

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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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

AUGUST, 1873.

LETTER FROM BISHOP MORRIS.

EASTERN OREGON AND WASHINGTON TERRITORY.

REV. AND DEAR SIR: Having just returned from a Visitation to that part of my Jurisdiction lying east of the Cascade Mountains, I have thought that you and your readers would perhaps be interested in hearing some account of our work in these new regions. Taking one of the fine steamers that ply on the Columbia River, on Monday morning, May 21st, I reached Lewiston, Idaho, on the Snake River, on Thursday afternoon, in time to drive out twelve miles to the Military Post, and baptize a sick child of the surgeon of the garrison. Sunday, the 27th, was divided between Fort Lapwai and Lewiston, with Morning Service, sermon and Holy Communion at the former place, and two Services and sermons at the latter. The congregations in the town were large and very attentive, and the few Church people there, I trust, were comforted and strengthened by these ministrations.

At three o'clock on the morning of the 29th, I took the stage for Walla Walla, a distance of eighty miles, stopping late in the afternoon at Dayton, where Mr. Wells had appointed a Service. Two years ago, there was no such town in existence; now it is quite a thriving place, with its stores, mills, shops and dwelling houses. No Service of our Church had ever been held here, and after I had lighted up the school-house, and made all things ready, and sat down and waited for half an hour beyond the appointed time, and nobody came, I began to think that, for the first time in my Missionary experience, I should fail of having a congregation. But patient waiting had its reward: when the long twilight had deepened into "dusk," the people came in, in goodly numbers, and soon filled the school-house. With the use of the "Mission Service," everything went on with interest and spirit, the singing being specially earnest and hearty. I observed one intelligent young woman who seemed quite at home in the use of her Prayer Book, and on inquiring of her after Service if she were a member of the Episcopal Church, she

said, "No ;" but that she had gone to Bishop Scott's School, and was familiar with the Prayer Book. She and her husband were much pleased with this Service, and, so sure as we establish our Church here, so sure will this young woman come into the fold, "she and all hers." Let us remember here the importance of our Church Schools.

Mr. Wells met me next day at Waitsburg, ten miles distant, where we had Service, and on the following morning we drove fifteen miles to Walla Walla in time for a "May Day" party of the children of the Church Schools. This was Thursday. I remained in Walla Walla, having frequent Services week day and Sunday, until the following Monday afternoon. Adults and infants were baptized, the Holy Communion was administered, the children were catechised, five or six sermons were preached, and on Sunday evening ten persons were confirmed.

The work at Walla Walla has made most marked and encouraging progress since my visit a year ago. Then the congregation was crowded into a close, uncomfortable, untidy upper room ; now it occupies a spacious and beautiful church, admirable in design and execution, and the pride and ornament of the town. On the rear end of the ground stands, also, a neat two-story school-house, where are daily gathered over thirty girls, in a Church school of a high grade. At the other end of the town the Rev. Mr. Jennings is conducting a boys' school, in which he has made the reputation of a patient, painstaking and thorough teacher. The congregations on Sunday were large and very attentive, and the singing and responses hearty and inspiring. All things bore much the aspect of a long established parish, and yet, three years ago, it required no little inquiry and search on my part to find *two women* who were known and acknowledged members of our Church. God has certainly largely blessed the labors of our good brother, and specially has He cheered his heart and strengthened his hands in the faithful co-workers that He has given him in his band of forty communicants.

On Monday, May 5th, Mr. Wells and I started in a two-horse buggy for a journey of four hundred miles, over the Blue Mountains, and through the Grand Ronde and Powder River Valleys. In the evening we held Service at Weston, Oregon, where Mr. Wells preached. When I first passed through this part of the country, Weston consisted of one store and a tavern. Now it is quite a village, and the surrounding country is rapidly filling up. With very rude and primitive appliances, and with a congregation in which few ever heard of the Episcopal Church, we nevertheless had a very interesting Service.

A village school-house in this new country does not afford many conveniences for a Church Service, and you may like to know how we get on, in such places. A large, well-worn, square valise (now doing service for the *third* Bishop, and with which "Oregon" was generously endowed, by the present Bishop of New Jersey, on the day of my Consecration), placed on the school-master's table, serves for lectern, desk, and pulpit. Two chips picked

up at the wood pile, with two candles stuck on them, mounted on two piles of spelling-books, make our "candelabra." A pound of candles, economically divided, and judiciously waxed to window-sash and sill, to school desks and stove drum, provides light for all. Many of the congregation have come five or six miles from the country, bringing all the family, children and babies. Save the latter, all are interested and well-behaved, joining well in the responses and singing, and giving strict attention to the sermon.

We were on our way "bright and early" next morning for a full day's journey to the top of the Blue Mountain. Reaching the Umatilla River about midday, we found it so swollen with the melting snows that prudence suggested a little consideration before venturing to cross with our light vehicle and small horses. Not a house or human being was in sight; other carriages, by the tracks made, had evidently turned about without venturing in; and though my ardent and more youthful companion was all in favor of making the plunge, safer counsels prevailed, and we turned our horses' heads for a *detour* of fifteen miles to gain *one and a half*. Within the first mile we discerned a fine looking Indian galloping over the hills, who was quickly brought to our side by a friendly "yell." Although unable to understand a word of English, he at once comprehended our difficulty, and offered to measure the depth of the water with his own horse, and to pilot us across the river. Again my fearless companion was for trying the flood, with this skilful guide; but prudence, or timidity, or a little *hydrophobia*, on the other side of the question, carried the day for the longer route by a shallow ford; and so we slept at the foot of the mountain that night, instead of on the top.

Wednesday was all consumed in crossing the Blue Mountain, on the top of which we found miles of snow and ice, through which our smooth-shod horses made their way with great labor and difficulty. We reached La Grand, however, in good time for evening Service. Thursday, Friday, and Saturday, were spent on the way to Baker City, *via* Union, Gem City, and Sparta. At Union, Mr. Wells baptized two persons who with a third were confirmed on our return visit. At Sparta was our first Service in a "Mining Camp." The only place in which to hold this Service, was the dining-room of the hotel, which was cheerfully given and made ready for this purpose by the obliging host and his wife. The congregation was mostly composed of men, there being but five or six white women in the place. Again we had good responses, hearty singing, and perfect attention to the Service and sermon. After the Service was over, Mr. Wells spent an hour or more with several persons who lingered behind, in singing psalms and spiritual songs out of our Mission Service book. A good impression was evidently made by this Service. We were not allowed to pay anything in the morning for our entertainment, and were cordially invited to come again.

Sunday, the 11th, was spent at Baker City, where we had morning and evening Services in the Court House, with large congregations. During

our stay here, four children were baptized, one young man was confirmed, and the Holy Communion was administered to six persons. There is here a small band of Church people, who are anxious to have regular Services established, and who will do all in their power to sustain them. We have been offered our choice of two building lots, and I have promised to give \$500, if the people there will raise \$1,500 for building a church. Baker City seems destined to be the largest town in that part of the country. Though it contains at present but about a thousand people, it is growing rapidly, and is the most enterprising town in that extensive region of country. It is the distributing point for mails and express matter, and the centre of supplies for the large number of mining camps surrounding it for a distance of fifty miles. It has also the resources of a wide grazing and agricultural country to sustain it. In this town, and in all the surrounding country, there is not a Protestant Church building of any name or character. Baker City has a Romish church; the ground on which it stands, and most of the money to build it, having been given by Protestants. Now, here, in my judgment, is a most promising field for us to occupy, and I think that in less than one year's time, we can gather a good congregation and build a respectable church. I need some liberal person or congregation to become its sponsor, to give it a name and provide the five hundred dollars. Are there not some such ready for this good work among the readers of THE SPIRIT OF MISSIONS?

On Monday, we had a ride of great beauty, over a spur of the Blue Mountains, to the mining town of Eldorado, thirty miles south-east of Baker City. On the way, we *passed* the messenger bearing the notice of our coming, and so arrived unannounced. An unoccupied saloon was soon found in one end of the town, and some abandoned school benches at the other end. By the combined services of our landlord, a Chinaman, Presbyter, and Bishop, these benches were speedily removed to the saloon, and it was soon lighted and ready for Service. The congregation was chiefly composed of miners, who seldom have any opportunity of attending public worship, but we found none that was more respectful and attentive.

On our return, Services were again held at Baker City, Union, and the Cove. Three persons were confirmed at Union, two at the Cove, and the Holy Communion was administered at the latter place to ten persons. The community here is entirely a farming one, without as yet any house of worship. We have a few earnest people among them, one of whom offers to pay \$500 a year toward the salary of a Clergyman. If we had a man of the right spirit to settle here, the Cove would soon have its congregation and church.

On Friday, a drive of twenty-three miles brought us back to La Grande, where I received, that afternoon, the gift of two very eligible town lots, as a site for a church. Service was held the next evening, at which Mr. Wells baptized four adults and eight children.

On Sunday, Services were held morning and afternoon. Twenty-five

persons were confirmed and the Holy Communion administered to twenty-seven communicants. On Monday, I organized the Parish of St. Peter's, La Grande, and obtained a subscription of \$1,525, in United States coin, for building a church. The Parish begins its history with thirty-five communicants, among whom are the seven Vestrymen. A lady of the Diocese of Western New York has already given \$500 to be added to this subscription, with the only condition that the church shall bear the name of St. Peter. This was a most opportune gift, and has served to stimulate the efforts of the people at La Grande, and to secure the speedy erection of the church. A similar gift would doubtless accomplish the same result at Baker City. Mr. Wells' labors have been greatly blessed in all parts of his Mission. During the past year, he has baptized twenty adults, beside a large number of children, and presented forty-one persons for Confirmation. In the region of country between the Blue Mountains and Idaho, he has laid the foundations of a work of much promise. I feel great confidence in expressing the belief that a faithful and capable Clergyman, who would give his whole time to that field, could in two years gather a good congregation and build a good church, at three points—La Grande, Baker City, and the Cove—beside establishing from four to six Mission Stations. The Rev. Dr. Nevius, late Rector of Trinity Church, Portland, has just gone to this field, to remain till the meeting of our Annual Convocation, and possibly to make it the field of his permanent labors. I confidently expect an organized congregation, and a thousand or fifteen hundred dollars of a building fund, at Baker City, to be among the results of his labors, beside seed sown broadcast in village and hamlet and by the way-side, that, growing in secret, shall bring forth an abundant harvest, in God's good time. Let no Missionary—Bishop, Priest, or Deacon—forget this comforting truth, that while he that reapeth receiveth wages, and gathereth fruit unto life eternal: so both he that soweth, and he that reapeth, shall rejoice together.

LETTER FROM BISHOP WHIPPLE.

REV. AND DEAR SIR: I know you sympathize with all who labor for our dear LORD, and so I must tell you a little about our work. I have just finished my long Visitation. GOD has been very good to us, and much seed, sown in tears, is beginning to ripen.

And first I am glad to tell you that I believe that the love which has kept us from division is beginning to be a power to bind our hearts as one. Few Dioceses have wider shades of opinion; but I can say, with gratitude to GOD, they work as brothers. There will always be in human souls a marked individuality, and only those who have it can be a power to mould other men. The training of life, and the way in which GOD has led His child to find peace in believing, is different in different men. One man will love the beautiful Service, and will feel in the depths of his soul that no offering

is too great for the Bride of CHRIST. Another, with a deep humility and a godly jealousy for the honor of CHRIST, will cling to the simplest form of devotion, lest anything come between the soul and his SAVIOUR. One will find CHRIST in the mysterious grace of sacramental gifts, and another will find Him in the rich depths of his own subjective experience. It matters little if the key-note to all doctrine is CHRIST and Him crucified as the only Hope for a lost world.

We see some gleams of hope for the reunion of all who love CHRIST. It is seen in kind words for those who differ from other disciples. I think there is less bitterness, less strife, and more rejoicing that in any way CHRIST is preached. Some able men are looking to the Church. I do not say it as a subject of congratulation, or that I believe the Church of the future is to be the Protestant Episcopal Church. I believe that thought is not in my heart. I do believe that all that we have which is Primitive and Apostolic will be preserved, and if I did not believe that our Ritual, Order and Faith are Catholic, I would not be a Bishop of the Church. I know that Unity will be the mark of the new Jerusalem—the Bride who shall be adorned for her Husband; but my poor heart is not near enough to JESUS to know what the Church of the latter days shall be. I can leave that to God, and know, if we work and pray, in His own time we shall be one.

Your brethren are all busy. All of your and our Missionaries are virtually itinerants, and all our Rectors have outlying Missionary stations. What, after all, are forty-five Clergy to our State? It gives us a Clergyman for two thousand square miles, and leaves very much land to be possessed.

We send out eight from our Divinity School this year, some of whom you know, and I was more than pleased with their examinations. We are doing a great work; but, I suppose, some, like the scoffers in Nehemiah's day, will say: "If a fox go up, he shall even break down their stone wall."

When I began to plead for the Indian, the only thought which cheered me was, God is on the side of right. So here: I may not see it—for sometimes *the shadow* seems near—but God will hear all these prayers which have gone up day by day for years, and will answer them in his own time.

Work grows so fast, one hardly dare to tell of plans; but I could show any believing heart how we could build here (in Faribault) three Halls for work to last forever—the Divinity Hall, Shattuck School, and St. Mary's. They all need permanent buildings, and, if God spare my life, they shall be built. We have been compelled to refuse pupils in every Department, for lack of room.

One thing is full of comfort in such a field, and that is, to see how the little seed, dropped here and there, grows. I confirmed out on the Border a mother and two daughters. The daughters I baptized twelve years ago, at a house where I stopped to warm. We had only a half hour for instruction, and the Confirmation Service was their first Church Service. Once I baptized a child. The family had no faith, and in sport took pains to call

her by a very long Baptismal name. She bore it bravely, and was a true lamb—one of those little ones in CHRIST, whose angels do always behold the face of the FATHER. I confirmed four generations of that family—child, mother, grandmother, and great-grandmother.

We need, as all Bishops do, good Church books for the Sunday reading of people who have no Service. Why will not Churchmen select such Libraries, with a few good Catechisms for a Sunday-school, and send them out? Do they suppose that Satan won't send books if they do not?

We report this year forty lay-readers, and all doing a good work. The Rev. Dr. Norton is preaching to a great many congregations on the Border.

But I have written too long a letter. You may have wondered why I have not sent you those promised incidents. I have had no time; but they shall come.

One word more: do talk up the necessity of sending Bishops to these foreign-speaking people. Out of 440,000 souls in 1870, we had only 175,000 Anglicans and Americans. It makes work hard when in every county the majority are foreigners.

I have recently an accession to our ranks, full of hope; but I will not speak of him. God will guide us.

Pray for us, for our hearts are very weak, and full of cares and trials.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

THE GRADUAL GROWTH OF CHARITIES.

(Continued from page 424.)

The last charity projected and organized by Mrs. Richmond was the Infant Asylum. When the House of Refuge in Mulberry Street was fully established she offered to the City Mission Society both the house, which she had contracted to purchase, and the work there begun. It was not because she was weary with the constant fight against Satan. Her devotion to this warfare in the field, at first assigned her, only increased with her sense of the greatness of the evil of female degradation. Her determination was excited by the very obstacles she encountered, and she exercised her mind in devising ways of overthrowing these obstacles and foiling the wiles of the Adversary.

We have seen her giving her fallen sisters first a home; making it, afterwards, her own home, in common with them; establishing herself, subsequently, in a second mutual home of easy access, and from which she could more effectually pursue her Mission.

When these homes were firmly established, she found the work still imperfect. There should be a home to receive the unwedded, expectant mother, not only, and not chiefly, to save the child from abandonment or violent death, but for the mother's sake, that, through maternal love, she might be won to the heavenly love, and eternally saved.

She went to Albany, during the session of the Legislature, and by her persistence obtained from unconcerned men the admirable charter of the Infant Asylum. In the neighborhood of New York she hired a large house and grounds, and, with the hand of death upon her, began to gather in the intended occupants of this new home, and herself to beg, and *give*, the money required for its maintenance. In the few remaining months of her life she received one hundred and fifty of these children, who would never know a father's care, and sheltered, and prayed for, and strove with, as many of the mothers as she could induce to share this home with her.

If any one would know what this Mission is and does, visit the Infant Asylum at its present home, corner of Sixty-first Street and Tenth Avenue, and he will praise God, Who put it into the heart of His servant to begin that charity, and count himself blessed in the opportunity to aid in its support.

The three remaining charities, referring their conception to the Mission to Public Institutions, have, for their object, the care and training of children temporarily, or permanently homeless.

Nearly eight years ago, two ladies, visiting the Tombs, or City Prison, in concert with the Missionary of our City Mission Society, found from time to time, mothers committed for drunkenness, who were sent to Blackwell's Island. Some of these self-indulgent women had children, who, by the removal of the mother, were deprived of all care. Even in this degradation, these unhappy mothers had some humanity remaining, and were concerned for their children's welfare. "They literally lay their children at our feet," said one of the visiting ladies, "imploring us to find them a home." At about the same time, there was brought to the notice of another lady of the same Society a little blind girl, deserted by her parents, without friends, and not of an age to be received at the Blind Asylum. Shortly after, a home was sought, by a working man, for an incurable, motherless, crippled boy. As there was no hope of his restoration, no then existing Hospital or Institution would receive him. Further inquiry resulted in the unexpected discovery that there were in the city of New York, and out of it, large numbers of children, who, though surrounded by many Asylums, were yet without a home, because needing some necessary qualification for admission to Institutions already established. It was also ascertained in the course of these inquiries, that there were many cases of neglect of children, owing to the usual requirement of our charitable Institutions that their inmates should be formally surrendered to the Trustees. There are hundreds of cases, in which a family is abandoned by the father, thus throwing the support of the children upon the mother, and obliging her, perhaps, to break up the household and go out herself to service. With the hopefulness of human nature she believes the separation but temporary, and looks for a happy home once more, at no very distant day. If she could place her children, for a few months, or a year, in good hands and under Christian training, she

would gladly do so, provided that, when able, she might claim them again. "But I cannot," said one of these deserted mothers, "sign away my own flesh and blood."

