

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

THE BOARD OF MISSIONS

Protestant Episcopal Church in the U. S. of America

General Convention of the Board of Missions

THE SPIRIT OF MISSIONS

Published by the Board of Missions, Protestant Episcopal Church in the U. S. of America

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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JULY, 1873.

MISSION WORK AMONG THE FREEDMEN.

RIGHT REV. AND DEAR SIR: In submitting this Report of my labors for the Convention year just past, I must necessarily write the history of the Mission with which I am identified, since all that I have to report is the work of but eight months—the brief period of our existence as a Missionary congregation.

In September last, 1872, authorized to do Missionary work among the Freedmen of the City of Savannah, etc., we selected as our sphere of operation a locality in the western part of the City amidst the great body of Colored people. Here we hired a small “upper room,” and commenced in earnest the great work given us to do. At the outset, it became apparent that the class amongst whom we were to do the Church’s work were, by their education and other circumstances, placed beyond the influences of the Church, and in fact that a vast majority of them had never in their whole lives attended the Church’s Worship. What the moral and spiritual condition of such is may be easily imagined.

In order that the education of the young and the spiritual enlightenment of the old might go on simultaneously, and deeming it important to seize the young mind whilst in its impressible condition, we established at once a Free Parish Day-school on our own responsibility. This school is to-day in a flourishing condition, and is invaluable to us as a nursery for the Church, owing in great part to the somewhat peculiar course which we have adopted. He who would work successfully among the Freedmen must first recognize the fact that, so far as the majority are concerned, *he* is, for some time, to do everything himself, even though it may be his misfortune to have to do it alone.

The condition on which admission into this school is obtained (and that is the *sine qua non* in all cases), is unremitting attendance at the Sunday-school and at Church Services.

Our school-room, a small one, was soon filled with pupils of all sizes

and both sexes, between the ages of seven and sixteen. The names of one hundred and fifteen were registered on the roll in a short time, all of whom, in accordance with the rule of admission, became, as well, Sunday-school scholars. During the months of September, October, November, and December, of 1872, our hands were full of this work, without a single dollar's assistance from any quarter besides the private favors of the Bishop. The Domestic Committee of the Board of Missions, however, on representation of the Bishop, soon numbered me among their Missionaries. Material aid has been afforded us in the personal exertions of Miss E. L. Wilsey, whose abundant labors, in consideration of the gloomy circumstances by which our work was surrounded, were given us without the demand of immediate payment. She has been ever since the foundation of the school and Mission a teacher and organist.

The interest which the operations of the school excited very soon extended to the affairs of the Church, and parents became more inclined to listen to our appeals.

The present year dawned upon us with much that is encouraging. The number of our scholars has still kept up, the interest in our work is unabated, and the influence which we have acquired is unimpaired. It is our lot to have to work upon the material which comes to our hand. This, in the very nature of things, is very rude, and, considering all things, our success has been signal. We are educating to-day a hundred of the most ignorant children of both sexes in the City and suburbs, and thankful we are that our ministrations are so well received. The education of the Day-school scholars consists of reading, spelling, writing (from copybook and dictation), arithmetic (slate and mental), geography, together with the study of the Book of Common Prayer. Every day, a short space of time is occupied in the rehearsal of the Ten Commandments and other parts of the Church Catechism. We have made the Psalter a sort of standard reader for the senior classes, giving to each child a Prayer Book; so that, with a study of the other parts of the Prayer Book, not only the doctrines, but the very language of the Church will soon become familiar to all. The school is opened every Monday morning with Morning Prayer, and closed every Friday afternoon with Evening Prayer—the General Confession, Creed, LORD'S PRAYER and Collect for the Day constituting the opening and closing prayers for every other day in the week—the whole school rendering the same with me *chorally* and *antiphonally*. In order to bring the children under sacred influences as much as possible, we have (besides the regular Morning and Evening Services on Sundays) Evening Prayer and Lecture every Sunday afternoon, for them especially, though not exclusively, and they are all publicly catechized on the afternoon of the third Sunday in each month. The beneficial results of this course are already apparent. The interest of the children is kept up, and their progress in that which it is our highest object to impart is fast becoming an established fact. Of the class of candidates

for Confirmation presented in April last, six were children trained in this school, and there are a few more now awaiting the next opportunity.

The regular work of the Mission, besides the three Services on Sunday above mentioned, is Litany, Wednesday and Friday mornings; Evening Prayer and Lecture on Prayer Book, Thursday evenings; Morning and Evening Prayer on Feasts and Holy Days. Added to this, two regular Services are given each week to the Georgia Infirmary (Colored), and the Sacraments of the Church administered to its inmates when necessary.

Want of space, an insufficient supply of school materials, and the lack of a consecrated chapel, are, however, serious impediments to the progress of our work. The size of our room is too contracted to accommodate conveniently the numbers pouring in on us every day, and the want of school materials, so necessary to facilitate the acquisition of knowledge by the young, occasions some loss to us. These three requisites being supplied, I would not hesitate to guarantee to wield an influence for the Church, among the Colored people, unprecedented in this city. We have now fourteen hundred dollars in hand toward the erection of a decent chapel. May the good LORD soon supply all our necessities, and build up His habitation among us.

It fills us with pleasure to be able to chronicle the fact that the existence of our Mission fills up a gap, in the religious circumstances of the Colored people of this locality, painfully apparent to all who were acquainted with their condition anterior to the commencement of our work among them, and affords them opportunities for devotional exercises, which they cheerfully acknowledge, and heartily embrace. Here, where, a few months ago, the Church and her Services were almost entirely unknown, we can listen almost daily to her inspiring *Venite* and sublime *Te Deum*, chanted by the united voices of old and young; and where the wild "shoutings" of a sensuous multitude were often heard in the stead of prayers, we now hear full-toned and earnest responses to the solemn, heart-searching language of the Church's Litany. To say that the ministrations and offices of the Church are accepted, is to state the fact very tamely indeed. They are even sought—in some cases eagerly—and a preference for her Services is rapidly being evinced by the more intelligent, who strongly contrast hers with other forms of Christian ministration. The unity of object and of action which has hitherto prevailed in this Mission, and the harmony with which the several members coöperate in the promotion of the general cause, have largely contributed to its success, and are a sure guarantee of its future prosperity. A work involving much toil, many difficulties, and some self-denial, is before us; but it is one not devoid of encouraging suggestions of "the recompense of the reward."

Having already realized so much of my hopes, and being satisfied as to the adaptability and willingness of those among whom I am called to labor to receive and perpetuate the Church, I have resolved to identify myself with

the Mission which I have been instrumental in organizing, and to make its permanent establishment and success the aim and object of my life. May God make my strength equal to my day! A steady perseverance and prayerful application to the discharge of those duties which are connected with our position must soon lead to "the breaking down the kingdom of sin, Satan, and death," and to the firm establishment and enlargement of "the Kingdom of our LORD and of His CHRIST."

Respectfully submitted,

J. ROBERT LOVE.

A MISSIONARY DIOCESE.

REV. AND DEAR SIR: In the May number you have some comments on the Diocese of California. It is now more than nineteen years since the Missionary Bishop was sent out there, and it is now time to look back and see what has been effected. Have the expectations of the Church been realized? Has as much been effected as the Church had a right to anticipate? We will answer these questions.

There is no doubt but that California has been the most difficult position in the country, for a Bishop. The intense worldliness; the shifting character of the population; the great expense of living; the little aid received from the East, under the idea that it was not needed in this "land of gold;" the difficulty for many years of procuring Clergy, when they were obliged to take a long voyage, *via* Panama;—these, with a hundred other local peculiarities, which people at the East could not comprehend, rendered it a most up hill and often apparently hopeless work.

When the Bishop arrived, in January, 1854, there was but one Clergyman engaged in Parish duty in the Diocese. He was Rector of Trinity Church, San Francisco. At the first Convention held, besides the Bishop, there were but *two* Clergy present—Rev. C. B. Wyatt and Rev. Orange Clark. The latter, since dead, was on the superannuated list and not engaged in any Parish duty. How is it now? There are fifty-five (55) Clergy in the Diocese, and the late Convention displayed besides an array of ability on the part of the Laity which few Dioceses could equal.

Let us take San Francisco. Its population is about 170,000, of which the large proportion are foreigners; for, out of 42,000 votes at the last election, only 14,000 were given by Americans. There are six Parishes with Church edifices, (two of which cost over \$100,000 each), besides four other places where Services are regularly held on Sunday—Trinity Chapel, the Seaman's Chapel, the Church Hospital, and St. Stephen's Mission—ten places in all. Regular Services are also held at the Industrial School and the Almshouse. The Church is stronger there than in any city at the East, with the same American population.

What are the CHURCH INSTITUTIONS in San Francisco, which are in successful operation ?

1. *St Luke's Church Hospital*, under charge of Rev. Dr. Brotherton, which is supplying a great want, and has recently purchased grounds on which to erect permanent buildings.

2. *The Church Home* for aged Females, which for several years has been an entire success.

3. *The Church Union* of all the parishes, which is a Guild, male and female, to do Church work, and which does much towards City Missions.

4. *The Pacific Churchman*, the Diocesan paper, which has been in operation for several years.

Besides these are the Parish Associations which are not general in their character.

How is it in the Diocese at large? We have—

1. *St. Augustine's College*, at Bernicia, a school modeled after St. Paul's School at Concord, New Hampshire, which now contains over a hundred students.

2. *St. Mary's on the Pacific*, at Bernicia, (Dr. Breck's), for girls, on which, so far, \$25,000 has been spent, which has over forty boarders, and could double their number, when additional buildings are erected.

3. *St. Matthew's Hall*, (Rev. A. L. Brewer), for boys, at San Mateo, another admirable Church school, which has erected fine buildings, and is now full.

4. *St. Stephen's Hall*, (Rev. E. C. Cowan), at Gilroy, for girls, which is but two years old, but promises to be an efficient nursery for the Church.

These are the Church Institutions already established. With a Diocese nine hundred miles long, and few facilities (until the last few years) for travelling, so that the Bishop could not concentrate his efforts or influence on any one section, the Bishop has established the Church on the basis on which we now see it. The Church work done here is but little known at the East, as the Bishop seldom visits the Atlantic slope, and *never to beg*. Whether or not the progress made equals the expectation of the Church, your readers must determine.

MESSAGES FROM THE MISSION FIELD.

CALIFORNIA.

OUR Sunday morning congregations, during the quarter, were encouragingly large. The evening congregations, owing to the rains, to mud, and darkness, were often small; but, unless the rain fell in sweeping torrents, we have, every Sunday night, had full Service and a sermon.

During Lent, we had, in addition, an evening Service on Wednesday afternoons, and a full Litany Service and lecture on Friday afternoons. Our

congregations at our weekly Services have been larger than ever before ; and, in appearance, at least, more earnestly devotional.

I have, this past Lent, had my first consciousness that I have, at last, here a regularly organized and living Parish. It is still, to be sure, in infancy ; but, three years ago and a little over, when I first entered upon the Mission, I could not, from appearances, anticipate the progress which we have here, through God's assistance, already accomplished. We have now a people attached upon principle to our Communion, versed in our worship, devout participants in our Services, and a goodly number born of God, and worshipping with us in spirit and in truth, as I humbly trust. We have now our church neatly and comfortably furnished, and a library for our Sunday-school of over four hundred volumes ; and we owe no man anything.

We are still subject to great fluctuations in the attention paid to the Rector's salary. Our people are not able to do much for this object, but always do what they have promised when regularly called upon. The two gentlemen who took interest enough in our finances to insure the payment, have, with others, removed to distant points, and for the last few months little has in this way been effected. But I am never permitted to suffer. A letter comes freighted with provisions in every time of need. It has come just in time to bless me with sunshine. I cannot but believe that these gracious Providences are proofs that it is the Lord's will that our venerable Commission is to be, in time, made a great blessing to this community in bringing to it salvation from false doctrine and infidelity. But had it not been for our Domestic Missionary Committee, there would be, at this day, no church here ; and were it not for your continued helping hand, the present struggle to establish here our Church, with her blessed evangelical truth and apostolic order, would have to be given up.

GEORGIA.

Owing to the unusually inclement winter, Church operations have been much embarrassed, and our little Sunday-schools, by the prevalence of epidemics, nearly suspended. Still, by the blessing of God, I have been able to meet all my appointments, and only failed one Sunday, owing to very stormy weather, to hold Service since my last report. At the St. Mary's, or Factory charge, in Athens, where my services were invoked until a permanent resident Pastor could be secured, our labors have been attended with encouraging success, and we have a large class in preparation to receive the Holy Rite of Confirmation.

Although the condition of the Church in this Diocese is not as hopeful as could be desired, still we shall continue to labor on, praying and trusting to "reap in due time if we faint not."

INDIANA.

After two disappointments we have succeeded in getting our timber for

our church. I find that the Church is growing in favor every day. Its conservative doctrines and teachings have attracted the attention of many, who are sick and tired of the radical professions that are founded upon mere morality, and not upon the "Apostles and Prophets, JESUS CHRIST Himself being the chief corner-stone." My aim has been to go on carefully and slowly with our work. I am to-day satisfied that it was the best course. Interest in the Church is reviving among our own people. Many of the employees of the railroad are becoming interested, and I daily receive encouragement, where I least expected it, to hasten the work of building. Our church will be of plain pointed architecture, neat and cheap. The denominational societies have put up two new buildings the past year, and none have been passed in their solicitations for aid. The plan adopted is the cash plan, and, of course, requires more care, for we desire to have our Church consecrated when done. Our congregations have been much larger since we moved into the new hall, and to me the prospect is comforting. With a little more action and self-denial we shall accomplish our wish in having a house of worship.

MISSISSIPPI.

Enclosed please find my quarterly report, from the 1st of January to the last of March. I make it out a few days before the end of the quarter, as I have attempted to do the work of four able men, and have, in consequence of severe toil, completely broken down; so much so that my doctor tells me that my life depends upon my taking a field (until I am better) where the labor will be lighter, and I can receive the benefit of medical treatment. It is my intention, if I ever am able, to return to this field again, for it is very dear to my heart, besides being a field that presents the most wonderful prospects of the future growth and prosperity of the Holy Catholic Church. I have a favor to ask of you. It is this: if you know of any unmarried men who love the LORD JESUS with sincerity, and are willing to work hard, with poor pay, for His dear sake, please place them in communication with me. It is much easier to support three or four men on this Railroad than it is one; and I think I can guarantee, with the help of your admirable Society, \$800 or \$900 to three men. If there were only a sufficient number of *working* men on this Road, several of the parishes would soon become self-supporting. I have secured within the last three months three beautiful lots for church building, at West Point, Corinth, and Enterprise. If only I could have remained, I think that we would have commenced building at West Point, Corinth, and Enterprise, early in the Spring. The people on this Road need some one to take the lead, and I am apprehensive that unless some one takes my place the result will be disastrous to the growth and prosperity of the Church. Oh, my dear Sir, how badly we need men in our poor Diocese!

If there are any mistakes in my report, please overlook them, as I am very unwell, or I would write you a much fuller description of this field. I

expect the Bishop will soon make a regular Visitation on this Road, and there are a number of candidates for both Baptism and Confirmation.

OREGON.

It is with feelings of thankfulness that I am able to report some evidences of progress during the past quarter. The attendance at the Services of the Church, especially on Sunday evening, has perceptibly improved. On the 2d of February, the Bishop made us a visit, at which time three persons were confirmed. Another was to have been, but was prevented by sickness. This, though a small number, is a source of encouragement where so much worldliness, scepticism, and utter indifference to religious things prevail, as they do in this community.

During the Lenten season, I held Services on Wednesday morning and Friday evening of each week. The attendance was much better than at any former Lenten season since I have been here. During Holy Week, I had a Daily Service.

Some two weeks since, I made a visit to McMinnville, having been earnestly requested to do so by the few Church people at that place. I held Services in the Methodist Episcopal House on Saturday evening, and twice on Sunday; baptized one child; and administered the LORD'S Supper. The attendance at these Services was large. I used the Mission Service, and told the people how to take part in it. The responses were quite general and hearty, and were as well sustained as in many an old and well-trained congregation. After the Morning Service, on Sunday, an elderly gentleman, whom I had noticed taking part reverently in the responses, came up and introduced himself to me. He told me that he and his wife had been brought up in the Church of England; had been baptized and confirmed in it; and that for twenty long years they had not been at an Episcopal Service until that morning. The old gentleman told me that he was so affected at the beginning of the Service that he could not join in the responses, so forcibly did they remind him of his earlier years. He and his wife, until very recently, have been living on a farm in Oregon, entirely out of the reach of any of our Services.

The Monday following, I spent in calling on the people, and found quite a number of them who are very much interested in our Services and desirous for their establishment among them. The Bishop proposes, as soon as he can, to give them at least a monthly Service.

McMinnville is distant from Portland, by rail, some forty miles; lies in the midst of a most beautiful agricultural country, and has a population of some six hundred. It and some four or five other towns (lying within a range of from six to ten miles), would form a fine Mission Field for some earnest and self-denying Missionary. The opening at McMinnville especially is very promising, and ought to be improved to the glory of God and the good of immortal souls.

In addition to my visit at McMinnville, I have also attended two Missionary Convocations—one at Astoria, Oregon, the other at Vancouver, Washington Territory. At the Convocation at Astoria, a resolution was adopted looking to the support of a Missionary by ourselves in this Missionary Convocation. So, while we are still receiving aid from abroad, we are trying to inaugurate work among ourselves. Both at Astoria and Vancouver there are evidences of Church growth, and of persevering labor on the part of the Clergy, amidst many difficulties and discouragements.

OREGON.

Since my last Report, I have constantly been itinerating from one point to another, under the direction and appointment of our Bishop, and have usually had good congregations, and attentive listeners to the word spoken.

Last Sunday, I held Services in a town near the spurs of the Coast Range of mountains: the beautiful ritual of our Church had never been heard there until my visit. I had large and very attentive congregations; the Mission Service was distributed for their use; and being instructed, previous to the commencement of the Services, when to stand, sit, or read, the responses were rendered in a loud and earnest manner. I baptized one infant at the Morning Service.

A very large majority of the people on this coast are sceptical, if not open blasphemers; there is little reverence for the Bible or its advocate. They rush from one end of the land to the other, saying: "To-day or tomorrow we will go into such a city and continue there a year, and buy, and sell, and get gain." Without ever taking into consideration, "If the LORD will, we shall live and do this or that."

In the course of my travels, whether in boat, car, or stage, if any conversation happens to be introduced on the subject of religion, there are always some, and not a few, who are ready, with their various shades of scepticism and infidelity, to frown down the blessed Gospel of our LORD and MASTER.

The difficulties, the dangers, the distresses of all sorts which must be encountered by the Christian Missionary, require a more than ordinary degree of virtue, and will be only sustained by him whom a fervent love of CHRIST and the quickening graces of His Spirit have anointed, as it were, and consecrated to this arduous service. Then it is that we have seen the faithful Minister of the Word go forth with the zeal of an Apostle and the constancy of a martyr, with the Gospel in his hand, and his SAVIOUR in his heart, to make his way through, enduring all things, in the patient hope of succeeding finally in his unwearied endeavors to make the Word of life a salvation not unacceptable to those whom he addresses. But the hard heart of infidelity profanes such a virtue as this with the disgraceful name of fanaticism or superstition. Why? Because the natural man loveth not the things which are spiritual; because the carnal mind is enmity against God.

“Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee.” Till that happy time comes, may the LORD make us joyful in hope, patient under tribulation, and fervent in prayer.

While, in the present wicked times, hypocrisy on one hand, and unbelief, impiety, and ungodliness on the other, boldly raise their head, and whole armies, in array of battle, defy the LORD of glory and the SON of DAVID, the LORD also is fitting out His servants to oppose the torrent, saying in His power: “Here is the sword of the LORD; here is IMMANUEL!” We must, like Samuel, set up an Ebenezer, saying: “Hitherto hath the LORD helped us.” He also will help us in future; for He is faithful, and will not suffer our trials and temptations to increase beyond our power.

TEXAS.

During the last quarter I have made my regular rounds, without interruption from either sickness or stress of weather; giving, as has been my custom since I have been here, two Sundays in each month to Caney, one to Trespalarios, and one (two whenever there has been a fifth Sunday) to the town of Matagorda. During the winter the attendance at times was quite small, but lately it has greatly improved, and I trust that in my next, after the Bishop’s Visitation in May, I may be able to report encouraging results.

Still, in a region of country like this, where the population is so sparse, and people live at such distances from church, we cannot look for anything like rapid growth or progress, as far as an increase of numbers is concerned. The Church was once strong in this county, and, indeed, is still strong compared with other bodies; but many of its best friends have died, and some have left to seek homes in other parts of the States, while none from abroad have come to fill their places. Though a beautiful region of country, with the finest sugar and cotton lands in the States, and a salubrious climate, yet, in consequence of its isolated position, and a want of travelling facilities, the county, so far, has received no share of the vast immigration to Texas.

Matagorda, once a flourishing town, and a centre of Church life and influence in this part of the State, has dwindled down to four or five hundred inhabitants. The Church there has recently sustained a very severe loss in the death of J. H. Cutler, Esq., an earnest Christian, and a zealous Churchman. He was our Lay Reader in Matagorda, and there is no one there now, I fear, who would be willing to accept the office. But a few earnest members of the Church, at the head of whom is the widow of a former Rector (Rev. S. Wright, who was much beloved by his flock), are nobly striving to keep up the Sunday-school, which is really one of the very best in Texas.

