy Depot</i> —7328.....	96
<i>Ashland</i> —11883.....	1 00	<i>Kanawha</i> —8839.....	2 00
<i>New York</i> —Trinity Chapel,		<i>Lexington</i> —5114.....	2 55
4394.....	30 00	<i>Liberty</i>	2 50
1996.....	1 50	4169.....	4 00
<i>Port Byron</i> —5008.....	1 50	<i>Marion</i> —778 S and 7759.....	4 83
<i>Poughkeepsie</i>	7 33	<i>Martinsburgh</i> —Trinity, 20	
5273-5276.....	46	boxes.....	25 33
<i>Rhinecliffs</i> —Ascension.....	13 35	<i>Norfolk</i> —Christ.....	35 50
<i>Russville</i> —St. Luke's, 10		10550.....	1 30
boxes.....	8 00	<i>Paineville</i> —12746.....	1 00
<i>Salina</i> —12731.....	2 00	<i>Petersburgh</i> —Normal School,	
<i>West Dresden</i> —St. John's, 2		for Africa.....	8 44
boxes.....	4 92	<i>Portsmouth</i> —St. John's,	
<i>N. J.</i> , <i>Crosswicks</i> —1151.....	75	1534, 1538.....	7 64
<i>E. Orange</i> —Christ S. S.....	6 53	<i>Richmond</i> —St. Mark's.....	4 00
<i>Fairview</i> —Trinity.....	7 50	<i>The Meadows</i> —5115, 11227.....	14 00
<i>Jersey City</i> —St. John's, 10881.	10 00	<i>The Plains</i> —3303.....	4 50
Grace 6090.....	2 10	<i>Warrenton</i>	4 73
<i>New Brunswick</i> —St. John		<i>Westmoreland Co.</i> —St. Peter's.	12 65
Evangelist's.....	20 48	<i>W. N. Y.</i> , <i>Geneva</i> —10716.....	5 01
<i>Orange</i> —14136.....	6 13	Trinity, 21 Boxes.....	30 51
13301, for Grace scholarship		<i>Wis.</i> , <i>Adriatic</i> —1188.....	30
in Miss Fay's school,		<i>Green Bay</i> —2737.....	43
China.....	20 00	<i>Madison</i> —5287.....	2 25
<i>Tenafly</i> —Atonement, 5		<i>Mauson</i> —6757.....	94
boxes.....	9 47	<i>Sussex</i> —8845, 8846.....	2 00
<i>Ohio</i> , <i>Covington</i> —1067.....	1 20	<i>Wauupun, etc.</i> —6 boxes.....	11 00
<i>E. Plymouth</i> —St. Matthew's,		<i>Utah</i> , <i>Salt Lake</i>	3 25
2997.....	1 00	Miscellaneous—8829.....	4 67
10714.....	2 60	14141, for Jaffa.....	1 00
<i>Glendale</i> —Christ.....	17 16	13390.....	75
<i>Mansfield</i> —S533.....	4 00	5925.....	5 00
<i>Wakeman</i> —44 boxes towards sal-		4197.....	3 25
ary of Yung King.....	25 92	8768.....	2 00
<i>Pa.</i> , <i>Eckley</i> —St. James', 16 boxes.	23 00	8839.....	1 00
<i>Lebanon</i> —St. Luke's, 17 boxes.	20 06	7699.....	5 00

FOREIGN STATIONS.

WESTERN AFRICA.

Rev. J. G. Auer, D.D.	.....	Cavalla.
Rev. G. W. Gibson,	(Liberian).....	Monrovia.
.....	.....	Caldwell.
Rev. A. F. Russell	.....	Clay Ashland.
Rev. S. D. Ferguson	.....	Mr. Vaughan.
Rev. N. T. Doldson	.....	Monrovia.
Rev. R. H. Gibson (Deacon)	.....	Sinoo.
Rev. Samuel Seton (Native)	.....	Hoffman Station.
Mrs. Auer	.....	Cavalla.
Mrs. Ware	.....	Orphan Asylum, Cape Palmas.
Mrs. Toomey	.....	.....
Mrs. S. Simpson (Teacher)	.....	Cape Palmas.
Miss Margaretta Scott	.....	Cavalla.
Mrs. Julie MacMullan	.....	.....
Miss Julia De B. Gregg	.....	Rocktown.
Miss Mary E. Savery	.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botta	.....	.....
Miss Sarah Barclay (Liberian), Teacher	.....	Monrovia.
.....	.....	Toto Kori.
.....	.....	Kook Nkeh.
Rodger Fuller (Liberian)	.....	Basas.
J. J. Blyden	.....	.....
.....	.....	Sinoo.
J. Neyle	.....	Catechist.....
John T. Thorpe	.....	Crossville.
L. Montgomery (Liberian), Teacher, Candidate for	.....	Cavalla.
Orders	.....	.....
W. M. R. Richards (Liberian) Candidate for Orders	.....	Cavalla.
Edward Hunt	.....	.....
M. P. Valentine (Native), Candidate, for Orders	.....	Rocktown.
Joseph A. Russell (Liberian)	.....	Tebo.
Samuel Boyd (Native), Teacher and Catechist	.....	.....
Alouzo Potter	.....	.....
John Farr	.....	Half-Craving.
B. B. Wiener	.....	.....
Merrick White	.....	Catechist.....
John Bohlen	.....	.....
Richard Killen	.....	Teacher.....
O. E. Shannon, Native Teacher	.....	Kabla.