There are other causes, also, among the families of the poor, which make necessary a temporary removal of the children from home. The comfort of health gives place to the famine of sickness; the father of a family is disabled, for a time, by accident or disease, and there is no money to buy food; or, the mother is the sufferer, and there is no one to do the household work, or watch over the children during the day, while the father is at his labor. For such as these, there was no place where the children could be left for a time, and claimed in returning prosperity, and without the liability of their being sent, or given away beyond the parents' reach. Friends adopted, but too frequently, the unhappy alternative of placing them in wretched, squalid homes, where they were poorly kept, on a promise of future pay, and ranged the streets half clothed, and untaught, because not fitly dressed for school.

Thus, by the directing hand of God, was indicated another work to be done, other human woes to be healed. With no promise, beyond a house free of rent, and a few children to inhabit it, it was resolved, in obedience to the Divine Guide, to go forward. The distinguishing features of this charity were fixed upon as these: the only qualification for the admission of a child shall be, that it is not entitled to reception elsewhere, and that, in the Institution, there is a vacant bed: the children, cared for there, belong to their parents, not to the Institution, and can be claimed by parents at will: by the introduction of the Cottage system the children are to be distributed into separate families with a responsible head over each.

Gifts were soon received to furnish, and multiplying applications of little ones to inhabit, the house, so that, a few months later, on the sixth day of October, 1864, it was opened with all its forty beds taken up. Such was the commencement of the "Sheltering Arms," which from that day to the present time, has dispensed an ever-increasing blessing, and now provides, in convenient buildings, on One Hundred and Twenty-ninth Street, erected by voluntary gifts for the purpose, a home and Church training for *one hundred and forty* children, distributed into four families.

When the Sheltering Arms was first projected, one, long familiar with public charities, and who considered an institution of this character the greatest want of our city, remarked of the founder, "he does not know what a vast work he is commencing; if there were room for five hundred such children, in six months it would be all filled." It is true, that only a beginning has been made towards affording homes to temporarily destitute children; that, where one is received, many are refused; that these four cottages must be multiplied tenfold: yet we are not impatient, but labor and wait, glad to do what God permits us to, believing that, in His good time He will send those who will lay the corner-stone and cap the roof of other cottages to shelter the distressed.

Another charitable institution arose from the desire of one of the Missionaries of the City Mission Society to rear in a Christian Home, and under Church training, certain children from Blackwell's Island, placed under his own personal charge. The Merciful Father raised up ready and zealous helpers from among the ladies visiting the city charities on Blackwell's Island. Such was the beginning of the "Shepherd's Fold," situated on Eighty-sixth Street, near Second Avenue, which has since become a Home for any homeless children offered to its keeping. It numbers an average of about *seventy* inmates.

The same obligation still resting upon our Missionary to continue acting as the custodian and protector of children committed by the Alms House Department to his personal care, there seemed to him no other course than to open another Home for the children of Protestant parents, exclusively. Accordingly, with the aid of a few friends, and among them, as ever, a few zealous ladies, he organized the "Children's Fold," which in its hired house, 111 Second Avenue, now accommodates about *forty* little ones.

(*To be continued.*)

A GRATEFUL MISSIONARY ASKING FOR MORE.

DEXTER, ME., *July, 1873.*

REV. AND DEAR SIR: As the Appeal of my Diocesan (Bishop Neely) to the liberality of Churchmen towards providing me with horse, etc., appeared in the April number of THE SPIRIT OF MISSIONS, allow me through the same channel most sincerely to thank those who have so kindly contributed towards supplying me with what was asked for.

I need not inform your numerous readers that "burly" Yorkshiremen are *extremely modest*, and perhaps the modesty of Yorkshire Parsons arises from the fact that they are always in debt, either for church, schools, or parsonage: thus they have come to regard as they do the old proverb, "Gratitude is a keen sense of favors to come." I never knew a Yorkshire Parson to beg; he always goes straight to the point, and says, Mr. So-and-so, I am anxious to raise so much towards building a new church: how much will you give? A Clergyman I once knew waited upon a manufacturer and asked for a subscription towards enlarging his schools. The manufacturer said: "Well, put me down for one hundred pounds." The Clergyman (an extremely modest man) replied: "No; I do not leave this room without your promise to subscribe five hundred pounds." His modesty prevailed.

As a "burly Yorkshire man," and a modest Parson, will you allow me, through THE SPIRIT OF MISSIONS, to ask your readers to subscribe at least five thousand dollars to set me fairly *agoing* in this very important portion of our Mission field? If your readers think this too large a sum to place in my hands, let them send their subscriptions to my Bishop. I have now

five places where I hold Services, and three of these require immediate help.

First—Dexter, where there is a beautiful church, but (these unfortunate *butts!*) is between four and five thousand dollars in debt. I need not tell Churchmen that this debt weighs like a millstone upon the parish, and hinders my ministerial work in this township. This debt is not of my contracting; but I feel I ought and must do something towards paying it off. While it remains, the building cannot be consecrated; and the parish is too poor to do much of itself.

Second—Within the last twelve months, I have organized a “Mission” at Exeter, where it is proposed to build a church. At the first, I held Services in the Methodist House; now in a school-room. This arrangement cannot always last. I therefore appeal for aid, on behalf of the people in this village, towards having a settled spiritual home of their own.

Third—There are the two townships of Guilford and Sangerville, about two miles apart, and the nearest is ten miles from Dexter, where I reside. For these, provision must be made sooner or later. At each of these places I have a congregation of about one hundred persons. For the most part (comparatively speaking), they are poor, and therefore not able to do much towards building a church for themselves.

Fellow-Churchmen, come to my aid. I do not beg for myself, but for God, and for the souls for whom our dear LORD poured forth His most precious Blood. I am sure that Ransom will not appeal in vain to those who know its preciousness. I am a stranger, although a member of the same “Household of Faith.” Be not forgetful to entertain the appeal of a stranger on behalf of one of the most important outposts of CHRIST’S Holy Church.

CRITICAL NOTES ON READING AND PREACHING.*

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

ARTICLE XXII.

THIRD AND FOURTH SUNDAYS AFTER TRINITY.

THE FIRST LESSONS being the history of Joseph and his brethren, there is little of hidden meaning to be developed by the expression; for, as all well know, the charm which never grows less by the repetition is found in the simplicity of the narrative. The chief purposes of the reading should be to give the naturalness, simplicity, and vividness of the story just as it impresses itself upon the mind in silent reading. The reader of these portions of Holy Scripture should read it as though it was indeed a story

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

told. "Every time he reads the Scriptures it sounds like a story," was a very good commendation for a Pastor to secure from a parishioner. We like to tell a story, especially a good one, where the gentler feelings are touched. We need the same interest to help us in the reading of these lessons. And as our own hearts are touched, it will be natural for us to touch the hearts of others. If the afflictions of Joseph and the sorrows of his father, and then the joys that come to the filial-hearted son, and the gratitude of the fond father, cause the unbidden tear to start as we read, why should not the same feelings reach the listener as well? The expression of the narrative, then, must be heartfelt; otherwise the simplicity of the beautiful story degenerates into mere triviality: while, on the other hand, any undue excess of feeling in the reading would not only convert the passages into the dramatic line of expression, but destroy that simplicity which is its chief charm. The leading elocutionary direction would be, to satisfy the ear that the voice betrays the most sensitive sympathy with every shade of feeling, and suggests the mental and emotional condition of every character whose words are given. For instance, the assumed severity of the earlier words of Joseph as ruler in Egypt, and then the tenderness and earnestness with which he inquires, "The old man of whom ye spake, is he yet alive?" if read with the same expression, destroys the true meaning and falsifies the utterance of the feeling. The denunciation of the wickedness of the brethren, and the despondent saying of the father who would "go down unto the grave mourning," would manifestly demand another change in the expression. And, as in the stronger contrasts, the expression is naturally strongly marked, so, in the finer shades of feeling and turns of thought, there is corresponding variety and interpretative force in the reading. But, whatever is done, and whatever defects are avoided, it is not too much to expect of every reader of these lessons that he should read the story so that it shall really touch the heart of the hearer; if the voice, in such uses, does not reach as deep as that, in the effect, it is untrue to its mission.

THE SECOND LESSONS.—In the Acts xiv. 15, the earnestness of the expostulation of St. Paul, "Sirs, why do ye these things," imparts marked character to the expression. In Titus ii. and iii., the directions which are given in the rhetorical "series," if they are to be made positive or mandatory in effect, require the falling inflections throughout on each member of the series, with the exception of the last but one, on which the voice rises to prepare the ear for the cadence. If the purpose is to make the expression less hortatory, and to give greater prominence to the enumeration of the particulars, then the rising inflection is heard on all members but the last. This will appear if we experiment upon the second verse of chap. ii.: "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." Let the falling slide, or inflection, be applied to all the important words except *charity*, and the commanding character of the expression will appear, which will be changed to the enumeration of the duties themselves, rather

than the imperative demand for obedience, if the rising inflection is used throughout. In the fifteenth chapter of Acts, the dignity of expression which belongs to the rehearsal of the acts and decrees of the first Council of the Church should be given to lift the narrative above the reading of unimportant statements. The emphasis upon Barnabas, in verse 39, implies the willingness with which he selected for his co-worker the rejected, and, therefore, inferior man. "So *Barnabas* chose Mark." The critic remembers, but imperfectly, a sermon by an English divine to show the humility of St. Barnabas, built upon the idea above suggested, which, if it is a correct interpretation of the passage, renders Barnabas the emphatic word by necessity. In 2 Timothy, iii. 2, a very good study presents itself in the passage, "What persecutions I endured." It is not unfrequently read as an exclamation after the rehearsal of his manifold afflictions in many places, whereas it is a further statement of the afflictions which St. Paul endured, and which were known to his son in the faith. It is rendered exclamatory by the prolongation of *what* and *afflictions*—"what persecutions I endured!" It is made declarative by placing the primary emphasis upon *endured*, and a secondary emphasis upon *persecutions*.

A SAD CASE.

WE cannot but think that many of our readers will be touched with a feeling of pity as they read the simple statement which follows,—a statement concerning what must be a very serious disaster to the little flock immediately interested.

In some cases, perhaps, the pity, on the part of our friends, which we feel quite safe in anticipating, may deepen into a desire to manifest itself in practical sympathy. If so, it will give us great pleasure to forward any benefactions, that may be sent us, to a worthy Missionary, to cheer him in his distress.

We reproduce the statement and appeal, feeling that no words of ours are needed to intensify their force.

"GIVE US A LITTLE HELP.

"Our village church has been sadly wrecked by a tornado. The roof and porch were entirely carried away, and the body of the building sustained injuries by forest trees being hurled against it. Nor have we been able to save what was not at once demolished. The flood of rain which fell with and after the storm, and continued at intervals for successive weeks, caused the plastering to fall, and the whole furniture of the interior is bruised and weather-stained. Our organ, too, has been rendered useless, though every effort was made to protect it within a half hour after the blow.

"We are doing what we can to meet the demands of this sad contin-

gency ; but, alas ! my people are impoverished by the disastrous cropping seasons which—with few exceptions—have befallen this State, and especially this section, for years. The present one, also, has been most calamitous ; and when I say that there is at this time much privation, and no little suffering from actual want, and that starvation is seriously anticipated for some of our people in the coming year, it will readily be perceived that we are not in a condition to do much for the restoration of our church. Under these circumstances, we are constrained to ask aid from our more favored fellow Christians.

“The required sum is but five hundred dollars, and if those whom God has blessed substantially and spiritually will but sympathize with us in our misfortune, it will not be long before we shall again enjoy the privileges of worship in our House of Prayer.

“F. B. LEE,

“Rector of St. Paul’s Church, Carlowville, Ala.”

LETTERS FROM TWO OF OUR BISHOPS.

It is hardly necessary that we should call special attention to the Letters, which this number contains, from Bishops Morris and Whipple. The names of the writers, we are sure, will secure from a host of friends who follow these good Bishops with prayers and sympathies, an attentive perusal of whatever they may write. Bishop Whipple uses the terms “border” and “frontier,” of his grand Mission field, Minnesota ; and with reason, for in a certain real sense this is the case. And yet, a thousand miles still farther west of his “frontier,” we find (as in the letter of Bishop Morris in this number), a record of the same kind of earnest Christian work as the Bishop of Minnesota knows so well how to prosecute.

Bishop Morris has just been making his Annual Visitation of Eastern Oregon and Washington Territory. And, as usual, he discovers, in the course of his Visitation, golden opportunities for enlarging the work for CHRIST—opportunities which we sincerely hope his Church friends at the East will not fail to utilize.

In Bishop Whipple’s beautiful and thoughtful Letter, too, we find a very practical suggestion. We refer to what he says about the need, under which he labors, of “good Church books for the Sunday reading of people who have no Service.” A vast amount of good, we know, might be accomplished by such an instrumentality as is furnished in a sound, Christian Literature. We only wonder, when we think of the comparatively little cost involved in securing such an appliance, that much more has not been done in this special way. Many a Christian man or woman, at small expense, could,


by such means as the Bishop suggests, plant the seeds of faith and love in multitudes of hearts where these Divine principles are now entire strangers.

Who will help us send Bishop Whipple a generous supply of Church books and Catechisms?

AN APPEAL FROM A MAINE MISSIONARY.

THE good Brother, "down in Maine," who was so kindly assisted to a horse and its outfit, returns his thanks, on another page of this number, to those who helped him. But he does more than this. What the *more* is may be found on reading his communication. As he is quite able to speak for himself, we refer our readers to his letter, adding only the expression of a sincere hope that he may get all he asks for,—because we believe that he and his work are entirely worthy of a generous support.

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 June 1st to July 1st, 1873, inclusive:

| | | | | | |
|--|--------|--------|--|----------------------------------|-------------|
| ALABAMA. | | | | ILLINOIS. | |
| Huntsville—Mr. J. M. R..... | \$5 00 | \$5 00 | Chicago—J. H. W..... | 3 50 | |
| CALIFORNIA. | | | | Thank offering from M. M. S..... | 10 00 13 50 |
| Benicia—St. Paul's..... | 10 50 | 10 50 | INDIANA. | | |
| CENTRAL NEW YORK. | | | | Evansville—St. Paul's..... | 26 15 |
| Syracuse—St. Paul's, M. C..... | 12 88 | 12 88 | New Albany—St. Paul's, M. C..... | 13 23 | 39 38 |
| CENTRAL PENN. | | | | IOWA. | |
| Williamsport—Christ..... | 17 50 | | Ottumwa—St. Mary's..... | 5 00 | 5 00 |
| Mansfield—St. James'..... | 2 90 | 20 40 | KENTUCKY. | | |
| CONNECTICUT. | | | | Paris—St. Peter's, M. C..... | 33 14 33 14 |
| Hebron—St. Peter's..... | 21 49 | | LONG ISLAND. | | |
| Middletown—Christ, S. S..... | 13 90 | | Brooklyn—Emmanuel, W. R. R., | of which, Church at | |
| New Haven—Grace, for Bp. Whitaker..... | 16 83 | | Hanover, N. H., \$15; | Rev. J. C. Fitnam's | |
| St. Paul's, M. C..... | 14 33 | | horse, \$10; for Dry | Grove, Miss., \$5.00..... | |
| Trinity..... | 235 31 | | Redeemer, M. C..... | 37 36 | |
| Norwalk—St. Paul's..... | 79 04 | | Ch. of the Reformation, | for Ch. at Hanover..... | |
| Norwich—Christ..... | 5 15 | | St. Peter's, a member, for | Bp. Niles..... | |
| Portland—Trinity, M. C..... | 20 04 | | Greenpoint—Ascension..... | 18 70 | |
| Stamford—St. John's, for Cheneyville, La..... | 50 00 | | Jamaica—Grace, M. C..... | 71 33 193 39 | |
| St. John's Woman's Association, quart. payment of Stipend..... | 75 00 | | MAINE. | | |
| St. John's S.S., for Bishop Tuttle's Scholarships..... | 40 00 | | Fort Fairfield—St. Paul's, M. C... | 4 33 | 4 33 |
| Stratford—Christ, M. C..... | 12 48 | | MARYLAND. | | |
| Watertown—Christ, M. C..... | 1 00 | | Accokeek—Prince George's and Charles Co., St. John's parish..... | 1 33 | |
| Westport—Memorial, M. C..... | 3 00 | 587 57 | | | |
| GEORGIA. | | | | | |
| Savannah—Christ..... | 17 00 | 17 00 | | | |

| | | |
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| <i>East New Market</i> —St. Stephen's.. | 2 50 | |
| <i>Ellicott City</i> —St. John's, M. C.... | 9 28 | |
| <i>Nanjemo</i> —Rev. Robt. Prout, a Thank offering, for Bishop Randall's Divinity School, \$500; for Bishop Whipple, \$500..... | 1000 00 | |
| <i>Waddington</i> —Mrs. C. V. M., for Nashotah..... | 4 00 | 1017 16 |

MASSACHUSETTS.

| | | |
|--|--------|--------|
| <i>Boston</i> —(South) St. Matthew's, M. C..... | 10 00 | |
| <i>Bedham</i> —St. Paul's, M. C..... | 122 25 | |
| <i>Great Barrington</i> —St. James'..... | 8 55 | |
| <i>Malden</i> —St. Paul's..... | 5 00 | |
| <i>Medford</i> —Grace..... | 31 00 | |
| <i>New Bedford</i> —Grace..... | 15 00 | 191 80 |

MICHIGAN.

| | | |
|-------------------------------|-------|-------|
| <i>Detroit</i> —A friend..... | 20 00 | |
| Mariner's Church..... | 6 00 | 26 00 |

MINNESOTA.

| | | |
|--|-------|-------|
| <i>Minneapolis</i> —St. Mark's..... | 50 00 | |
| <i>St. Anthony</i> —Holy Trinity..... | 2 55 | |
| <i>St. Paul</i> —Church of the Good Shepherd, for Utah..... | 4 20 | 56 75 |

MISSOURI.

| | | |
|-----------------------------------|-------|-------|
| <i>St. Louis</i> —Christ S.S..... | 36 70 | 36 70 |
|-----------------------------------|-------|-------|

NEW HAMPSHIRE.