UTAH.

Enclosed please find my report of Logan Mission for the quarter. I entered on the work, with the Bishop’s appointment and advice, in the first part of February. The report is necessarily meagre; the time has been too

short to make much of a showing in a wholly *Mormon* community, where the Gospel had actually never been heard, from any source whatever, before my coming. But, in the short time I have been here, I can see great and marvellous results in the change which is coming, and has come, over many of the people ; and I hope, if it please God to continue me in this work, to be able in no long time to make a report really cheering, and one which, so far as figures and facts go, shall seem somewhat more adequate to the large and liberal venture of the Committee at this point.

The element I have had to begin with here is that known as the "apostate" among the Mormons. These are mostly English, Welsh, and Scotch, with some Americans. The former, as well as the Mormons, have mostly been brought up from childhood in the Church of England. The "apostate" element is usually of bright, and intelligent, and fair-minded people, who, finding Mormonism in Utah such a different thing from Mormonism in England, could not endure it, and have voluntarily resigned, or allowed themselves to be "cut off from the Church," and have braved all the scorn, contempt, persecution and inconvenience of such a position in such a country as this. This is a strong testimony to their sincerity, and right-mindedness ; for what apostates have had to brave and endure here in these Theocratic communities, and on American soil, would scarcely be credited by our citizens in other parts of the country. And these terrors of a tyrannical, mercenary and merciless priesthood have deterred hundreds and thousands of others from assuming the reproach of apostates. These poor people, the "apostates," having been in such a position, cut off from sympathy, and association, and religious affiliation with the mass of the people, reproached, looked down upon, avoided, thwarted, and annoyed, and having hitherto had no Christian hand held out to them by the missions of the churches, and having been so completely unsettled as to all true religious foundations by Mormonism, have naturally and generally drifted into that pernicious mysticism known as *spiritualism*, and feel a natural distrust of every creed and organized system of religion. Therefore, even while they rally around me as around a saviour and a friend, they will only slowly and gradually be brought to see and feel and realize the grandeur and beauty and excellence of Christian truth, as embodied and represented in the system of the Church. I am happy and thankful to say I can see that they are growing and advancing in all these things. With the incoming "Gentile" population following the railroads, and the general march of civilization, and the probable building of a beautiful stone church here by a New York layman (largely interested in the Utah Northern Railroad), a church for *our* Mission, I have the brightest and best hopes of a strong Church Society at this point at an early day. *A great change is coming over the people of Utah, and especially of this community.* I can see it, and feel it ; and the Church will be the great gainer, by the hundreds who are now longing for emancipation from the terrorism of "Brighamism," and who will see in the Church their

first friend, and the first hand held out to welcome them to liberty and to dispel their fear.

I trust in my next to be able to give you some facts which will prove highly cheering and encouraging to the Church at large.

WASHINGTON TERRITORY.

I am pleased to report progress in our work here. On the first Sunday in March we held the first Service in the new Church edifice. The building is still in an unfinished state. The chancel part we have left for the present, simply boarding temporarily across the front of it.

Our congregations have very considerably increased since we entered the new building, and prospects are very encouraging. The ladies have raised the money and purchased a fine organ, which adds greatly to our music.

We purpose to secure the means as soon as possible, and complete the building; but money is so scarce on this coast at present, that it will be slow work.

I intend to hold occasional Services in the country during the summer. I have an appointment at Kalama for next Sunday.

I had thought of returning East this spring, but have given it up. Prospects are so encouraging we shall probably remain here.

WYOMING.

We arrived here at Cheyenne on Good-Friday; held a Service on the morning of Easter Day, though there was such a severe snow storm raging that not more than twenty were present, and those mostly from Fort D. A. Russell, two miles distant. Since then our congregations have been very good both morning and evening.

The people have received me very cordially—both the citizens and the military officers of the Fort.

The Church edifice is a little gem. It was built under the Rectorship of the Rev. Joseph W. Cook, whose self-denying labors still remain as a monument to his name.

There are about thirty communicants left, of all that have been entered upon the church register, several of whom I have found here since I came.

Agriculture is almost an impossibility here, both because we have—as last week—snows a foot deep in May, and because there is not enough water in Crow Creek to serve the purposes of irrigation the year round. Horticulture is carried on to some extent. It is, however, a grand country for raising cattle. They feed on the prairie, summer and winter.

This is the Capital, and a distributing point for supplies to the Indians. When the Montana Railroad is built, the business of the place will be still more enlarged. It is now in a healthy condition and increasing.

The only thing I need, which I cannot get now, is about \$50 worth of good Sunday-school books: the library is run down, and the church has so much to do for a little while, that I am unwilling to ask the people for a contribution.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

THE GRADUAL GROWTH OF CHARITIES.

(Continued from page 353.)

WE shall ask our readers now to go back with us, once more, *twenty-two years*, in order to reach the beginning of a work entered upon for the sake of souls, but which has been prolific in Charities ministering to the body as well.

At that time, twenty-two years ago, four or five of the City Rectors had adopted the practice, then recently introduced, of opening their churches for Daily Prayer.

The late Rev. William Richmond, Rector of St. Michael's Church, Bloomingdale, was stimulated in his devotion by the sight of the readiness of men who voluntarily undertook a somewhat confining task, far beyond what was generally considered a Rector's or Pastor's necessary duty. "These Clergy," said he, "certainly present the appearance of a devotion and self-denial above those of the larger portion of their brethren." Mr. Richmond was always in sympathy with work, and workers as such; yet was not altogether of accord in theological sentiment with those to whom we now refer. Willing to undertake any labor which should redound to the glory of God, or which might comfort and strengthen the souls of pilgrim mortals, he yet had no inclination to open his church for a Daily Service, at which but two or three members of the congregation, and they among the most devout, could, or would attend. "I will not shrink from that labor," thought he, "but will bestow it upon a larger number—upon the greater sinner—the neglected outcast." He accordingly proposed to his Assistant that they should each take from their days at least as many hours as would be occupied by the attendance of each at Daily Morning and Evening Prayer, and employ that time in Hospitals, Alms-houses, or Asylums. The only thought in commencing this Mission was to carry the Gospel of CHRIST, as we have received it, to those whom our Church had, up to that time, but too sadly neglected.

From that day to the present moment, those services have been continued; first, as a part of the parochial work of St. Michael's Church; then, for a few years, upon a larger scale under the Mission to Public Institutions, and, for seven years past, under the New York Protestant Episcopal City Mission Society.

Out of the preaching of the Gospel in Public Institutions have sprung, directly or indirectly, no less than *seven* charitable Institutions, affording, annually, shelter and food, together with bodily care, and spiritual training, to thousands of homeless women and children.

The first, in order of time, is the "House of Mercy," which originated as follows: In the course of his ministrations among the outcasts of Blackwell's Island, Mr. Richmond found many young women and girls who had

made but the first step in the road to temporal and eternal ruin. There were difficulties in the way of reclaiming these wanderers, which he thought would be in some measure overcome, or at least lessened, could he bring proper female influence to second his warnings and teachings. To accomplish this end, and aid in saving immortal souls, Mrs. Richmond, in the year 1854, offered herself for this work, to which were devoted the remaining *eleven* years of her life. Little did she at that time know of the might and craft of the army of Satan with which she had engaged in battle. Words, entreaties and prayers were poured out like wasted water. Her counsels were of no avail. There lay in wait, upon the other shore, women who beset, at once, the very persons discharged through her influence from custody, offering them goodly apparel and a home, and a welcome to gay companionship. The only prospect for these unhappy women, should they choose CHRIST as their portion, was hard reproach, hopeless poverty, and solitude without a home. Thus in a moment, all her striving became vanity, all her hopes were swallowed up in destruction. Yet this attempt at reformation must not be abandoned, for God had led the way, unsought by her, to the cells and bedsides of these outcasts. Mrs. Richmond accepted the guidance of her Divine LORD, and became herself the personal friend of each one who would accept the offer.

As reformation without a home was found to be well nigh impossible, she resolved that the Home, so necessary, should be opened. A house was rented, and, with the help of a few friends, fitted conveniently for her purposes. When the alterations were nearly completed, the carelessness of the workmen set fire to the building, and left Mrs. Richmond not only without a house, but with the rent to pay, for a whole year to come, for that which the flames had destroyed. Under such disaster and discouragement probably few would have had the heart to try again. Mrs. Richmond had, however, faith in God. She believed He had called her to this work, and would reward her labors with success. She looked for the speedy coming of the Messenger to bid her go on; and speedily he came.

Admiration for her indomitable perseverance, and an interest in the proposed project of attempted reformation, prompted a servant of CHRIST to authorize her, at his cost, to rent the summer country-seat of one of our ex-mayors. As the mansion was more desirable, both for itself and its location, and as the place had two small cottages and out-buildings, giving it still further advantage over the former, the mourned loss proved almost an immediate gain to her work.

With the universal experience of the projectors of unusual enterprises, Mrs. Richmond found coldness where she had looked for at least sympathy, and met with aid in unexpected quarters. After a two or three years' occupancy of this second house, she took possession of a large mansion on Eighty-sixth-Street, which was purchased by the Board of Trustees, consisting of the five gentlemen aiding her.

Thither she carried her penitents, and added to their number. Thither, upon the death of her husband, she removed also herself. There she dwelt with the lost whom she sought to save. There were dark days and weary strugglings, and many sad disappointments, but at last the faith, which labored as well as prayed, gained its sure victory.

To many gifts of money was added a large grant obtained by her perseverance from the Legislature of the State. After she had gone to her reward, there came from a distant city, and from a person unknown to her, but whose eyes or ears the report of her labors had reached, a legacy of \$75,000. And now, as one approaches the city from the North, by water, he may see, crowning the heights of Bloomingdale, stately buildings, in which are trained and taught, by the devoted "Sisters of St. Mary," large numbers snatched from the very jaws of hell. There stands the monument of a woman's faith. There, one beholds the results of preaching and acting the Gospel, as CHRIST preached and lived it.

Again, in acceptance of the guiding hand of God, Mrs. Richmond undertook another task. Many, who sought her Home of penitence, came from the streets of the distant city really desirous of reform. She thought, "there may be others left behind them, less determined to do well, but who would enter a home of refuge from sin, if it stood in their daily path inviting their entrance in any short moment of disgust or remorse."

There had, by this time, become associated with Mrs. Richmond many ladies, as well as a large Board of Trustees, and seeing her first charity—"The House of Mercy"—firmly established, she resigned her superintendence of it that she might be free to make a more direct attack upon the strongholds of Satan. She then went down to the very haunts of sin, and hired a house, and set its door ever open, and trod the streets, by night, to find guests to fill its chambers. From this beginning sprang St. Barnabas' House, 304 Mulberry Street, which receives, each year, about *twenty-two hundred* (2,200) women and children—and also the "Midnight Mission," 260 Green Street, with its comfortable and capacious building, doing a blessed work of conversion and reform.

The separation between St. Barnabas' and the Midnight Mission, and the independent organization of the latter charity, by the gentlemen connected with St. Barnabas' House, was not brought about from the desire of forming a new Institution, but was prompted by the same motive which led to the establishment of all the Institutions whose history this article is hastily sketching. There were found to be multitudes, in this great city of New York, innocent of any crime but homelessness. They were brought to St. Barnabas' House by the Police; they were directed thither by friends; they applied for admission when discharged from Hospitals, cured indeed, yet too feeble for work, and having no place for the needed week of rest. It was, for various and obvious reasons, undesirable to mingle together such persons, and females in need of moral reform. St. Barnabas' House was,

therefore, appropriated to those who were only homeless, and the Midnight Mission was opened for the reception of the penitent Magdalens. The guidance of God's Providence was followed, and the ever ready help of the Heavenly FATHER has sent holy women, without whose constant presence and oversight all hopes would have reached but an imperfect fulfilment.

None can be familiar with the conduct of these Homes, and doubt that, to the wise superintendence of the "Sisters of the Good Shepherd," at St. Barnabas', and to the experience, good judgment, and patience of the Ladies in charge of the "Midnight Mission," we are largely indebted for the good which these charities accomplish.

If we needed further proof to confirm our belief that God called His Church to these works, it would be found, in the remarkable manner in which He has sent to us, in every need, devoted Christian women to occupy positions which they, alone, can adorn.

(To be continued.)

CHURCH PAPERS.

It has long been my wish to recommend to the Clergy and people of this Diocese, the more liberal patronage of some of our Church journals. What has restrained my action, I am frank to confess. Until recently, the periodical press of the Church has been the chosen field, on which our domestic troubles have projected themselves into public view. Evils, which ought to have been allowed to die, have been made scandals. No sooner has a single Church or Clergyman departed from the established order, which reigns around us, than it becomes a public phenomenon, followed by the vulgar gaze that follows a shooting star across the sky, regardless of the ten thousand noiseless orbs, which remain fixed in their sphere and perform their ministry, day and night, harmoniously. For a long time I almost shuddered to open one of these weekly journals, fearing some disclosure, of which I preferred our people to remain in ignorance. "Speak not evil one of another." Facts, of which it is wrong to speak flippantly, can it be a duty to make more widely known through the press?

I am grieved to express the conviction that the popular prejudice, hurled against this Church, has been largely supplied with material from the columns of its own journals, which seemed to be inspired with the notion, that their chief mission was to make our divisions as conspicuous as possible. The most sacred phraseology had almost lost its sanctity, from association with the strife of controversy—until *evangelical* and *catholic* had become epithets of reproach, exchanged between adverse parties: the Church being doomed to disown its own language,—pierced to the vitals with arrows feathered from its own breast.

But I should be guilty of the wrong, which is here condemned in others, if I did not add, that this evil has almost ceased to exist. Of late, the tone

of our Church journals has changed. More reserve and forbearance are manifested, and loud murmurs of suspicion and reproach have been exchanged for a just appreciation of "whatsoever things are honest—whatsoever things are of good report." Diversity of opinion has not ceased to make itself known and felt; but, under the thickening shadows of infidelity and superstition, nice distinctions have faded from view, and a common danger has made us draw nearer to each other and contend together for "the Faith once delivered unto the saints." Consequent upon this change, our periodical press is distinguished for courtesy, forbearance, and charity. It is teeming with intelligence. It chronicles events of sacred interest to every Christian. It is giving to history what might be lost, to the great detriment of the truth. It rescues from oblivion the names of godly men and women, who have died in the LORD, and whose example, in life and in death, is a precious legacy to their posterity and to the Church. To be deprived of a religious journal is to lose a perpetual incentive to prayer and active labor in the cause of CHRIST. In many Christian homes, it assembles parents and children on the LORD'S Day, to hear lessons of sound and healthful instruction; diversifies its vacant hours; feeds the current of religious thought, which is threatened with stagnation; and helps to fill our churches with congregations of intelligent Christians. A good Church paper is a valuable auxiliary to every Minister of a parish. Let no family be contented to remain without its Church newspaper. *I am glad to include in this recommendation THE SPIRIT OF MISSIONS.* If I could behold this faithful chronicle of Missionary labor, a welcome guest in every family, and other periodical sheets, from the same source, in every Sunday-school in our Diocese, I should esteem it a glad token of our spiritual life and progress.—*Address of the Bishop of Louisiana, to the Council of the Diocese, 1873.*

MISSION WORK AMONG THE FREEDMEN.

THE Article with this heading, on another page, which we take much pleasure in being able to present to our readers, is the Report to his Bishop, made by a Colored Missionary of the Domestic Committee, who is laboring among his own people in Savannah, Georgia. How his work is prospering may be gathered from the statements to be found in his Report. The enterprise in which he is engaged is certainly very commendable, and the perseverance and earnestness with which he is carrying it on are worthy not only of praise but of practical sympathy. Under other circumstances, easily conceivable, such work as he is doing would not lack the element of romance to give it special interest in the esteem of those to whose knowledge it might come. As it is, the only romance about it is the downright and determined energy with which a beneficent enterprise—the amelioration of the mental and spiritual condition of a considerable number of Colored people—is prosecuted. Freedmen they are already in a certain specific sense: the high aim, in this work, is to make them Freedmen in a higher sense, even by

their becoming the *servants* of CHRIST. In other words, the object is to lead them up "into the glorious liberty of the children of God."

The present writer had the privilege, a short time since, to witness for a brief space some results of that sort of work which the Missionary is doing among people of his own Race. A more devout and hearty Service, it is quite safe to say, is seldom rendered, than that in which we were permitted to participate on the occasion referred to. Very rarely has it been our lot to realize so vividly as then in how wonderful a manner the Worship of the Church is adapted not only to all classes and conditions of men, but to all possible surroundings amidst which a congregation may be assembled. The building in which the Service was held—and the same lower room is made to serve for Parish and Sunday-school purposes as well—might, from its appearance, have been at some time a corner grocery. The furniture of the (not large) apartment was of the simplest description—rude pine benches for seats; a little table at one end of the room for use at Holy Communion; a plain stand for Bible and Prayer Book; and a small melodeon in one corner. Such were the humble surroundings. But the Service therein held was very hearty and inspiring in its character. What the condition had been of those thus devoutly worshiping Him Who had called them "out of darkness into His marvelous light," may be inferred from intimations made in the Report. The room was literally crowded with young and old; the door-way was blocked up by those unable to gain admission, but interested and reverent; and every window had its full complement of those who could gain no nearer approach. Altogether, the impression made was that here were very plain evidences of real and faithful work among these people.

We sincerely wish we had it in our power to furnish the Missionary at once with what he so much needs for the enlargement of a deserving enterprise, which has already proved so successful under such adverse circumstances. We know, from personal observation, how pressing is the demand for more ample accommodations for school and Church purposes, and how great the lack of proper and requisite school materials. To such of our friends as are able and willing to make a *good investment*, we very cheerfully commend this enterprise of the Rev. Mr. Love. And in this connection we beg leave to invite special attention to his interesting Report.

"TO-WHOM-IT-MAY-CONCERN,"
RESPONDING.

Nor a few replies have been received from the constituency represented by the foregoing title. In some cases, a very practical response has come in the form of additional subscriptions to THE SPIRIT OF MISSIONS. And for all these, we are (*for the work's sake*) duly and truly thankful. But a sincere regard for truth compels us to say that we are ready and waiting for many more favors of the same sort. We would like to make our Missionary Magazine a real and, if possible, valuable source of revenue to our Mission

Work. In many ways it does bring into our Treasury large amounts of money for the support and prosecution of Missionary enterprises. In this view it pays for itself over and over again. But our desire is to have it pay for itself *directly*, that is, by its own subscription list. It is all but doing this now. It might be put upon a sound financial and even paying basis, within a month, if those who are really interested in the Mission Work of the Church would only show a little zeal in "extending the connection" of the Periodical. Such practical interest must of course be taken, out of a simple love of *the Cause*; for we have no inducements to offer in the way of prizes or premiums as a reward for this kind of activity. But it would seem as though, among the thousands of those who read *THE SPIRIT OF MISSIONS*, a sufficient number might be found to give—each one—that small degree of attention, the aggregate result of which would be to duplicate speedily the number on our present list of subscribers.

But besides the responses which we have already referred to, others of a different sort have come to us. One or two specimens of these we now proceed to give, with the remark that we have ourselves enjoyed their humor, and trust that our readers will do likewise.

This from a Clerical brother :

"I feel relieved that you have at last sent a *bill* for *THE SPIRIT OF MISSIONS*. My conscience has been ill at ease about this thing, and I have so often determined to pay my small quota towards its support. The *obligation* comes now in no "questionable shape," and I cheerfully respond to it, by remitting one dollar."

If any others of our Brethren are suffering *in their consciences* from a similar cause, they will find a simple remedy and sure relief in copying the example here furnished. We must say, however, in justice to the Clerical subscribers that, for the most part, they are more prompt now than ever before in their attention to this "minor obligation."

A letter from another friend (not, of course, intended for publication), is somewhat *realistic* as a specimen of the Art of Letter-writing; but it certainly contains a point.

"I read your Article, *To whom it may concern*, with great pleasure; and rather enjoyed the way you punched up the animals in your menagerie with a long pole.

"But, on turning incidentally to the *label* on my number, I was astonished to find that I was one of them same animals myself.

"I therefore hasten to do the proper thing at once,—with this further suggestion that the next time you want to tell me my subscription has expired, why, do so; and don't fire any of your blunderbuss loads that scatter all over creation and don't hit any one in particular.

"Yours ever.

" * * * "

of the large and respectable firm of 'To whom it may concern.'

One more brief extract, and this from the letter of a female correspondent :

"I must tell you, at the risk of trespassing, how much I enjoy *THE*

SPIRIT OF MISSIONS. If all Church people did but know what a treasure it is, there would not be one of them without it. My Pastor's and my own are all the copies that come to this town, when there should be *at least* twenty-five. I blame Clergymen that its merits are not better known. The people are ignorant of Missionary information, and Pastors should *educate* them. But I only wanted to offer you my thanks for the pleasure each number affords me."

For this time at least, thus much on the subject may, perhaps, suffice.

CHURCH GROWTH.