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop.	.....	Shanghai.
Rev. Robert Nelson	.....	.....
Rev. Elliot H. Thomson	.....	.....
Rev. Samuel L. J. Schereschewsky, D.D.	.....	Peking.
Rev. Augustus C. Hohing	.....	Hankow.
Rev. S. R. J. Hoyt	.....	Wuchang.
Rev. W. J. Boone	.....	.....
Rev. Kong-Chai Wong (Pres'r)	.....	Shanghai.
Rev. Yung-Kiung Ngan, M.A. (Pres'r)	.....	Hankow.
Mr. Hoong Nioh Woo, Candidate for Orders	.....	Shanghai.
Mr. Kia-Sung Ting	.....	.....
Mrs. Nelson	.....	.....
Mrs. Thomson	.....	.....
Miss Lydia M. Fay	.....	.....
Mrs. S. Schereschewsky	.....	Peking.
Mrs. Hoyt	.....	Wuchang.
Mrs. Boone	.....	.....

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp	.....	Ozaka.
Rev. A. R. Morris
Rev. G. D. B. Miller
Rev. J. Hamilton Quinby

GREECE.

Miss Marion Muir	Athens.
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HAITI.

Rev. J. Theodore Holly	Port-au-Prince.
Rev. St. Denis Haunday
Rev. Julien Alexandre	Colaret Quatre.
Rev. Pierre E. Jones	.....	Jeremie.
Rev. Charles E. Benedict	.....	Cayes.
Mr. Alexander Battiste, Catechist	.....	Port-au-Prince.

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., <i>Chairman.</i>		
Rev. JOHN COTTON SMITH, D.D.	Rev. W. R. NICHOLSON, D.D.	STEWART BROWN, Esq.
Rev. H. DYER, D.D.	Rev. WILLIAM HARE, D.D.	LEWEL COFFIN, Esq.
Rev. BENJ. L. HAIGIT, D.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.
	FREDERICK S. WINSTON, Esq.	

Rev. WILLIAM HARE, D.D., *Secretary and General Agent*, No. 23 Bible House, Astor Place.
 Rev. S. D. DENISON, D.D., *Honorary Secretary*, No. 23 Bible House, Astor Place.
 JAMES M. BROWN, Esq., *Treasurer*, No. 23 Bible House, Astor Place.

STATED MEETINGS—THIRD MONDAY OF EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. William H. Hare, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.*

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
CHINA.—Via San Francisco, (thence first of each month,) Letters, each half ounce or fraction thereof,	10 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each,	4 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES:

N.B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

HAITI AND LIBERIA.—(By Sailing Vessels.) Enclose Letters in *ten cent stamped envelopes*, (as required by U. S. Postal laws,) addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.
 Newspapers and Books free through the Mission Rooms.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartoons of ten each, (by Express.)

Returns are to be made semi-annually, at Christmas and Easter. Remittances, *accompanied by a list showing number and contents of each box*, to be addressed to the Secretary of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

MARCH, 1873.

* * * *The Office of this Commission is at Room No. 30 Bible House, Fourth Avenue, New York. Communications on ordinary business to be addressed to the Rev. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to Hon. EDWARD HAIGHT, Treasurer, Banking House, No. 9 Wall St., N. Y., or to Mr. WEBB. Special Communications for the Commission may be addressed to the Rev. BENJ. I. HAIGHT, D.D., LL.D., Chairman of Executive Committee.*

IMPORTANCE OF OUR WORK.

BISHOP Whipple, an authority entitled to the greatest weight on any point connected with Missions, thus speaks of the Church's efforts to elevate and Christianize the Freedmen :

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.

THE NEGRO PROBLEM.