| | | |
|-------------------------------|-------|-------|
| <i>Manchester</i> —Grace..... | 10 93 | 10 93 |
|-------------------------------|-------|-------|

NEW JERSEY.

| | | |
|---|-------|--------|
| <i>Morristown</i> —C. L..... | 25 00 | |
| St. Peter's, of which from Children of the Good Shepherd, for Bp. Neely, \$60..... | 75 00 | |
| <i>Orange</i> —Grace, M. C..... | 45 26 | |
| <i>Princeton</i> —Trinity..... | 13 82 | |
| <i>Rahway</i> —Zion Ch., M. C..... | 11 00 | 170 08 |

NEW YORK.

| | | |
|---|--------|--------|
| <i>Edgewater</i> —St. Paul's..... | 11 35 | |
| <i>Garrisons</i> —St. Philip's..... | 50 17 | |
| <i>Tarrytown</i> —Christ, M. C..... | 40 45 | |
| <i>New York</i> —Grace, M. C..... | 7 65 | |
| Scholars of Nativity Ch., for Bp. Morris..... | 10 00 | |
| St. Bartholomew's, M. C..... | 5 96 | |
| St. James'..... | 22 57 | |
| St. Thomas' Chapel, of which from S.S., \$6.50.. | 20 00 | |
| St. Thomas' Chapel, M. C..... | 1 28 | |
| St. Thomas', for the Onei- da Chapel..... | 10 00 | |
| Transfiguration..... | 250 90 | |
| Transfiguration, M. C..... | 6 05 | 435 45 |

NORTH CAROLINA.

| | | |
|------------------------------------|-------|-------|
| <i>Raleigh</i> —Christ, add'l..... | 46 00 | 46 00 |
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OHIO.

| | | |
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| <i>Middletown</i> —Ascension..... | 1 00 | |
| <i>Cincinnati</i> —Calvary..... | 27 87 | 28 87 |

PENNSYLVANIA.

| | | |
|--|-------|-------|
| <i>Bridesburgh</i> —M. C..... | 4 60 | |
| <i>Holmesburg</i> —Emmanuel, M. C..... | 20 00 | |
| <i>Kingsessing</i> —St. James'..... | 21 17 | |
| <i>Lancaster</i> —St. James' Orphan Asylum, M. C..... | 6 50 | |
| <i>Philadelphia</i> —Germantown, St. Luke's..... | 37 50 | |
| Bishop Potter Memorial House, M. C..... | 2 40 | 92 17 |

PITTSBURGH.

| | | |
|---|-------|-------|
| <i>New Haven</i> —Trinity..... | 5 00 | |
| <i>Pittsburgh</i> —St. Luke's S.S., M. C..... | 18 00 | |
| St. Philip's Mission, M. C..... | 7 74 | |
| Trinity..... | 50 35 | 81 09 |

SOUTH CAROLINA.

| | | |
|-----------------------------|-------|-------|
| <i>Union</i> —Nativity..... | 12 83 | 12 80 |
|-----------------------------|-------|-------|

VERMONT.

| | | |
|-------------------------------------|-------|-------|
| <i>Bennington</i> —St. Peter's..... | 17 00 | |
| <i>St. Alban's</i> —St. Luke's..... | 20 00 | 37 00 |

VIRGINIA.

| | | |
|---|-------|-------|
| <i>Gloucester</i> —Ware Church..... | 2 50 | |
| <i>Lynchburg</i> —Grace Memorial Ch... <i>Norfolk</i> —E. A. H. Pendleton..... | 10 00 | 1 00 |
| <i>Old Church</i> —Emmanuel, a mem- ber..... | 3 00 | 16 50 |

WASHINGTON TERRITORY.

| | | |
|-----------------------------------|-------|-------|
| <i>Vancouver</i> —St. Luke's..... | 14 00 | 14 00 |
|-----------------------------------|-------|-------|

WESTERN NEW YORK.

| | | |
|-------------------------------------|-------|-------|
| <i>Albion</i> —P. A. F..... | 4 00 | |
| <i>Auburn</i> —St. John's..... | 5 05 | |
| <i>Rochester</i> —Christ, M. C..... | 17 33 | 26 38 |

WISCONSIN.

| | | |
|----------------------------------|--------|--------|
| Received from Board of Missions. | 250 00 | 250 00 |
|----------------------------------|--------|--------|

LEGACIES.

| | | |
|---|---------|---------|
| <i>New York</i> —Estate of M. E. C. Van Horn..... | 7500 00 | |
| <i>Long Island</i> —Estate of Sarah and Elizabeth Woolley..... | 140 00 | 7640 00 |

YOUNG CHRISTIAN SOLDIER.

| | | |
|--|--------|--------|
| | 605 50 | 605 50 |
|--|--------|--------|

MITE CHESTS.

| | | |
|--|--------|--------|
| | 249 67 | 249 67 |
|--|--------|--------|

MISCELLANEOUS.

| | | |
|-----------|-------|-------|
| Cash..... | 25 00 | |
| Cash..... | 10 98 | 35 98 |

| | |
|---|--------------|
| Receipts for General Purposes..... | \$10,772 13 |
| " " Special Purposes..... | 1,250 83 |
| Receipts for the Month..... | \$12,022 95 |
| Amount previously acknowledged..... | 128,649 18 |
| Total Receipts since October 1, 1872..... | \$140,672 13 |

CORRECTION.—In the Acknowledgments in the June Number, under the head of Legacies, *Estate Judge Huntington*, \$5000, should be, *Conn., Norwich*—Estate Jedediah Huntington, \$5000.

INDIAN COMMISSION.

Missionaries and Teachers among the Northwestern Tribes.

NEBRASKA.

Under Bishop HARE.

At Santee Agency—

Rev. Sam'l D. Hinman, Presbyter.
 Rev. Paul Mazakute (Native Dakota), Presbyter.
 Rev. Daniel Hemans, Deacon.
 Miss Emily J. West, Teacher.

NIORARA—(Jurisdiction formed out of Dakota).

Under Bishop HARE.

At Yankton Agency—

Rev. Joseph W. Cook, Presbyter.
 Rev. Luke C. Walker (Native Dakota), Deacon.
 Miss Anna M. Baker, Teacher.
 David Tatiyopa (Native Dakota), Teacher and
 Catechist.
 Frank Vassar (Native), Catechist.

At Choteau Creek—

John Robinson, Teacher in charge.
 Salos P. Walker (Native), Catechist and Teacher.

At White Swan—

Edward Ookiye (Native), Catechist and Teacher.
 Baptiste Defou (Native), Catechist in Half-Breed
 Band.

At Ponka Agency—

Rev. J. O. Dorsey, Deacon.

Mrs. M. S. Stasforth, Teacher.
 Sister Mary Graves, Teacher.
 Miss M. Ives, "
 Miss E. Nicolas, "

Crow Creek Agency—

Rev. H. Burt, Deacon.
 Sister Anna Pritchard, Teacher.

Lower Brule Agency—

Rev. W. J. Cleveland, Deacon.
 Sister Lizzie Stiteler, Teacher.
 Miss Mary J. Leign, "
 Mr. Walter S. Hall, "

Cheyenne Agency (temporarily quartered at Fort Sully)—

Rev. Henry Swift, Deacon.
 Geo. Long (Native), Catechist.

MINNESOTA.

Under Bishop WHIPPLE.

At White Earth Reservation—

Rev. J. J. Enmegabowh (Native Chippewa), Pres-
 byter.

Robt. Paudosh (Native), Teacher.
 Alex. Vinton (Native), Teacher.
 Mrs. J. A. Spears, Teacher.

WISCONSIN.

Under Bishop ARMITAGE.

At Oneida Agency—

Rev. E. A. Goodnough, Presbyter.

THE VISIT OF THE BISHOP OF NIOBRARA TO THE MISSOURI MISSIONS.

A LETTER FROM BISHOP HARE.

YANKTON AGENCY, DAKOTA, June 15, 1873.

MY DEAR FRIEND :—Since I last wrote you, I have been up and down the Missouri River, from our nearest Mission to our most remote. Of the inconveniences which attend travelling in this country, from sloughs, swollen rivers and creeks, and filthy ranches, you have that knowledge which comes only from experience, and I need not dilate upon them ; but you will agree with me that while poor human nature is such that we find it very hard to bear them when met with in a Missionary tour, they are only such as men expect to encounter, and such as they make merry over when off on a fishing tramp.

It has been a great joy to me to have seen and sojourned with all our Missionary brethren and sisters, and to have examined the work in their respective fields. Their patient endurance of the discomforts of Missionary life (which, at some of the stations, is very real), and their steady, conscientious efforts to overcome the daily drag of heathen indifference and sensuality have strengthened me for my work, as they have often, when recalled, filled my eyes with tears of sympathy for the laborers, and of gratitude to the LORD that He has yet such heroic messengers of His grace.

I was favored throughout my trip with the presence of the Rev. Mr. Hinman, whose familiarity with the various phases of the Indian question,

and wise judgment regarding it, was of incalculable service to me, as it has been for years past to the whole Mission.

No one at the East who remembers that the Indian tribes are not the creatures of to-day, but have existed for ages, and have been, generation after generation, storing their nature full of barbarism and superstition, will suppose that their full civilization and Christianization can be an easy task; but the full difficulty of the undertaking can never be appreciated until one visits the Indians and studies the problem close at hand and in detail. And as the difficulty of the enterprise can be thus best appreciated, so also can its hopefulness; for one cannot mingle among these people, watching the play of their features, and studying their habits and motives, feeling himself now ready to laugh at some ludicrous, and then to weep at some touching reproduction in them of the deepest feelings of his own nature, without being so deeply impressed with the oneness of their nature and his own, that he will conclude that the influences which have ameliorated the condition of his race will, if wisely applied, ameliorate theirs. Let a man, if he cannot come out here and see the problem with his own eyes, consider how difficult he finds it to eradicate one of his bad habits, and he will appreciate the difficulty of curing the evil habits of Indians. Let the converted man remember that, notwithstanding bad habits bound him hand and foot, there were powers stronger than his bonds which disenthralled him, and he can appreciate why it is that, even in the darkest hour, the Missionary is not without hope.

It is, indeed, true that if the Church be viewed as the bearer of a *spiritual* salvation merely, there is not one Indian in a hundred who has any positive desire for her. But how many white men desire her if the purely spiritual side of her mission be only regarded, and if she be shorn of her reputation as a power in regulating society, in giving decency to life, in adding to the prospects of a town, and in advancing the price of corner lots? It is true that many of the Indians hate the restraints which civilization entails, and, when they ask for churches and schools, make the request with an instinctive sense of what is best for their children, and not as an expression of a want of their own. A fellow rode up by the side of our party the other day with an airy, reckless, dare-devil manner, and remarked, as he flourished his weapon, "I want my boy to go to school, but I am an old man. I am wounded all over. I like to fight. I love war. I went off the other day among some strange Indians. They said, 'Go away or we'll kill you.' 'Kill away,' said I, 'that's what I like.'" He is, doubtless, a type of hundreds and thousands. But is it an unheard-of thing for white men to hate the restraints of religion and morality for themselves, and yet to desire them for their children? And if there are reckless fellows like the above, there are others, probably, much less numerous, but nevertheless real factors in the case, who are themselves sincerely desirous to learn a better way. The same day we met this swaggering fellow (I dubbed him "Jim

Fisk"), a chief sought us at the Mission House, and spoke somewhat thus : "I hear you are the chief holy man (*i. e.*, the Bishop), and pray to God. We, Indians, have no paper from God (*i. e.*, no Bible), but I pray to God, and when I have anything that I think will please Him, such as a skin, or anything of that kind, I lift it up, and offer it to Him, and ask Him to take it, and have pity on me, and help me." I have met numbers of men who have sought the Missionary day after day, in spite of the obloquy which that course brought upon them, *because they felt that they were in the dark, and that he was a bearer of light.*

It is also true that the Indians are sensual ; that their god is their belly ; that they will put aside your offer of schools and teachers by the remark that they "cannot eat schools and school-ma'ams" ; that they will gorge themselves with food, and gulp and gulp in vain efforts to swallow more, and that those who have listened with utter apathy to your words about schools and churches will be all on the *qui vive* at the slightest whisper of a feast. But have we never known of gatherings among our superior race that were very stupid till the refreshments appeared ; and at suppers among whites is there never any voracious gormandizing in the supper-room when the ladies have retired ?

The sum of the whole matter is this : the Indians are MEN. We differ from them in *degree*, not in kind. Exactly where, or nearly where, they now are, we once were. What we now are, they will (if not absolutely, yet according to their measure), by God's blessing yet become.

This is my wish. This is my prayer. This is my belief. Men of Israel, Help !

Most truly yours,

WILLIAM H. HARE.

BISHOP HARE AND THE INDIAN SCHOOLS—A CALL FOR HELP.

INDIAN parents rarely exercise control over their children. They have the conceit that they develop better if left to themselves. Indian children are not fonder of school than white children. For these reasons, and others, it is found almost impossible to secure their regular attendance at day schools, and the good results accomplished by these agencies are, consequently, comparatively small. There is no difficulty, however, in getting Indian children to come and live in the Mission families, and receive daily instruction. The material comforts of such an arrangement attract them, and once domesticated in a family they are very docile, and their improvement, in this isolation from heathen influences, and residence with Christian people, is decided. Boarding Schools of this kind, to call them so, can be conducted without great expense, for the children can share in the rations and annuities issued to their tribe. I calculate that \$60 per capita each year will provide all other requisites.

The Boarding School has, thus, peculiar advantages in the Indian field.

It is proposed, therefore, that a number of children shall be taken into the Mission family at each of our Mission Stations, and a small Boarding School thus established, wherever it is practicable. It is also proposed to begin a Central Boarding School of higher grade, at the place of the Bishop's residence, to be conducted under his immediate supervision, to which the other schools shall be tributary by furnishing their most promising boys for education as teachers, catechists, and Missionaries.

There is a considerable number of children who have been already tested and are prepared to enter such a High School.

The Executive Committee of the Indian Committee highly approve of the establishment of such a School; but, though the erection of a suitable building will not cost more than \$6,000, they are without sufficient funds, and the Missionary Bishop will be left without the most necessary appliance for carrying on the work entrusted to him during the whole of next winter, the most fruitful season for school work, unless those who are favorably impressed with the foregoing plan and are blessed with the ability to give, will generously come to his aid. He trusts that there are, besides, many individuals, Sunday-schools, and Bible Classes who will esteem it a privilege to provide the annual sum (\$60) necessary for the rescue of an Indian child from a wild heathen life, its shelter in a Christian home, and its training in the nurture and admonition of the LORD.

The Bishop's address is "Yankton Agency, Dakota." The address of the Treasurer of the Indian Commission, W. K. Kitchen, Esq., is "National Park Bank, New York."

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

AMONG THE "HOSTILES."

A LETTER FROM THE SECRETARY OF THE INDIAN COMMISSION.

SPOTTED TAIL AGENCY, WHITE RIVER, D. T.,
June 11th, 1873.

Here is a very startling piece of intelligence taken from the telegraphic column of an Eastern paper, and doubtless copied and commented upon before this, by the Eastern press generally:

A letter from a sub-agent at Spotted Tail's reservation, near the Black Hills, says Spotted Tail with his band have taken the war-path. One white man was killed at the agency, and four others killed at a ranche near by. The newly appointed agent is at Fort Laramie, unable to reach his post on account of these Indians, while the sub-agent is hemmed in at the agency.

Of such wicked misrepresentation and calumny as the above are nine tenths of the Indian stories which we read in the newspapers compounded. I am writing the simple denial to all this, seated in Spotted Tail's own tepee, surrounded by his foremost chiefs and warriors, a prisoner in bonds it is true, but for hospitality's sake only, and with no fate (*fete*?) more appalling in store for me, of which I am conscious, than a dog feast; and the interpreter tells me I am not bound by these bonds to eat my dish of dog if I will decline in due form in favor of some one else present at the feast. So while

dear friends in the East are being made very anxious by such cruel and malicious paragraphs as the above, we are making merry here, in Indian fashion, in the heart of the hostile country, and among the very savages who are represented to be ready to cut our throats, but who are really only anxious to testify their good will and friendship for us. The "new Agent" (a worthy Christian man) is by my side, and, so far from being terrified by the situation, he is contemplating the kettle of boiling dog with an enviable degree of complacency. It is very annoying to reflect that while thousands will read the shameful falsehood which I have quoted, and be strengthened in their prejudices by it against Indians generally and the Peace Policy in particular, only a comparatively small number will see the denial; such is the morbid preference which the secular press gives to sensational stories, and such the reluctance of most newspapers to retract or correct a misrepresentation when only the hated Indian is the sufferer.

We came over here under Indian escort, leaving Red Cloud Agency Monday morning. On the Sunday previous, I read the Morning Prayer of the Church before a good congregation of whites (employés) and Indians. It was the first time the Service had ever been read at the Agency, and the Dakotas looked on with wondering eyes as we knelt down to pray and stood up to give praise. At the close of the Liturgy I explained to them the meaning of what they had seen, and told them of the Book which I held in my hand—the GREAT SPIRIT'S revelation to man, and the message which it had for them. They listened attentively, some eagerly, with many approving expressions. How I wished Mr. Hinman, or some one of our Dakota Mission Presbyters, had been present to convey this message to them in their own language and with the authority of the priesthood!

We traversed the breadth of the unceded Indian territory, coveted by the white politicians of the adjoining State and Territories. Certainly, this region is not wanted at present for purposes of honest settlement. Millions of acres adjacent, south of the Platte (which forms the dividing line), are unoccupied and unclaimed. It is emphatically "a barren and dry land where no water is." We had to "pack" our wood for the camp fire sometimes twenty miles. Crops will not grow in the sandy soil without irrigation, and in mid-summer most of the streams are dry. But this is the land which the politicians are urging the Government to wrest with strong hand from the Indians. The Dakotas love it because it is their home, the land of their fathers, contains the graves of their children, and was set apart for their use by solemn treaty, if there be such things under our form of Government as solemn treaties with Indians. Nevertheless, "they must relinquish it," said one of the Nebraska Senators recently, "or fight."