WE have been very much impressed by the accompanying statement which we find in the recent *Annual Address* of the Bishop of Louisiana. The facts mentioned are certainly gratifying, and must be highly encouraging to the good Bishop and his faithful co-workers. These facts have, of course, an important local significance; but, taken together with others that have come to our knowledge, they lead to an increasing conviction on our part that the South is rapidly becoming—what many have supposed to be a sort of monopoly enjoyed by the West—a grand and most hopeful Mission Field for the Protestant Episcopal Church.


"It is gratifying to be able to report to this Council eight new churches, erected during the past year, and a number of others in progress. I am permitted to add, what I have long desired to say, that there is not a town in the State, containing a thousand inhabitants, in which the Services of this Church are not regularly sustained. With no increase of population flowing into the State, this silent growth of the Church is full of encouragement. Poverty and affliction are doing their work, and the goodness of God cannot be doubted, which thus converts a lost prosperity into a fruitful adversity. I have other facts, to show that there never was a body of Clergy more abundant in labor, more self-denying and earnest in spirit, than the Clergy of this Diocese; and nowhere is there a body of Laity who give more liberally, according to their ability, to sustain the Ministers of the Gospel."

BISHOP WILMER'S REMARKS ON CHURCH PERIODICALS.

IN another part of this number, under the title of *Church Papers*, our readers will find an exceedingly interesting extract from the recent ANNUAL ADDRESS of the Bishop of Louisiana to the Council of his Diocese. It would be but slight commendation of the Bishop's thoughtful words, were we to say that they are worthy of perusal. They are strong, and wise, and weighty words upon a very important subject, and we ask our readers to give them the attention which they so well deserve.

We have taken but one liberty in the use which we make of the Bishop's language;—and that is in *italicising* a single sentence at the close of the extract. Our friends, and the Bishop himself, will pardon us we trust for this, when he and they consider our fondness for the particular Periodical commended.

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 May 10th to June 3d, 1873, inclusive:

ALABAMA.					
Mobile—Trinity, M. C.	\$5 00	\$5 00			
ALBANY.					
Green Island—St. Mark's	2 00				
Hoosac Falls—St. Mark's, M. C.	24 18				
Troy—S. S. Association	25 00	51 18			
CALIFORNIA.					
San Francisco—St. Luke's	2 00				
St. Peter's	3 25	5 25			
CENTRAL NEW YORK.					
Auburn—St. Peter's Woman's Missionary Association, for Bp. Tuttle	25 00				
Utica—St. George's	8 25	33 25			
CENTRAL PENNSYLVANIA.					
Carlisle—St. John's	31 77				
Lancaster—St. James' for Nashotah	10 00				
Lebanon—St. Luke's, M. C.	2 34				
Mauch Chunk—St. Mark's	3 91				
York—St. John's, for Bp. Whipple	65 00	113 02			
CONNECTICUT.					
Cheshire—St. Peter's, M. C.	13 09				
Guilford—Christ	18 78				
Hartford—Christ	60 00				
Trinity College, E. E. J., for Bp. Green's Miss'y Ass'n	5 00				
New Haven—St. Paul's, M. C.	48 21				
Trinity, a member, part payment of stipend	50 00				
New London—St. James' St. James', quarterly payment of stipend (in memoriam)	37 01	200 00			
Norwich—Christ	25 00				
Watertown—Christ, M. C.	5 00				
Weston—Emmanuel	6 00				
Winsted—St. James', M. C.	2 25				
Woodbury—St. Paul's Woman's Auxiliary, for Bp. Tuttle	10 00	480 34			
DELAWARE.					
New Castle—Emmanuel, M. C.	38 95	38 95			
EASTON.					
Easton—St. Peter's, of which from M. C. \$69.14	99 67				
Kent Co.—St. Paul's, M. C.	3 00				
Somerset Parish—M. C.	31 20	133 87			
FLORIDA.					
Key West—St. Paul's	20 72	20 72			
GEORGIA.					
Atlanta—St. Philip's	8 75				
Darien—St. Andrew's	5 00				
Savannah—Christ	5 00				
Thomasville—St. Thomas	3 00	21 75			
ILLINOIS.					
Algonquin—L. T.	2 00				
Chicago—Mrs. W. B. E.	3 25				
Danville—Holy Trinity	4 50				
Jacksonville—Trinity, M. C.	29 50				
Knoxville—St. John's, for Bishop Tuttle	15 00				
"B."	3 50				
Kankakee—St. Anne's	2 00				
New Lenox—Grace	11 00				
Rock Island—Trinity	20 00	90 75			
IOWA.					
Anamosa—St. Mark's	1 00				
Davenport—C. T. T.	2 50	3 50			
KENTUCKY.					
Frankfort—Ascension	21 50				
Georgetown—Holy Trinity	3 15				
Henderson—St. Paul's Ladies' Missionary Ass'n, for Rev. J. W. Cooke	42 00				
Lexington—Christ	109 10				
Shelbyville—St. James'	5 00				
Versailles—St. John's	12 05	192 80			
LONG ISLAND.					
Astoria—St. George's, M. C.	10 00				
Brooklyn Heights—Grace, for Rev. J. L. Gillogly, \$40; Bp. Tuttle, \$40; Rev. H. C. Miller, \$50	130 00				
Brooklyn—Holy Trinity, add'l	27 50				
Redeemer	177 20				
Ch. of the Reformation	60 00				
S. C. M. (E. D.)—St. Mark's S. S., for Clear Water, \$12.50; for Nashotah, \$10	22 50				
Jamaica—Grace	200 00				
Little Neck—Zion, M. C.	3 00				
Newtown—St. James', M. C.	37 80	678 00			
MARYLAND.					
Acacseek—Christ	9 91				
Baltimore—Ascension Ch.	30 59				
Christ, M. C.	12 37				
Memorial	104 95				
St. Luke's	6 75				
In memoriam, M. C., C. N. C.	28 75				
Baltimore Co.—Long Green, Trinity	10 00				
Charlotte Hall—All Faith, M. C.	6 60				
Elk Ridge Landing—Grace	11 00				
Hartford Co.—Churchville, M. C.	5 50				
Montgomery Co.—St. John's	3 71				
Port Tobacco—Christ	13 22	243 36			
MASSACHUSETTS.					
Cambridge—Christ, M. C.	11 50				
Charlestown—St. John's	95 00				
Mattapan—Grace, M. C.	6 83				
New Bedford—Grace	82 39				
South Boston—St. Matthew's, M. C.	50 00				
Wilkinsonville—St. John's S.S., M. C.	22 00	267 72			
MICHIGAN.					
Detroit—Christ, M. C.	5 00				
St. Paul's, M. C.	24 55				
Flint—St. Paul's, M. C.	1 00				
Grand Rapids—St. Mark's	10 00				
Marshall—Trinity, in memoriam, M. C.	2 00				
Trinity	12 23				
Monroe—Trinity, M. C.	35 84	90 62			
MINNESOTA.					
Bell Creek—M. C.	6 54				
Litchfield	2 50				
St. Charles	7 00	16 04			
MISSISSIPPI.					
Holmes Co.	20 54				
Port Gibson—M. C.	18 95				
Summit	10 37	44 86			
MISSOURI.					
Clarksville—Grace	2 00				
Fayette—St. Mary's	1 50				
Iron Mount	2 00				
Glasgow—St. Stephen's	1 00				
Louisiana—Calvary	3 65				
Prairieville—St. John's	3 85				

Palmyra—St. Paul's..... 3 00
 St. Louis—Christ, a member..... 111 28 127 78

NEBRASKA.

Brownsville—Christ..... 2 00
 Decatur—Intercession..... 1 00
 Nemaha—St. John's..... 1 00
 Rulo—St. Peter's..... 2 50
 Silver Creek—St. Stephen's..... 5 00 11 50

NEW JERSEY.

Bergen Point—Trinity, Woman's
 Miss'y Ass'n, for Bishop
 Tuttle scholarship..... 10 00
 Claremont—Christ Ch., M. C..... 2 31
 Dover—St. John's, M. C..... 13 67
 Elizabeth—St. John's, M. C..... 2 50
 Florence—St. Stephen's, M. C..... 15 02
 Jersey City—St. Mark's..... 5 50
 Middletown—Christ Church, M. C. 8 23
 New Brunswick—Christ..... 25 00
 St. John's, M. C..... 4 00
 Newark—Grace..... 115 61
 Rutherford Park—Grace, M. C..... 6 00
 Waterford—Christ Church..... 7 50 215 34

NEVADA.

Hamilton—St. Luke's..... 1 00
 Virginia—St. Paul's, of which from
 S. S., \$36.79..... 100 00 101 00

NEW YORK.

Garrisons—St. Philip's..... 17 21
 New York—Calvary, additional... 350 00
 Christ..... 7 00
 Holy Apostles, additional 25 00
 Holy Communion, M. C... 10 00
 Incarnation, for Bishop
 Whipple..... 1 00
 St. Thomas, M. C..... 3 00
 Trinity Chapel, additional 150 00
 Poughkeepsie—W. H., for Dry
 Grove..... 2 00
 West Chester—St. Peter's, a Friend 25 00
 Yonkers—Mrs. W. F. C..... 2 00 592 21

NEW MEXICO.

Grace Mission..... 3 00 3 00

NORTH CAROLINA.

Ashville—Associate Mission..... 25 00
 Lee's Mills—Advent..... 6 73
 Plymouth—Grace..... 3 97
 Salisbury—M. C..... 5 85
 St. George's..... 1 30
 Washington—St. Peter's..... 6 00
 Williamstown—St. Luke's..... 1 66
 Windsor—St. Thomas'..... 15 07 65 58

OHIO.

Ashtabuta—St. Peter's, M. C..... 34 00
 Cleveland—T. C..... 1 00
 Portsmouth—All Saints', M. C..... 35 78 70 78

PENNSYLVANIA.

Philadelphia—Church of the Redeemer
 Infant Class, for
 Bp. Morris..... 11 00
 Chestnut Hill, St. Paul's,
 M. C..... 46 31
 Redemption, Woman's
 Missionary Association. 6 20
 Freeport—Trinity, Rector's class. 3 46
 Germantown—Calvary, M. C..... 18 80
 Lower Dublin—All Saints', of
 which for Bp. Tuttle,
 \$4: general, \$4..... 8 00
 Southwark—Trinity..... 39 78
 West Philadelphia—Burd Orphan
 Asylum, of which for
 Rev. E. A. Goodnough,
 \$2.50..... 10 00 143 55

PITTSBURG.

Franklin—St. John's..... 7 50

Greensborough—Christ, of which
 from S. S., \$10.94..... 40 75
 Meadville—Christ, M. C..... 18 48
 New Castle—Mrs. W..... 1 50
 Pittsburgh—St. John's..... 10 00
 Washington—Trinity..... 28 33 106 56

RHODE ISLAND.

Providence—St. John's, for Bp.
 Lee, Iowa..... 250 00 250 00

SOUTH CAROLINA.

Abbeyville—Trinity, M. C..... 19 06
 Columbia—Trinity Ladies' Mis-
 sionary Society..... 34 50
 Combahee—Ascension..... 6 40
 Pendleton—St. Paul's..... 3 00
 Spartanburg—Advent..... 10 00
 Summerville—St. Paul's..... 2 00
 Yorkville—Good Shepherd..... 8 30 83 26

TEXAS.

Huntsville—St. Stephen's..... 12 50 12 50

UTAH.

Ogden—Good Shepherd, M. C.... 23 00 23 00

VERMONT.

Arlington—St. James', M. C..... 15 40
 Bellows Falls—St. Michael's..... 7 40
 Factory Point—Zion S. S., M. C... 6 11
 Rutland—Trinity, of which from
 S. S., \$53.50, for Bishop
 Tuttle..... 57 50
 St. Albans—St. Luke's S. S., M. C., 30 85 117 26

VIRGINIA.

Alexandria—M. C..... 3 65
 Albemarle Co.—Cobham, M. C.... 5 25
 Halifax Co.—Antrim Parish..... 4 00
 Lunenburg..... 7 75
 Norfolk—Christ, M. C..... 6 44
 Warm Springs—Bath Parish..... 13 00
 Rockingham Co.—Mrs. S. H. L..... 6 25 39 34

WESTERN NEW YORK.

Buffalo—Christ, M. C..... 47 30
 Geneva—Trinity, for Bp. Tuttle... 7 50
 Canandaigua—St. John's, M. C... 14 21
 Clyde—St. John's..... 30 01
 Rochester—St. Luke's, of which for
 Bp. Clarkson, \$1; for
 Bp. Tuttle, \$1..... 22 00 121 02

WYOMING.

Laramie—St. Matthew's..... 9 61 9 61

LEGACIES.

N. Y.—New York Estate of S. M.
 Taylor..... 185 27 185 27
 Young Christian Soldier,
 receipts for the month.. 619 13 619 13

MITE CHESTS.

Receipts from Mite Chest,
 not credited to parishes, 404 00 404 00

MISCELLANEOUS.

Cash..... 5 00
 " for Dry Grove..... 1 06
 " from Investments..... 56 62
 " 1 50
 " 50
 Interest on Investments..... 349 91
 L. W. M..... 5 00
 Cash for Dry Grove..... 5 00
 " " "..... 1 00 425 53
 Received for General Purposes..... 5,835 20
 " " Special Purposes..... 423 00

Amount previously acknowledged... \$6,258 20
 \$122,380 98

Total since October 1, 1872... \$128,649 18

INDIAN COMMISSION.

THE DEATH OF THE REV. PAUL MAZAKUTE.

THE news has come to us of the death of our faithful Indian Presbyter, the Rev. Paul Mazakute, who, after months of failing health, departed this life in peace on Monday morning the 12th of May. The many friends of the Santee Mission who mourn the loss of one in whom they have felt so deep an interest, will be glad to see the following extract which we are permitted to make from a private letter of Miss West's to a lady in New York.

SANTEE AGENCY, *May 18, 1873.*

“Our much loved Paul Mazakute left us for his happy home last Monday morning about nine. He was perfectly conscious to the last, told his friends who were with him that he was going, and wanted them to watch the clock to know at what time he died. He requested to be buried with his surplice on, and to have his body laid in the chapel till the burial, which was done as he wished. He had told Mr. Hinman some time before where he had chosen the spot to be buried, and the hymns he wished to have sung; they were, in the chapel, “Asleep in Jesus,” and, at the grave, “Jerusalem the Golden.”

We were all very sorry that neither Mr. Hinman nor Mr. Cook could be here; they had both gone up the river with the Bishop; only Daniel Hemans and Luke Walker were there. Daniel Hemans officiated. Mrs. Hinman intended to have gone out to attend the funeral (you probably know that Paul's chapel is about thirteen miles from here), but we had a heavy rain the night before, and it was so damp Wednesday morning, that she did not think it safe to venture. Daniel Hemans and wife, Miss Mitchell and myself started in the morning in time to get there for the funeral in the afternoon; but, owing to the rain having made the road so bad, and our having a break-down, we did not reach there till nearly night, so the funeral was postponed till the next morning. We found Paul looking very natural, with the same sweet, happy expression on his face that we were accustomed to see there. He was lying in his little chapel that he loved so well, in the chancel, beside his coffin. We put him in it with flowers around his face and breast, and a bunch of them on his coffin, with a beautiful white cross which Miss Mitchell had made for the purpose.

We three females slept at Paul's on the floor, with the buffalo robes and blankets we had with us. Daniel and Luke went to another house. We took a lunch from home with us, so we did not have to trespass upon their scanty supply of food, for which we were very glad.

Thursday morning about nine the Funeral Services were held in the chapel. A good congregation were present, all with sad faces, showing their deep feeling, for every one loved Paul. All was orderly and quiet, no noise or

crying, so different from the tumult the Indians usually make upon such occasions. Margaret, Paul's wife, was bowed down with grief, but perfectly calm and composed as Paul had requested her to be. One incident occurred which was very impressive and beautiful. Daniel did not notice that all the family were not in the chapel, and commenced the Service. Soon after, Margaret and Simon, her oldest boy, came in and walked up to the chancel. Margaret kneeled down beside the coffin, leaned over it for a minute or two, and then kissed Paul. Simon then kissed his father, and they went to their seats. I think there were few dry eyes in the house. I can never forget it. The hymns were sung very sweetly, and everything was as Paul desired. I most heartily wish that some of the unbelievers in Indian civilization and christianization, could have been present. They must surely have changed their opinion, I think.

Paul was in all his daily life one of the most perfect patterns of the Christian character that I have ever known. He has shown it as much in his patience during his long suffering, as in his earnest working as long as he was able and even after : he could not bear to give up. I received a note from him, while Mr. and Mrs. Hinman were in Sioux City, in which he wrote : "I am without fear and full of joy, and I am in haste to be in the joyful country, with JESUS my divine Friend, beyond the clouds, because I can no longer work for CHRIST on earth."

We rejoice for Paul that he is free from this world of sorrow and suffering, but we shall miss him sadly, and his people need him so much. He had great influence with them, he was so eloquent and persuasive ; but Our FATHER knoweth what is best, and surely Paul will have many stars in his crown of glory."

AMONG THE HOSTILE INDIANS.

A LETTER FROM THE SECRETARY OF THE INDIAN COMMISSION.

RED CLOUD AGENCY, N. PLATTE RIVER,
WYOMING TERRITORY, *June 2, '73.*

WHEN I left New York last month to undertake a Mission for the Government, and accomplish the double object of ascertaining the temper of the Indians at this Agency (that was my Government duty) and their readiness to receive a Mission of the Church among them (this was my object as Secretary of our Indian Commission), very grave apprehensions existed at Washington that the peace of this frontier was seriously threatened ; so Governor Campbell of Wyoming had written, and so the "newspapers of the day" had reported. Our Government Commission was hurriedly called together, and the Secretary of the Interior was desirous that a member of it should start at once for this Agency and report the state of affairs. Troops were to be called for, if necessary, and all the information from this quarter, while it did not foreshadow a general outbreak, was just sufficiently suggestive of disturbance to make everybody interested in the Indian question anxious and uneasy.

These apprehensions I found to exist even to the end of my journey by

rail (Cheyenne), and officers of the army with whom I conversed along the road said "there was no knowing!" When I took my seat in the stage which leaves Cheyenne weekly for Fort Laramie, distant ninety-six miles, I had fresh in my mind an incident related by the worthy Commander at Fort Russell of a party of officers in the stage having recently been surprised by a party of Indians while on their way, and having no arms but only a large stick to flourish and make it appear in half a dozen places at once, like so many guns. Alas! I thought—only for a moment however—I have not even that big stick.

You must conceive therefore of my surprise and thankfulness on arriving at this place (I drove down from Fort Laramie, distant thirty miles with the Agency interpreter for my escort) to find one of the most orderly assemblages of "hostile" Indians that I had ever witnessed; to find our excellent Agent, Dr. Daniels, not only alive and moving out and in among some thirteen thousand savages in apparent security, but in no haste to have a regiment of troops moved to his support; to hear from him that, though he had been in "tight places" this spring from sudden excitements among the ill-disposed, arising from the death of relatives by violence and other causes peculiar to life among the heathen everywhere, he had not been in greater peril than is common to the lot of most Indian Agents when the Indians are numerous and wild. And now having passed a Sunday among them, and testified (as I have done this day to the Government) that a more quiet Sunday I have never witnessed, that there was a total absence of horse racing, dancing, gun-firing, and absolutely no disorder whatever, I am prepared to go still further and declare from what I have seen and heard during the last three days, that I have found no body of Indians in our new jurisdiction of Niobrara so ready and promising for the work of the Church among them as the tribes here at Red Cloud's Agency. They evince a better disposition, and a greater degree of readiness to receive Christian teaching than some of the Indians on the Missouri did a year ago where now we have successful Missions. I thank God, devoutly, that this is so, that our anxiety as to the intention of these people is apparently so ill-founded, and that a new field is now open to which to invite the earnest attention of Bishop Hare and the friends of our Indian Missions.

Since my arrival here, I have held two councils with the principal chiefs and warriors, the results of which have been duly reported to the Government. At the first council, there were present Blue Horse, High Wolf, Slow Bull, Red Leaf, the son of "Man-afraid-of his Horses," and about one hundred and fifty warriors. I have not time to write the story of what was said and done, for this number of *THE SPIRIT OF MISSIONS*. The conference was opened with prayer. After discharging my duties as a Government officer, I spoke to them of the Bible and the Church. They all listened attentively and said my "words were good." Some of my hearers were men who a year ago scorned to eat the "white man's food." Is there not indeed hope that, before another year shall pass, the Ministers of *CHRIST* may break among these people the "True Bread," and feed them with the Divine Word?

At our council this morning, Red Cloud spoke. He prefaced his remarks by prayer. He said, "O Great Spirit, come close to us, take pity on us! You brought us up in the rays of the sun—bring us to a good road!" Owing to the imperfect translation I could not get the entire petition. At the close of his speech, he took my hand in his. I was seated, with my notes and Bible on my lap, and it was inconvenient to rise, but he waited gravely until I did so, when he shook my hand cordially and, holding it in his,

pointed to it and said: "The Great Spirit made your skin white and mine red, but our hearts are of one color!" I replied "God has written in this Book that He has made of one flesh all men that dwell on the face of the earth. He is therefore your Father and my Father, and we are brothers." To which Red Cloud responded with the Dakota affirmative "*How!*"

Another Indian, a brother chief of "Whistler," killed by a desperado known as "Wild Bill" not long since, alluding to the circumstance, said that he and his people had demanded pay for their comrade's death, since they were restrained from the war-path against the murderer, but they had thought better of it and wished me to tell the Great Father that they had determined to overlook it. This Indian was "Little Wound," who it was feared at one time would avenge Whistler's death on the white settlers, or the people at this Agency. In closing his speech he said: "When the Great Father sends good men like you, we wish to listen, and keep their words. He has many good men, and we wish them to come and show us the good road. . . . Look around you at the mounds, and behind the bluffs, and see how our people are dying. We want you to come and teach them how to live."