FROM AN ARTICLE BY N. S. SHALER, IN THE NORTH AMERICAN.

If the traveler will examine into the condition of the people here (North Carolina), and in the coast region of South Carolina, he will find very striking contrasts. The problems which arise with the change in the condition of the negroes in passing from slavery to liberty are apparently far advanced toward

a solution in this northern part of our shore. In the Sea Island region they seem utterly beyond such a result. In South Carolina the negroes have gathered on certain of the shore islands, forming aggregations wherein there is scarcely a trace of white influence, and where every step is straight back to barbarism; in North Carolina under very similar conditions, the association of the races is just what must be desired by all who wish to see the negro go forward with the dominant race. There is but one explanation of this. It is found in the fact that in the Pamlico region the negroes and whites were left to work out the problems in their own way, with no considerable outside influence; while in South Carolina governmental interference and private experiments, by all sorts of reformers, came in to complicate the matter. It seems to be a general rule in the South, that the position of the negro, in all important regards, is in inverse proportion to the *help* which has been forced upon him. Where free rations, schools for which he has paid nothing, and volunteer leaders have abounded, his state is far worse than where he has been left to face his new conditions with no other guide than his homely and healthy instincts. The schools have done good work, and are doing better, but those do the best work where the negro pays, at least in part, directly for the teaching his child receives. * * * The greatest need the negro man has to meet, is not more or better assured rights, but better wages. The ballot and spelling book are potent instruments under certain circumstances, and, in their time, may do something for these unfortunate partners of our national fate; but to a man, who at his best, can earn only fifteen dollars per month, they mean nothing at all. He who would do the best for this people, must seek to establish in the South real industrial schools, manufactories and savings banks. They are the levers which will lift this race if it is ever to rise.

THE HIGHER EDUCATION OF THE FREEDMAN.

WHAT is to be done with the giant power held by the illiterate masses of the South, both white and colored?

Northern philanthropy early attempted to grapple with this question, confining its efforts chiefly to the colored race. It gave large sums of money to the work, and thousands of teachers were deployed all over the country. But the task of elementary instruction is so great as to be hopeless, except through State support by taxation.

Already the States have established school systems, the most effective of which is in Virginia, where the progress and success of popular education has been astonishing.

Still corruptions and the machinations of bad men are increasing; the power of demagogues is unbroken, and there are but few to unmask their purposes.

The only remedy, so far as the Freedmen are concerned, can come from the creation of a high-toned class of colored men, who shall be in full sympathy with the masses of their fellow-citizens, and who shall seek truer fields of ambition and effort; who shall, by precept and example, teach that true progress can be effected only by hard work, and that the poorest chance in life, both present and future, is that of the politician. Educators, Christian citizens, rather than pedagogues, are wanted. The shouting, hard-shell preacher should give way to the apostolic teacher, who, like St. Paul, is ready in the spirit of self-sacrifice to labor in the field of the Great Master. The frightful chasm between religion and morality now existing must be closed.

There is no louder call for Christian effort than in the Southern States, among our colored fellow-citizens.

Over half of them are to-day in enforced ignorance, and cannot help themselves. They have done the country good service. They earned the gratitude of the South by toil in slavery, and by care of their families and plantations during the war; their fighting and their voting gave the North military and political victory. We owe them a debt that is not yet paid.

When thousands of their youth, of the best capacity are passionately entreating for a better education than mere primary schools can give, shall they be kept back hopelessly in the fields and woods? When every Southern College is shut to the negro, no matter how fine his intellect, must he dismiss all hope of a higher education? The negro must have his own higher schools or have none; these must be built up, if at all, from the North. From these schools will go out the men and the women, with flaming swords of Christian zeal, who shall fight ignorance and corruption in all places, and lead the march to light and peace.

CHARLESTON, S. C.

FRANKLIN STREET HIGH SCHOOL—MRS. K. B. SAVAGE.

Since my last report, only five new pupils have been added to our number. But the weather during January was so very cold and wet, that I was rather surprised to receive even this addition. I do not remember ever to have experienced such an unpleasant and *severe* winter here. Coughs and colds seem almost epidemic. The attendance of many of our older and best pupils has been interrupted by indisposition of themselves or parents. I trust, however, that our severest weather is past. Now that February has set in we may reasonably expect some pleasant days. The box of clothing, you so kindly sent, was most acceptable, inasmuch as it contributed greatly to the physical comfort of many of the scholars. Several of the large boys got comfortable *suits*, and four of the girls *new dresses*, off the pretty calico that was sent, while a large number of the smaller children got stockings and under-clothing.