Spotted Tail Agency is on the White River, just within the borders of Dakota (it is believed), the permanent Reservation for the Sioux, and one hundred and thirty miles north from the present site of the Red Cloud Agency, on the North Platte. The effort will be made at the coming Council with the Sioux to remove Red Cloud and his people to this stream, and so bring all our Dakotas on the reservation, where the Church can begin her long-delayed work among these two powerful Western tribes. I shall be greatly rejoiced if the Government Commission, of which I am a member, can accomplish this.* There will then be no longer an obstacle in the way of our taking full possession of the field assigned the Church.

But will it be safe for Missionaries and our ministering women to take

* It has been accomplished.

up their abode among these wild tribes? If I might answer for the Missionaries, I should say, as safe as it was for St. Paul and his fellow Apostles to preach the Gospel to the heathen of his time; and as safe as it has at all times been for the Romish priests to carry the Cross among the tribes of America, ever in the van of our Protestant Christianity. If our Church has not Missionaries after this pattern of zeal and devotion, so much the worse for the present age of the Church. Spotted Tail and his band are strongly pre-disposed toward the influence which a Mission and Schools would exert on their welfare, and they would protect a faithful and discreet Clergyman and his wife, or his male and female helpers, just as they have the past winter protected the Government officials against the more turbulent spirits of the tribe, and the really hostile members of the Minneconjou and other Northern bands.

"I wish you to look around you, and tell me what you think of my soldiers and young men," said Spotted Tail, when we were seated this evening in the centre of a circle of painted chiefs and warriors, all powerful men. On being told that they looked like good men, and we hoped they were as wise as they were good, he replied, they were waiting to hear what the Great Father and their friends in the East were doing for them. They had been without their Agent for months. (Spotted Tail once made a journey to Fort Laramie in search of his "father" [Agent], offering a reward of fifteen buffalo robes for his return!) They had nothing to make them wise; no one to show them how to plant and raise crops; they remembered the promises made to them in the churches in the East, and in Cooper Institute; they appreciated the difference between the men who crowded and jostled and jeered them in the streets, and the men who wanted to shake hands with them in the houses. "My young men and the children did not crowd around you when you came into my camp to-night," asked Spotted Tail, with evident pride in the superior manners of his people. "Before you go away to-morrow, look around you on the lands we have chosen for our home. We have driven our stake here, and here we wish to build houses and plant fields." We found the next day that fifty or sixty acres in garden spots had been broken, and rudely planted by the Indians. No thanks are due to the late Agent for this, or for any other good thing attempted among this people, for he has been derelict in all his duties, and we have so reported to the Government. A plow was missing from among the rusty Government plows at the Agency. It was afterwards found broken, but with bright and shining share, at the Indian camp. This explained how the ground had been ploughed.

June 12.—Last night as I lay down on the hard ground of the tepee, Iron Shell, an old man, came in to see me. Tired and drowsy, I coveted the rest which my blankets invited, hard as the bed was. But the old man was full of the subject of the *Wasecha wakan* (Missionary), and I must hear him. He talked so sensibly that I could not refrain from rising and shaking hands with him. He knew, he said, that the Church was the only strong power on which his people could rely. He wanted us to make haste with our churches and schools.

To-day we viewed the goodly site chosen by Spotted Tail for his abiding-place, and took our departure for the Red Cloud Agency. Spotted Tail accompanied us, riding with our driver, and four of his soldiers formed a wild-looking and picturesque escort, half naked, with long streaming locks, dashing along on their fleet little ponies. The second chief, and principal man of war under Spotted Tail, old "Two Strike," brought up the rear,

driving his double team, hitched to an open wagon borrowed for the occasion. The stalwart warrior had donned a white shirt and a broad-brimmed grey hat in honor of our visit; and sitting in his wagon, with his squaw and the wife of another chief at his back, he looked not unlike a well-browned old Jersey farmer driving home from market.

Camp on Running Water, June 13—Back again, a two days' weary drive over this burning and barren waste. It is a hostile region which we traverse by day, and a desert wild in which we sleep at night; but God has truly sent His angels to guard us. We carry no pistol in pocket or portmanteau; it could be of but little service either to intimidate or to kill, even if killing were the business of a Peace Commissioner; and somehow a pistol does not seem a proper companion in one's portmanteau for a Bible and Prayer Book, even in this wild jurisdiction of Wyoming.

In sight from our camp are some eighty lodges of Sioux, under Red Leaf and Grass. On learning our mission, they asked, and almost demanded, that we should tarry with them. It was not right, they said, that we should accept hospitalities from one chief and not from another. We shall compromise by inviting them to talk with us here and entertain the two chiefs with our canned fruits and vegetables, a better fare than their Government rations afford.

E. C. KEMBLE.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums during the month of June, 1873.

| | | | | | |
|--|----------|--|--|---------|------|
| CENTRAL PENNSYLVANIA. | | <i>Evanston</i> —St. Mark's S. S., Easter Offering | 14 29 | 70 79 | |
| <i>York</i> —St. John's, for an assistant to Enmegahbowh..... | \$250 00 | IOWA. | | | |
| <i>Williamsport</i> —Christ Ch..... | 10 00 | <i>Davenport</i> —Half offerings at consecration of Grace Cathedral | 37 50 | 37 5 | |
| <i>Carbondale</i> —Trinity Ch..... | 5 00 | KENTUCKY. | | | |
| <i>Columbia</i> —St. Paul's Ch..... | 17 00 | 282 00 | <i>Shelbyville</i> —St. James' | 3 00 | 3 00 |
| CONNECTICUT. | | LONG ISLAND. | | | |
| <i>Woodbury</i> —St. Paul's S. S..... | 9 60 | <i>Brooklyn</i> —Grace Church..... | 614 03 | | |
| <i>Norwich</i> —"Anon," for Oneida Chapel..... | 10 00 | Mrs. H..... | 5 00 | | |
| <i>New London</i> —A Lady, through B. Stark, Esq..... | 40 00 | St. Peter's, general, \$114-93; Chapel, for Red Cloud's band, \$200; for Enmegahbowh, \$312..... | 626 93 | | |
| <i>Hartford</i> —Christ Church..... | 90 00 | Mother's meeting of Christ Chapel..... | 40 50 | 1286 46 | |
| <i>New Haven</i> —Mrs. Mary P. Wade, for Rev. E. A. Good-nough, \$25; Mr. Hall, Brale Mission, \$25..... | 50 00 | MARYLAND. | | | |
| A Member of Trinity, for Oneida Chapel, \$25; Misses Edward's school, for Santees, \$25..... | 50 00 | <i>Long Green</i> —Trinity..... | 10 00 | | |
| <i>Bethel</i> —St. Thomas'..... | 12 00 | <i>Baltimore and Harford Counties</i> —St. John's Parish..... | 14 00 | | |
| <i>Winsed</i> —St. James, Whitsun Day Offering..... | 7 30 | 268 90 | <i>Baltimore</i> —Christ Church, additional..... | 18 37 | |
| DELAWARE. | | <i>Washington</i> —Ch. of the Epiphany Ch. of the Epiphany, for Ponkas..... | 25 00 | | |
| <i>Wilmington</i> —St. John's, for Bishop Hare..... | 10 00 | <i>Berlin</i> —Miss Nannie Purnell..... | 5 00 | | |
| <i>Newcastle</i> —Emmanuel Ch., S. S..... | 49 54 | 59 54 | Miss Josephine A. Toad-wine, for Ponkas..... | 1 50 | 148 |
| ILLINOIS. | | | | | |
| <i>Algonquin</i> —"L. T."..... | 1 50 | | | | |
| <i>Chicago</i> —St. James', for Ponkas..... | 50 00 | | | | |
| St. Mark's S. S., Bishop Whipple class, for Rev. Mr. Hinman..... | 5 00 | | | | |

| | | | |
|--|---------|-------------|--------|
| MASSACHUSETTS. | | | |
| <i>Boston</i> —Through the Dakota League, Trinity, \$914; Emmanuel, for Ponka Hospital, \$150; for Bp. Hare, in trust for the family of the late Rev. Paul Mazakute, \$250; St. Paul's, for Bp. Hare, \$300; general, \$31; Mrs. J. S. Fay, \$25; Ch. of the Messiah, \$52; Ch. of the Advent, \$3; Ch. of the Good Shepherd, \$19; St. Matthew's Ch., \$5; Christ Ch., \$4; St. James', Highlands, \$3; S. S., \$100; St. Mary's, Dorchester, \$96; Cambridge Christ Ch., \$30; St. Peter's \$1; St. John's Memorial Chapel, \$77; Ch. of our Saviour, Longwood, \$120; S. S., for Bp. Hare, \$680; St. Paul's Burkline, \$5; Christ Ch., Quincoc, \$21; St. Paul's Dedham, \$50; Christ Ch., Hyde Park, \$20; St. Paul's, Malden, \$4; Grace Ch., Newton, \$7; Christ Ch., Waltham, \$1..... | 2379 80 | | |
| <i>Beverly</i> —St. Peter's, for Ponkas.. | 15 00 | 2394 80 | |
| MICHIGAN. | | | |
| <i>Marshall</i> —Trinity, Rector's Bible Class..... | 1 00 | | |
| <i>Detroit</i> —St. Paul's..... | 5 00 | 6 00 | |
| MINNESOTA. | | | |
| <i>St. Paul's</i> —Ch. of the Good Shepherd..... | 2 93 | 2 93 | |
| NEBRASKA. | | | |
| <i>Decatur</i> —Ch. of the Intercession.. | 1 00 | 1 00 | |
| NEW HAMPSHIRE. | | | |
| <i>Portsmouth</i> —St. John's | 30 13 | | |
| <i>Baxter</i> —Christ Ch S. S., for Rev. Mr. Swift's work..... | 3 00 | 33 13 | |
| NEW JERSEY. | | | |
| <i>Morrisstown</i> —St. Peter's..... | 10 00 | | |
| <i>Trenton</i> —Mrs. E. J. Hunt, and Mrs. A. E. Abbott, for Onside Chapel..... | 10 00 | 20 60 | |
| NEW MEXICO. | | | |
| Grace Mission..... | 1 00 | 1 00 | |
| NEW YORK. | | | |
| <i>City</i> —W. C. Sheldon, Esq., for Bp. Hare..... | 125 00 | | |
| St. Thomas' Ch., "G." for Wm. Selwyn..... | 1 50 | | |
| Incarnation..... | 5 00 | | |
| A Friend, for Bp. Hare | 15 00 | | |
| Anthou Memorial | 26 54 | | |
| Trinity Chapel, offering Trinity Sunday | 221 83 | | |
| A Member of St. Ann's.... | 2 00 | | |
| Trinity Ch..... | | 71 25 | |
| Through Niobrara League, Zion Ch., \$1; Annunciation, \$3; Photographs, \$4.50; Mem. Cross, \$12; Mrs. H. Meigs, Bergen Point, for Ponka Hospital, \$10..... | | 30 50 | |
| D. A. Cushman, Esq..... | | 100 00 | |
| <i>Sing Sing</i> —St. Paul's, H. B. R., 50 cts.; S. S. \$10..... | | 10 50 | |
| <i>Saugerties</i> —Trinity..... | | 32 13 | 651 25 |
| OHIO. | | | |
| <i>Medina</i> —St. Paul's..... | | 10 75 | |
| <i>Cincinnati</i> —Calvary..... | | 10 75 | |
| <i>Delaware</i> —St. Peter's S. S | | 17 00 | 38 70 |
| OREGON. | | | |
| <i>Portland</i> —St. Stephen's Chapel, for Rev. Paul Mazakute's Chapel | | 25 00 | |
| <i>East Portland</i> —St. David's..... | | 18 00 | 43 00 |
| PENNSYLVANIA. | | | |
| <i>Philadelphia</i> —Indian Hope Association, through Wm. Welsh, for Brule Chapel, \$50; Men's Bible Class Mission S. S., Christ Ch., Germantown, \$7 85; Children's Mite Chest, per J. S. Whitney, \$3.35; Madame Clement, Germantown, \$1.50; Miss Ridgeley, Georgetown, D. C., through Mrs. Shiras, \$5; Men's Bible Class, Holy Trinity, \$21; Calvary Monumental Ch. for Ponka Hospital, \$5.50; Mrs. E. M. Lewis, through Mrs. Shiras, \$5; S. S., of P. E. Hospital, \$10..... | 109 20 | 109 20 | |
| PITTSBURGH. | | | |
| <i>Washington</i> —Trinity..... | 5 00 | 5 00 | |
| RHODE ISLAND. | | | |
| <i>Providence</i> —Ch. of the Saviour.... | 20 00 | 20 00 | |
| SOUTH CAROLINA. | | | |
| <i>Union</i> —Two colored girls of the Ch. of the Nativity..... | 60 | 60 | |
| VIRGINIA. | | | |
| <i>Lunenburg</i> —Cash | 1 00 | 1 00 | |
| WESTERN NEW YORK. | | | |
| <i>Albion</i> —P. A. F..... | 4 00 | 4 00 | |
| WASHINGTON TERRITORY. | | | |
| <i>Vancouver</i> —St. Luke's..... | 5 00 | 5 00 | |
| MISCELLANEOUS. | | | |
| Sale of Greek articles..... | 8 00 | 8 00 | |
| | | 5,501 47 | |
| Amount previously acknowledged..... | | \$46,907 19 | |
| Total since October 1, 1872..... | | \$52,408 66 | |

DELEGATE MEETING IN MICHIGAN.

A PROGRAMME of Services, similar in character to the one undertaken for the first time, a year ago, in Western New York, was adopted this year for the Delegate Meeting in Michigan. The features of the former meeting, which distinguished it from those that had preceded, were, the longer period of time devoted to it, and the number of places in the Diocese in which Missionary Services were held. The plan, which was suggested by Bishop Coxe, proved practically so successful that a like arrangement was fixed upon for Michigan. The result was a Meeting that continued through an entire week (including two Sundays), in the course of which, Services were held in Detroit and in eleven other places in the Diocese.

A second opportunity has thus been afforded for testing the value of the enlarged scope given to this special appliance for developing and increasing Missionary interest. In both cases, the new plan, in its practical working, has commended itself so fully that, until something still better be devised, it is quite safe to say this arrangement will be followed, wherever feasible, in future Delegate Meetings.

TRINITY SUNDAY.

The opening Service was held on Trinity Sunday, in St. Paul's Church, Detroit, at seven o'clock in the morning, and was attended by a large number of communicants, together with the City Rectors and Delegates. Bishop McCoskry delivered a brief address, cordially welcoming those who, on his invitation, had come to his Diocese to consider and discuss the great subject of Missions. He then proceeded to the celebration of the Holy Communion, assisted by the Rev. Dr. Twing.

At the usual hour of Morning Prayer, Services were held in all the churches, and Missionary Sermons or Addresses were delivered by the various members of the Delegation:—by Bishop Auer at Christ Church, the Rev. Mr. Chandler and the Rev. Dr. Duane at Grace Church, the Rev. Mr. Harison at Mariner's Church, the Rev. Mr. Anstice and the Rev. John Cotton Smith, D.D., at St. John's, the Rev. Dr. Mulchahey at St. Paul's, the Rev. Mr. Rogers at St. Peter's, and the Rev. Dr. Twing at St. Stephen's.

In the afternoon, the Sunday-schools of all the Parishes assembled in the Opera House. The building was entirely filled with the children, their teachers and friends. On the stage were seated the Bishop and a large number of Clergymen, while the private boxes were occupied by ladies and gentlemen. When the vast audience was fully assembled, and the exercises were about to commence, the scene inside the Opera House was a very stri-

king and beautiful one, the picture being further enlivened by the many beautiful banners of the various schools.

The exercises commenced with the singing of the Trinity hymn, "Holy, Holy, Holy! LORD GOD Almighty!" the children furnishing a gigantic choir and being accompanied by a band of music. The Apostles' Creed was then recited and the LORD's Prayer and Collects, after which the hymn, "All Hail the Power of JESUS' Name" was sung.

Bishop McCoskry then introduced the Right Rev. Bishop Auer, Missionary Bishop to Africa, who began by saying that the immense gathering reminded him of the language in Revelation vii. 9, "I beheld, and lo, a great multitude," etc. He rejoiced that the work of Missions was now so much engaging the attention of the Church. He narrated some of his own Missionary experience in Africa, which proved very interesting, and illustrated the advancement which the work of Missions is making, even among the most ignorant and depraved tribes of Africa. He also indicated the way in which he had himself taught the Africans to understand English, and to form words which represent thoughts new to them, and which are not to be found expressed in their language.

As soon as their work was fairly commenced in Africa, the Missionaries, he said, proceeded to establish schools and to organize systems of education. The natives learn to read rapidly and show gratifying evidences of mental and spiritual improvement. Some facts were related of a particular boy whose education gave Bishop Auer great difficulty, but who, after long efforts, was reclaimed and became a Christian, besides acquiring a large amount of useful information. The recital of incidents connected with this lad, and of the efforts made to reclaim him, proved of very great interest to the children. The address was specially suited to them, and proved decidedly successful.

The Missionary hymn, "From Greenland's Icy Mountains" was sung.

A few remarks were then made by the Rev. Dr. Mulchahey, of Ohio, who said that he had been a Missionary in New England, in the smallest State thereof. Twenty-five years ago there was a section in that State where the people were worse than heathen, because they had had a Christian faith once and had practically abandoned it. The speaker had labored much among the residents there, many of whom were operatives in factories. Some incidents were narrated concerning two of the cases which Dr. Mulchahey had met with there. These incidents proved extremely interesting to the children.

After the hymn "Jesus shall Reign" was sung, the Rev. Mr. Harison, Rector of St. Paul's Church, Troy, spoke for a few minutes, calling the attention of his hearers to the Missions among the Colored people at the South. There are 4,000,000 of these people, who are in the most urgent need of religious instruction, and of assistance from the North. Thus far, few Missionaries, comparatively, have been sent by the Episcopal Church to that

section, chiefly because of lack of means. The speaker hoped that more money might be furnished in future for this work. The Colored people there, and especially the children, are extremely anxious to learn, and to receive Christian instruction.