There are now at this Agency and in the vicinity about twelve thousand Indians, some of the "Northerners," the wild Teton Sioux, having departed since last issue day. There are about twelve hundred lodges of Ogallalas, two hundred and sixty lodges of Teton, Minnicongoes, Sans Arcs, Onchapas and others, four hundred lodges of Cheyennes and Arapohoes. All are wild men to whom no word of the Gospel has ever come. There will be the usual difficulties, not unmixed with danger, in planting our Missions, but the work should be attempted without further delay. If possible, the Government Commission of which I am a member will effect a removal of the Agency from this very unsuitable location. But whether we succeed or not, these Indians should have a Christian teacher at once—a fearless disciple of CHRIST who, for the love of these wandering children and of the dear MASTER, will count it joy if need be to lay down his life for their sakes. Has the Church no such man to send *at once*?

The Government Commission are charged with some grave and delicate duties. Of them I cannot now speak. I hope the issue will be for the peace and welfare of all. But we expect to encounter many obstacles in accomplishing a revision of the treaty. I am thankful that the members of the Commission are all Christian men and members of our Church. The result of their labors will be duly unfolded in the secular prints. Mr. Hinman, for whom I was authorized to write, will be here in a day or two. I look forward with joy to next Sunday, when I trust he may be here to preach to these people the unsearchable riches of CHRIST.

Yours faithfully,

E. C. KEMBLE.

AN EASTER VISIT AT THE YANKTON MISSION.

LETTER FROM MISS NICOLAS.

YANKTON MISSION, *April 19, 1873.*

I came here from Ponka to spend Easter at Mr. Cook's. On Good Friday, we had Evening Service, and after this Dakota Singing-practice. How much I regretted that we are unable to give the Ponkas the same advantage, having neither hymn-books in their own language nor a melodeon to encourage them to sing out. On Easter Day we had a very long Dakota Service, Mr. Cook addressing the congregation in English, and Deacon Luke

Walker of Santee interpreting into Dakota. About fifty Yankton men and women partook of the Holy Communion. I enjoyed this Service very much indeed. The Yanktons are truly reverent at Church, and I observed several who seemed hardly conscious of anything around them but the one Object of their presence. Some of them bring their Bible or hymn-book in a neatly worked bag. Mr. Cook and the other members of this Mission regret exceedingly that there are no more than about five Prayer Books and about as many hymn-books in the congregation, so that very few only can join in the responses and singing. It seems they were not strong enough for constant use and are worn out. After Service Miss Baker had her Sunday-school for the white children on the Reservation. Mr. Cook baptized five infants; then we had an English Service. At the Dakota Service, a Yankton youth, James, plays the melodeon and Mrs. Gasman, leads the singing; at the English Service Miss Maggie Gasman plays the melodeon. Mrs. Gasman, the Agent's wife, is extremely kind and of great assistance to the Mission. She helps Miss Baker at the Sewing School, where they had last Wednesday over sixty women.

A daily guest of Mrs. Lang's is a blind boy of about sixteen years. She washes and combs him every Saturday with strong carbohc soap, and puts his clothing in order for the following week. She does the same for a very old woman who is given to sudden outbursts of gratitude or delight; she will jump up, and throwing her arms around Miss Baker or Mrs. Lang will kiss them with ecstatic energy.

I expected to go home on Monday, but on Sunday night I heard a noise like water dropping down from the ceiling, and so it was, the rain came right through the roof. In the course of several hours the rain changed into snow, and in the morning we could hardly see through the windows. The snow-storm got as bad as it could be and lasted three days. The room I had occupied on Sunday night was perfectly beautiful with the fanciful crystalline decoration of pure, dry snow. The bed had a thick snow-quilt; the bureau a snow cushion all over it; the looking-glass and each picture had a high gracefully-curved or inclining snow-roof; trunks were hidden under snow-drifts, and the carpet was all glittering with a thick layer of snow. I never saw such a sight before, and, though it was very inconvenient, we could not help admiring the beauty of it. We were all snowed in, and on opening our door, a mass of snow fell into the kitchen and had to be shoveled out. The drifts were higher than the fence, so that, instead of through the gate, we walked *over* the gate, when the storm was over, and we went to spend the night with Interpreter Aledis' sick daughter. Mrs. Lang was exclaiming again and again: These poor people! and, What will become of the horses and cattle? We hear now of all the consequences of this terrible Dakota storm, the only one of its kind this winter; three hundred and seventy-seven horses died on this Reservation; I did not hear how many head of cattle. Interpreter Aledis lost six ponies and five oxen. The Texan cattle had just arrived on the Reservation. Some of them, frightened with the storm, ran into the river; only a few reached the other shore, and were there devoured by a number of wolves whose howling was so loud that it kept the dogs barking all night. A number of tipis were carried away by the wind and many more were sadly damaged, and Mr. Gasman had a busy morning distributing flour-sacks to mend the tents with. Both chimneys were carried off the store. When we came to see Mrs. Agent Gasman, a man was carrying down stairs wash-tubs full of snow. We heard to-day the first news from Ponka; the Ponkas lost fifty ponies. Poor as they are this is

a great loss to them. On Thursday the stage tried to get over to Choteau in some way or other, and it stuck fast in a slough so that the passengers had to raise it out first, and then carry it some distance. The regular road is impassable, and so I am prisoner here wondering how my friends may have got along in Ponka Mission.

Sunday, April 20.—I cannot resist speaking to you once more about the grateful satisfaction I felt to-day at the Dakota Service. Comparatively few years ago, the Yanktons had hardly any taste for intellectual pleasure, while now they are gathering in this lovely, cosy chapel, praying, reading, and singing. I felt a kind of pride in the girl who sat beside me at church, and who let me sing with her, finding the hymns for me in her own hymn-book. And how nicely they sing! They have a decided talent for music; several can play tunes without music-books—just by ear—and they love to come singly, or two and three together, and practise hymns and chants. I cannot tell you what a pleasure this gives me. They are so cleanly, too: a great many come with collars, shirt-bosoms, and cuffs of dazzling whiteness; and women with neat shawls and dresses on. It is just as nice as can be. Among the men that please me best is one named David Tatiyopi, a catechist, who is quite a gentleman. Whenever I think of him, I wish I could do him some good turn. He is pious, modest; and then there is something so reverent about him. Just now Andrew is playing and singing with three of his friends. He is going to be sent as Missionary to Cheyenne. I feel half sorry to have been afraid to go as far as Cheyenne when the plan was proposed to me, I do not think the Commission will think it worth while to send me out there for the summer. As I am constantly thinking about returning to my father, I feel very unsettled. I have very few scholars in Ponka now. Nearly all my big girls got married, and the others are very irregular. At the Mothers' Meeting, we had thirty-seven women and girls last time, and there is hardly room enough to hold them.

How Mr. Cook *does* work! If he had but an assistant to share his Sunday labors, he would be less exhausted. After his first long Dakota Morning Service, he has Dakota Bible-class, lasting two hours; then the English Service in the evening.

To-day, David Tatiyopi said, in the Bible-class: "The whole earth is like the ocean, and God's Word a ship; we see it from afar, and struggle towards it, and are saved when we reach it, and are taken up by it; but others see it, and despise it, and they sink, and are forever lost in the deep waters."

The Yankton Mission is a lovely place; there is peace and cheerfulness all through it. Every one performs his or her special duties with pleasure, and an endeavor to do the best. Mr. Cook is the true friend of his people. They go in and out of his study, which is always open to them. He is never too busy to hear what they have to tell him, and never too weary to do his duty by them. So are the two ladies; they are not teachers and censors, but friends. The Yanktons find in them a mother with ready advice and assistance, and a sister with all a sister's interest and patient sympathy with all their little troubles and joys. Little Cecilia is the sweetest girlie among Indian half-breeds I have met. Willie Cook completes the cosy household. The family is very much crowded. The room I described to you is, as you may guess, only seldom inhabitable; and so the two ladies, Cecilia, and Willie live all together, in an attic over the dining or sitting room, and it requires some talent to keep the crowded bedroom in the good order it is now in. We had no more than two buckets of snow in there during the storm.

PONKA MISSION, April 25.

I ventured to ride home by stage. It was a sad ride, partly through flooded prairies, over creeks buried in snow, and an invented road through the bluffs. Some of the dead ponies spared by the wolves were lying around.

I forgot to mention that on Communion Sundays every Yankton man and woman brings his or her offering of ten cents to church. On Easter, Mr. Cook made a collection for a Mission in Athens, Greece.

Two of the three boys in Nebraska College wrote two real nice letters, in English, to Willie Cook.

With sincere regard, I remain yours truly, E. NICOLAS.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums during the month of May, 1878.

ALBANY.		LONG ISLAND.	
<i>Troy</i> —Free Ch. of the Ascension S. S., for Ponkas.....	\$25 00	<i>Huntington</i> —St. John's S. S., for Bp. Hare's work.....	25 00
St. John's Church.....	200 00	<i>Jamaica</i> —"C. K.".....	7 00
Christ Church.....	19 00	<i>Brooklyn</i> —Grace S. S., for Lower Brule.....	42 93
<i>Catskill</i> —St. Luke's, Children's Easter offering.....	36 28	"S. C. M.".....	5 00 79 93
ARKANSAS.		MAINE.	
<i>Camden</i> —St. John's S. S., for Indians in Bishop Pierce's Jurisdiction.....	10 25 10 25	<i>Bath</i> —Grace S. S., Easter offering.	17 00 17 00
CALIFORNIA.		MARYLAND.	
<i>Santa Clara</i> —S. S. Free Ch. of the Holy Saviour.....	6 60 6 60	<i>Charlotte Hall</i> —St. Mary's College, All Faith Mission Bank, for Ponka Hospital.....	10 00
CENTRAL PENNSYLVANIA.		<i>Baltimore</i> —Grace Church.....	2 00
<i>Danville</i> —Christ Ch., Young Ladies' Association, freight	5 00	Christ Church.....	121 36
<i>Harrisburg</i> —R. A. Lamberton....	25 00 30 00	<i>Georgetown</i> —St. John's Church....	5 00
CONNECTICUT.		<i>Mechanicsville</i> —Miss E. S. Vernon, for New Chippewa Mission.....	20 00
<i>Hartford</i> —Trinity Parish, Grace Chapel, congregation and S. S., Easter offering...	14 31	<i>Frederick</i> —All Saints'.....	35 00
A member of Trinity, for Oneida Chapel.....	50 00	<i>Montgomery Co.</i> —St. John's.....	3 50 196 86
Trinity College, E. E. J., for Rev. E. A. Goodmough	5 00	MASSACHUSETTS.	
<i>Watertown</i> —Christ Ch., for Bishop Hare, \$26.10; Ponkas, \$5; general, \$19.60.....	50 70	<i>Worcester</i> —All Saints', Easter offering for Bishop Hare..	262 00
<i>Davidsonville</i> —St. Alban's S. S., for Cheyenne Mission...	9 00	<i>Brighton</i> —A Communicant of St. Margaret's Ch., Easter offering.....	5 00
<i>East Haddam</i> —St. Stephen's Ch....	36 85	<i>North Attleboro'</i> —Grace Church...	7 93
<i>Stamford</i> —St. John's Cove Chapel, \$2.26; Children's offering, \$6.55; a balance, \$3.23; freight, \$7.50....	19 54	<i>Charlestown</i> —St. John's, for Enmegahbowh.....	5 00 279 93
<i>Bridgeport</i> —freight.....	5 00 190 40	MICHIGAN.	
GEORGIA.		<i>Brooklyn</i> —A Communicant of Manchester, for Enmegahbowh.....	1 00
<i>Savannah</i> —A S. S. class of St. John's.....	5 00 5 00	<i>Grand Rapids</i> —St. Mark's Church, \$14.14; Grace Chapel of St. Mark's, \$8.91; both special for Bp. Hare....	23 05
ILLINOIS.		<i>Hastings</i> —Emmanuel Ch.....	5 00 29 05
<i>Mansfield</i> —Children of Christ Ch. Mission.....	4 00 4 00	MISSISSIPPI.	
KANSAS.		<i>Grenada</i> —For Cheyenne Mission..	3 00 3 00
<i>Atchison</i> —Trinity S. S.....	14 10	MISSOURI.	
Cash.....	2 00 16 10	<i>St. Louis</i> —A Church family.....	14 50 14 50
		NEW HAMPSHIRE.	
		<i>Keene</i> —Rev. Mr. and Mrs. Renouf.	25 00 25 00

NEW JERSEY.					
<i>Rahway</i> —Ch. Holy Comforter.....	29 06			Thro' Wm. Welsh, Esq.,	
" " " S. S.,				for an Indian church, to	
Lenten offerings.....	23 59			be called Christ Chapel. 1500	00
<i>Riverton</i> —Christ Ch. S. S., for Pon-	11 00			St. Andrew's, West.....	2 50 00
kas.....				Indians' Hope Association,	
<i>Orange</i> —Grace Ch., \$72.09; two	73 09			viz: St Timothy's,	
little girls, for Ponkas, \$1				\$10; St. Luke's, per	
<i>West Orange</i> —For Bishop Hare's	4 06			Miss Lewis, \$3; Madame	
work.....	5 00			Clement's, Germantown,	
<i>Waterford</i> —Christ Church.....	70 00			\$2.25; Mite Chest, per	
<i>Salem</i> —A few ladies of St. John's.	40 00			Mrs. De La Cuesta, 50;	
<i>Passaic</i> —St. John's.....				Indians' Hope Sewing	
<i>Bergen Point</i> —Women's Mission-				Society, St. Luke's Ch.,	
ary Association of Trinity,				per Miss Mathieu, \$5;...	20 75
for bell at Crow				<i>Andahusia</i> —Potter Hall, Easter	
Creek.....	50 00	305	74	offering.....	2 50 1621 46
NEW YORK.				PITTSBURGH.	
<i>City</i> —St. Luke's Home, for En-	3 00			<i>City</i> —St. Peter's, for Ponkas, \$3;	
megah5owh.....				for Mr. and Mrs. Hin-	
Sale of Pictures, \$1.70,	7 95			man, \$15.....	18 00
\$5.25, \$1.....				<i>Kittaning</i> —St. Paul's Church.....	13 18 31 18
St. Michael's Penny Mis-	14 93			RHODE ISLAND.	
sion Society.....				<i>Wickford</i> —An Easter offering.....	8 50
Through Niobrara League,				<i>Providence</i> —St. John's, for Ponka	
Zion Ch., \$100; Ch. of				Hospital, \$5; General,	
the Ascens'n, \$110; Miss				\$339.11; four members,	
"F." life membership,				for support of a Mission-	
\$100.....	310 00			ary, \$500.....	844 11
J. R. Eoff, for the Rev. Mr.	5 00			Charlotte J. Goddard, pro-	
Cook.....				ceeds of a fair.....	75 00
Through American Church				Some Teachers and chil-	
Missionary Society,				dren of Grace S. S., who	
Christ Ch., Bay Ridge				worked for Indian Mis-	
(additional) \$25; Grace				sions in Lent.....	450 00
Ch., Sandusky, \$50;				St. Stephen's S. S., St.	
Woodbury, Conn., \$10;				Mary's class, Easter of-	
N. Y. City, three friends,				fering, \$11.50; Infant	
for Bishop Hare's salary,				class, Easter offering for	
\$500; Grace Ch., Law-				Rev. S. D. Hinman, \$9.40	20 90 1398 51
rence, for Miss Ann M.					
Barker, \$20.30.....	605 30			VERMONT.	
Through Niobrara League,				<i>Rutland</i> —Trinity.....	2 00 2 00
Easter Memorial Cross,					
\$13; do., \$12; sale of				VIRGINIA.	
Greek articles, for White				<i>Alexandria</i> —St. Paul's, two mem-	
Earth and Ponka Mis-				bers, \$10 each, for Mrs.	
sions, \$23.75; Ch. of the				Stanforth.....	20 00
Incarnation, \$10; sub-				<i>Cobham</i> —Miss "C. M. N.," for	
scriptions, \$11.....	69 75			Ponka Hospital.....	2 00 22 00
St. Chrysostom's Chapel	22 91				
<i>Garrisons</i> —St. Philip's in the					
Highlands.....	3 69			WESTERN NEW YORK.	
<i>Tompkinsville</i> —St. Paul's S. S....	5 00	1047	53	<i>Rochester</i> —St. Luke's church (for	
				Ponka Hospital, \$5.60),	110 67 110 67
NIOBRARA.				WISCONSIN.	
<i>Yankton Mission</i> —For Four Bears	10 55	10 55		<i>Nashotah</i> —Nashotah Chapel.....	31 00
Mission.....				<i>Oconomoc</i> —Zion Ch., Easter of-	
				fering.....	5 00 36 00
NORTH CAROLINA.				MISCELLANEOUS.	
<i>Hotel</i> —Mrs. "M. T. U.," and Mrs.				Memorial Cross.....	12 00
"M. A. T.," for Ponka				Department of the Inter-	
Hospital.....	15 00			ior, for Oneidas.....	1800 00
<i>Asheville</i> —Trinity Colored S. S....	4 00	19 00		To be paid to Foreign	
				Missions.....	4 30 1816 30
OREGON.					\$7,609 34
<i>Oregon City</i> —St. Paul's S. S.....	9 50	9 50		Amount previously acknowledged	39,297 34
PENNSYLVANIA.					Total receipts since October 1, 1872,
<i>Philadelphia</i> —Calvary S. S., Ger-					\$46,907 19
mantown.....	60 00				
"E. C. H.,".....	2 00				
Rev. P. Van Pelt.....	6 50				
Ch. Redeemer, Seamen's					
Mission S. S.....	24 71				

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JULY, 1873.

THE TRIALS AND THE SUCCESSES IN WESTERN AFRICA.

THE Rev. H. W. Tucker, Assistant Secretary to the Society for the Propagation of the Gospel, has prepared a succinct, yet eminently readable, narrative of the various foreign Missions of the Church of England, which have been begun during the last hundred years.* Our own Missions, and those of different Christian bodies in Europe and America, are incidentally referred to; but the sketches are mainly confined to a history of the work abroad, as carried on by the agents of the two great Societies of our Mother Church. The book meets in good measure a want which has long been felt. There are many works in which the history of particular Missions of the English Church is given, but this is the only one which aims to give historical sketches of them *all*. Few can read the book without gratification at the amount of information conveyed, and the very pleasing manner in which it is imparted.

Not the least interesting portion of the work is that in which are narrated the trials and successes of the Missionaries of our Mother Church, and our own, on the Western Coast of Africa. The chapters devoted thereto are, however, too lengthy to be reproduced in our columns, and we can only give some of the more important particulars.

THE EXTRAORDINARY DIFFICULTIES AT SIERRA LEONE.

As long ago as the year 1752, the Society for the Propagation of the Gospel sent a Missionary to the Guinea Coast, and some fifteen years later a native African, educated and ordained in England, was sent to the same region; but these were merely desultory efforts. The whole credit of the

* The title of the book is, *Under His Banner: Papers on the Missionary Work of Modern Times*. London: Society for Promoting Christian Knowledge.

evangelization of Sierra Leone, and the establishment of the important Missions in the Yoruban country, and in the Niger territory, is due to the Church Missionary Society. Extraordinary difficulties have been encountered at Sierra Leone. The Rev. Leighton Wilson, in his work on Western Africa, says it is the most unhealthy spot on the coast; and Mr. Tucker says that it has earned for itself the ill-sounding title of "The White Man's Grave," and that the mortality in this Mission has been without a parallel, if the small staff which has of late years resided at Zanzibar be excepted. The Rev. Dr. Boyd, the Dean of Exeter, in one of his published addresses, states that no less than twenty-three of the agents of the Church Missionary Society fell in the first few years of the campaign in Western Africa. Men dropped in the first rank, and other men stepped forward to take their places, and fell in their turn. But few thought of turning back. They remained to work, to hope, and to die; and glorious has been the result of their brief lives, and self-sacrificing labors.

Another extraordinary difficulty encountered here was, that the liberated slaves, who constituted the greater part of the population of the colony, spoke more than one hundred languages; and, though brought from widely separated regions, they were alike sunk in superstition, the victims of sorcery and witchcraft, living in dread of fetishes, and steeped in a barbarism begotten by generations of slavery.

THE GREAT SUCCESS AT SIERRA LEONE.

It was, indeed, a forlorn hope on which these pioneers of the Gospel set out; forlorn whether regard be had to the material out of which they endeavored to build up a Christian community, or the certainty of sickness and death to themselves; and yet, in no part of the world has Missionary success been greater, or a native Church established which is more independent of external aid, or sends a greater number of its ordained and other members into still unevangelized regions.