C. V. HAMMOND.

The school is as well attended as it was last month, and several new pupils have been added to our number. The children are improving, and are orderly and attentive to their studies. Everything connected with our school and scholars is progressing in a favorable manner.

E. R. ANCRUM.

There has been little or no change since my last report.

The weather is still disagreeable and very cold, consequently my class of little ones are not very regular in their attendance.

The box you kindly sent was received, and the contents distributed by Mrs. Savage to those most in need. The little boys of my class were quite delighted with the comfortable stockings; the bright colors were particularly attractive.

This month there were three girls and one boy promoted from my class, and next month I hope to have as many more prepared for promotion.

A few days before Christmas I handed in my Mite Box to the Rev. C. C.

Pinckney; the children in Miss Hammond's and my class contributed quite liberally. I think it contained nearly six dollars. The Rev. Mr. Welsh spoke very feelingly to them, on Friday, of their charity and good works extending as far as Africa.

WANTED—At this office, old Sunday-school papers.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from January 1, 1873, to February 1, 1873:

NEW HAMPSHIRE.			<i>Buller</i> —St. Peter's Ch.....	12 50	
<i>Charlestown</i> —Miss F. H. Hall.....	\$ 5 00	5 00	<i>Townville</i> —Calvary Ch.....	2 00	64 50
MASSACHUSETTS.			CENTRAL PENNSYLVANIA.		
<i>Boston</i> —Ch. of Good Shepherd....	12 00		<i>Williamsport</i> —Christ Ch.....	7 20	7 20
<i>Newton</i> —Lower Falls, S. S. of St. Mary's Ch.....	25 00		DELAWARE.		
<i>Haverhill</i> —Trinity Ch.....	10 00		<i>Wilmington</i> —St. Andrew's Church, Robert Smith S.S.....	25 23	25 23
<i>Ashfield</i> —St. John's Ch.....	4 25		VIRGINIA.		
<i>Southboro</i> —St. Mark's Ch.....	30 31	81 56	<i>Petersburg</i> —From scholars of Normal School of Rev. G. B. Cooke.....	4 40	4 40
CONNECTICUT.			NORTH CAROLINA.		
<i>Bethel</i> —St. Thomas' Ch.....	5 00		<i>Raleigh</i> —Christ Ch.....	18 17	18 17
<i>Stamford</i> —St. John's Ch.....	84 30	89 30	OHIO.		
NEW YORK.			<i>Steubenville</i> —St. Paul's Ch.....	10 63	
<i>Saugerties</i> —Trinity Ch.....	32 60		<i>Portsmouth</i> —All Saints' Ch.....	20 00	30 63
<i>New York</i> —Ch. of the Ascension, Stewart Brown, Esq.....	250 00		MICHIGAN.		
St. Ann's Ch.....	13 59		<i>Ann Arbor</i> —St. Andrew's Ch.....	5 00	
Rev. Merritt Wellman....	2 85	299 13	<i>Grand Rapids</i> —St. Paul's Memorial.....	5 85	
ALBANY.			<i>Saugatuck</i> —All Saints' Ch.....	3 00	
<i>Albany</i> —St. Paul's Ch.....	27 40		<i>Detroit</i> —St. John's Ch.....	89 10	
Ch. of St. John the Evan..	7 44		Mission Chapel.....	2 50	105 45
<i>Saratoga</i> —Clerk's office, part contents of Christmas box..	5 00		WISCONSIN.		
<i>Troy</i> —Miss. Soc. of St. John's Ch..	50 00	89 84	<i>Wausau</i> —St. John's Ch.....	4 90	
LONG ISLAND.			<i>Nashotah</i> —St. Sylvanus' Parish..	14 50	
<i>Brooklyn</i> —St. Mark's, Adelphi st., S. B. D.....	2 00		One Tenth.....	10 00	29 40
W. T. F.....	2 00		IOWA.		
<i>Islip</i> —St. Mark's Ch.....	15 13	19 18	<i>Davenport</i> —Bishop Lee's S. S.....	12 00	12 00
WESTERN NEW YORK.			ILLINOIS.		
A Friend.....	400 00	400 00	<i>Chicago</i> —M. S. M.....	10 00	
NEW JERSEY.			<i>Hyde Park</i> —St. Paul's Ch.....	3 00	13 00
<i>Bergen Point</i> —Woman's Miss. Association, of which \$20 for Berne, Georgia.....	47 15	47 15	TENNESSEE.		
PENNSYLVANIA.			<i>Memphis</i> —Calvary Ch.....	3 00	3 00
<i>Lower Merion</i> —S. S. St. John's Ch..	50 00		Amount previously acknowledged... 1,458 09		
<i>Doyletown</i> —St. Paul's Ch.....	14 00		3,841 04		
<i>Philadelphia</i> —Ch. of the Incarnation.....	50 00	114 06	5,299 13		
PITTSBURGH.					
<i>Alleghany</i> —Christ Ch., a communicant.....	50 00				