The hymn "O Paradise" was then sung, after which the Rev. Dr. Twing made a few remarks in conclusion. He referred to the work now going on among the Freedmen, which he regarded as one of the most important and promising fields of the Church. Another work which also demanded much attention, is that among the Indians on the frontier. The speaker stated that great good had been done among the Red men, and that very many of them had been brought to a gratifying condition of civilization and Christianity. He was of the opinion that this work should receive special attention, though he should not underrate the importance of any of the Missionary fields. He thought that the children might do much for this Missionary work, both by their offerings and by the influence which they can exert.

Another hymn was then sung, the Bishop pronounced the Benediction, and the schools, one after another, retired in an orderly manner from a scene which had been to them one of so much interest and instruction.

In the evening, at St. Paul's Church (which was filled, both in pews and aisles, to its utmost capacity), the Delegate Missionary Sermon was preached by the Rev. John Cotton Smith, D. D., of New York. The text was from Isa. 49 : 6. "And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Dr. Smith spoke of the early Missions among the Indians of the Iroquois tribes, in the State of New York, and the Hurons in that portion of Canada through which he had just passed. Referring to the fact that, after the most heroic endurance, the Missionary band found its last refuge at Detroit, he expressed the hope that the Missionary spirit so conspicuously manifested in the heroic labors and sacrifices of Brebeuf and Gabriel Lallemand, might be revived under the auspices of a purer faith, in this same place, the gate as it were of the West.

The text was to be regarded as addressed to the Messiah and as descriptive of his Mission for the salvation of the whole world. This Mission of CHRIST has devolved upon the Church, and the Mission of the Church is therefore not merely to those within its borders, but even to the ends of the earth.

But here a difficulty suggests itself. Is Christianity adapted to be a universal religion? There is, at present, a remarkable revolt against Christianity, and its universality as the ultimate system of religion is denied. If we are to have any zeal and courage in Missionary work, this denial must be shown to be without foundation. The elements of universality in the teachings of CHRIST were accordingly considered, the LORD'S Prayer being used as an illustration.

The present aspect of Christianity was regarded as confirmatory of the idea of its universality. An upward movement was recognized from the vulgar, scoffing infidelity of the last century, to the half-believing forms of scepticism at the present day. There is encouragement also in the downward movement of thought by which this upper movement is accompanied. It has reached the lowest abyss in the Pessimism of Schoppenhauer and Hartmann. The soul protests against its denial of immortality and a beneficent purpose in creation.

A careful consideration of the other great religions of the world, Brahminism, Buddhism, and Mahommedanism, will confirm the idea of the ultimate universality of Christianity. These are forms of the religious sentiment which have their origin, in great measure, in primeval revelation, and are therefore perversions of original truth. Brahminism testifies to the Fall of Man and to the seeking for reunion with God as the great destiny of man. Buddhism testifies to the idea of the Incarnation. Mahommedanism testifies to the sovereignty of God. Amid all the corruptions of these false religions there are Divine truths, under the influence of which some are seeking after God, if happily they may find Him. Christianity has gathered up into itself the truths of the primeval revelation, and is in a position to meet and satisfy the blind gropings of the heathen world. The prophetic Scriptures point to this consummation.

A special mission seems to devolve upon the Church, which represents not only the ideas but also the institutions of Christianity in their integrity. Christianity is to become universal, not merely as a speculative system, but as an organized Institution in the world.

The vast Missionary field of the Church, at home and abroad, was considered. The Blacks and the Indians, in our own country, have very special claims upon our consideration. The character of our Missionary Bishops and of the work in which they are engaged, is such as to entitle them to our warmest sympathy and most earnest co-operation.

If we are to meet with a universal response to the presentation of Christianity, there are two things which are to stand forth before all and above all, and those are the Manger and the Cross. The final fulfilment of the prophecies in regard to the Kingdom of CHRIST will be in the Millennial period, and in answer to the promise of the SAVIOUR from His heavenly throne, "Behold, I come quickly," the constant prayer of the Church must be, "Even so, LORD JESUS, come quickly."

At the conclusion of the Discourse, the Rt. Rev. J. G. Auer, D.D., Missionary Bishop to Africa, gave an interesting account of his labors in that far-off land. The Kingdom of God had been planted in Africa, and there was no gainsaying it. The people had been given a written language, something which they never possessed before; and many of them had been taught to read and write English. There were twenty-four congregations established; and fourteen native teachers had been instructed so that they

were able to do much important work. Work-shops had also been established, where young men were taught trades. Two natives of Africa were now engaged in translating the Greek Testament into their own language. The Prayer Book had already been translated. Several natives had mastered the Greek and Latin languages, and rapid progress in Hebrew was being made by some of them. Bishop Auer looked forward confidently to the time, and that was not far distant, when Missionary work in Africa would be made self-sustaining, and further calls for money and Missionaries from this country would be unnecessary.

MONDAY MORNING—INFORMAL DISCUSSION.

On Monday morning, at ten o'clock, the first meeting for informal discussion was held in St. John's Church, the subject being, *Law of Missions wrought into the Constitution of the Kingdom.*

Morning Prayer having been said, the Rev. Mr. Worthington, Rector of the church, presided in the absence of the Bishop.

The discussion was opened by the Rev. Dr. Mulchahey, of Ohio. The thought had been expressed, he said, that the Protestant Episcopal Church carries on its Missionary work in an organized way. It does not send out the ghost of Christianity, but the Institutions of Christianity, and its work is so much the more efficient for that reason. The author of "Ecce Homo" has grandly brought out the thought that CHRIST has established a Kingdom in this world, and the Clergymen and laymen of the Church constitute a great soldiery, subject to the order of their King. This Missionary work is one of the chief fields in which this soldiery is to operate. Dr. Mulchahey thought that some new name ought to be discovered for those persons in the Church who declare that they have no interest in Missions. Home work is well, but the Mission work should be regarded and treated as wrought into the very constitution of the Christian Kingdom. It is one of the most important duties of the Clergymen of the Church to seek to educate their charges in this Missionary work. In doing Missionary labor, we are constantly building better than we know, and the results will prove far greater and more beneficent than we have anticipated.

The discussion was continued by the Rev. Dr. Duane, the Rev. A. M. Lewis, the Rev. Dr. Smith, the Rev. Mr. Lightner, the Rev. Dr. Pitkin, and the Rev. Dr. Twing.

MONDAY EVENING—MISSIONARY MEETING.

At half-past seven P.M., the usual Missionary Service was said in St. John's Church, and addresses were made in the interest of Domestic Missions—Bishop McCoskry presiding.

The first speaker was the Rev. A. T. Twing, D.D., Secretary and General Agent of the Domestic Committee. He said that in the New Testa-

ment there were five words in reference to Missionary work to one in reference to the cardinal doctrines of the Church. No Christian can say that he don't believe in Missions without practically saying that he does not believe in the New Testament. The Episcopal Church has now seven Missionary Bishops, of whom and their field he was afraid the members knew very little. Bishop Clarkson is doing a good work in establishing schools and educating children that would otherwise be educated in the Roman Catholic faith. Bishops Randall and Tuttle are doing faithful service in a similar way. The latter is at Salt Lake City, and has a school of three hundred children, many of them of Mormon parents. Bishop Morris, on the Pacific coast, has his schools for both boys and girls. Besides the Missionary Bishops, there are two hundred and fifteen other Missionaries. The Church is now contributing, to carry on this great Domestic Missionary work, somewhere in the neighborhood of \$150,000 per annum. He thought that \$1,000,000 could be raised without any sacrifice by the Church, the wealthiest religious body of its size in the country. The Missionary spirit, he was thankful to say, however, is spreading. Since 1836, the Domestic Committee has paid to the Diocese of Michigan nearly \$62,000. During that time, the Diocese has paid back to the Committee about \$28,000.

The 287th hymn was then sung, after which the Rev. Dr. Mulchahey addressed the meeting. He stated that, in some investigations recently made, it had been ascertained that at least four-fifths of the working class are living without regard for religion. Some people would consider this the normal condition of things. He could not, however, admit that the Christian Church is doing its work in a nominally Christian land when such a state of things is found. One of the causes of the irreligiousness of this country exists in the fact that man's spiritual nature is ignored. The men who absent themselves from Divine worship are those who recognize only the animal and intellectual nature of man. The Church must meet this phase of irreligiousness, and, to accomplish this, a teaching Church is needed, which shall take the child and indoctrinate it with the right faith. He rejoiced that, in theory at least, the Church took the little child and led it to CHRIST. The Episcopal Church is a worshipping Church. The American people are not a worshipping people, and to overcome this evil a worshipping Church is needed—not one that conducts its Services in an unknown tongue, or whose ministers dictate prayers for the people, but one where all join in the worship. A Church is also needed that will present faith on a basis of fact. This is a scientific age—an age that demands facts: and it is the glory of the Episcopal Church that it supplies this want.

The one great work which the Church has to accomplish is to bring men to CHRIST. St. Augustine said that he had found many beautiful things in Plato and other philosophers, but he had never found the saying, "Come unto Me." This is the message which the Church must proclaim to men, pointing to CHRIST as the Way, and the Truth, and the Life.

Another hymn was then sung, an offering for the Mission work of the Church was made, and the congregation was dismissed with the benediction by the Bishop.

TUESDAY MORNING—INFORMAL DISCUSSION.

On Tuesday morning, at ten o'clock, the second meeting for informal discussion took place at Christ Church. The subject was, *Missions Taxing and Feeding the Church*. The Rev. Dr. Twing commenced the discussion, alluding especially to the working of women in the Missionary field. He further said that the taxation of the Church was a necessity for the production of its fullest and best fruits. It is with the Church in this regard as it is with life in its other manifestations. Through taxation of various kinds, not in the matter of money alone, the Church has been strengthened and has flourished. The rule is the same as with men; taxation brings forth their energies and they become stronger, and capable of still greater exertions. Life must be taxed to be properly developed. The life we have as infants must be taxed by labor, toil and study. This is necessary to its physical and mental development. He recently saw a woman sail from the port of New York for the life of a Missionary in Africa. She appeared wholly devoted to the service of her LORD, and departed with no more emotion than if she were going on a short pleasure excursion. Thus the Church is taxed. It gives up its martyrs to the cause of Religion in foreign lands. The greater the tax for Church purposes, or for Religion's sake, the firmer the step onward, and the purer the after life.

The Rev. Mr. Morrell, of Ohio, said that the word "taxes" was a secular word, and it was at first not easy to comprehend the full application of the term to the affairs of the Church. Yet he thought that Dr. Twing had very fairly explained the scope of the term. There was no enforced taxation; the whole affair was entirely a voluntary one, and the amount of money to be given was left to the conscience of each individual. Thus the word only partially expressed the idea sought to be conveyed. It is, however, entirely safe to say that the Church which gives most generously for the cause of CHRIST'S Kingdom, will be most blessed in its temporal as well as its spiritual affairs. Missions strengthen the Church at home, through the interest begotten by the knowledge of what is being done for CHRIST among foreign nations. The work increases the zeal and interest of the Church in all good enterprises.

The Rev. Mr. Brown, Rector of Christ Church, narrated one or two incidents concerning this matter. A church in Maryland, of which he knew, was largely endowed, the result of which was that the congregation became feeble, the pews were deserted, and the church fell into a state of decadence. It was determined by the Church authorities to petition the Legislature to withdraw the fund. This was done, and the money was placed

to the credit of some general fund, in which it might be used; and from the time when the Church became self-supporting, it began to flourish, and became strong and healthy.

The Rev. Mr. Lane said that taxation of the Church was productive of the same beneficent results in that direction as taxation in municipalities, States, and Nations. It is a well-established rule that the Church which raises money with facility and liberality, is always flourishing and effective.

The Rev. Mr. Anstice, of St. Luke's, Rochester, expressed some objection to the word "tax" in this connection, preferring to consider these offerings as entirely voluntary, and as compound interest investments. Mr. Anstice referred to the condition of things in Detroit, in 1828, when one Missionary was residing here, and the Society had just succeeded in erecting a Church edifice. A live Church presupposes the existence of the Missionary spirit. A Church without it is almost dead. It is then the duty of the Clergy to seek to develop by all means this Missionary feeling.

The Rev. Dr. Twing presented some statistics concerning the state of the Church here in 1824. There were then but eleven communicants. Three years later, however, St. Paul's Church took up a collection of between \$400 and \$500 for the erection of a new Church edifice.

The Rev. Mr. Tillinghast suggested that, though the Missionary offerings might in one sense be regarded as voluntary, yet he thought that in another sense the demands made by Missions might properly and wisely be considered a tax on the Church. He believed in and liked this idea, and thought it should be inculcated in the Church. The churches are glad to pay the tax, but they properly feel under a positive obligation to pay it.

The Rev. Dr. Tustin, who has recently returned from abroad, said a few words, especially with reference to the Missionary work which the women of the Church can do. In various parts of Europe, and particularly in Germany, this truth is recognized and practically enforced. Throughout Europe there are many organizations formed for Missionary work. Similar systems might advantageously be organized here.

The Rev. Dr. Pitkin thought that it was too clear for question that skilled women should be obtained to do certain branches of Missionary work, just as skilled men are required for the conduct of their special pursuits. This skill is to be gained by a system of careful training, and in that way alone. Dr. Pitkin thought that the popular objections to these organizations were fast passing away.

The Rev. Dr. Duane said it was to be regretted that only those who were interested in the matter could be brought together here to-day. A tax must work evenly, or it does not deserve the name of "tax." In one year a certain article of manufacture in this country paid \$30,000,000 as taxes, and the Commissioner of Internal Revenue said that it ought to have paid \$100,000,000. That same year the Episcopal Church paid \$72,000 for Foreign Missions. There are 240,000 communicants in this Church.

The chief difficulty now existing is that Missionary gifts are not made by all the members of our communion. If they were, even though the average amount might be small, the aggregate would be very great.

TUESDAY EVENING—MISSIONARY MEETING.

The Second Missionary Meeting was held at Christ Church on Tuesday evening at half-past seven. At the close of the Service, the Bishop introduced the Rev. Dr. John A. Paddock, of Brooklyn, who, after repeating the Divine command relative to the preaching of the Gospel among all nations, said that it was impossible fully to consider the subject that was presented before them this evening. He would only answer some of the objections to Missionary work. It is not to be denied that the obstacles to the spread of the Gospel are great, but they are no greater than when the command was given, "Go ye into all the world, and preach the Gospel to every creature," when the disciples were only a mere handful. Perhaps the obstacles were made designedly great to cut off all self-reliance, and cause the Church to rely on faith. What are obstacles to him who has the great arm of Omnipotence to help him! But it is said that so little fruit is gathered. We must remember that God has His own way of working, and that His ways are not man's ways. It is often the case that one soweth and another reapeth. It is not true that the Gospel has ceased to be a power unto salvation. Let us not fail to remember that we have heathen men in our own land going down to death! If the Gospel has the power to convert, elevate and Christianize the Red man, may it not be hoped that it will equally benefit the heathen in all parts of the world?

The speaker here alluded to and described the "sun dance" of some of the savage tribes, and contrasted this idolatrous spectacle with that which he himself had seen of civilized Red men singing in the church of God, and kneeling at the chancel rail. He had no words to utter in behalf of those Indians who were guilty of heinous crimes, no more than he had for bad white men: but to talk of exterminating the Indians because some of them were wicked, treacherous men, was as unreasonable as to advise the depopulation of Brooklyn because it had murderers among its citizens. He went on to state that what the Gospel had done for the Indians it could do for any race of men on the face of the earth. In New Zealand it cost twenty years of hard labor before God vouchsafed any visible fruits. Now there are five Bishops and scores of Ministers. In Madagascar the same thing is true. Now there are 200,000 communicants. There are now living on this earth over 100,000,000 of Christian souls who, but for Missionaries, would to-day be heathen. To each one of his hearers individually the appeal comes from the thousands who have been reclaimed, and from the millions yet living in darkness, to do what in them lies for the salvation of a lost world.

The Rev. Dr. Duane, Secretary and General Agent of the Foreign Com-

mittee, was then introduced. Last December, he said, the churches of the different Dioceses joined together in praying for an increase of Missionaries. The prayers he believed were answered. There had been offered to the Foreign Committee lately three young men from the Seminary at Nashotah for the Mission in Japan and one for the Mission in Africa. In Africa the Church has two foreign Missionaries besides six Liberian Ministers and one native : in China there are seven foreign and two native Missionaries : in Japan there are six foreign Ministers and one Missionary Physician ; and in Haiti, there is one foreign Missionary and eleven native. There are now in the Foreign field forty-six Teachers, and eleven hundred and forty-six Scholars. He was not ashamed to plead for money. They who labored in behalf of those in the Missionary field asked not for themselves nor for their kith and kin. In one of the Mission fields of China the Missionaries had erected a school from their own savings. The Indians had contributed for the Missions in Greece ; the school at Athens had contributed to the Missions in China, and the African Missions to those of Haiti. There ought to be a more earnest spirit in the Missionary work, and each one should resolve to do what in him lies to comfort and sustain those who labor for CHRIST, no matter where they may be.

The first and last verses of the two hundred and ninety-seventh hymn were sung, after which the Rev. Mr. Anstice spoke in behalf of our Home Missions to Colored people. He said that this was a peculiarly interesting and encouraging field for the Church's exertion. The Freedmen speak our language, and are very susceptible to religious influences. In 1865 the Church organized the Freedman's Commission, the name of which, in 1868, was changed to Home Missions to Colored people. The Commission had begun its work by providing Schools for the Christian education of the Colored youth. There are at present nineteen schools constantly in operation, besides night schools and special schools, with forty-three teachers, and two thousand one hundred scholars. This is a small showing, but it must be considered that only three hundred and seventy parishes last year contributed to this field of labor. The prospect now begins to look brighter. The work appeals to all, as American citizens, to take this race, who are linked to us for weal or woe, and lift them up to a higher plane of civilization. The speaker appealed to his hearers, as Christians, and lastly as Churchmen, to manifest greater practical sympathy with this work. They must show by their fruits that they are the Apostolic Church, if they would be so considered. The time had come when the Church, he believed, begins to realize its duty in this respect. He thanked God for the awakening of the Missionary Spirit which had been seen within the Church during the last few years, and hoped that the dawn which was breaking was to usher in the perfect day.