There are now in the Diocese of Sierra Leone forty-three clergy, of whom twenty-nine are natives. These latter have received a very thorough and excellent training at the institution which the Church Missionary Society established at Fourah Bay. Remarking upon the education which these young men have received, Mr. Tucker says:

"The men trained within these walls are no ill-instructed guides; the very books which they study are a refutation of the charge that the African intellect is incapable of high cultivation: *Butler's Analogy* and *Whateley's Logic* are standard books in the institution; its students have a critical

knowledge of the Greek Testaments, and the attainments of the native Clergy have secured for some of them appointments as chaplains under the Government."

THE FIRST THREE BISHOPS DIED WITHIN SEVEN YEARS.

Until 1851 the Church of Sierra Leone had received no Episcopal ministrations; four native Clergymen had been taken to England for ordination, and the extension both of the Church and the indigenous ministry demanded a resident Bishop; the demand was met, and the first three Bishops died within seven years. Our author makes the following mention of them:

"Bishop Vidal was consecrated in 1852, and in 1854 he sank, after a fatiguing Visitation, in which he had confirmed six hundred persons. Bishop Weeks, who had been inured to the climate by a long service in the country as a Missionary, reached the Diocese after his consecration in November, 1855; in sixteen months his labors were terminated by fever. During his brief Episcopate he had added to the ranks of the Clergy eleven natives. Bishop Bowen, who was consecrated in 1857, died in May, 1859. Few more noble records of Christian heroism can be found than the simple story which tells how the vacant places in the Church of Sierra Leone have been filled."

THE MISSIONS IN THE YORUBAN COUNTRY.

The first development of the native Church of Sierra Leone was the Mission to Abbeokuta, the chief city in the Yoruban country. This city is about one thousand three hundred miles to the southeast of Sierra Leone. Many Yorubans have been released from the slave-ships and landed at this colony. A great part of them were there converted to the Christian faith; and some of them, in 1842, returned to Abbeokuta, and made a report of English kindness, and of the Christian religion which they had embraced. The heathen, moved by the strange tidings, sent messengers to Sierra Leone. An earnest young Catechist, named Townsend, started at once to inspect the country, and was warmly welcomed. He then went to England for ordination; and the following year he set out for Abbeokuta with two Clergymen, one of whom was Mr. Crowther, the now justly celebrated Bishop of the Niger. The Mission has continued to extend until it covers nearly the whole of the Yoruban country. The number of converts is three thousand, and these are now living in cheering contrast to the heathenism which surrounds them.

THE MISSION IN THE NIGER TERRITORY.

The second off-shoot of the Church at Sierra Leone was the Mission in the Niger country. It was founded by Mr. Crowther in 1857; he was con-

secrated Bishop of the Niger in 1864, and the work is now carried on by him, and by nine native Clergymen from Sierra Leone: not a single European has a share in it, and in this respect it is unique among Anglican Missions. Concerning it Mr. Tucker says:—

“By this Mission the horrible slave trade has received a great check; the practice of human sacrifice is at an end within the Niger country, and the neighboring chiefs find themselves unable to procure slaves to be immolated by their priests. Instead of the indolence which accompanies the easy gains of the slave dealer, commerce with its attendant activity has been introduced far up the rivers.”

OUR OWN MISSION IN WESTERN AFRICA.

The twenty-third chapter of Mr. Tucker's book is devoted to the efforts of the American Colonization Society in Liberia; our own Mission in that republic, and parts adjacent, and the Pongas Mission. Concerning our own Mission the writer says:—

“The work of the Church has been a noble one: the difficulties have been enormous—foremost among them is the climate, which has swept away very many of the Missionary staff. The Mission has been eminently blessed in its first Bishop, who is worthy of being classed with the best Missionaries of any age. Arriving in Africa in 1837, and consecrated in 1851, he continued at his post for thirty-four years, and only when permanently disabled for further work did he resign his Bishopric in 1871. For twenty-one years his wife shared *his* labors, and undertook many others which only a woman could fulfil. In spite of feeble health, she never rested, founding schools and superintending their management, and visiting the heathen in their smoky huts. In her own words, she ‘labored for them as long as she could, and then she ceased not to pray for them.’

“The heathen and Mohammedan tribes which crowd in Liberia, and extend indefinitely into the interior beyond, are the ever-widening fields which beckon the Missionary to advance. The difficulties of his work are much increased by the close contact into which the heathen and the converts are bought and apostacies are not unfrequent. Nevertheless the work of the last thirty-five years, which has cost so many lives and drawn forth so much self-denial, cannot be said to have failed. Beyond the general impression made in the neighboring tribes, a Mission cannot have been in vain, of whose Clerical staff of thirteen eleven are natives of the country, which has five hundred communicants, and from its schools is training the best of its sons to minister to their brethren as ordained priests and deacons.”

THE MISSION IN THE PONGAS COUNTRY.

The Pongas country is one hundred and eighty miles north of Sierra Leone, and the Mission there is the work of the Church in Barbadoes. It

was begun by the Rev. H. J. Leacock, a native of that island and a Parish Clergyman there. He felt deeply the many wrongs that had been done to Africa, and he endeavored to found a Mission which should in some degree atone for the physical sufferings of her children, by offering to them spiritual gifts. He was a patient, courageous, self-denying Missionary, and though he fell a victim to the climate in two years, the Mission has lived, and his example has been inspiring to members of the Church both in Barbadoes and in England. Mr. Neville, an English Clergyman, joined the Mission in 1858, and though he lived but three years, there were vast results from his labors. The Church has been planted in the Pongas country; the Prayer Book has been translated into Su-Su; and as many as three hundred persons have been baptized in one year. Factories and printing presses have been established; and the people have been taught to grow cotton, and to dress it by machinery, until it is worthy of the English market.

"The Mission," says Mr. Tucker, "may now be considered established. Its staff is wholly composed of natives, to whom the climate is not the enemy that it is to the European; others are being trained at Barbadoes, who in time will add to their numbers. A Station on the Isles de Los, some six miles from the coast, is a Sanatorium where invalids can obtain fresh air, pure water, and a greater variety of food than is to be had on the mainland. The work of evangelizing a people demoralized by all the evils of the slave-trade, and who live in a climate which is fatal to Europeans, is not accomplished without much loss of life and many discouragements. Twenty years ago the Pongas country was known only to slaves and to the heathen and Mohammedan inhabitants; its present condition forbids our doubting about its future."

AFRICA.

DEATH OF A MISSIONARY TEACHER.

It is with great sorrow that the Foreign Committee have to record the death of Mrs. Julie Macmullin, who left New York early in February last, in the bark Thomas Pope, for Cape Palmas, Liberia.

At the date of preparing this notice, the information received embraces only the following particulars: That Mrs. M. suffered much from sickness during the voyage out, and reached her destination in a very enfeebled state. She was speedily attacked by the African fever, and died on the 23d of April, at Cavalla, to which Station she was sent.

Mrs. Macmullin was appointed from the Bishop Potter Memorial House to the Sisterhood of which she belonged, and where she proved herself faithful, and came with full testimonials to the Foreign Committee.

She gave promise of great usefulness in the field to which she was sent, and by her removal the Mission has suffered loss. This is an added trial to the many trials of like kind which have preceded it ; by these the faith of the Church is tested ; but, as the work is His to Whom the lives of the Missionaries are consecrated, there is nothing in this event, sad as it may to human apprehension appear, to discourage the effort to push on the work of giving the Gospel to the heathen, as God hath commanded.

Miss Savery, who sailed with Mrs. Macmullin, was suffering somewhat from African fever at date of above advices.

EXTRACT FROM REV. G. W. GIBSON'S LETTER, DATED MONROVIA, MARCH 21, 1873.

REV. AND DEAR BROTHER : I am glad to be able to inform you that the prospects of our interior Mission at Toto Korie are now very fair and promising. Besides the restoration of peace and quietness, a new and very efficient Missionary has been sent out in the person of one Mr. W. W. Findley, Senior Warden of the Rev. Mr. Crummell's Church at Caldwell. He has for some years past shown great interest in Missions among the natives, and at one time, about two years ago, in compliance with repeated solicitations from an influential chief, left his family and residence on the St. Paul's river, and spent some months at his own expense teaching the people at Bamboo town.

Mr. Findley carries with him age, experience, and a commanding influence to his post. He has been kindly received by the acting King, a house given him, and thirty-two pupils placed in his day school. He has also had assigned him a tract of land for a Mission farm. He purposes to open a farm at once, planting provisions, ginger and coffee, both with a view of instructing the natives in agriculture and of laying the foundation for a future boarding school for boys. His family, consisting of a wife and several children, will move out to the station in May. Thus we shall soon have at this interior Mission the Christian family, the Christian school.

EXTRACT FROM REV. A. F. RUSSELL'S LETTER, DATED CLAY ASHLAND, JAN. 27, 1873.

REV AND DEAR SIR : Your letters, Report, etc., have been received with some news and Mission Papers, distributed, with many thanks. Our people, living away out in these sparsely settled places, surrounded by almost impenetrable jungle, are always glad for these papers, they do good ; the *Parish Visitor* used to be hailed with delight, when it once came to us.

CLAY ASHLAND.—The congregation worship at my house, but the lumber is being procured, as means are contributed, to renew this Church. Besides one baptism, one marriage, and two funerals, we have nothing in the way of statistics to report. Clay Ashland is fifteen miles from Monrovia, on the north bank of the St. Paul's.

CROZIERVILLE.—The place is twenty-seven miles from Monrovia, and thirteen from Clay Ashland; not on the St. Paul's River; but the most convenient way to get to it is to travel up the St. Paul's eight miles above Clay Ashland, and then strike out, over a road abounding with large bridgeless creeks, that make travel in the high rains tedious and dangerous. Men have lost their lives. I see Crozierville is set down with seven Communicants. The Church once numbered forty confirmed in the West Indies. It is now thirty-three; reduced by death. There were sixty-eight Baptized persons in this Church at the time of my last report, four since, making seventy-two alive this day, among them a class of fourteen awaiting Confirmation. The Church is being pewed in good style as the Church is able, some forty-five dollars now having been spent in this way. The church is already becoming too small, though only half built and not completely shut in, suffering from driving tornadoes. Many of the little children begin to read, and it is puzzling to escape a pack of earnest little shining eyes with "Reverend, when more little Prayer Books come, please give me one; I wish to read in Church too." Of the last supply I distributed ten in Clay Ashland and fifteen in Crozierville. Prayer Books would be freely paid for, could I get one hundred to be paid for in good arrow root, as low as five cents per pound. Could these people readily sell their produce, or get money for it at all, as they get more upon their feet, they could do considerable, and would do. Native affairs are becoming more and more settled, near our American settlements; while some Chief removes his people away, another, as matters grow more permanently still and safe, seems disposed to move in and settle. I ardently hope for something safe and permanent, for these scattered and peeled and driven people, whose faith in Liberia has been greatly shaken, demoralized, and turned over in the last two or three years.

BURNING OF TRINITY CHURCH, MONROVIA, LIBERIA.

In the June number of *THE SPIRIT OF MISSIONS*, we published a letter from the Rev. G. W. Gibson, giving account of the burning of Trinity Church. It was supposed, when he wrote, that the sum of three thousand dollars would be sufficient to restore the church. It has since, however, been found that the walls of the church, which are of stone, were more seriously damaged than at first appeared, and on this account, as well as for purposes of enlargement, of the particulars of which we are not advised, a very much greater sum is asked for in the following circular, which has recently been received.

AN APPEAL—TRINITY CHURCH RESTORATION.

MONROVIA, LIBERIA, WEST AFRICA, *April 15, 1873.*

DEAR SIR: The Missionary, Wardens, and Vestrymen of the Protestant

Episcopal Church of Monrovia beg to present for your favorable consideration the following statement and appeal :

On the 18th day of last month, owing to the burning of dry bush on an adjoining lot, the only Protestant Episcopal church in this town and vicinity took fire by accident. The circumstances not being discovered in time to use effectually the rude appliances that we bring to bear in such cases, the devouring element soon got beyond our control ; and anon the whole roof of the building was in flames. We are now without a Church edifice. Our object is to set about restoring the building at once, if possible, for which we need *twelve thousand dollars*. We are living in a heathen land, surrounded by millions that know not God. Here, if anywhere on the face of the earth, churches are needed. In this vicinity, too, are thousands of Mohammedans who come down from the interior, in caravans, for purposes of trade and traffic. Generally, when detained over Sabbath, they come in groups to Trinity Church, and there listen to the invitations of the Gospel. Returning to their homes, they rehearse to gazing crowds what they have seen and heard, and thus the Gospel is sounded forth by themselves to the distant regions beyond.

In this church, too, were gathered, Sabbath after Sabbath, numbers of heathen children from the immediate surrounding tribes—Kroos, Veys, and Golahs—where they are taught in the Sabbath-schools the things that make for their peace.

We make this appeal, then, in behalf of these heathen and Mohammedan adult and youth, as well as for ourselves. Will you aid us, not only to restore the Church as it was, but to erect a more permanent and capacious edifice for the accommodation of many from the tribes around us, who shall come bending the knee to the SAVIOUR ?

Any assistance that you may give toward erecting here a church for the worship of the true God, in opposition to the idolatry and fetichism that surround us, will be so much toward advancing the kingdom of God in the world.

G. W. GIBSON, *Missionary.*

W. M. DAVIS, *Sr. Warden.*

M. H. FREEMAN, *Jr. Warden.*

J. B. YATES,

CHARLES B. DUNBAR, M.A., } *Vestrymen.*

ROGER FULLER,

The above Appeal is accompanied by the following letter, addressed to Rectors of Parishes.

LIBERIA, WEST COAST AFRICA, MONROVIA,
April 18, 1873.

DEAR SIR : The Vestry of Trinity Church, Monrovia, have authorized me to forward this Appeal to your address, with the earnest request that you will be so kind as to have it read to your congregation, and take up a collection for us, and also to use your kind offices with other congregations for our benefit.

Whatever amount you may collect for us, you will be kind enough to place in the hands of Mr. James M. Brown, Treasurer of the Foreign Committee of the Protestant Episcopal Church in America, No. 23 Bible House, New York, who will inform us of the amounts so placed in his hands.

I have the honor to be, sir,

Your humble servant,

W. M. DAVIS,

Secretary of the Vestry, Trinity Church.

CHINA.

LETTER FROM REV. S. R. J. HOYT.

The following extract from Rev. Mr. Hoyt's letter announces his safe arrival at his home in China. Mr. Hoyt, it will be remembered, left San Francisco in Steamer of 1st March.

WUCHANG, CHINA, *April 21, 1873.*

REV. AND DEAR BROTHER: Protected by a gracious Providence, I arrived safe at Wuchang on the night of Good Friday the 11th inst. Bishop Williams was here to confirm a class of native converts, and I deemed it no small privilege to be able to take part in the interesting services of Easter Day.

It is somewhat gratifying to find that my organs of speech do not altogether refuse utterance, although they labor somewhat in producing the proper sounds and inflections. My teacher has renewed his offices and I hope soon to recover all lost ground.

I find my colleagues and their families in good health. The Schools are all in a flourishing condition, and the general progress of our work is very encouraging. I look from my study window out upon the pleasant grounds where we hope soon to have a school for girls and a Church.

At Shanghai I found awaiting my return the handsome donation of books from the Committee and other sources. I beg to assure the donors of my appreciation of their gift, and to express to them my hearty thanks.

With fraternal regards, I am very sincerely yours.

 JAPAN.

The following extract from the Rev. G. D. B. Miller's letter dated Osaka, Japan, April 14, 1873, gives the latest information, on the subject therein mentioned, which has come to hand at the Mission Rooms. The opinion, entertained very generally both abroad and at home, is that the propagation of the Christian faith will soon be relieved of the civil enactments which have hitherto stood in the way.

The recent movement toward toleration has not resulted in any perceptible change in the attitude of the people. When the edict against the "corrupt religion of Jesus" was removed from the proclamation boards upon which the laws are published, it was thought the bright and perfect day for Japan was dawning, but those who have some insight into the method of things here, were not surprised at the singular announcement of this singular Government which followed soon, that they had also taken down the laws against robbery, murder, arson, etc., because "the people were now familiar with them." It is clearly evident that the Government really desires to give

full toleration to Christianity, but with this motive dominant, that they think it will give this country a status the same as that of countries in Western civilization; and they give as a reason for their present dilatoriness, that they are afraid of an insurrection. Certainly it is only a question of time. Buddhism and Sintoism are on their last legs. The people are being cast adrift without any moorings at all. There are many indications of better things. Although the people in any considerable number are afraid to come to our native Services, it is not probable, if they did, that the Government officials would dare now to imprison them, as they did, in some instances, but a few months ago. Not long since, while looking over the shelves of a book-store in this city, I noticed a book with the back turned inward. On taking it out, I discovered it to be a Bible, evidently concealed, and yet intended for sale, but now, Bibles are openly sold at many of the stores, the more remarkable in Osaka, for the local Government is peculiarly hostile to Christianity. A remarkable article has just appeared in one of the native newspapers, which at least shows some boldness and the allowance of unexpected freedom of thought. The writer declares that the Sinto religion has nothing in it, that Buddhism is only an "idea," that Confucianism has some elements of a fair morality, but does not answer the purpose, and that therefore the one wise and correct thing for the Japanese nation is to embrace the religion of JESUS, and concludes with the assertions that if full toleration was granted, it would spread with the rapidity of fire over a prairie, and that if any insurrection was stirred up, it would be put down by the more thoughtful.

In our immediate work, we have all we can do, the newly arrived in learning the language and assisting what they can in the School, which now numbers thirty scholars, and could be largely increased had we the conveniences. The Bishop, or Mr. Morris, during the former's absence in China, instructs the school for two hours a day in the English Bible. The eagerness of the scholars to learn English, and the astonishing progress that some of them make is simply marvellous.

MISSION SCHOOL AT JAFFA, SYRIA.

THIS School, hitherto conducted by Miss Mary B. Baldwin, will on and after the 1st of January, 1874, be assumed by the Foreign Committee as a part of the work of the Board of Missions. Full particulars will in due time be given.

THE VARIOUS CLASSES OF CHINESE.

WEALTHY CHINAMEN.

AND now what must we say of the people? China lays no claim to an aristocracy such as Great Britain possesses. In China a man, according to

the will of the Government in power, may be a prince to-day, but a beggar, or his name extinct, to-morrow. To be a wealthy man is, in China, to be a man marked for persecution or oppression—to be, as they say, a fit subject for a “squeeze.” Yet there are many Chinamen, resident more especially in the open ports of China, who have obtained much wealth by mercantile transactions with European and American merchants. These Chinamen occupy spacious and well-built houses, luxuriously furnished in the Chinese style. Their domestic circle is generally large. A Chinese gentleman numbers his wives according to his means, though the first wife and her family bear rule in the household: not only so,—the sons, as they marry, bring their wives home to the paternal roof, and not infrequently two or three generations live together as one family. The Chinese ladies apparently live in great seclusion. They never associate nor take their meals with their husbands as in Christian lands; and though they sometimes exercise much influence over their husbands, and especially a mother over her sons, their position is one of much inferiority; and that of the secondary wives is akin to slavery. As might be expected, family dissensions abound, and severity extending to corporal punishment is practised by the husband towards his wives, and by the first wife towards the other wives of the family;—a state of domestic relationship and subordination which often degenerates into great cruelty, and is the frequent source of extreme misery.

ARTISANS AND FARMERS.

The artisan class—which abounds in every large city—and the shopkeepers are a very busy, thrifty, money-making body. They are great bargainers and very great gamblers. Whatever else they adore they adore the dollar. Their skill in carving, in embroidery, and in bijouterie of every kind is exquisite, and their industry is equal to their skill.

In the country, far away from the larger cities, the Chinese farmer is a very hard-working, industrious man; and the farm-houses and farm-yards, with ricks and barns, and (in the north of China, especially between Tientsin and Peking) sheep, oxen, and poultry, have often reminded me of our farms in England. And it is among these rural classes, especially in the Fokien Chekiang provinces, that our Missionaries have been most successful.

THE COOLIE CLASS.

The coolie class, or servants, both indoor and outdoor, are very numerous. In the South of China and in Central China the coolie is the beast of burden, superseding the use of the horse or of the mule, which are seldom seen. Poised on his bamboo-stick, it is astonishing what a load of tea the Chinaman will bear for miles from the tea-growing districts to the open ports for sale. Nor is it tea only that they carry. Lead, iron, and salt are conveyed by the coolie from district to district. His labor is often times excessive. In one week he will do the work of three, and sleep away the fortnight. Intellectually and morally his condition is as painfully degraded as

the slave of his countrymen, especially in those parts where the coolie trade prevails, as at Macao, where barracoons are opened for their reception, and the coolie ship is but another name for the "slaver" that carries off under the flag of Portugal thousands of poor Chinamen each year to labor in the plantations of Cuba, as formerly the negro was the object of the West African slave trade.—*Bishop Alford of Hong Kong.*

CHRISTIANITY IN JAPAN.

THE Japan *Gazette* prints a translation of a letter which has appeared in the native paper, *Minato Shimbun*, under the heading of the "Christian Religion." This letter, after discussing the various forms of religion which have been national in Japan, concludes as follows :

In various countries of the West there is the system of worship of the LORD of Heaven, which forbids the worship of idols of wood or stone.