SUPPLIES.—1 box for Miss Swetland, Newberne, N. C.; 1 do. for Fayetteville, N. C.; 2 packages from Ladies' Association; 50 Prayer-Books from Pott & Young, 23 for Colored Congregation, Richmond, Va.; 1 bbl. miscellaneous clothing, through Indian Commission; additional package through do.; 1 box clothing, from M. F., Philadelphia; 2 bbls. from All Saints' Memorial Church, Providence, R. I.; 1 bbl. to Rev. J. S. Atwell, from Grace Ch., Brooklyn Heights; 1 bbl. from ladies of St. Peter's Ch., Niagara Falls, N. Y.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

CHRISTIAN PHILANTHROPY IN MODERN GREECE.

LETTERS FROM MRS. HILL AND EUPHRASIA.

THE following series of letters will be welcomed by the many friends of the Greek Mission, and by all who were interested in the touching letter from Euphrasia to Minnehaha which attracted so much attention at the time of the Jubilee Meetings of the Board of Missions, during the last General Convention in Baltimore. Those of the earliest date would have been published some months ago, had not some correspondence been necessary to remove Euphrasia's unwillingness to appear in print; an unwillingness which she shares in common with many of her American sisters, who find the letters which it seems to have become their duty to write, one of the hardest and most trying parts of their Missionary work.

If any persons desire to become members of the Association of which Euphrasia tells us, we shall be glad to receive and forward for them the four dollars which is the regular subscription.

ATHENS, *Dec. 20, 1872.*

MY DEAR MRS. ———: The subject upon which I address you to-day regards the Association about which Euphrasia has written to you and Miss Emery. The ladies have commenced their work by establishing an Industrial School for women, which is going on well. Their attention is now being attracted to an Institution for the training of nurses. This will require much preliminary preparation, and it is proposed by those most interested in the success of such a work, as a first step, that a suitable person should be sent to England and put herself in communication with some Institution under the direction of Miss Nightingale; her object being to obtain a thorough acquaintance with everything necessary to fit her for the superintendence of such an Institution.

Your last letter to Euphrasia gave her the hope that something might be done among the females of our Church to assist the Greek females in this effort of theirs. It has been suggested to me to write to you and say, if any such contributions should be given, they had better be for a specified object, and, if I might name the object, it would be toward the support of a person in England in one of the training Hospitals.

I am deeply interested in the success of this branch of benevolent exer-

tion. I have had much painful experience of loss of valuable life for want of proper nursing. The *art*, as we understand it, is altogether unknown, and I do not think a greater benefit could be conferred than furthering this plan.

With much love,

Ever yours,

FRANCES M. HILL.

ATHENS, July 22, 1872.

MY DEAR MISS EMERY: Your letter came at a time which found me prepared to satisfy in some measure your request to let you know something concerning our mode of life, and at the same time speak to you about associating in a work of common love. I now freely use this opportunity, as the work to which I am emboldened to ask your interest bears on the common cause of Christian philanthropy and not one of mere personal feeling. I would claim your experience and sisterly love, not touching any particular state of religious feeling which might perhaps be misunderstood, but rather to show what is the spirit of that universal religion which, rising above and still respecting those differences which national character and circumstances have produced and consecrated, finds its unity and identity in the spirit which dictated these words: "Pure religion and undefiled before God and the FATHER is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Lately some ladies in the exercise of their works of philanthropy became acquainted with the poor and suffering, and were brought to understand more minutely the extent of their wants, and, at the same time, to consider respecting the means to alleviate them. They could not but realize that much energy remained useless for want of means to make it useful, and that, by procuring a proper manner of developing it, it would be a great benefit to the poor who thus would be taught to depend upon themselves for their subsistence. The wealthy also would then exercise a beneficial influence by a proper use of those talents which were given them to make use of for the good of others. It is time also, owing to the changes which have taken place in our domestic organization, that some attention should be given to those upon whom so much our domestic comfort depends, the training of good servants. The necessity of the preparation of nurses for the sick also came under consideration.

These wants were so generally felt that, as soon as the idea was, by those ladies, presented of forming an Association for the poor and needy class, it met with general approval, so that in six months only it numbers two hundred and fifty members, wherever Greeks are to be found, that is in almost any part of Europe. The Association has the approval of the Government, and is under the especial protection of our Queen who is the Honorary President. Of the members, some are honorary and some regular, among whom are already elected those who will have the administration of the affairs of the Association. The regular subscription is at least four dollars a year, but any one can give what they like.