The Bishop called attention to the work accomplished by Missionaries in Michigan. A few years since, Missionaries baptized our children here in Detroit, and now beautiful churches rise on every hand. This Diocese now

supports thirty Missionaries within its borders, and contributes largely to the Swedish and other Missions.

An offering for the Mission work was then made, and, after Devotions, the congregation was dismissed by the Bishop with the Blessing of Peace.

WEDNESDAY MORNING—INFORMAL DISCUSSION.

On Wednesday morning, at nine o'clock, the third meeting for informal discussion—the closing session also of the Delegate Meeting in Detroit—took place at Grace Church. It being the Feast of St. Barnabas, the discussion was preceded by the Service appointed for that day.

The subject was, *Gospel sent, not held in reserve, or kept till asked for.*

The Rev. Dr. Paddock opened the discussion. He said CHRIST was the first great Missionary, and in His work He went from village to village, preaching the Kingdom. In His Prayer of Intercession He said, "As Thou hast sent Me into the world, even so have I also sent them into the world," speaking of His Apostles. The early disciples doubtless found great temptation to remain at Jerusalem and teach; but they acted far differently, going forth into the world, scattering the Word of Life. Thus we hear of John at one place, Paul at another, Andrew at another, and the others in various places, preaching the Gospel. This was the Mission of the Church, and the blessing of God has been assured where this work has been carried on. When this high and holy principle has been neglected, the Church has stagnated and apathy has prevailed. Those churches have been most blest which have helped to send workers to the uttermost parts of the earth. The scriptural course is the true one to pursue. Those who fail thus to do, the curse of God will rest upon.

The discussion was continued by the Rev. Mr. Harison, who said that, if it should be asked why the Gospel ought to be sent, and not withheld until called for, the answer would be, because there should be an interest in the extension of this good cause. If there is in a man's heart a love for his fellow men there must be a desire to spread the Gospel. Love for one's fellows should be increased by their ignorance and want—love for them who do not ask for the Gospel—love which is fashioned after the love of God. If people have taken up any great idea, they make it their hobby, and try to gain converts. If they think they have a new scientific or political fact revealed to them, they hasten to make it known. So it should be with Christianity. A man cannot be a Christian unless he has a deep regard for the conversion of others. If the possessor of the Gospel light seeks to hide it under a bushel, he will find that it is not only hidden from men, but that it will soon go out of itself. So with the religious life, if we keep our religion to ourselves. The shining forth of that light is absolutely necessary to our own good. He recalled the story of two men who were crossing a barren waste in a fierce storm of snow. They lost their way, became cold and benumbed, and,

plodding on almost in despair, at last stumbled over a man buried in the snow. They stopped, and summoned all their energies in trying to arouse and revive him. After much labor they succeeded, and lo! their efforts in so doing had warmed and enlivened themselves, and in the rescued man they found a guide, who led them to a place of shelter. So it is with those who struggle against the coldness of the Church. If they labor for those lower than themselves they save themselves. This, he believed, was often realized in the Church, the efforts made in others' behalf strengthening our own Christian spirit, and making our final salvation more sure.

The discussion, which, as a whole, proved to be one of exceeding interest, was further participated in by Mr. Tuson (a Lay-reader), the Rev. Dr. Pitkin, the Rev. Mr. Morrell, the Rev. Dr. Twing, the Rev. Mr. Lightner, and others.

At the close of the meeting, the Rev. Dr. Duane, in behalf of the Delegates, thanked the Brethren of Detroit most heartily for the very kind and hospitable reception which had been accorded to the members of the Missionary Delegation, and earnestly asked that the prayers of all be given for the continued progress and enlargement of the work of Missions.

The Rev. Mr. Lightner responded, thanking the Delegates for their presence in Detroit, and for the many noble thoughts and practical suggestions, in connection with the great Mission work of the Church, which they had presented to those who during the past four days have been in attendance at the meetings.

On Wednesday evening a Reception was given at his house by Bishop McCoskry to the Delegates, the Clergy of the city, and others. This was in fact the closing, though informal, meeting in Detroit; for, although thoughtfully appointed by the good Bishop simply in the interest of pleasant social intercourse, the meeting proved to be a very real continuation of that interchange of thought on Missionary topics, which had been going on since the previous Sunday.

MISSIONARY MEETINGS ELSEWHERE.

ON Monday evening, June 9th, a Missionary meeting was held in Christ Church, Adrian, when addresses were made in the interest of the several departments of the Mission field by the Rev. Mr. Rogers, the Rev. J. A. Paddock, and the Rev. Mr. Harison.

A meeting was also held, the same evening, in Zion Church, Pontiac, when the cause of Domestic Missions was presented by the Rev. Mr. Chandler; that of Foreign Missions by the Rev. Mr. Duane; and that of Home Missions to Colored People by the Rev. Mr. Anstice.

On Tuesday evening, in Trinity Church, Monroe, Missionary addresses

were made by the Rev. Dr. Twing, the Rev. Frederic Brooks, and the Rev. Mr. Harison.

On Thursday evening, Missionary meetings were held at three places :
 1. In St. Andrew's Church, Ann Harbor ;—addresses were made here by the Rev. Mr. Rogers, the Rev. Dr. Paddock, and the Rev. Mr. Anstice.
 2, In St. Mark's Church, Coldwater ;—the Rev. Dr. Duane and the Rev. Mr. Chandler were the speakers. 3. In Trinity Church, Marshall ; the Cause was here presented in its various claims by the Rev. Dr. Twing, the Rev. Mr. Harison, and the Rev. Mr. Brooks.

On Friday evening, two meetings were held : one in St. John's Church, Kalamazoo, where addresses were made by the Rev. Dr. Twing, the Rev. Dr. Paddock, and the Rev. Mr. Anstice ; the other in St. Paul's Church, Lansing, where the speakers were the Rev. Dr. Duane, and the Rev. Mr. Rogers.

FIRST SUNDAY AFTER TRINITY.

MISSIONARY meetings were held, on this Sunday, at Grand Rapids, Hastings, and Jackson.

At Grand Rapids, the Programme of the preceding Sunday in Detroit was, as far as possible, repeated. There was an Early Celebration of the Holy Communion in St. Mark's Church. In the same Church, at half-past ten, the Rev. Dr. Twing made a Missionary address. At the two Chapels in the City, addresses were made respectively by the Rev. Mr. Anstice, and the Rev. Dr. Duane.

At half-past three p.m. there was a gathering of the Sunday-Schools in St. Mark's, when addresses were made by the Rev. Drs. Duane, Tustin, and Twing.

In the evening, a united Missionary Service was held in St. Mark's ; the addresses on this occasion were made by the Rev. Mr. Anstice, and the Rev. Drs. Duane and Twing.

At Hastings and at Jackson, the Rev. Dr. Paddock and the Rev. Mr. Rogers were the Delegates, respectively, to present the claims of the general work of the Board of Missions. The Services of the entire day, in both places, had a distinctively Missionary tone, and the attention of Sunday-schools and congregations was fixed upon the condition and prospects of our broad Mission field.

The preceding sketch—for it is only a sketch—will suffice at least to indicate not only the amount of time spent in carrying out the Programme of this particular Delegate Meeting, but also how large an extent of country that Programme was made to embrace. The present certainly seems to be a marked improvement upon the kind of Delegate meeting heretofore held.

The amount of work involved is of course much greater ; but the results—immediate and prospective—fully compensate for the additional labor. We have good reason to believe that an impulse has been given to Missionary interests in Michigan, which will long be felt, and long be witnessed in manifest tokens which will be the issue and fruit thereof.

ALMIGHTY GOD, WHO, BY THY SON JESUS CHRIST, DIDST GIVE COMMANDMENT TO THE HOLY APOSTLES, THAT THEY SHOULD GO INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE ; GRANT TO US WHOM THOU HAST CALLED INTO THY CHURCH A READY WILL TO OBEY THY WORD, AND FILL US WITH A HEARTY DESIRE TO MAKE THY WAY KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS. LOOK WITH COMPASSION UPON THE HEATHEN THAT HAVE NOT KNOWN THEE, AND ON THE MULTITUDES IN OUR OWN LAND THAT ARE SCATTERED ABROAD AS SHEEP HAVING NO SHEPHERD. O HEAVENLY FATHER, LORD OF THE HARVEST, HAVE RESPECT, WE BESEECH THEE, TO OUR PRAYERS, AND SEND FORTH LABOURERS INTO THINE HARVEST. FIT AND PREPARE THEM BY THY GRACE FOR THE WORK OF THEIR MINISTRY ; GIVE THEM THE SPIRIT OF POWER, AND OF LOVE, AND OF A SOUND MIND ; STRENGTHEN THEM TO ENDURE HARDNESS ; AND GRANT THAT BOTH BY THEIR LIFE AND DOCTRINE THEY MAY SHOW FORTH THY GLORY, AND SET FORWARD THE SALVATION OF ALL MEN, THROUGH JESUS CHRIST OUR LORD. AMEN.

O LORD, WHO DIDST COME TO SEEK AND TO SAVE THE LOST, AND TO WHOM ALL POWER IS GIVEN IN HEAVEN AND IN EARTH, HEAR, WE BESEECH THEE, THE PRAYERS OF THY CHURCH FOR THOSE WHO, AT THY COMMAND, GO FORTH TO PREACH THE GOSPEL TO EVERY CREATURE. PRESERVE THEM FROM ALL DANGERS TO WHICH THEY MAY BE EXPOSED ; FROM PERILS BY LAND AND PERILS BY WATER ; FROM THE DEADLY PESTILENCE ; FROM THE VIOLENCE OF THE PERSECUTOR ; FROM DOUBT AND IMPATIENCE ; FROM DISCOURAGEMENT AND DISCORD ; AND FROM ALL THE DEVICES OF THE POWERS OF DARKNESS. AND WHILE THEY PLANT AND WATER, SEND THOU, O LORD, THE INCREASE ; GATHER IN THE MULTITUDE OF THE HEATHEN ; CONVERT IN CHRISTIAN LANDS SUCH AS NEGLECT SO GREAT SALVATION ; SO THAT THY NAME MAY BE GLORIFIED, AND THY KINGDOM COME, O GRACIOUS SAVIOUR OF THE WORLD ; TO WHOM WITH THE FATHER AND THE HOLY GHOST, BE HONOR AND GLORY, WORLD WITHOUT END. AMEN.

Go ye into all the world, and preach the Gospel to every creature.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

AUGUST, 1873.

THE PRESENT DIFFICULTIES OF THE JAPANESE GOVERNMENT.

Prince Satsuma, the master spirit of the revolution which stripped the Tycoon of his power and restored the Mikado to his proper sovereignty in Japan, seemed determined not only to accomplish this object, but by constitutional reorganization, internal improvement, and educational development to bring his nation into a high position in the world. He has continued to be the ruling spirit in the government which he mainly established, and the young Emperor follows where he leads. Varied and extensive reforms already carried out, and the enterprises which are planned for the future, originated in his liberal, fertile and daring mind. Unhappily, however, his prudence and discretion are not equal to his courage and to his realization of some of Japan's great needs. His eagerness to make up as hastily as possible for the lost centuries when the country was shut in from foreign contact, leads him to such precipitate action as to alienate many influential men who are not yet prepared for his measures; while his plans for the enlargement of the army and the navy, and internal improvements, are on so extended a scale as to exhaust the finances of the nation and make the government officials the victims of unprincipled and rapacious foreigners.

At the time of writing, the latest intelligence from Japan, May 22nd, is to the effect that the Japanese Ministers of Finance have resigned and published a letter setting forth the debt of the Empire at one hundred and four millions of dollars. They say the debt is increasing yearly in consequence of the new schemes of the government; that a national financial collapse may happen at any moment; and they clearly see calamity in the future. Observant foreigners in Japan who are friendly to the true progress of the latter country have for some time foreseen this financial prostration, not only from the munificent expenditure with the limited resources of the govern-

ment, but also because of the monstrous frauds perpetrated upon the latter by the foreign mercantile community. In *Harper's Magazine* for May is an article entitled, *The Present and Future of Japan*, written by one who seems to be unusually familiar with all that relates to the diplomatic and commercial intercourse of foreigners with Japan. We quote his painful testimony concerning the rapacity of some of the foreign residents and the hindrance they form to friendly relations and Japan's true advancement.

"Whoever may be to blame for it, there is no disputing that the results of the lavish outlay do not justify the expectations of the Japanese. In many cases, undoubtedly, the fault is their own. Partly from vanity, partly from awakening suspicion, they undertake to assume the direct management of enterprises which are beyond their grasp, and find themselves, after protracted experiments, obliged to set aside all they have uselessly accomplished and recommence from the starting-point. But in other and more important instances they are, and know themselves to be, the victims of unprincipled extortion and fraud. It is probably impossible to find elsewhere, except perhaps in New York city, such examples of monstrous jobbery as the records of the Japanese Board of Works can show. In truth, they do not know how to protect themselves. They continually seek counsel, yet are afraid to act upon it. They feel themselves betrayed by foreigners on every side. The mercantile community is arrayed against them, and its rapacity is tolerated, if not fostered, by the diplomatic authorities whose duty it should be to protect them against unjust dealings.

And now they are often compelled to doubt the integrity of their own servants. That they should manifest disgust and alarm is not to be wondered at, and when it becomes clear—as there is every prospect that it may—that they have thrown themselves into almost inextricable financial confusion, principally to satisfy the greed of insatiate strangers, their indignation will hardly be assuaged by the reflection that to their own recklessness much of the misfortune must be attributed. At such a time, should the crisis arrive before the internal reconstruction of the country has been settled, the position of the government will be doubly embarrassing. There are plenty among the disaffected who would avail themselves of any opportunity to add to its annoyances, and up to this time, it must be remembered, the administration does not represent the people at large, or even the power of all the various clans. Years may pass before, by ingenious shifting of local officials and redistribution of the several provincial elements, it can bring about a thorough and secure homogeneity.

But the worst that need be apprehended, we may believe, is a period of reaction which within a few years may temporarily paralyze the progressive impulses of the country, and compel the suspension of these active projects of improvement. During that time there will probably be little cordiality

felt towards foreigners. It is not to be expected that there will be any exhibition of positive hostility, but it would be surprising if the extensive business relations which now exist were not to a great extent broken up, and it is a question if the Japanese will ever be disposed to renew them. To a casual view the position of foreigners may not be substantially changed, but it will be found that their share in the material development of the land will be reduced to the narrowest possible limits, and that the great works so eagerly contemplated will be suffered to languish rather than pushed forward by their aid. While this term of necessary rest and retrenchment lasts—supposing it to come, as I confidently anticipate—we shall inevitably hear loud complaints of the ingratitude and fickleness of the Japanese; that they have thrown over their best friends, who were laboring nobly and unselfishly for their advancement; that they are relapsing into barbarism; that they are presenting a new phase of their well-known instability of character and purpose. The rule of action is first to bleed the government and the people to the last attainable drop, and then to abuse them as if they were encumbered with all the vices that can be calculated or conceived. When they refuse to be bled any longer, their veins being, in fact, quite dry, and undertake measures of self-protection and recuperation, the outcries will, of course, be multiplied. But these will not affect them very painfully, and if they can contrive to extract some wisdom from their uncomfortable experience, and fortify their judgment for the future, the momentary check to their aspirations may be a benefit rather than a disaster.”

While men from Christian countries are acting in this disgraceful manner, how all-important it is that the Church should be represented by those who will make known to the Japanese the true riches; seek not theirs, but them; and be to them an example of whatever is lovely and of good report.

CHINA.

WE share with Bishop Williams the delight experienced in the admission to Holy Orders of the two worthy native Chinamen mentioned below. Both of these have been faithful helpers for years past, and from them, in their new relations to the work, much by God's blessing may be reasonably expected.

In a letter recently received, a lady formerly and for many years connected with our Mission in China expresses her joy at the ordination of one of these whom she had long known and most highly esteemed. She makes the following remark concerning the recent addition to the Missionary force in Japan:

"I am truly glad the Missionary band in that interesting field—Japar—has been at last increased. It was melancholy to think that we, who were the first in the field, should have fallen so far behind others. Now we want some good devoted laborers for the great City of Soo Chow. May God send them soon."

EXTRACT FROM BISHOP WILLIAMS' LETTER.

OOSAKA, *May 10, 1873.*

DURING my visit to China from which I have just returned—there was held a most interesting Service. On May 1st, the feast of St. Philip and St. James, Mr. Hoong Niok-Ng and Mr. Kia-Sung Ting were admitted to the order of Deacons. Mr. Hoong Niok had been a candidate for five years and Mr. Ting for four years, and had been previously examined in their studies. For three days before their ordination they were very thoroughly examined in the Old Testament, the New Testament, the Prayer Book and the Articles by Mr. Nelson, Mr. Thomson, Mr. Wong and the Bishop. You will probably receive an account of the ordination Service from one of the Missionaries in Shanghai.

Mr. Ting will remove to Shanghai to assist Mr. Thomson in his work. Mr. Hoong Niok will take Mr. Ting's place at Kong Wan, extending the field of his labors to Wusung and probably to a town across the river, besides visiting the villages near Kong Wan.

I wish we had a dozen more Native Deacons, that we might extend our work to many towns and villages all around Shanghai.

I am glad to report that all our Missionaries are well.

LETTER FROM REV. E. H. THOMSON.

SHANGHAI, *March 11, 1873.*

MY DEAR BROTHER: My long acquaintance with yourself and the deep interest which you take in our work, makes me drop you a few lines by this mail to tell you something of the pleasant meeting at my Church last Sunday afternoon. It was just the Sabbatical year of our Native Missionary Society, or the seventh anniversary. The Society was organized by our good Bishop as he was on his way after his election, in March, 1866. He was at my house waiting for a ship to take him to America. I went into his rather dreary-looking room (he preferred it so) one day and he was reading some narrative of the South Sea-Island work. He said, "See how those converts gave to the work. True it was pigs, or chickens, or oil; still it was of value to them. Now why could we not have a native Missionary Society here in Shanghai?" No sooner thought than done. The Society was organized, and he left it, to go and receive his consecration. The Society meets once a month, alternating between "Christ Church," in the city, and the "Church of Our Saviour," at Hong-Kew. At each of these meetings the

evening service is read, and a report made by some one, of some part of the great Mission field, or a short historical sketch given of some Mission. Then a practical address is made by another speaker. This latter is called in Chinese "The exhortation to goodness." Then the monthly contributions are handed in by the members. Those who wish to remain are invited, at the city Church into the vestry room, at Hong-Kew to Mr. Wong's or Mr. Hoong-Niok's, to take a cup of tea and some water-melon seeds, or pea-nuts. The Society took as its work two schools, one for boys, another for girls, the school rooms also being used as a chapel on Sundays. They have joined with it now the Society for the Aid of the Native Ministry.