It teaches that which is of daily use to men, and the tendency is toward an increasingly careful observance of its precepts. Its teachers, in proclaiming its doctrines, teach what is for the benefit of all, and, thus silencing a narrow spirit, they incite to a broader and better, which teaching is the secret of the civilization of the West.

Since the Government of the Tenno has been renovated, the time has come for the abandonment of evil habits. A religion there must be ; but if Shintoism is proposed we know not how to teach it. If Confucianism or Budhism these will not do.

If, therefore, despising the foolish charge of changing the national customs and of defiling the country, the religion of JESUS be introduced, it will be well for the people. Nor will such a course involve anything incompatible with the customs of the country or true reverence for our ancestry.

If this religion should be tolerated, it would spread like a fire in the dry grass of the plain when lighted at a hundred points.

Should some who hate this religion break out in rebellion, this, by the thoughtfulness of the followers of the new religion, might be easily subdued.—*N. Y. Times.*

WE clip the following from the North China Herald of March 13th, 1873.

HIOGO, JAPAN.

A remarkable notification has been issued by the Kioto Fu, asking for subscriptions in aid of a new hospital. It is suggested that, instead of building temples or idols, or giving money to idols, beggars and priests, as has been the custom, those who wish to give alms should bestow them on the hospital. "Such practices are barbarous and not according to the religion of the true GOD. Henceforth, when a man has money to bestow, let him

give it to the hospital, that all medicines may be given in charity, and that orphans and all who have the misfortune to be sick may be cared for in the hospital. This will not only be a merit to the giver, but a help to all people."

A GREAT CONFLICT TO BE HAD WITH BUDHISM IN JAPAN.

It would seem that the principal upholders of Buddhism in Japan have not lost heart by the occasional discountenancing of their system of late by the Mikado, and the withdrawal of a good deal of government support. A Missionary writes :

"Our great fight here in Japan, it now becomes more and more clear every day, is to be with Buddhism, which I suspect presents itself in a far more vigorous form here than in China, or any other part of the world. The fact that at so many points it touches Christianity makes it of vital importance that we have clear views as to what its teachings are, and as to its relations to Christianity. The youngest sect here has been for some time preparing for the battle, by the study of Christianity on the part of many of its priests, and we should prefer not to be left behind. One priest was here not long since, trying to get permission from the governor of this port to open a school, in which he proposed to teach Buddhism, Confucianism, and Christianity, and show conclusively the superiority of the first over the other two !

"The son of the patriarch of one branch of this is said to be either abroad or on the point of going abroad, to fit himself, by a careful study of the practical workings of Christianity, for overcoming it in Japan."

CONSUL MEDHURST'S BOOK ON CHINA.*

CONSUL Medhurst's book is an ably written and a very attractive one. We cannot agree with all the views expressed in it, but we cheerfully acknowledge it to be a most important contribution towards a correct knowledge of the Chinese people, and the actual circumstances which have attended the residence among them of various classes of foreigners. The author, after thirty years residence in China, has been in England for about a year, and perceiving that there was a great lack of information and much misrepresentation, however unintentional, among people at home, and even the press, about matters in China, he has been impelled to do what he could to substitute fact for fiction, truth for misrepresentation, and correct knowledge for vagueness and mistiness.

* *The Forcigner in Far Catbay*, by W. H. Medhurst, H. B. M. Consul, Shanghai. New York, Scribner, Armstrong & Co., 1873.

The only qualifications for his task, to which he alludes in his book, are his long residence in the country, and his opportunities for observation in various localities ; but we have for some time been aware that he is one of the few non-Missionary foreigners who are familiar with the Chinese language and literature ; while the articles from his pen, which appeared while he was in China, have shown him to possess a cultured mind, and considerable literary ability. This is abundantly confirmed by the work before us, and we know of no book on China that can compare with it in literary attractiveness or in the amount of valuable information imparted in anything like the same compass.

It is true that his desire only to make definite what was vague, and to correct what was erroneous in the prevalent popular notions in Europe and America, and to omit all reference to what seemed to be accurately and generally known, make his sketches of the Chinese character, manners and customs somewhat imperfect ones ; but as far as they go we are inclined to think they are accurate and trustworthy. What he states may be relied upon ; but he leaves at times much of great importance unsaid because he considers it unnecessary to say it. He makes no reference to the native religions, and says little or nothing about the language or literature ; yet his work abounds with new information on many prominent characteristics of the Chinese people, and the result of the intercommunication thus far between them and foreigners. Some of this information, especially upon those subjects which have a bearing upon the attempted evangelization of the country, we will endeavor briefly to lay before our readers.

PROCEEDINGS OF THE ROMANIST MISSIONARIES.

He divides the foreign communities in China into two main sections or classes, Missionaries and merchants, and to these he adds, as necessary concomitants, the consular and custom authorities, and unemployed persons or vagrants.

The Romanist Missionaries are very numerous, zealous and successful. "Compared to the Protestants their name is legion,"* but they are not seen much by the foreign resident, as on their arrival they disguise themselves as natives, and the greater part of them penetrate into the interior to stations

* The most recent statistics make the foreign Roman Catholic priests to be five times as many as Protestant Missionaries ; the native priests and assistants to be more than ten times as many ; and the Romanist "Sisters" are many times as numerous as both the married and unmarried female Protestant Missionaries. (Ed. of Sp. of M.)

which have been occupied by them for years, and in some cases for centuries. Before the toleration of Christianity was made a treaty right the Roman Catholic priests kept themselves in a state of seclusion, and labored unobtrusively, but since then their proceedings have been the very reverse of this. We will give this experienced Consul's exact testimony on this matter :—

“ This measure has had the effect of emboldening them to claim the restitution of properties and privileges which had long ago been forfeited on political grounds, and of encouraging them latterly even to go the length of asserting judicial rights over the native members of their churches, and seeking to release them from their fealty to their proper sovereign. As a natural consequence of such high-handed proceedings, the jealousy of the Chinese Government has been roused against foreign propagandism in general, a sympathetic enmity has taken hold of the minds of the influential classes and literati, and both have not been slow to profit by the occasion to incite the entire population against foreigners and their faith. Hence the agitations, persecutions, and massacres, which have left their bloody mark upon the relations of the past few years, and which are but a foretaste, it is to be feared, of what we may yet have to mourn in the future.”

THE PROTESTANT MISSIONARIES.

The Protestant Missionaries act in an entirely different way, and have shown no inclination to indulge in the extravagant pretensions of the Romanists. He has found a tendency in them to believe their converts always to be in the right, but this he thinks is not unnatural, and is a very pardonable weakness ; but they never seek to withdraw their converts from proper jurisdiction.

Except in the case of one particular denomination, the Protestant Missionaries do not assume any disguise, and he thinks they are perfectly right in this, as the opposite course is apt to lower the individual in the opinion of the natives, and the general effect is mischievous. He bears testimony to the great success of their labors, but thinks it would be still greater if fewer of them settled at the open ports, where the foreign communities are, and a greater number penetrated to the interior cities ; first, because the good effects of the foreign communities upon the Chinese are more than counterbalanced by the evil influences, and, second, because the more the Missionaries are dissociated from other foreigners the greater will be their influence with the natives, and the greater the respect of the latter for them. While he knows of many devoted couples, whose united and energetic efforts, have been productive of great good, he thinks it would be better if a larger pro-

portion of unmarried men were sent out; as in certain districts, and under certain circumstances, they would prove more effective than married men.

THE SUCCESS OF PROTESTANT MISSIONARY LABOR.

His testimony concerning the success of Protestant Missionary labor we will give in his own words :

“I am not in a position to state definitely what are the results of Protestant Missionary labor amongst the Chinese so far. Their practice of only reckoning as converts those adults whom they conscientiously believe to have been brought to a saving knowledge of the truth, reduces their statistics of proselytism to a very material extent; but even with this check, and taking into consideration, on the one hand, the limited number of laborers, and, on the other, the difficulty of bringing the Chinese mind to appreciate abstract religious truths independently of sensational influences, I think I am only doing the Protestant Missionaries simple justice when I state that their efforts have been attended with exceptional success, and this although it is but a short while ago since they ceased to count their converts by mere hundreds.”

IN WHAT THE MISSIONARIES ARE CONSIDERED OPEN TO CRITICISM.

Our author considers that Protestant Missionaries, as well as Roman Catholic, are open to criticism in the matter of their Church buildings. He deems it highly inexpedient, in the present state of the public mind in China, to erect large churches, with tall steeples, or towers, that show out obtrusively over the uniformly low roofs of a Chinese city. These towers are apt to create ill-will in an entire population, and to lessen greatly the number of those who attend the Services held in the obnoxious buildings. The Chinese firmly believe that any erection pointing upward, unless it be one of their own propitiatory pagodas, is calculated to bring down evil influences, productive of ill fortune, disease and death, upon the entire neighborhood. We are aware that trouble has ensued from this cause at Peking, Shanghai, Ningpo, and Canton, and our author may be right in considering it inexpedient to erect churches with high steeples until after this superstitious belief of the people has less hold upon them. The native temples are *never* so adorned, and even the propitiatory pagodas are seldom erected in cities or near dwelling houses. The Roman Catholic Missionaries have lately given intensity to the native feeling on the subject, by unjustly taking possession of plots of ground, which they claim formerly belonged to them, and erecting thereon pretentious cathedrals of the obnoxious style of architecture.

But while this may be a wholesome criticism, he makes one concerning

the Protestant Missionaries which we think is uncalled for, namely, that they confine their efforts too exclusively to the acquirement of the spoken dialects of the language, and to the production therein of books and tracts, and he opposes the Romanizing these dialects, because so few people can be benefited by books in which the Chinese language is expressed phonetically by means of our alphabetical system. We think his remarks on this subject are calculated to convey a wrong impression of the action of the Protestant Missionaries generally, though there may be a few of them who are open to his criticism. The members of our own Mission, for instance, have *not* undervalued books in the scholastic *written* language, or in the Mandarin *spoken* tongue. They have aided in translating the Bible and preparing other works in these languages, and they widely circulate such books. And if such scholarly men as Bishop Boone, the Rev. Mr. Keith, and others have approved of, and given their time to, the preparation of books in the mother tongue of the province in which they lived, it is because they were convinced of the imperative necessity of this being done. Very few of the many millions in that province are able to speak the Mandarin language, and comparatively few of the Chinese everywhere, are able to read, understandingly, books in the scholastic *written* style. Much the larger number of the books in the dialect of the province are in the *native* and not the *foreign* character. The few of the latter which are printed being, mainly, for those converts and enquirers who were never taught to read native books, and whose age is so advanced as to make the work of teaching them to read books in their own difficult characters, almost, if not quite, an impossibility.

THE MERCHANTS AND THE OPIUM TRAFFIC.

Mr. Medhurst defends the merchants against the charge of their being "adventurers," or mere "rapacious" and "aggressive" traders. He acknowledges that they are nearly all of them engaged in the opium traffic, but he asserts that "the association involves no more demoralization of character to the individual than a connection with a beer, wine or liquor trade is found to do at home." He is, however, constrained to acknowledge that the effects of the opium traffic upon the natives are ruinous in the extreme; and he says that "no man with the slightest spark of philanthropy in his heart, but must deprecate the existence of the trade." He admits, too, that "the vice of opium smoking is now a general one, and that it has been gaining ground upon the people with rapid strides during the past few years." He confesses that "the opium traffic has much to answer for in the way of

neutralizing Missionary efforts, not only in its direct effects upon the victims themselves, but in the hatred and suspicion of everything foreign which it has engendered in the minds of the natives generally."

And yet, strange to say, he defends the flooding of the country with the opium of which the British Government in India maintains the monopoly of the production and sale, as "a political necessity." The net profits to that government of this monopoly have now reached the enormous sum of *fifty millions of dollars* annually.

That there is a political necessity for the British rulers in India making this vast sum yearly, by the ruin of the Chinese people, will not, we think, be the verdict of history. The most experienced *English* Missionaries in China have put upon record that they consider it a great political wrong. All other Missionaries, so far as we have seen their testimony, agree with them,—and say that it is a great blot on England's escutcheon and a tremendous obstacle to the progress of the Gospel. In a pamphlet entitled, *The China Mission*, recently issued by the Church Missionary Society, occurs the following language :

"The introduction of opium into China has been fraught with most disastrous consequences to its inhabitants ; a greater curse to China it were difficult to conceive ; nor can the thoughtful Christian reflect upon the conduct of the English in relation to the opium traffic without shame and remorse."

While writing these remarks on Mr. Medhurst's views on this subject we received from England a work on Missions by the Rev. H. W. Tucker,* Assistant Secretary to the Society for the Propagation of the Gospel ; and turning to the chapter on China we find these words :—

"Perhaps we have no right to expect that we can now impose the Christian faith on China, when in our dealings with it as nation with nation we have acquired so evil a reputation. The way in which we forced the opium trade on China, when it was strictly a contraband article ; the wars in which we engaged in order to find a market for the deleterious drug ; the Thae-ping insurrection, which deluged China with bloodshed and rapine, and which was the result of one of these wars, these are but sorry credentials for the messenger of the Gospel of Peace."

Some men who look at it merely from a commercial point of view, pronounce the traffic in opium an egregious blunder, for it impoverishes a vast nation which would otherwise be more extensive purchasers of England's manufactures, and enfeebles an immense race, which would without it pro-

* The title of the book is *Under His Banner : Papers on the Missionary Work of Modern Times.*

duce on a much larger scale tea, silk, and other productions needed in Europe and America.

Mr. Medhurst's book has met, we see, with considerable acceptance in England, and he had it in his power to do good service in the cause of justice and humanity, and we deeply regret that he has not ranged himself with Lord Lawrence, and other able and humane English administrators in the East, in urging the discontinuance of the Government traffic in opium. We are surprised that he has not done this, as the spirit of his remarks on other subjects is commendable.

On another occasion we propose to give, for the benefit of those of our readers who may not see his book, some of the new and valuable information concerning the Chinese which it imparts.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 10 to June 10, 1873.

ALBANY.				
Troy—Christ.....	\$10 00	\$10 00		
ARKANSAS.				
Washington—Grace.....	10 00	10 00		
CALIFORNIA.				
San Francisco—St. Luke's.....	10 00	10 00		
CENTRAL NEW YORK.				
Aurora—St. Paul's.....	2 60			
Adams—Emmanuel.....	1 50			
Big Flats—St. John's.....	1 29			
Bainbridge—St. Peter's.....	3 00			
Baldwinsville—Grace.....	5 44			
Constableville—St. Paul's.....	2 00			
Chittenango—St. Paul's.....	2 27			
Clinton—St. James'.....	2 25			
Fulton—Zion.....	4 39			
Gulford—Christ.....	4 50			
Horseheads—St. Matthew's.....	1 80			
Hamilton—St. Thomas'.....	10 00			
Holland Patent—St. Paul's.....	4 25			
McLean—Zion.....	2 00			
Ozford—St. Paul's.....	18 18			
Oneida—St. John's.....	2 35			
Oswego—Christ.....	50 62			
Evangelists.....	10 17			
Pierrepont Manor—Zion.....	21 11			
Perryville—St. Stephen's.....	1 90			
Paris Hill—St. Paul's.....	5 10			
Redwood—St. Peter's.....	2 00			
Rome—Zion.....	53 41			
Sherburne—Christ.....	6 05			
Syracuse—Grace.....	2 56			
St. James'.....	10 50			
Seneca Falls—Trinity.....	29 00			
Theresa—St. James'.....	1 58			
Trumansburgh—Epiphany.....	23 06			
Utica—Offertory at Conference.....	32 10			
Grace.....	52 33			
Whitney's Point—Grace.....	5 15			
Windsor—Zion.....	1 00			
Watertown—Trinity.....	27 81			
Westmoreland—Gethsemane.....	3 00			
Waterloo—St. Paul's.....	52 22			
Waverly—Grace.....	7 03	606 47		
CENTRAL PENN.				
Danville—Christ, at Miss Scott's dis-cretion.....	12 50			
Williamsport—Christ.....	10 00	22 50		
CONNECTICUT.				
Fair Haven—St. James'.....	11 07			
Hartford—Christ.....	10 00			
New Haven—St. John's Ch. S. & S. Miss'y boxes.....	51 55			
Plymouth—Anna C. Talmadge, box.....	5 00			
Wreston—Emmanuel.....	5 00			
Wilton—Box 1260.....	1 11	84 33		
DAKOTAH.				
Yankton Mission—Special for Greek Mission.....	5 55	5 55		
DELAWARE.				
Christiana Hundred—Christ, five-cent collection.....	38 05			
Christ.....	71 37			
Smyrna—St. Peter's, three boxes.....	2 50	111 92		
EASTON.				
Easton—St. Peter's Par. for Bp. Anr. : 46 69; box 3167, 90 cents.....	47 64			
Wye Parish.....	6 18	53 74		
GEORGIA.				
Darien—St. Andrew's.....	5 00	5 00		
ILLINOIS.				
Algonquin.....	2 00			
Farm Ridge—St. Andrew's.....	4 50			

<i>Knoxville</i> —St. John's.....	10 00		
<i>Lewistown</i> —St. James'.....	4 42		
<i>Peoria</i> —Box 13,058.....	4 45		
<i>pre-emption</i>	1 50	26 87	
INDIANA.			
<i>Terre Haute</i> —St. Stephen's, of wh. special for Bp. Auer, \$3.35.....	15 00	15 00	
IOWA.			
<i>Durant</i> —St. Paul's.....	5 25	5 25	
KANSAS.			
<i>Blue Rapids</i> —St. Mark's.....	3 15	3 15	
KENTUCKY.			
<i>Henderson</i> —Rev. J. M. Pringle, for Rev. Robert Nelson....	26 00		
<i>Newport</i> —St. Paul's, boxes.....	14 43		
<i>St. Matthew's</i> —Boxes.....	7 48	47 91	
LONG ISLAND.			
<i>Bay Ridge</i> —Christ, members of special for Rev. J. H. Quinby.....	50 00		
<i>Brooklyn</i> —Ch. of our Saviour S. S., for scholarship in Bridgeman Mem. School, China Mrs. Peet, for ed. of a boy in Africa.....	43 40		
<i>St. Ann's</i> , for Italian Com., \$200; for Mrs. Scherschewsky's school, China, \$200.....	15 00		
<i>Grace</i> , add'l for Miss Scott, \$30; Cavalla, \$20; Miss Fay's school, \$25; Miss Baldwin's school, \$25; general, \$28.33.....	400 00		
<i>S. C. M.</i>	128 33		
<i>Newtown</i> —St. James', box 3227, for Ngan Zu Soong.....	5 00		
	6 50	648 23	
MARYLAND.			
<i>Baltimore</i> —Christ, boxes.....	17 04		
<i>St. Luke's</i>	5 00		
<i>Balt. and Harford Co.</i> —St. John's Parish.....	6 00		
<i>Brookeville</i> —2150.....	1 48		
<i>Charlotte Hall</i> —Boxes.....	10 50		
<i>Churchville</i> —Boxes.....	5 50		
<i>Cumberland</i> —8840, 5309.....	10 00		
<i>Elk Ridge Landing</i> —Grace, for Japan.....	5 21		
<i>Frederick</i> —All Saints', five cent coll.....	45 00		
<i>Georgetown</i> —Boxes.....	7 35		
<i>Hooversville</i> —One-half each for Bp. Auer and Bp. Williams' work.....	200 00		
<i>Snow Hill</i> —Boxes.....	2 80		
All Hallows', Woman's Miss'y Assoc'n, balance scholarship in Miss Fay's school.....	17 90		
<i>Upper Marlboro'</i> —Trinity.....	8 00		
<i>Washington</i> —Epiphany, special for Bp. Auer.....	40 00	381 78	
MASSACHUSETTS.			
<i>Ashfield</i> —St. John's S. S., Easter box.....	10 00		
<i>Charlestown</i> —8757.....	2 60		
<i>Fitchburgh</i> —Christ S. S.....	15 00		
<i>New Bedford</i> —Grace, a member, box 1794, \$6; Euphrasia Association fee, \$4; for support of a person in training hospital, England....	10 00		
<i>Stockbridge</i> —St. Paul's, boxes.....	17 73	56 33	
MICHIGAN.			
<i>Brooklyn</i> —All Saints'.....	3 60		
<i>Cambridge</i>	1 10		
<i>Detroit</i> —Christ S. S., for Joppa Mission.....	25 00		
<i>East Saginaw</i> —St. Paul's.....	18 20		
<i>Flint</i> —St. Paul's, box.....	1 00		
<i>Grand Rapids</i> —St. Mark's S. S., for scholarship in Miss Fay's school, China, \$40; general, \$133.43.....	173 43		
<i>Hastings</i> —Emmanuel.....	4 30	226 03	
MINNESOTA.			
<i>Farmington</i> —Advent.....	5 00		
<i>Richfield</i>	2 50	7 50	
MISSISSIPPI.			
<i>Port Gibson</i> —11,696.....	2 00		
<i>Box</i>	80	2 80	
MISSOURI.			
<i>Clarksville</i> —Grace.....	2 00		
<i>Lexington</i> —2072.....	1 85		
<i>Prairieville</i> —St. John's.....	4 00		
<i>St. Louis</i> —Christ, a member.....	25 00	32 85	
NEBRASKA.			
<i>Decatur</i> —Intercession.....	1 00		
<i>Nebraska City</i> —Boxes.....	3 54	4 54	
NEVADA.			
<i>Hamilton</i> —Box 8810.....	1 00		
<i>Virginia</i> —St. Paul's.....	20 00	21 00	
NEW MEXICO.			
<i>Grace Mission</i>	3 00	3 00	
NEW JERSEY.			
<i>Dover</i> —St. John's.....	10 00		
<i>Freehold</i> —St. Peter's.....	23 25		
<i>Irvington</i> —Trinity.....	4 00		
<i>Jersey City</i> —St. Mark's.....	5 35		
<i>Morristown</i> —St. Peter's.....	10 00		
<i>Redeemer for Africa</i>	10 80		
<i>New Brunswick</i> —Christ.....	23 12		
<i>St. John Evangelist's, boxes</i>	4 83		
<i>Orange</i> —Box 14,136.....	3 92		
<i>Passaic</i> —St. John's.....	4 50		
<i>Plainfield</i> —Box.....	3 22		
<i>Ch. Holy Cross</i>	32 21		
<i>Waterford</i> —Christ.....	7 50	142 70	
NEW YORK.			
<i>Morrisania</i> —Box 2566.....	3 58		
<i>New York</i> —Stewart Brown, Esq., special for Rev. J. H. Quinby.....	50 00		
<i>I. F. Sheafe</i> , special for do.....	50 00		
<i>Anthion Memorial</i>	132 40		
<i>Holy Communion</i> , special for Rev. J. H. Quinby.....	75 00		
<i>St. Ann's S. S.</i> , offerings, Easter festival.....	71 51		
<i>St. Ann's</i> , a member, for Africa, \$2; for Bp. Auer, \$1.....	3 00		
<i>St. Paul's Chapel</i>	56 93		
<i>St. Andrew's S. S.</i>	75 56		
<i>St. Michael's S. S.</i> , Class 2.....	5 29		
<i>Incarnation</i> , for Joppa.....	20 00		
<i>St. Thomas</i> , for Dr. Hill, special fund, \$200; G., for Haiti, \$1.....	201 00		
<i>St. Peter's Mission</i> , Miss H. B. Rogers, for Miss Fay's school.....	19 00		
<i>Chelsea Female Institute</i> , for orphan asylum, Af.....	37 00		

ACKNOWLEDGMENTS.