Do you not think that this is an occasion for our associating together, not only you, but all such as are willing among you to prove that the same feelings which prompted your citizens during our holy war for independence and religion to sympathize with us, and again more recently during the Revolution of Crete to send their aid, still exist; and that you are ready to aid in

every work tending to alleviate human misery, and bind, by Christian philanthropy, more closely man to his fellow-man?

If, as I hope, some of the American ladies would be willing to become members of the Association, I shall give you full authorization to read them such parts of my letters as will interest them. Then my inexperience will not be at stake, for I am writing for the general good and not for private effect.

Believe me yours

Most truly and affectionately,

EUPHRASIA COKITHOU.

ATHENS, *October 14, 1872.*

MY DEAR MISS EMERY: I received your letter and would have answered it last week, but as the information you wished for had to be translated from Greek into English, it was not easy for me to do it before.

Till now things go on prosperously. The building for the Industrial Establishment has been prepared; the Committee for the revival of the ancient Olympiad, which has for its mission the encouragement of industry, will render its aid; and nothing remains but the entire completion of the organization of the Industrial department, which is now preparing to begin its labors.

Believe me,

Most sincerely your friend,

EUPHRASIA COKITHOU.

Before entering upon the particular object of the Association respecting which I wrote, I will make a few preliminary remarks by way of explanation.

The great want of some philanthropic efforts to meet the various wants of the community, which in England and America have been supplied by the efforts of well educated, pious women, has induced some ladies in Athens to turn their attention to so desirable an object. They have examined into the situation of the laboring classes of women with the object, if possible, of bettering their condition; and propose to establish Industrial Schools of various kinds of labor, to enable working women not only to provide for the daily wants of themselves and children, but also, by a course of suitable instruction, to induce those women to turn to the best account the fruit of their labors, and, under the influence of salutary supervision and advice, receive impressions which, it is hoped, may lead to their adopting a course of healthy home education so much needed among that class of the community. Their attention has been directed also to the great want of well-trained nurses as an important aid to the physician in his efforts for the relief of his patients, and for want of which in too many cases the efforts of science have failed. These, with other objects, are set forth in the following Articles of the Association:

The 1st Article defines the name of the Ladies' Association in behalf of the Improvement of Females of the lower classes, and for exerting a general beneficial influence among all classes.

Article 2d. For this purpose they aim at procuring such direction and supervision of Female Schools generally, as will secure the most beneficial course of instruction.

Article 3d. To further this object they propose to have a Committee for the preparation of books of instruction suited to the advanced progress of thought of the present day, for general reading, for mental and intellectual improvement, but, above all, such as may have for their object the exciting and strengthening religious feeling in the heart.

Article 4th. The members of the Association will also give their attention

to the improvement of the state of Hospitals as well as to the training of Nurses.

Article 5th. The efforts of the Ladies toward the improvement of the laboring classes of women will not be confined to Industrial Establishments, but also the training of Female Domestics, a class of laboring women among whom there is much need of reform.

Article 6th. The affairs of the Association are conducted by eleven Ladies who form the Executive Committee, from among whom the President, Vice-President, Treasurer, and Secretary are chosen at a full meeting of the said Committee.

Article 7th. The Executive Committee are chosen every five years at the general meeting of the members in Athens. Membership consists in the payment of 20 dr., equal to \$3.33 annually.

Article 8th. The payment of 500 dr., \$75, entitles the contributor to a Diploma of Donor; and a contributor of 2,000 dr., \$333.34 will be considered a Benefactor, and receive a Diploma as such.

If any one wishes to become a member of the Association, she will please to express her intention to the Secretary, Miss Calliope Kehaja, sending it to Miss Emery who will forward it to me.

ATHENS, Nov. 17th, 1872.

MY DEAR MRS. ——— :

I was very glad to hear that my letter has been considered worth anything among you, and that it has met with your kind recognition. I do not find anything to object in allowing my letters to you or to Miss Emery to be published, and as to how it is to be done, please choose it yourself, because you are in a better state to know what is best.

My object in writing these letters was to ask your aid in a work which, the more it is known, the better it will afford those who feel any interest for us an opportunity to sustain it. It is my firm belief that, by means of these benevolent Associations among different people, more may be done, than by anything else, to draw more closely, and approach towards that love which acknowledges no distinction of race or condition, but embraces in its wide-spreading views the interests of all mankind. It is in vain that we try to attain to this end, by any theory or reasoning. Words do not find fertile ground in the heart, if there be not the root of love in it. What results may not be effected for the best interests of man, by the unity of mind enlightened by truth, and moved by love. These considerations have made me overcome my natural dislike to ask your aid. Such petty feelings must be laid aside when higher interests speak.