On Sunday last there was a very full attendance of the members, besides the usual afternoon congregation. The Service was read by myself and the report of the working of the Society was given by Mr. Hoong-Niok. I need not weary you with the particulars of the report. The original membership was twenty-six ; four have died, thirteen have been added ; some of these are absent. Nearly all of the present members are the old scholars of Miss Fay's school. The contributions from the members have amounted to \$1217.42. Mexican.

The two Schools have been kept up in a flourishing condition, and there has been regular preaching at the school a greater part of the time.

There have been one hundred and fifty male scholars and seventy female. Some of the scholars have been in the school from its opening to the present. The report goes fully into the studies pursued, and other matters with which I will not trespass upon your time. There have been some additions to the Church from the schools, but these appear in the report of the Hong-Kew Church. There are at present some candidates for Baptism.

After the reading of this report, which was heard with great interest, the Rev. Mr. Wong-Kong-Chai made the hortatory address, taking for his text Eccl., xi. 1 : "Cast thy bread upon the waters, for thou shalt find it after many days." The Services closed with singing, with much spirit, an original Chinese hymn, and prayers.

As this was an Annual Meeting, after the congregation had retired, the members of the Society were called upon to elect new officers for the current year. The election of President and Secretary was easily done, but no one could be found willing to take the responsibility of the Treasuryship. At last one was chosen by acclamation, and was fain to yield. He will make a good man for the place. Two members were added, one of whom, the Catechist of the English Church Mission, will be helpful as a speaker.

It was a very cheering and encouraging meeting, and we hope and pray that the time will come when every member of the Church in China will apprehend the truth which we at home are gradually learning, that every member of the Church is a Missionary and the Church a great Missionary Society. Excuse so long a letter, and believe me,

Your's sincerely,

JAPAN.

EXTRACT FROM REV. J. H. QUINBY'S LETTER.

OOSAKA, JAPAN, *May 16th, 1873.*

REV. AND DEAR BROTHER: I have just returned from Kiyoto, whither I went with my teacher, a month ago—the Bishop approving. My wife took my place in the school, and I left with two definite objects,—to cut myself off from all English speaking and English sounds; and to try and obtain a better view of the interior domestic life of the Japanese, than can (from various circumstances) be had here.

KIYOTO.

Kiyoto, you will remember, was for many centuries the residence of the Mikados, and though the seat of imperial government is now removed to Yedo, yet there is still a certain prestige and importance clinging to this city which no other in Japan possesses. Here cluster vast treasures of historic associations. It seems also to have been the cradle and nursery of its literature, and even now, though shorn of much of its former glory, yet it is the accredited standard for the purity of its spoken language. It is not among the cities opened by treaties to foreigners, but last year the authorities, on their own motion, arranged for the exhibition of some curious and rare articles, and permitted the foreign residents for sixty days to visit the place. This year they have another of the same sort; they call it Hakurankuwai, and have extended the time to ninety days.

PARTICULARS CONCERNING THE JOURNEY.

I left here on a very small steamboat which, for several vi, (about two and a half miles each), continually stuck on sand-bars, and with much difficulty could be extricated. As we advanced up stream the water was deeper and we arrived at Fushimi, a distance of little more than twenty miles, in seven hours. The scenery along the valley through which we passed, is said to be fine, but the day was dark and rainy, and I quite unwell, so I only saw enough to wish to view it under brighter auspices. From Fushimi to Kiyoto it is three vi, and the conveyance is by jinrikishare (as its etymology implies), a man-power vehicle. It has recently come in vogue and has already almost superceded the norimon or kago which was borne on the shoulders of two men. The carriages at home, in which they push the little children along the streets, will give you a very good idea of a jinrikishare, only instead of a wheel or two wheels in front they have shafts, and the man puts himself with them and pulls with ease, judging from the speed at which they can go. My return was in one with two men to pull and they made as good time as the steamboat, although through much mud and water.

EXTRACTS FROM DIARY.

I will give you a few extracts from the Diary of my visit.

April 15th, Kiyoto Went to a Japanese yado (inn), very neat and clean, the host catering much better to foreign taste than I could have expected.

April 16th, Several houses offered for rent On my way to look at the first, I was introduced to a Japanese family—mother (elderly), daughter (married, as her teeth were black), and two sons (one in foreign clothes) and a grandson. They were very courteous and invited us to return Returning, we stopped again to see the same family, who treated us hospitably, spreading before us all their dainties (I suppose) raw fish, rice (very white) in small rolls, several kinds of vegetables (cucumbers sliced among them), some cooked and others raw or as salad, a kind of soy with horse radish (warabi), and saki, and tea.

. The next house I looked at pleased me better than the first. It is pleasantly located between two small rivers, and from the back, commands a delightful view of the whole eastern range of the mountains of this valley. By its sliding partitions the house can be divided into five rooms, two up stairs and three down. The rent \$3.50 per month. There I propose to make my quarters for the next month.

April 17th, Walked out with my teacher to see one of the many Buddhist Tera (Monasteries) placed far up one of the mountains I was too unwell to enjoy it. The crockery stores excited some little interest Their fine wares seemed to me to be high When I reached the house we were to occupy, my baggage had not been brought, and every thing looked cheerless and lorn. Nakimura, my teacher, started off for it, and I then felt more comfortable, seated on a mat near a hibachi of glowing coals.

April 18th, Arose early Nakimura came in, and with some apologetic speeches as to the humiliation (the Japanese of a certain class think it such to work with their hands) soon made every thing tidy Several visitors (native) came in and brought various little presents (shinpo), among them a small basket of eggs The people are very kind. There was a good deal of chat and much tea-drinking. I could only bear a small part in the former. In the afternoon I visited the Hakurankuwait. I do not attempt a description, as it would take too much space. There were some few foreign articles, and the whole was quite creditable to Japan.

It is time to send this to the mail; for the other part of story at Kiyoto, and the impressions forced upon me, I must wait. I will only add that some of the chief officers of the government are of opinion that it will be opened always to foreign visitors, before long. They have here made great strides in adopting the new ideas introduced by their intercourse with other nations.

Very truly yours in CHRIST.

BURNING OF THE MISSION BUILDINGS IN PORT AU PRINCE,
HAITI.

By the mail from Port au Prince, which reached us on the 20th of June, we have the distressing news that on the 3d of that month the Church of the Holy Trinity, Memorial of Bishop Burgess, with our other Mission Buildings, was destroyed by fire. The loss is a serious one and greatly to be deplored; nevertheless, it is to be hoped that it will be met by a spirit like that which seems to animate the heart of the Missionary and the good people in Haiti who, as will be seen by the following letter from the Rev. Mr. Holly, saw the buildings swept away and at once said "let us arise and build."

"It becomes my sad and painful duty to inform you that a terrible conflagration that broke out in a frame tenement situated about a quarter of a block from our Church premises near mid-night Tuesday, June 3d, instant, spread with the rapidity of lightning, wafted by a strong wind setting towards us, until our Mission buildings were reached and Parsonage, Church and School House all were laid in one heap of ashes in about the space of one half hour from the time that the conflagration became visible.

Awakened at midnight by the alarm of fire Mrs. Holly and myself had time only to arouse and hurry to a place of safety ten children then sleeping in the house, eight of them being our own and two others from Jeremie. Several friends rushed in, in the mean time, and saved a few of my books and other effects. The greater portion of all we possessed perished. As the parsonage caught before the Church, we had time to save all the benches, lamps, melodeon, books, &c., in the Church. Every body rushed to the rescue to save something in the Church. Among others the Roman Catholic Arch-bishop with half a dozen priests were on the spot; three of the priests shouldered the melodeon and carried it to a place of safety, and others, their colleagues, carried benches. Our Baptist and Methodist brethren showed no less zeal and sympathy in coming to our aid.

This is the second conflagration that has afflicted our Mission work in Haiti. The first took place March 19th, 1866, the day after the arrival of Bishop Burgess among us, when all the movable property of the congregation, melodeon, books, &c., were destroyed in the hall where we then worshipped, and in which we had worshipped for more than three years, it being the place where Bishop Lee of Delaware had performed his Episcopal functions when among us in 1863. After this conflagration we met in a government School-house, kindly placed at our disposition by the Haitien Government. It is remarkable that the last Service held in that School house previous to occupying our Church was on Trinity Sunday, June 7th, 1868, and that after precisely five years had expired we return to the same

spot to hold our Services by permission of the same Government on Trinity Sunday, June 8th, 1873, after our Church edifice had been destroyed by fire. Our parish bears the name of Holy Trinity because the first service celebrated in Haiti by our Mission Colony when it arrived here May 25th, 1861, was on Trinity Sunday, May 26, following ; and our parochial organization was effected in Whitsun week, so that our first Service as a parish Church was held on Trinity Sunday, June 1st, 1863. That festal day seems connected for weal or woe with the destinies of our Mission in Haiti.

My family is under shelter by the kindness of Mr. Charles Fournier, who has placed at our disposition several rooms in his elegant mansion until I can make other arrangements for them.

Putting aside all care for the further personal well-being of myself and family, I have been actively engaged in counsel with my vestry and other friends of our work here as to the means of reinstalling our work. Foremost among these friends, I am happy to reckon the Hon. Ebenezer D. Bassett, the United States Minister Resident, and the Hon. Spencer St. John, H. B. M., Minister Resident in Haiti, who came spontaneously and offered me their co-operation. Our plan is to commence to build without delay a Mission House on the foundation of the Church, wherein the Church, the School and the Mission family may be accommodated. This we propose to have executed within the next three months, if possible, so that we may not lose the vantage ground already acquired, which would be the case if the Church and School should fail to have a fixed centre of their own. Moreover, to rent a house convenient for such a purpose, we should have to pay at least fifty dollars gold per month, whereas about two thousand dollars gold will give us the building we need. We have resolved to raise one thousand dollars here for that purpose by an immediate appeal to that effect. We would respectfully beg the Committee to come to our aid in placing at our disposition the remaining thousand dollars, to complete the two thousand dollars needed.

CONTINUED EFFORT OF THE VESTRY AND FRIENDS.

Our exertions are not to stop with the present effort to erect this Mission House, where our work may be immediately installed ; but it is resolved to follow up the matter systematically until a more eligible lot shall be obtained and more substantial edifices in stone built thereon, for our future Church, which may be accomplished in one, two or three years hence. To aid in this matter her Britanic Majesty's Minister Resident proposes to write an official dispatch to his Government detailing this disaster and describing the Churchly character of our work, and ask the permission of the Foreign Office that the same may be inserted in the "*Times*," as an appeal to British Christians to come to the aid of this sorely afflicted Mission, to aid it in obtaining a better location and to put up more substantial buildings.

In putting up stone or brick buildings we can have them insured in Eng-

land at five per cent., a rate sufficiently high. But frame buildings like those we had, and situated as they were near the Government arsenal (which has exploded already three times, 1806, 1827 and 1867), it was not possible to have them insured, as I informed the Committee some six months since. When our plan for the future lot and Church, etc., to be erected thereon shall be fully digested, we will submit it to the Committee in asking its approval and co-operation. Meanwhile the present necessity is the Mission House, costing two thousand dollars.

ENGLISH CHURCH MISSIONARIES IN JAPAN.

DURING the last six or seven years the English Church Missionary Society has had two Missionaries at Nagasaki, in Japan, and another has lately been appointed for Oosaka. The Society for the Propagation of the Gospel had just appointed two clergymen for Japan, and both Societies have had large donations presented to them to enable them to increase the number of laborers in this interesting field. The editor of *Mission Life* advocates the placing of these English clergymen under the rule of Bishop Williams, who resides the greater part of the time at Oosaka. We quote what he says upon the subject :

“ In the face of the difficulty which besets the extension of the Anglican Episcopate, we should like to see the English clergy resident in Japan placed under the rule of the American Missionary Bishop of China and Japan. Bishop Williams has spent many years in these regions, and now divides his time between Shanghai and Japan. The Anglican Bishop, viz., Bishop Russell, who is supported by the Church Missionary Society, makes his headquarters Ningpo, which is south of Shanghai; and Victoria, to which another Missionary of the Church Missionary Society is about to be consecrated, is some 500 miles more remote. These prelates have duties to perform to the English chaplains and residents, as well as to the heathen, but Bishop Williams can give his whole time to purely Missionary work; and, while nothing could so cement the union between the mother and daughter Churches than such relations as we propose, it seems worse than idle to boast of such union unless we are prepared to accept what ought to be the practical out-come of it.”

THE EXTENT TO WHICH THE CHINESE ARE DEPENDENT UPON THE PROTESTANT MISSIONARIES FOR KNOWLEDGE AND TRUE PROGRESS.

THE Rev. Dr. Williamson, in his *Journeys in North China*, shows, as follows, how largely the Chinese are dependent upon Protestant Missions for

the advancement of knowledge, civilization and true progress among them : In this connexion I shall take the liberty of stating what has been done by Protestant Missionaries, and that mainly since 1850. And here I need not speak of the translation of the Scriptures and the numerous religious works which they have given to the Chinese ; or of the dictionaries and grammars in common use, which, without a single exception, have been the work of Missionaries : for Thom's "Chinese Reader" and Wade's "Tsurur-chi" are mere lesson-books. Nor need I speak of the weekly periodicals published by the Missionaries, nor tell of the extent to which they have aided the Chinese newspapers just referred to ; nor need I allude to the information on China which Missionaries have communicated to the public. "The Supreme Court and Consular Gazette," November 14, 1868, says, in reference to them—"To such men are we indebted for more than nine-tenths of our knowledge of China and Chinese." Nor need I say anything regarding their schools. I refer only to works of a strictly scientific character. Dr. Hobson has given them works on Physiology ; on the Principles and Practice of Surgery ; on Diseases of Children ; on the Elements of Chemistry and Natural Philosophy. Mr. Wylie has given them the whole of "Euclid ;" De Morgan's "Algebra," in thirteen books ; Loomis' "Analytical Geometry and Differential and Integral Calculus," in eighteen books ; a work on Arithmetic and Logarithms ; Herschel's "Astronomy" (large edition), in eighteen books, and also the first part of Newton's "Principia," which is now in process of completion. Mr. Edkins has translated Whewell's "Mechanic," and given them many other contributions on science and Western literature. Mr. Muirhead has produced a work on English history and another on universal geography. Dr. Bridgman has published a finely illustrated work on the United States of America. Dr. W. P. Martin has translated Wheaton's "International Law," and just published an elaborately illustrated work, in three large volumes, on Chemistry and Natural Philosophy. Other Missionaries have given them works on Electro-telegraphy, Botany, and elementary treatises on almost every subject of Western science. And, what is very important, the greater number of these works have been printed *verbatim* by native gentlemen, and some have also been produced in Japan by the Japanese ; thus vouching not only for the adapt-
edness of the works, but also for the literary attainments of the authors.

A MEMORIAL TO THE SHAH OF PERSIA IN BEHALF OF RELIGIOUS LIBERTY.

At the time at which we write, the Shah of Persia has just arrived in England. The Church Missionary Society proposes waiting with a deputation upon him, while in London, with the hope of obtaining from him assurances that the intolerance of his government hitherto, towards the native Christians, may give place to religious liberty. It is probable that

the Society for the Propagation of the Gospel will join with them in this action. The Church Missionary Society supports the Rev. Robert Bruce in Persia, whose main work is the re-translation of the Scriptures into Persian. Mr. Bruce, writing recently from Teheran, says :—

“ I have been thus far encouraged in this work by the fact that the translation of St. Mark which I sent to London has been pronounced by competent judges to be superior to the former translation, and the Bible Society are having one thousand copies of it printed. I have nearly finished the Acts of the Apostles and four Gospels—and also an Epitome of Bible History for the Mohammedans, containing quotations from Koran and other of their works, showing where they agree with Bible History, and where Bible History proves them to be wrong. I hope to translate Genesis before I attempt St. Paul’s Epistles, as I think it much easier, and reckon it will take me two years to finish it and the remainder of the New Testament. Though this is my chief work, it is not at all my only employment. We have an Armenian Orphanage of about fifty boys, which has sprung out of the famine, and an Armenian School (English and Persian), containing 150 scholars, held in a school-house adjoining the Mission house. I have also prayers and exposition of the Word daily for a few Persians, inquirers and baptized, and Armenians and our servants, and a considerable circle of acquaintance among Persians in the city of Ispahan, most of whom are glad to speak and argue on the subject of religion. In all these things I have, I am deeply thankful to say, much more encouragement than I ever had in India, and am of opinion that there is a great door opened here among the Mohammedans for the Gospel. If we may presume to pronounce an opinion as to what our Heavenly FATHER has in store for Persia, it seems far more probable that His time has indeed come when the Gospel shall be preached in this land also, and ‘ the remnant of Elan shall stretch out their hands unto the LORD.’ ”

GREAT RESULTS IN THE FACE OF IMMENSE OBSTACLES.

THE bond which has existed between the civilized nations of the earth and India has been much greater than that which has been maintained between them and any other Asiatic nation. In the vast area of Hindostan is to be found every variety of climate ; and so fertile is the soil in almost all parts that the natural productions of almost all other portions of the world are here found in the greatest abundance. Pearls also have been obtained from the seas which surround India ; precious stones and the precious metals have been procured in great abundance from its mines, and in every age it has furnished an immense quantity of beautiful and costly fabrics. So great has been its wealth, and so rich its products, that the merchants of the world have always been greatly attracted towards it. Max Muller maintains that it is the Ophir of Scripture—the country from which Solomon obtained curious, beautiful and precious things—and he has good

ground for this view ; not only because of the great abundance in India of the things named, but also because the words in the Old Testament used to designate these articles are Sanscrit and not Hebrew words. The energetic and commercially inclined Phœnicians established direct communication between ancient Tyre and India by way of the Red Sea. Alexandria afterwards became the great emporium of oriental merchandize ; and when this city fell into the hands of the Romans the commerce was transferred to the empire and it became so great that Pliny complains that it had begotten the love of luxury which emptied Italy of its gold.