<i>Sing Sing</i> —St. Paul's S. S. for China.....	10 00	
<i>Tarrytown</i> —Christ, \$20.67; boxes \$13.01.....	33 68	881 97

NORTH CAROLINA.

<i>Asheville</i> —Associate Mission.....	10 00	
<i>Hillsboro</i> '.....	12 20	
<i>Salisbury</i> —Boxes.....	2 79	24 99

OHIO.

<i>Ashtabula</i> —St. Peter's, boxes.....	10 77	
<i>Cleveland</i> —All Saints', for Africa, St. Mary's, for "Soap Kettle" for Africa.....	7 50	
Christ, \$12; Schiffelin Christ, \$18, for Africa..	30 00	
<i>Columbus</i> —Trinity.....	75 00	
<i>Norwalk</i> —St. Paul's S. S., for Africa.....	20 00	
<i>Painesville</i> —Epis. Miss'y Society, Lake Erie Semin'y, semi-annual payment scholarship in Mrs. Thomson's school.....	30 00	
<i>Piqua</i> —St. James' Ch. and S. S.	47 65	282 57

PENNSYLVANIA.

<i>Chestnut Hill</i> —St. Paul's.....	29 35	
<i>Germanatown</i> —Box 778.....	2 50	
Calvary, 2 boxes.....	6 25	
Christ, for Bp. Auer's salary, \$5; Mrs. Eliza Butler, \$100; a lady, \$5.	110 00	
<i>Lebanon</i> —Box.....	3 00	
<i>Lower Dublin</i> —All Saints'.....	3 60	
<i>Oak Grove</i> —Christ Chapel.....	6 00	
<i>Philadelphia</i> —Grace Ch. Male Society.....	100 00	
Redemption, boxes, \$10; Woman's Miss'y Soc'y, for scholarship in Miss Scott's school, Cavalla, \$40.....	50 00	
Redeemer.....	1 50	
St. Timothy's S. S.	10 00	
Trinity Chapel S. S., "W. H. Nellson scholarship at Wuchang".....	40 60	
Burd Orphan Asylum, for Miss Scott's school, Africa	7 50	
Ascension S. S., boxes....	8 00	
Edwin Palmer.....	1 00	378 70

PITTSBURGH.

<i>Erie</i> —Box 6285.....	7 00	
<i>Franklin</i> —St. John's.....	7 50	
<i>Greensburg</i> —Christ S. S.	10 94	
<i>Johnstown</i> —St. Mark's.....	4 43	
<i>New Haven</i> —Trinity.....	14 20	
<i>Pittsburgh</i> —St. Andrew's, Mrs. Cochran, for Miss Scott's school, Africa, \$10; Women's Miss'y Society, \$193, of which for Miss Fay's school, \$183, and \$10 for Miss Fay's girls' school.....	203 00	
St. John's \$331; box 10-178, \$4.44.....	7 75	
<i>Uniontown</i> —St. Peter's.....	21 09	
<i>Washington</i> —Trinity.....	34 43	
<i>West Brownsville</i> —St. John's, Mr. G. E. Hogg and children, for Kahmo, Africa.....	27 00	337 25

SOUTH CAROLINA.

<i>Abbeville</i> —Trinity.....	6 45	
<i>Camden</i> —St. Thomas' and St. Dennis' Par. boxes.....	21 26	

<i>Charleston</i> —Grace.....	9 14	
St. Andrew's Colored congregation.....	5 15	
<i>Georgeown</i> —Box 14,172-5.....	3 50	
<i>Newberry</i> —St. Luke's.....	5 65	
<i>Pendleton</i> —St. Paul's.....	3 00	
<i>Spartanburgh</i> —Advent.....	5 00	
<i>Summerville</i> —St. Paul's.....	7 50	
<i>Yorkville</i> —.....	1 80	68 45

VERMONT.

<i>Brattleboro</i> '—St. Michael's Par....	5 25	5 25
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VIRGINIA.

<i>Big Lick</i> —Salem Par.....	1 20	
<i>Boydton</i> —Box 1302.....	2 50	
<i>Caroline</i> —Grace.....	3 00	
<i>Cobham</i> —Box 8080.....	3 25	
Grace Ch. Stamp Society, Joppa Mission.....	9 75	
<i>Gloucester</i> —Ware Ch., for Africa, \$7; children of Bald, for Miss Fay's school, \$3.....	10 00	
<i>Halifax Co.</i> —Antrim Parish for China.....	3 00	
<i>Leesburg</i> —Master Alexander Hodgdon, box.....	5 35	
<i>Lynchburg</i> —.....	1 00	
<i>Manchester</i> —Memorial.....	10 00	
<i>Martinsburg</i> —Trinity S.S., boxes	20 80	
<i>Middleway</i> —.....	5 00	
<i>Norfolk</i> —Box 10,550.....	1 00	
<i>Petersburgh</i> —Normal school, for Africa.....	4 65	
<i>Port Royal</i> —St. Peter's.....	11 34	
<i>Richmond</i> —St. James', members of (F. W. H.), \$25; Mrs. W. B. I., \$10; Mrs. B. C., \$5.....	40 00	
<i>Winchester</i> —Christ, Miss Baldwin's Mission, Joppa.....	135 00	266 12

WESTERN NEW YORK.

<i>Allison</i> P. A. F.....	4 00	
<i>Dresden</i> —St. John's, boxes.....	4 14	
<i>Geneva</i> —Trinity, boxes, \$28.58; for Miss Fay's school, China, \$7.50.....	36 08	
M. A. R.....	5 00	
<i>Rochester</i> —Christ, Anna D. Battershall class, for scholarship in Miss Scott's school.....	10 00	
St. Luke's.....	11 00	70 22

WISCONSIN.

<i>Portage</i> —Boxes.....	2 12	
<i>Superior</i> —Redeemer, Ladies' quarterly paymt of J. A. Gillilan scholarship in Miss Fay's school, China.....	10 00	
<i>Waupun</i> —Boxes.....	6 75	18 87

MISCELLANEOUS.

3983.....	40	
14,397.....	51	
14,146.....	1 27	
Nov. 8, 1871.....	100 00	
\$769.....	2 75	
Interest on Trust Fund.....	15 00	
<i>Rome, Italy</i> —St. Paul's.....	148 77	268 70

LEGACIES.

<i>Brooklyn, L. I.</i> —Estate of Elizabeth and Sarah Woolley 300 06	300 00	
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Amount previously acknowledged.....	\$8,819 88
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FOREIGN STATIONS.

WESTERN AFRICA.

Rt. Rev. J. G. Auer, D.D., Missionary Bishop.....	Cavalla.
Rev. Edward Davis.....	"
Rev. G. W. Gibson, (Liberian).....	Monrovia.
Rev. A. F. Russell.....	Calderwell.
Rev. S. D. Ferguson.....	Clay Ashland.
Rev. N. T. Doldron.....	St. Toupham.
Rev. N. T. Doldron.....	Monrovia.
Rev. R. H. Gibson (Deacon).....	Siaco.
Rev. J. W. Blackledge.....	"
Rev. Samuel W. 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 MacMillan.....	"
Miss Julia De B. Gregg.....	Rocktown.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	"
Miss Sarah Barclay (Liberian), Teacher.....	Monrovia.
— Tucker.....	"
Roderic Fuller (Liberian).....	Koko Koko.
J. J. Blyden.....	Candidate for Orders.....
— Clark.....	"
J. Neyle.....	Catechist.....
John T. Thorpe.....	Croasterville.
L. Montgomery (Liberian), Teacher, Candidate for Orders.....	Cavalla.
W. M. R. Richards (Liberian), Candidate for Orders.....	Cavalla.
Edward Hunt.....	Teacher.....
M. P. Valentine (Native), Candidate for Orders.....	Rocktown.
Joseph A. Russell (Liberian).....	Fishow.
Samuel Boyd (Native), Teacher and Catechist.....	Hoffman Station.
A. I. Potter.....	Half-Grassway.
John Farr.....	Bereby.
B. B. Wisner.....	Catechist.....
Merrick White.....	Gideyatabe.
John Bohlen.....	Johlen.
Richard Killen.....	Teacher.....
O. E. Shannon, Native Teacher.....	Kabla.

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop.	Address.....	Shanghai.
Rev. Robert Nelson.....	"	"
Rev. Elliot H. Thomson.....	"	"
Rev. Samuel I. J. Schereschewsky, D.D.....	"	Peking.
Rev. Augustus C. Holsug.....	"	Hankow.
Rev. S. R. J. Hoyt.....	"	Wuchang.
Rev. W. J. Booth.....	"	Shanghai.
Rev. Kong-Chai Wong (Presb't).....	"	"
Rev. Yung-King Ngan, M.A. (Presb't).....	"	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.....	Oosaka.
Rev. A. R. Morris.....	"
Rev. G. D. B. Miller.....	"
Rev. J. Hamilton Quinby.....	"
Rev. Wm. B. Cooper.....	"
Rev. William James Miller.....	"
Rev. Charles H. Newman.....	"
Henry Laning, M.D.....	Oosaka.

GREECE.

Miss Marion Muir.....	Athens.
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HAITI.

Rev. J. Theodore Holly.....	Port-au-Prince.
Rev. St. Denis Baudry.....	"
Rev. Julien Alexandre.....	Cabare' Quatre.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Elise Sabourin.....	"
Rev. Pierre Louis Benjamin.....	"
Rev. Pierre Talma Delatour.....	Port-au-Prince.
Rev. Louis Dupuis Ludan.....	"
Rev. Charles Jerome Bistouri.....	"
Rev. Alexander Battiste.....	"

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.	REV. W. R. NICHOLSON, D.D.	SECRETARY BROWN, Esq.
REV. H. DYER, D.D.	REV. R. B. DEANE, D.D.	LEMUEL COFFIN, Esq.
REV. BENJ. I. HAUGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.
	FREDERICK S. WINSTON, Esq.	

REV. R. B. DEANE, D.D., *Secretary and General Agent*, No. 23 Bible House, New York.
 REV. S. D. DENISON, D.D., *Honorary Secretary*, No. 23 Bible House, New York.
 JAMES M. BROWN, Esq., *Treasurer*, No. 23 Bible House, New York.

STATED MEETINGS—THIRD WEDNESDAY IN 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 cartons 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.

JULY, 1873.

*** The Office of this Commission is at Room No. 44 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.*

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.—BISHOP WHIPPLE.

ST. AUGUSTINE NORMAL SCHOOL, RALEIGH, N. C.

YOUR valued letter of Feb. 7 has remained too long unacknowledged. Please accept, as my sufficient excuse, the pressure of my school duties and pastoral engagements, which have fully occupied my time and tasked my strength.

We are gratified by your kind expressions and favorable auguries in regard to our work, and are pleased to learn that they reflect the opinion and feeling of the Committee. Their action in appropriating twelve hundred dollars in aid of the School for the current scholastic year, for scholarships for beneficiaries of the Church who are in training for the Ministry or for teaching in Church Schools, while it is a substantial testimony of the approval of the Committee, is of vital importance to the success of this work. We have been obliged to reject numerous applications for the admission of boarding-pupils: and, but for our confident expectation of assistance from the Commission, we could not have received those whom we now have,—twenty-five in number, of whom only five pay in full the very low charge for board (\$8 per month), and of the rest fourteen pay half this rate, and six nothing. With the liberal and timely help which the Committee has promised, we trust we shall close the present session without incurring pecuniary obligations which we shall not be able to fulfil. Without this help, or like aid from some

other quarter, we should be involved in a heavy debt, and obliged to abandon our attempt to enlarge the usefulness of this endowed Church School by opening its advantages to worthy applicants from all parts of the State and of the South, and putting it upon the the footing of a Christian home whose discipline and culture may be exercised upon its inmates at other times than during school hours, and apart from countervailing influence of coarse, low, and evil associations.

Besides our twenty-five boarders, we now have more than forty day-scholars. Our buildings are more than a mile from the centre of the town, and many of our pupils, in their daily walk to the School, pass the doors of four large Schools for the same class of scholars.

Two of our students have in view the Ministry of the Church, one of whom hopes to be ordained this year. This class of students, we have reason to hope, will increase with the growth of the School; and we trust that the leaven of the Gospel and the Church, which it is the chief aim of our efforts in the School to instil, will render the increase of students in divinity more than proportionate to its numerical growth.

In the work of tuition, I have two assistants. I find in my pupils, with few exceptions, not merely a strong desire for education, and a docile temper, but no lack of aptitude for learning in any department of study, of which they have made trial. Besides recitations in Divinity, I have classes in Greek, Latin, Geometry, Algebra, Arithmetic, Rhetoric, Natural Science, and History. The majority of the scholars, less advanced, and under the immediate care of the assistants, are taught Grammar, Geography, and the common range of primary studies.

The School is opened and closed daily with the Morning and Evening Prayer of the Church, abridged by beginning at the Lord's Prayer and omitting a Lesson and Canticle. The music of a cabinet organ, played by one of the teachers, accompanies our singing which is hearty and devout. The School is questioned, after Morning Prayer, in the Church Catechism, which is explained in a short daily instruction. A large class attends my lectures on Confirmation three times a week out of school hours.

On Sunday morning the boarding scholars attend St. Augustine's Chapel in the town, where they worship with the colored Church of Raleigh, of which I have accepted gratuitously the pastoral care at the request of the Rector of Christ Church to which the chapel is attached. In the afternoon I hold Service at the School, and do not require the scholars to attend the night Service which I have at the chapel for the town congregation.

I trust I am heartily in accord with the *Commission* in my views of the importance and hopefulness of the effort the Church is making to bring within the sphere of her care and nurture our home-born Africans in the South. Allow me, in concluding this letter, to illustrate by an incident in the life of Sir Walter Raleigh, from whom our city derives its name, how useful and necessary, in prosecuting this work, is such a *Commission* as the

Church has appointed. Among the schemes that occupied his restless intellect, he undertook to reduce to practice an idea thrown out by Montaigne by setting up an "Office of Address," intended to serve the purposes now attained chiefly by literary and scientific societies. This scheme seems to have been, in the language of one of his contemporaries, a "plan by which the wants and desires of all learned men might be made known to each other, and so they might learn what is already done in the business of learning, what is at present doing, and what is intended to be done, to the end that by such a general communication of designs and mutual assistance, the wits and endeavors of the world may no longer be as so many scattered coals, which having no union are soon quenched, whereas, being but laid together, they would have yielded a comfortable light and heat. For the present condition of men [in the early part of the seventeenth century] is like a field where, a battle having been lately fought, we see many legs, arms, and organs of sense, lying here and there, which, for want of conjunction, and a soul to quicken and enliven them, are fit for nothing but to feed the ravens and infect the air; so we see many wits and ingenuities scattered up and down the world, some of whom are now laboring to do what is already done, and puzzling themselves to re-invent what is already invented; others we see stuck fast in difficulties, for default of a few directions which some other man, might he be met with, both could and would most easily give him. Again, one man requires a small sum of money to carry on some design that requires it, and there is perhaps another who has twice as much ready to bestow upon the same design; but these two having no means to hear the one of the other, the good work intended and desired by both parties utterly perishes and comes to nothing." While this description affords a striking picture of the difficulties and obstacles which lay in the way of men of study and research two centuries ago, does it not also aptly set forth the helpless condition in which the Church would find herself, for the prosecution of aggressive Missionary work, without her Missionary organization and its executive agencies? The scattered coals of Christian zeal dying out, "*disjecta membra*" cumbering the field of her conflict with her LORD's enemies, the silver and the gold which are the LORD's, withheld for lack of knowledge where they are needed, would afford a parallel of cause and of effect, too obvious and too mournful to endure minuter tracing.

I add below the names of *fourteen* of our scholars, *six* males and *eight* females, to fill the scholarships which the Executive Committee of the Commission propose to give to us, and hoping to hear from you at an early day, remain

Faithfully yours,

JOHN E. C. SMEDES, *Principal, &c.*

Males. John W. Perry, Oscar Speller, George Bridgford, Lewis Johnson, James Alston, Henry Roan.

Females. Martha Williams, Elizabeth Miller, Annie Haywood, Hannah Hughes, Jane Thomas, Sarah White, Julia Wethington, Alice Dowd.

LOUISVILLE, KENTUCKY.

CHURCH OF OUR MERCIFUL SAVIOUR.

A correspondent writes: The Church of "Our Merciful Saviour," was consecrated on Palm Sunday, by Bishop Cummins. The Rev. J. S. Malone, the Rev. R. M. Baker, and the Rev. S. A. Searce, of this city, were present and took part in the exercises. The Rev. Dr. Norton was absent, inasmuch as his name was read in the deed of gift. A large congregation of the Colored people was present, and the services were deeply interesting.

The cost of the Church building (a neat brick), including the lot and school-house, is ten thousand dollars. The amount paid by him for carrying on the school is eighteen hundred dollars per annum. So that it appears evident he does not spare money in promoting the good work. He has, moreover, a select choir in training to participate in the services of the Church.

The good Doctor is certainly one of a hundred; and the sum he has given for the Church of "Our Merciful Saviour" is but a small proportion of his benefactions: we may say an item of his great work for the Church.

ACKNOWLEDGMENTS.

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

NEW HAMPSHIRE.			PITTSBURG.		
<i>Keene</i> —Rev. E. A. Renouf.....	12 50		<i>Killbuck</i> —St. Paul's Ch.....	6 11	
Mrs. Renouf.....	12 50	25 00	<i>Pittsburg</i> —St. Peter's Ch.....	50 00	
RHODE ISLAND.			<i>Alleghany</i> —Emmanuel Ch., from 2		
<i>Pawtucket</i> —Trinity Ch.....	24 40	24 40	mite chests.....	2 00	58 11
CONNECTICUT.			MARYLAND.		
<i>Norwich</i> —Christ Ch.....	40 26	40 26	<i>Havre-de-Grace</i> —St. John's Ch.....	1 00	
NEW YORK.			A Friend of Missions.....	109 72	
<i>New York</i> —St. Michael's Ch.....	14 93	14 93	<i>Baltimore</i> —Christ Church, for N.		
ALBANY.			School of Rev. Giles B.		
<i>Salem</i> —St. Paul's Ch.....	8 00	8 00	Cooke.....	100 00	210 72
CENTRAL NEW YORK.			VIRGINIA.		
<i>Waterloo</i> —St. Paul's Ch., Woman's			<i>Petersburg</i> —Normal School of Rev.		
Missionary Association,			Giles B. Cooke.....	1 25	
for charges and repairs of			<i>Lexington</i> —Thro' Rev. C. J. Gibson	1 00	2 25
Miss Swetland's school-			NORTH CAROLINA.		
house.....	30 00		<i>Asheville</i> —Associate Mission.....	10 00	10 00
<i>Utica</i> —Grace Ch.....	35 00	65 00	OHIO.		
LONG ISLAND.			<i>Gambier</i> —Ch. of the Holy Spirit...	32 60	
<i>Jamaica</i> —C. K.....	8 00		<i>Cincinnati</i> —St. Paul's Ch.....	50 00	
<i>Brooklyn Heights</i> —Grace, for N.			<i>Clifton</i> —Calvary.....	53 62	136 22
School of Rev. G. B.			MICHIGAN.		
Cooke.....	50 00		<i>Courtland</i> —St. Paul's Ch.....	1 55	1 55
S. C. M.....	5 00	63 00	MISSOURI.		
NEW JERSEY.			<i>St. Louis</i> —Christ Ch., a Member...	25 00	25 00
<i>Riverton</i> —Christ Ch.....	5 00		ILLINOIS.		
<i>Burlington</i> —St. Mary's Ch.....	11 05		<i>Peoria</i> —St. Paul's Ch.....	7 70	7 70
<i>Elizabeth</i> —St. John's Ch., a Mem-			MINNESOTA.		
ber for Scholarships at			<i>Minneapolis</i> —A. F., for Melodeon..	0 20	0 20
Raleigh.....	500 00				
<i>Waterford</i> —Christ Ch.....	5 00	521 00			
PENNSYLVANIA.					
<i>Philadelphia</i> —Ch. of Redeemer,			Amount previously acknowledged....	\$1,321 76	
Seaman's Mission.....	5 00		Total.....	\$10,976 50	
<i>Perkiomen</i> —S. James' Ch.....	3 50	8 50			

SUPPLIES.—Waterloo, St. Paul's Ch., 1 box clothing, for Miss Swetland, of Newberne, N. C.; 1 box forwarded from Richmond, Indiana, for scholars of C. H. Menzies, Louisville, Ky.; 1 do. from Milford, Conn.; 1 do. from Ladies of Pastoral Aid Society, Lonsdale, for Miss Swetland.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

FIRST IMPRESSIONS OF JAPAN.