Perhaps you will wonder at the earnestness with which I consider this effort of the ladies here towards organizing an Association to forward the interests of the poor, and you may imagine that we must be very destitute of love to consider as a great thing that which you, from a long engagement in similar works, would consider a natural feeling. It is not so. Neither love is wanting here, nor the practice of benevolence, but it is done in a private way. That which is most needed is a systematic philanthropic training, so as to make it beneficial, not only in procuring comforts for the poorer classes, but also to influence the character of those engaged in it, until it become an accomplished art, directing the energies of the spirit, and be the means of forming an earnest, steady character, which is said to be much wanting in women, but without which no mother can give to society the useful members

it has a right to ask from her. Is it strange, then, that, viewing the thing in such a light, I take a hearty interest in it?

With affectionate regards, your young friend,

EUPHRASIA COKITHOU.

WORK AMONG THE COLORED PEOPLE.

A LETTER FROM MRS. HILLYER.

BERNE, GA., *January 20, 1873.*

DEAR MISS EMERY: Now that I am somewhat improved in health I feel that I ought to try and write you something which, if you think best, you can publish. Christmas has come and gone, but its pleasant memories will linger with us for a long time. It was made doubly pleasant by a short visit from good friends from the North, who kindly lent a helping hand in our work of love at that joyful season. Those only who have stood alone in a large field of labor, and worked for years, can realize what a relief it was to have help, if only for a few days; and then how it lightens one's labors to have good, pleasant company!

For the first time in our brief history, we had a plentiful supply of gifts for our pupils, sent us from Grand Rapids, Michigan. Mr. and Mrs. F., who pay our teacher's salary, visited us last winter, and, after their return to Grand Rapids, gave to the school children there, such facts with regard to our school, as enlisted their warm sympathies to such an extent that they went home and gathered up their picture books, playthings, and toys, and brought them to Mr. and Mrs. F. with the request that they would send them to Berne. This they did, and many hearts were made glad by them. Marbles, tops, and small musical instruments, excited much curiosity among them. Even the big boys were supplied for the first time with the means of playing ball. None of them had any idea of games of play till we taught them. Fancy what a state forty children must be in, when together, who do not know how to play. Of course fighting and quarreling must abound. We are very thankful for these things. Although we have avoided calling on the "Commission" for help, many have been the appeals we have sent to friends, some of which have met a ready response. Among those to whom our thanks are due are Rev. D. Hallam, and other friends in New London, Conn., and numerous friends of Miss Arlington (our teacher) in Weymouth, Mass. From the latter, besides some money and a nice barrel of clothing, we had a large wood stove for our school house.

From Mrs. J. T. and others, in Bergen Point, N. J., we received money, clothing, and sewing for our Industrial School, all cut and basted. A similar box was received two years ago from the ladies of Grand Rapids, Michigan, so that we shall be supplied for some time with work for the school, especially as we are very much interrupted by the sickness of our family, and want of teachers. We are also indebted to our former Rector, Rev. S. M. Rice, Jersey City, for beautiful books. To all dear friends and helpers we are very grateful for their kind attention to our wants.

You ask me to tell you what we need in case a box should be prepared for us. Our women and children all have to work *at times* in the fields. What they buy here is scarcely worth making up, so they are always ragged, and nothing comes amiss; but we cannot *give* to one and not another; it makes trouble; so we now propose to *sell* to all that help build

the Church Home we want so much. They all are willing to help but too poor. When their crops are made there is not more then they need themselves, and the men go off and work in mills to get clothing, and when got, it lasts hardly as long as they are earning it. If they could get what they need for working on the "Home" they would gladly do so. If this plan meets your approbation, and you can send a box, I would like to have the clothing mostly for the children, of all sizes from infancy to fifteen years of age, made of the *stoutest* of material. For boys, pants of "Kentucky Jean" *heavy*; shirts of "Hickory Stripe;" jackets they seldom have, but need in cold and wet weather. I have thought sacques of strong, dark flannel (twilled) would be nice for them and the girls also. Hickory stripe makes good dresses and high aprons for the girls. Second hand clothing, filled with trimming, makes them vain and cultivates their love of finery. We have some such things now, but have no time or strength to make them over, and they are of little use. There is a kind of gingham, very strong, that is good for girls' clothes. When we get the frame of the Home we shall need windows, which must come from the North. Nails will be needed at once. The box from Grand Rapids, Michigan, was just the thing to fill us with hope and trust in God's good mercy. Besides clothing much needed, it had new tin-ware and bed-quilts, just the things needed in our proposed Home.

At present we have a dozen children in cabins near us who came from Woodbine, twelve miles away. They live mostly on rice which they have to pound first to get off the chaff, and then fan to clean it, which they do by throwing it up in flat baskets. They cook it themselves in pots over a wood fire in a large fireplace. We need a good matron for them *now*. We do the best we can for them and they are improving in all their habits, but would improve faster with a good motherly woman to care for them all the time. I often wonder if there are no devoted Christians among the educated Colored people who would be glad to hear of an opening of this kind where they might work for the good of their race for JESUS' sake. If any one of that spirit should offer, who was better fitted to be our *cook*, it would be giving *us* much more time to work for them, if she would take that position. You see there is no end to our wants, we have large plans in our hearts. A Home; a Hospital; a Chapel; a good Shepherd to go in and out before us. These we pray, and work, and hope for, but with only faith and a little strength to work with. All the rest must come from abroad.

The difficulties we have met here, partly financial, have at times made us feel that we should be compelled to leave the work here, but God has raised up so many friends for us we fancy He is saying to us as He did to Moses, "Speak to them that they *go forward*." We have written to several on the strength of this feeling, and wait God's will. It is a great comfort to remember that all our life is ruled by our Heavenly FATHER, who knows better than we can possibly know what is good for us. Here we find a peace the world can neither give nor take away. Blessed be His holy name.

Some of our pupils can now find their places in their Prayer Books and respond nicely. One little mulatto boy, only seven or eight years old, takes such pride and pleasure in responding, it is good to see him. He is smart and easily managed. We wish some good Churchman would take him and educate him for the Church. But I must close. God bless you.

Yours lovingly,

MARY A. HILLIER.

LETTER FROM MISS SWETLAND.

NEWBERNE, N. C., Dec. 23, 1872.

MY DEAR MISS EMERY: A quarter of the school year is now gone, and I am about to dismiss for the Christmas holidays. I have one hundred and one names on my book, a considerably less number than will probably be enrolled after the New Year, which is the time for scholars to come flocking in.

My school building has been thoroughly repaired; everything on and around the premises is in fine order, and for this desirable result I am entirely indebted to our kind friends in New York, who furnished money to defray the expense. My routine of duties, with little variation, continues the same as in former years. Many of the larger pupils of last year have left school, and are scattered to their different kinds of employment, their places being mostly filled by such as require the same ground to be gone over as heretofore. When I glance backward I can see that a good deal has been accomplished within a few years in a general way, and some particular instances are especially calculated to gratify and encourage. A short time ago I was summoned to the door to meet a colored man who requested to see me. I was much pleased to find a young man who for a year and a half was a member of my school, but whom I had not seen for about that same length of time. He appears a respectable and Christian man, is engaged in teaching up the country, and came to report himself to his former teacher, justly thinking it would be a satisfaction to her to know of the welfare and well-doing of one whom she once labored to instruct. I was very glad I had some catechisms and other books to give him for the use of his school. Mr. Forbes had previously supplied him with Testaments. This is but one of four similar cases. I do not pretend that these persons are competent to teach advanced schools; but they are doing a good work among such as hitherto have not been taught at all.

I can see a gradual advancement in the neighborhood about St. Augustine's. Four years since it was a squalid locality, filled with poverty and wretchedness. Of course there were some few families of a better order, and these led the way to improvement, and were an example and stimulus to others. At present there are many comfortable little homes peering up, and the entire aspect of things is greatly improved. I am far from assuming that our Sunday and day schools have been the sole instruments in effecting this change, but I am confident that they have exerted a decided influence in the right direction.

It is a mistake to think the colored people will not work. There was too much expected at first from a people unused to responsibility of any kind—they knew not what it was to provide for their own physical wants; they did not, could not, in that stage, perceive clearly moral relations; they had but indistinct ideas of duty; seemed thriftless, and were much addicted to lying and theft, for the instincts of a degraded nature prompted them to help themselves in any possible way. If we look even higher in the scale of humanity I think we shall find the instincts of a fallen nature in full operation, though directed by intelligence and often dressed in the garb of legal, if not of religious morals.

So far as our Church Mission is concerned, the great want is of Clergymen; of men willing really to work among the colored people, not merely to read the Service on Sundays, but to take a sort of pastoral care of them.

This following the LORD "afar off"—this crying aloud upon the hilltops,