A LETTER FROM MRS. QUINEY.

WE welcome with great pleasure a communication from the almost unknown country of Japan, coming as it does from one of the first of our own sex who has been connected with our newly established Japanese Mission; and we are sure that our readers will look with interest for further accounts of the varying experiences in a foreign land of our sisters who were so lately engaged—though hundreds of miles apart—in Missionary work at home.

OSAKA, JAPAN, *March, 1873.*

MY DEAR MISS EMERY: I hope you do not think I have forgotten my promise to write to you. I have waited to see and know a little of the work here, that I might tell you what we are doing and how we live.

We had a safe and pleasant journey from New York. Coming across the country was very grand and beautiful to us; but the voyage was rather dull and monotonous, and, as I suffered very much from sea-sickness, I looked miserably thin when we reached Osaka. The others seemed to enjoy the ocean very much.

We did not go ashore in Yokohama. The steamers anchor in the bay, and the passengers and freight are taken off in small boats. As we were many days behind time, we just went from one steamer to the other which brought us to Kobe, a small town ten miles from here, and then came on in a junk. The country around Kobe looked very beautiful; mountains on three sides, and on the other the bay. Quite a number of foreigners live there, and the houses and streets look quite natural.

We landed in Osaka at night, and can you imagine how curious it was for us to pass through the narrow dark streets, in some places not more than ten feet wide, with only here and there a dim lantern, and the low, flat houses on either side like an interminable wall? The Bishop was with us, having met us in Yokohama; and we came to the house where he and Mr. Morris live, and have been here ever since. We are very comfortable, and

feel quite at home, and have settled down to a quiet, matter-of-fact, everyday life. There is not much for us to do until our tongues are unloosed, and we are all trying to have that done as quickly as possible. The language is not as difficult as we expected, but still it will be a very great work to learn it. Mr. Morris, who has been here not quite two years, seems to speak very readily, and, when the Bishop is not here, reads the Service in Japanese, in the afternoon. Sometimes there are eight or ten natives present, but at others only three or four.

The Bishop seems to be very hopeful about the work. He thinks, if the reports we hear of the law against Christianity being abolished be true, we will soon see the people coming in numbers to be taught concerning the LORD. Now they are afraid, as they run a risk in coming. He has opened a school, and the gentlemen take it by turns, each giving an hour. The pupils do not come very regularly. Most of them are young men who are anxious to learn English. The Bishop has a class who read the Bible with him every day. *His* teacher (each of the gentlemen has a teacher) is a very interesting man who was once a Buddhist priest. He writes while the Bishop translates.

We have become acquainted with three or four women, and try very hard to interest them, and get them to come often to the house. They are all very friendly and amiable. I have not seen an unkind look; but, oh, the heathenism is so dark! What but the HOLY SPIRIT can enlighten it? There is a great work to do here—a large field for *woman's* work. It will be hard, and, no doubt, there will be many discouragements; but, if we come trusting in our Heavenly FATHER, surely He will enable us to do all things. I often think of the prayers our sisters in America are daily offering for us, for we come under the head of Missionaries, and those petitions, "Preserve them from doubt and impatience, from discouragement and discord, and from all the devices of the powers of darkness," are very necessary and important. It is very comforting to know that so many hearts are asking blessings on us and on our work.

Before I came here, I had a great curiosity to know what we would eat, and what kind of houses we would live in; perhaps you may be interested in this too. We can get almost everything we had at home, and at very reasonable rates. We have nice beef and fish in abundance, and ducks and other fowls. Rice is used in a variety of forms, and it is a great comfort, for our family can make as many uses of it as the Japanese do. We can get plenty of vegetables, very much like those we had at home. We are all living together—nine in the family. I wish I could take you through our house, it would be quite curious to you. We have a small Chapel under the same roof. All the houses are after the same pattern, very low and flat. When foreigners live in them they have to undergo many alterations, such as putting in glass and stoves, and dividing the rooms.

Osaka is sometimes called the Venice of the East, but there can be very

little resemblance excepting in the number of rivers, canals and bridges. It is a very ancient-looking place, and we see many things which remind us of life in Bible times. The fields are cultivated as we imagine they were in those days. Then there are the "cunning men" in different kinds of work. It is amazing to see how well these people lived within themselves; really I think, if they had had the light of the Gospel, they would have been far happier to have continued secluded from the world. Their resources are wonderful. They spin, weave and gin, all by hand, and make the most beautiful fabrics of bright colors. They plaster and paper their houses in a most superior manner. Almost all the doors and windows are made of paper, and the sliding doors have very pretty landscapes on them. Then their bamboo is almost everything to them; they make the most beautiful baskets and boxes of it, and houses and fences, and a great variety of other useful things.

We have seen very few flowers. We have planted the few seeds we brought with us, but it has been so cold none have yet come up. The climate is quite cold here, and the trees have not yet commenced to put on their spring dresses. We have all been blessed with very good health, and time passes very rapidly. Lent has come again, and it is pleasant to think all at home are having the same Services and days for prayer and self-examination as ourselves.

I am so glad I saw you all at the Mission Rooms, and feel that I know you.

With kindest regards to all,

Most sincerely yours,

H. G. QUINBY.

LIFE IN PEKING.

LETTER FROM MRS. SCHERESCHEWSKY.

PEKING, *February 3, 1873.*

MY DEAR MISS EMERY: It is very gratifying to hear that the interest in Missions is becoming more and more general, and that a Sisterhood has been started in our beloved Church that stretches out a loving hand to us in this far-off quarter of the world. I will now try to give you some little idea of the aspect of our work in the north of China.

To come here from Shanghai, when the season is favorable, takes about a fortnight. Before arriving in Peking, I had formed a vague anticipation of seeing, at least in the appearance of the so-called imperial city, some suggestion of ancient grandeur; but both heart and eye received a severe shock of disappointment. So ruined and desolate a place, so barren and miserable a city, it would be hard for the mind to conceive of; nor can years of residence within its precincts ever reconcile the eye to its external aspect or the heart to the moral degradation of which the coarse and filthy outside of things

barely gives expression. An almost perennially cloudless sky, and almost unvarying sunlight, are the precious gifts of Nature to this unpromising region.

The population is composed of two elements, the Manchu and the Chinese. The former, for the most part, receive a monthly stipend from the Government and are sometimes called "bannermen," being supposed in time of need to be always ready to come to the support of the reigning dynasty. This Manchu element is particularly worthless, as the stipend given barely keeps the recipient from starvation, and the Manchu is too proud to follow any trade, and too lazy to exert himself much in any direction. The Chinese are industrious, but, for the most part, very poor. The rate of wages is very low, a man earning from ten to fifteen cents a day, and a woman still less. I speak of the common laborer, skilful workmen may command more than this.

The soil here is easily cultivated and very productive. Wheat, Indian corn, millet, beans of all kinds, fruits in great plenty, etc., are all raised, and the city and region about might sustain a thriving trade, but the means of conveyance are exceedingly primitive and slow, and the rulers set their faces thus far against all progress and all improvement. The streets of the city are broad and nearly all unpaved. Where there is any pavement it is worn into deep ruts which no one ever thinks of repairing. Of course the dust is most excessive, and when the wind blows you can imagine the result.

In reference to the Mission work here, it is yet in a most rudimentary and experimental state. I will speak a little of my own experience.

I have been here about four years. When we first came the neighbors were very unfriendly, and would run away when they saw me coming. I strove from the first to attract them, trying this experiment and then that to overcome their fear. As I learned to speak a little I would invite them to come and see me; I encouraged them to come to me for medicines, and tried, in short, to show them that I wished to do them good. According to the rules of the Board, I was not provided with a teacher, as I was a married lady; and so picked up as best I might, some knowledge of this difficult language that I might, if so privileged, teach those to whom I had access of the MASTER. In the mean time I had to train untaught servants, and learn how to keep house in China—itsself a science—and to contend with other drawbacks which I will not stop to mention.

During this time I wished to start a school, but had no funds. Our good Bishop gave me, if I remember rightly, about seventy-five dollars, and with that I made a small beginning. Subsequently, from friends resident in Peking, I obtained larger sums which enabled me to do more in several directions than I had hitherto been able to do. For some time I gave a daily meal, but since last autumn have discontinued the custom, which I never liked, and only adopted to draw scholars into the school. On Wednesdays, I have a Woman's class which is pretty well attended. Miss

North, of the Woman's Union Mission, has most kindly been present and given me hearty and efficient assistance. Miss North holds a similar meeting on Fridays, and the two seem mutually to help and assist each other. On Sundays the women are invited to attend a two o'clock Service held expressly for them and the school boys, but most of them prefer to come on Wednesdays. Of the character of the women here I can only say that they are *heathen women*, and only those who have lived in the midst of such, can ever approximate to an understanding of what this phrase means. The class that come to me are mostly of the very poorest, though I have had several Chinese ladies through the year.

Our school at present numbers thirteen boys. Two of them are baptized. When my health was good I was accustomed to teach in the school daily, but this winter I have suffered from coughs, and colds, and sore throats, and have with difficulty managed to do any Mission work.

I would be glad, dear sister in CHRIST, could I write you of greater things done, of the speedy prospect of a plentiful harvest, and of a great ingathering of souls; but this I cannot do. "He shall bring forth judgment unto victory:" for this we wait and pray, and who can tell but this year our prayers may be answered and our aching eyes behold His salvation! Of the heart sickening aspects of life among this heathen people I simply cannot tell you; if I did it would be even as if I spoke in an unknown tongue.

Trusting that the feeble and imperfect details that I have given may prove of interest, and praying that my dear sisters in America may be richly blessed and encouraged in the good work they have undertaken of arousing greater Missionary zeal in the Church, I am,

Your friend and sister in CHRIST,

SUSAN M. SCHERESCHWSKEY.

A TRIBUTE OF THIRTY YEARS AGO.

OUR readers will, we are sure, be interested in an extract that we make from a book which is doubtless unfamiliar to many of them. The words of praise which it bestows upon those who have been so long connected with our Greek Mission, are only made the more worthy of record by the added years of usefulness that have passed since they were written.

"It is impossible to omit here all mention of the noble efforts made in this great cause at Athens, by the Rev. Mr. and Mrs. Hill. I have now before me, through the kindness of a friend, a letter from one well qualified to judge, written from Athens in October, 1844; and which contains the following sentences:—'Mr. Hill is the next man in Athens to King Otho. . . . An able and successful diplomatist here told me, that he was firmly persuaded that Mr. and Mrs. Hill had conferred far more signal benefits upon Greece than all the allied powers put together. His praise of

Mrs. Hill was scarcely bounded ; he said that she was a woman of the rarest qualities of excellence, and that her heart, especially for goodness and stoutness (and it had been severely tried in both respects), could scarcely be equalled. He believed that they had been the cause of the education of more than 20,000 Greeks. They taught, and they sent forth those prepared to instruct ; and their example has been followed, and is working a wonderful reformation."

From "A History of the Protestant Episcopal Church in America. By Samuel Lord Bishop of Oxford." Stanford & Swords, 1849.

A MISSIONARY'S LETTER OF ACKNOWLEDGMENT.

The following Letter was addressed to the members of one of the Branches of the Ladies' Domestic Missionary Relief Association, in acknowledgment of the receipt of a box sent for the Clergyman and his family. The instance herewith given illustrates the kind of work, and its benefits, in which this Association is engaged. Here we catch a single glimpse, as it were, of the sunshine and the cheer poured in upon the households of our Missionaries. May God bless the members of this Association in their work and labor of love, and make them to abound still more and more in the spirit of that charity which never faileth !

"To the Ladies of ——— Church, New York.

"MY DEAR FRIENDS : Your very valuable box reached us safely, and in good order.

"In reply to some remarks in your letter of the 24th of March, I beg to say that there is not a single article of its valuable contents but what can be made of service to us by a little ingenuity, of which there is no lack in our needle department.

"We were sitting down to dinner when the box arrived. But the dinner had to be postponed till the box was opened. Though it is more blessed to give than to receive, yet it is a blessed thing to receive from hands so kind and liberal. I very sincerely thank God and you for an excellent suit of clothes, and my wife was overjoyed when she saw such a quantity of fine domestic *not made up*. For a good hour, there was a general trying on of articles of clothing, accompanied by a merry clatter of young people's tongues ; but we had an unusually quiet time from dark till late bedtime, for all were engaged with the Magazines and Books. My youngsters are all given to much reading, and it is difficult to procure a sufficient supply of suitable matter.

"We have a hard field, and much to discourage us ; but we have no *grumbling* in our family. We are cheerfully trying to endure hardness as good soldiers, and when we find unknown friends thinking of us and trying to make our burden lighter, it comes to us like a smile from the face of God.

"The actual *money* value of the box is quite considerable ; but it has a higher value than that. It is a token and pledge of true sympathy with us, and kindly interest in our work, and as such it has a value with which no money value can be compared.

“May the good God bless and reward the Ladies of ———. Be sure that the MASTER speaks to *them* when He says, ‘Inasmuch as ye did it to one of the least of these . . . ye did it unto Me.’

“Sincerely and gratefully yours.

LETTER FROM A PAROCHIAL SECRETARY.

S. ———, April 16, 1873.

MY DEAR MISS EMERY: With much pleasure I write to inform you that The Missionary Society of St. John's Parish voted to connect itself with The Woman's Auxiliary to The Board of Missions, Feb. 11th, 1873.

We do not intend materially to alter our plan of operations, as we have for twenty-three years followed Dr. Breck in his Westward course, and shall continue to work much as we have done, but with a more systematic effort, hoping for larger results.

Our Society owes it origin to an appeal made by the Rev. Dr. Breck, in this Parish, A. D. 1850; and each successive year has sent to Faribault or Nashota, and once to the Pacific coast, valuable boxes of clothing, and sums of money. We fall into the general line and order of the Church's work, hoping that our co-operation may be grateful to you, and our pecuniary assistance of substantial benefit to the Board of Missions.

We have, in the first quarter of our year as Auxiliary, sent to the committee of ladies having in charge the funds for building a Chapel for the Indians, at Cheyenne, Dakota, three hundred and fifty (350) dollars, the result of four very pleasant evening entertainments, given at the houses of different members of our Association.

We have also decided to have our own Domestic Missionary, and in order to raise the stipend of three hundred dollars, have divided the parish into districts small enough not to make the collecting of the quarterly offerings very much of a task to any one of the ten collectors; and if each member of our Associations will lay aside twenty-five cents monthly, and pay it quarterly to our district collector, we shall have the necessary amount. After the stipend is paid, any funds remaining in our Treasury will be given, by vote of the Society, to such Missionary work as may seem most deserving of our aid. We have a large box of clothing ready to be forwarded to the Indian Field.

If we sometimes fall short of what is expected of us, you will readily excuse us, when I tell you that our extensive Local Missionary work, under the direction of our Rector and some admirable district visitors, in connection with our Church charitable and clothing society, draws largely upon our purses and our sympathies. Our two Missionary Stations and their Sunday-schools, as well as our own poor, are thus well sustained, and relieved from much suffering, while the Clothing Society furnishes all who desire to attend Church and Sunday-school, with comfortable and suitable clothing. I wish every parish were blessed with so faithful a Pastor and such an efficient corps of self-sacrificing women.

We have much Missionary work to do at home; but for this very reason, we hope to do much for Missionary work away from home. As Secretary of the Woman's Association of this Parish I trust my reports may go to you, full of good and encouraging news; and, as years pass on, we may grow into greater usefulness, and live to see more blessed results from our giving than we can now anticipate.

ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Auxiliary will be acknowledged in this Department well as in the one for which they are especially designated.

Received from May 1 to June 1, 1873.

CENTRAL NEW YORK.		PENNSYLVANIA.		
<i>Auburn</i> —Weman's Missionary Association of St Peter's Ch., for Bp. Tuttle.....	\$25 00	25 00		
CONNECTICUT.		<i>Philadelphia</i> —Woman's Miss'y Association of Ch. of the Redemption, for scholarship in Miss Scott's school, Cavalla, \$40; Domestic Missions, \$6.20		
<i>Norwich</i> —For the Oneida Indians, towards building their new church.....	10 00	10 00	46 20 46 20	
KENTUCKY.		PITTSBURGH.		
<i>Frankfort</i> —Ch. of the Ascension, for Domestic Missions, M. C.....	21 50	21 50	<i>Franklin</i> —St. John's Ch. Domestic Missions, \$7.50; Foreign Missions, \$7.50.....	
MARYLAND.		<i>Pittsburgh</i> —Woman's Missionary Society of St. Andrew's Church, for Miss Fay's school, of which from Miss Cochrane, \$10.....		
<i>Baltimore</i> —Ladies' Foreign Miss'y Society of St. Peter's Ch., for Joppa Mission..	25 00		183 00	
<i>Havre de Grace</i> —St. John's Parish, for Freedmen.....	1 00		Also, from Miss Cochrane towards Girl's School under Miss Fay.....	
<i>Snow Hill</i> —Woman's Miss'y Association of All Hallow's Ch., balance scholarship in Miss Fay's school....	17 90	43 90	10 00 208 00	
MASSACHUSETTS.		SOUTH CAROLINA.		
<i>Dorchester</i> —St. Mary's Ch., "in memoriam," for Ch. in Hanover, N. H., through Bp. Niles.....	16 00		<i>Columbia</i> —Ladies' Miss'y Society of Trinity Ch., for Domestic Missions.....	
<i>New Bedford</i> —Grace Church, Missionary box, for Greek Mission, \$6; for membership in Ladies' Association, Greece, \$4.....	10 00	26 00	34 50 34 50	
NEW JERSEY.		TEXAS.		
<i>Bergen Point</i> —Woman's Miss'y Society of Trinity Church, quarterly payment scholarship in Bp. Tuttle's school, \$10; bell for Crow Creek, \$50.....	60 00	60 00	<i>Brenham</i> —St. Peter's Ch. Family Missionary boxes.....	
NEW YORK.		9 65 9 65		
<i>New York</i> —Through Niobrara League.....	331 00	331 00	VIRGINIA.	
NORTH CAROLINA.		<i>Cobham Station</i> —Grace Ch. Stamp Society, for Joppa Mission.....		
<i>Asheville</i> —Woman's Missionary Association of Trinity Ch., semi-annual payment scholarship in Miss Fay's school.....	20 00		<i>Greenwood</i> —Family Miss'y boxes..	
<i>Hotel</i> —Mrs. M. T. U., and Mrs. M. A. T., for Ponka Hospital	15 00	35 00	7 00 1 75 8 75	
OHIO.		WESTERN NEW YORK.		
<i>Painesville</i> —Episcopal Missionary Society, Lake Erie Seminary, semi-annual payment scholarship in Bridgman Memorial School.....	20 00	20 00	<i>Rochester</i> —Woman's Miss'y Association of St. Luke's Ch., for Indian Missions, \$52.15; Ponka Hospital, \$5.60; Domestic Missions, \$11; Bp. Tuttle, \$10; Bp. Clarkson, \$1.....	
		Christ Church, Anna Davison, Battershall class, balance annual payment scholarship in Miss Scott's school, Cavalla,		
		20 00 90 75		
		WISCONSIN.		
		<i>Superior</i> —Ladies of the Church of the Redeemer, quarterly payment, J. A. Gillilan, scholarship in Miss Fay's school.....		
		10 00 10 00		
		MISCELLANEOUS.		
		Sale of Greek articles, to be divided between White Earth Reservation and Ponka Mission.....		
		81 75 31 75		
		Total receipts* or May, \$1,021 00		

From St. Michael's Church, Bristol, R. I., barrel for Freedmen, value, \$75.
 Grace Church, Medford, Mass., box for distribution by the Rev. J. L. Gillogly, Ogden, Utah, value, \$30.
 Juvenile Missionary Society of Church of the Holy Trinity, West Chester, Pa., value, \$35.