In modern times Portugal first, then Holland, and lastly England not only attempted to monopolize this wealthy traffic but also to subjugate the country. The two former nations, however, were only able to bring but a very small portion of the country under their sway, but England has continued her conquests until the British frontier is now not only identical with India itself but includes also a portion of Burmah and Malacca. British India now extends from Peshawur to Singapore, and its area is nearly equal to the whole of Europe,

THE DIVERSITY OF RACES IN INDIA A GREAT HINDRANCE.

Englishmen have dared and suffered much to bring this vast and productive region under their sway, but the soldiers of CHRIST have manifested a sublimer courage and endurance in their efforts for the spiritual conquest of India ; and great as were the difficulties in securing the subjection of the country to the British crown, still greater obstacles have been encountered by those who have so heroically labored to bring the people into true subjection to Him who is KING of kings and LORD of lords. India contains not one nation but a company of nations, and this diversity of races and of languages was a great element of the success of the English forces, but this diversity of nationalities and languages is a hindrance to Missionary success.

The Bible has had to be translated, and Christian books prepared in no less than twenty-three of the languages of India, and there are yet other tongues into which such books are not yet rendered, unless it be to a very limited extent. If the Bishop of Calcutta would speak to the people committed to his care in their own tongue the wonderful works of God, he would have to learn fourteen languages, while the Bishop of Madras would have to learn only six, and the Bishop of Bombay five principal languages. Not only in different regions are there races which are as much unlike each other as Russians and Spaniards, but sometimes in the same locality diverse people are found residing, and the Missionary to be thoroughly equipped needs to know more than one native language.

Had the two hundred millions* of the inhabitants of India been a ho-

* Some writers on India give the population as only one hundred and fifty millions while others state it to be as high as two hundred and forty millions.

mogeneous race, inspired by the energy which is begotten of patriotism, the English conquerors would have found their work immensely more difficult, if not impossible; but as the country was held by many peoples sympathizing but little with one another we cease to marvel at the triumphs of England's ablest generals and most disciplined troops, though comparatively few in number.

(To be continued.)

ACKNOWLEDGMENTS.

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

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

| | | | | | | | |
|---|---------|---------|--|-------|--------|-------|--|
| ALABAMA. | | | Grace Cathedral, half collection at consecration.. | | | 87 50 | |
| <i>Mobile</i> —Trinity, Mrs. H. D. Ceasar | \$10 00 | | <i>Ottumwa</i> —St. Mary's..... | 5 00 | | 52 60 | |
| <i>Tallassee</i> —St. Mary's, W. R. Mower..... | 1 30 | \$11 80 | KANSAS. | | | | |
| ALBANY. | | | <i>Lawrence</i> —Trinity..... | 10 00 | | 10 00 | |
| <i>Troy</i> —St. Paul's..... | 195 72 | 195 72 | LONG ISLAND. | | | | |
| CALIFORNIA. | | | <i>Brooklyn</i> —St. Peter's, box 1765.... | 5 00 | | | |
| <i>San Francisco</i> —Trinity, Chinese S. S., for China..... | 25 40 | | Emmanuel, W. R. R., for Bp. Auer..... | 25 00 | | | |
| <i>San Mateo</i> —St. Matthew's..... | 40 00 | 65 40 | Grace, additional..... | 2 50 | | | |
| CENTRAL NEW YORK. | | | St. Mark's, box 2829..... | 4 00 | | | |
| <i>Auburn</i> —St. John's S.S..... | 5 05 | | St. Mary's, towards a scholarship in Miss Fay's school, China..... | 31 00 | | | |
| <i>Watertown</i> —Boxes 11,791 to 11,800 | 9 13 | 14 18 | <i>Jamaica</i> —Grace, boxes..... | 23 54 | | 91 04 | |
| COLORADO. | | | MARYLAND. | | | | |
| <i>Nevada</i> —Christ..... | 5 00 | 5 00 | <i>Accokeek</i> —Mrs. S. C. Towles..... | 2 00 | | | |
| CENTRAL PENNSYLVANIA. | | | <i>Baltimore</i> —Christ Ch. S. S., for scholarship at Wuchang, \$40; three boxes, \$3.43. | 43 43 | | | |
| <i>Athens</i> —Trinity..... | 5 00 | | St. Barnabas' Free Ch. G. W. S. Hall, for W. Af. Record..... | 50 00 | | | |
| <i>Carbondale</i> —Trinity..... | 11 00 | 16 00 | Mrs. S. G. Wyman, for scholarship at Joppa.... | 25 00 | | | |
| CONNECTICUT. | | | <i>Calvert Co.</i> —St. Paul's..... | 10 53 | | | |
| <i>Hartford</i> —Trinity, two members, at discretion of Rev. J. T. Holly..... | 50 00 | | <i>East New Market</i> —St. Stephen's.... | 2 50 | | | |
| <i>Hebron</i> —St. Peter's..... | 7 01 | | <i>Ellicott City</i> —Boxes..... | 12 43 | | | |
| <i>New Haven</i> —Grace Miss'y boxes, \$15.84; Ed. Thos. Jones scholarship in Miss Scott's school, \$20; general, \$44.84..... | 80 68 | | <i>Waverly</i> —St. John's, for Miss Baldwin's school, Joppa | 25 00 | | | |
| <i>New London</i> —St. James', a parishioner, at discretion of Rev. J. T. Holly..... | 10 00 | | <i>Woodville</i> —St. Paul's, boxes..... | 5 00 | | | |
| <i>Newtown</i> —Trinity..... | 21 87 | | <i>Washington</i> —Epiphany, for Bp. Auer..... | 82 | 171 71 | | |
| <i>Seymour</i> —Trinity..... | 10 00 | | MASSACHUSETTS. | | | | |
| <i>Westport</i> —A. S. Nash, for re-building Church, Monrovia..... | 5 60 | 194 56 | <i>Boston</i> —St. Mary's..... | 26 39 | | | |
| EASTON. | | | St. Paul's..... | 50 00 | | | |
| <i>Talbot Co.</i> —Wye Par..... | 2 00 | 2 00 | <i>Cambridge</i> —St. Peter's..... | 52 19 | | | |
| ILLINOIS. | | | <i>Dorchester</i> —St. Mary's, boxes..... | 37 40 | | | |
| <i>Albion</i> —St. John's..... | 2 20 | | <i>Newburyport</i> —St. Paul's, for ed. of a boy in Africa..... | 20 00 | | | |
| <i>Rock Island</i> —Trinity..... | 8 00 | 10 00 | <i>Quincy</i> —Christ..... | 19 00 | 204 93 | | |
| IOWA. | | | MICHIGAN. | | | | |
| <i>Cedar Rapids</i> —Box 8143..... | 1 10 | | <i>Albion</i> —Boxes..... | 13 40 | | | |
| <i>Davenport</i> —Mrs. E. W. Baker, third quarterly payment, for Rev. Dr. H. N. Powers' scholarship in Rev. S. R. J. Hoyt's boys' school, Wuchang, China..... | 9 00 | | <i>Ann Arbor</i> —St. Andrew's..... | 50 00 | | | |
| | | | <i>Kalamazoo</i> —St. Luke's, Mrs. T. P. S., for Japan Missionaries..... | 10 00 | 73 40 | | |
| | | | MINNESOTA. | | | | |
| | | | <i>St. Anthony</i> —Holy Trinity..... | 5 00 | | | |

ACKNOWLEDGMENTS.

525

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|---|---------|---------|--|---------|--------------|
| <i>St. Paul</i> —Ch. of the Good Shepherd, boxes, \$11.81; coll., \$2.93; Class of St. Agnes, for Greece, \$4.52; Class of St. John, infant class, for China, \$6.73; Class of Good Shepherd, for Africa, \$2.57..... | 28 71 | 33 71 | Edwin Palmer..... | 1 00 | |
| | | | Miss E. N. Biddle, Missy Boxes..... | 30 00 | 1621 80 |
| MISSISSIPPI. | | | | | |
| <i>Port Gibson</i> —J. S. Johnston..... | 2 05 | 2 05 | PITTSBURGH. | | |
| MISSOURI. | | | | | |
| <i>St. Louis</i> —Christ S. S..... | 36 70 | 36 70 | <i>Pittsburgh</i> —St. James' S.S..... | 13 40 | |
| NEW HAMPSHIRE. | | | | | |
| <i>Manchester</i> —Grace..... | 10 47 | 10 47 | St. Luke's, for Japan..... | 20 00 | 33 40 |
| NEW JERSEY. | | | | | |
| <i>Eatontown</i> —St. James' Mem. Ch., for scholarship in Miss Baldwin's school, Joppa..... | 25 00 | | RHODE ISLAND. | | |
| <i>Haddonfield</i> —Grace..... | 10 00 | | <i>Bristol</i> —St. Michael's, Ladies' Benevolent Society, towards rebuilding Trinity Ch., Monrovia..... | 21 55 | |
| <i>Tenafly</i> —Atonement, 4246..... | 1 80 | 36 80 | <i>Cranston</i> —St. Bartholomew's, Boxes..... | 12 00 | |
| NEW YORK. | | | | | |
| <i>Lithgow</i> —St. Peter's..... | 1 10 | | <i>Newport</i> —Trinity..... | 30 00 | |
| <i>New York</i> —Intercession S.S., for scholarship in Hoffman Institute, \$75; Rev. Yung Kiung's work, \$50..... | 1000 00 | | <i>Providence</i> —St. John's, a friend, for Africa..... | 50 00 | 113 55 |
| A. P. S..... | 76 76 | | SOUTH CAROLINA. | | |
| Incarnation, for Africa..... | 25 00 | | <i>*Charleston Co.</i> | 10 00 | 10 00 |
| Mrs. Hall, for Euphrasia's Training-school project..... | 1 15 | | <i>Union</i> —Nativity..... | 10 00 | 10 00 |
| Box 6447..... | 18 00 | | TENNESSEE. | | |
| Miss Bulfinch..... | 4 50 | | <i>Columbia</i> —St. Peter's, Mrs. Geo. Beckett..... | 10 00 | 10 00 |
| <i>Poughkeepsie</i> —Christ, add'l..... | 16 51 | | VIRGINIA. | | |
| <i>Rhinecliff</i> —Ascension, boxes..... | 35 40 | 1303 42 | <i>Cobham</i> —Box 1416..... | 2 00 | |
| <i>South Yonkers</i> —Mediator..... | 27 95 | 27 95 | <i>Gloucester</i> —Ware Church..... | 2 50 | |
| NORTH CAROLINA. | | | | | |
| <i>Washington</i> —St. Peter's..... | 60 00 | | <i>Norfolk</i> —Christ S. S..... | 20 00 | |
| OHIO. | | | | | |
| <i>Cincinnati</i> —Calvary S.S., for scholarship in High school, Cavalla, \$40; infant class, balance scholarship in boys' boarding-school, Shanghai, \$20..... | 127 00 | | <i>Westmoreland Co.</i> —St. Peter's, Mrs. W. Tithes on eggs..... | 5 00 | |
| Christ, for Africa..... | 27 87 | | <i>Old Church</i> —Box 13,511..... | 1 50 | |
| Calvary S.S., for Joppa..... | 62 61 | | <i>Staunton</i> —Judge Sheffield, for scholarship at Joppa..... | 25 00 | |
| <i>Cleveland</i> —Trinity, for Africa..... | 17 00 | | <i>University of Va.</i> —J. L. Cabell..... | 8 50 | |
| <i>Delaware</i> —St. Peter's S.S..... | 2 68 | | <i>Williamsburgh</i> —Bruton Par. S. S., boxes..... | 5 00 | 69 50 |
| <i>Fremont</i> —St. Paul's..... | 10 75 | | WESTERN NEW YORK. | | |
| <i>Medina</i> —St. Paul's S. S., for Bp. Auer's work, Africa..... | 5 32 | 313 23 | <i>Niagara Falls</i> —St. Peter's, a member, of which for Africa, \$50; a member, for female scholarship, Shanghai, \$40; scholarship, Joppa, \$20; general, \$40..... | 150 00 | 150 00 |
| <i>Middle own</i> —Ascension..... | | | WISCONSIN. | | |
| PENNSYLVANIA. | | | | | |
| <i>Bristol</i> —Mrs. M. Morris, for Bridgman Mem. School..... | 10 00 | | <i>Racine</i> —J., for China..... | 10 00 | |
| <i>Cheltenham</i> —St. Paul's S. S., for Orphan Asylum, Cape Palmas..... | 75 00 | | Diocese of Wisconsin..... | 125 00 | 135 00 |
| <i>Chestnut Hill</i> —Miss Coles, at discretion of Rev. J. T. Holly, Haiti..... | 25 00 | | WASHINGTON TERRITORY. | | |
| <i>Germantown</i> —E. Clement, box 788, \$5; 782, \$2.50, for Rev. J. G. Acer's work..... | 7 50 | | <i>Vancouver</i> —St. Luke's..... | 5 09 | 5 00 |
| <i>Frankford</i> —St. Mark's, of which special for Mrs. Thomson, for sup. of a girl in her school, \$50..... | 825 85 | | MISCELLANEOUS. | | |
| <i>Philadelphia</i> —St. Andrew's, from Ladies' Society, special for Zenana Missy's work, \$17; for Mrs. Thomson, China, \$25; Miss Scott, Africa, \$25; S. S., for Mrs. Thomson's school, \$100; Cape Palmas Orphan Asylum, \$75; general, \$404.95..... | 646 95 | | J. H. E..... | 50 00 | |
| | | | Martha Bosworth, 12,741..... | 1 90 | |
| | | | 13,824..... | 4 21 | |
| | | | From the P. L. Bequest Fund, through the Rev. Dr. Duane, towards rebuilding Trinity Ch., Monrovia, \$100; towards re-building Mission building at Port-au-Prince, \$80.10..... | 180 10 | |
| | | | Sale canes for Joppa..... | 5 00 | |
| | | | <i>Paletine, Joppa</i> —Boys' school, mites for Africa..... | 18 56 | |
| | | | Interest on Trust Funds..... | 588 73 | |
| | | | “ “ subject to direction of Mrs. Benjamin..... | 120 00 | 968 50 |
| | | | LEGACIES. | | |
| | | | Estate of Mrs. Mary E. C. Van Horne..... | 7500 00 | 7500 00 |
| | | | | | \$13,494 68 |
| | | | Amount previously acknowledged..... | | 88,819 88 |
| | | | | | \$102,314 56 |

CORRECTION.—The amount acknowledged, in the July number of THE SPIRIT OF MISSIONS, from Camden should have been Charleston Co., St. Thomas' and St. Dennis' Par.

FOREIGN STATIONS.

WESTERN AFRICA.

| | |
|---|------------------------------------|
| Rt. Rev. J. G. Auer, D.D., Missionary Bishop..... | <i>Cavalla.</i> |
| Rev. Edward Davis..... | <i>Monrovia.</i> |
| Rev. G. W. Gibson, (Liberian)..... | <i>Caldwell.</i> |
| Rev. A. F. Russell..... | <i>Clay Ashland.</i> |
| Rev. S. D. Ferguson..... | <i>Cape Palmas.</i> |
| Rev. N. T. Doldron..... | <i>Monrovia.</i> |
| Rev. H. H. Gibson..... | <i>Sinco.</i> |
| Rev. J. W. Blackledge..... | <i>Hoffman Station.</i> |
| Rev. Samuel W. Seton (Native)..... | <i>Cavalla.</i> |
| Mrs. Auer..... | <i>Cape Palmas.</i> |
| Mrs. Wars..... | <i>Orphan Asylum, Cape Palmas.</i> |
| Mrs. Toomey..... | <i>Cape Palmas.</i> |
| Mrs. S. Simpson (Teacher)..... | <i>Cape Palmas.</i> |
| Miss Margaritta Scott..... | <i>Cavalla.</i> |
| Miss Julia De B. Gregg..... | <i>Rocktown.</i> |
| Miss Mary E. Savary..... | <i>Orphan Asylum, Cape Palmas.</i> |
| Miss Fanny J. Bots..... | <i>Monrovia.</i> |
| Miss Sarah Barclay (Liberian), Teacher..... | <i>Toto Kereh.</i> |
| — Tucker..... | <i>Kbeh Kbeh.</i> |
| Rodger Fuller (Liberian)..... | <i>Bassa.</i> |
| J. J. Blyden..... | <i>Candidate for Orders.</i> |
| — Clark..... | <i>"</i> |
| J. Neyle..... | <i>Catechist.</i> |
| John T. Thorpe..... | <i>Crozierville.</i> |
| L. L. Montgomery (Liberian), Teacher, Candidate for Orders..... | <i>Cavalla.</i> |
| W. M. R. Richards (Liberian) Candidate for Orders..... | <i>Monrovia.</i> |
| Edward Hunt..... | <i>Cavalla.</i> |
| M. P. Valentine (Native), Candidate for Orders..... | <i>Rocktown.</i> |
| Joseph A. Russell (Liberian)..... | <i>Tobo.</i> |
| Samuel Boyd (Native), Teacher and Catechist..... | <i>Fishtown.</i> |
| Alonzo Potter..... | <i>Hoffman Station.</i> |
| John Farr..... | <i>Half-Grassy.</i> |
| E. B. Wisner..... | <i>Dershey.</i> |
| Merrick White..... | <i>Catechist.</i> |
| John Bohlen..... | <i>Bohlen.</i> |
| Richard Killen..... | <i>Teacher.</i> |
| O. E. Shannon, Native Teacher..... | <i>Rockbockah.</i> |
| | <i>Kabila</i> |

CHINA.

| | |
|---|------------------|
| Rd. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop. | <i>Shanghai.</i> |
| Address..... | <i>"</i> |
| Rev. Robert Nelson..... | <i>"</i> |
| Rev. Elliot H. Thomson..... | <i>Peking.</i> |
| Rev. Samuel I. J. Scherschewsky, D.D..... | <i>Hankow.</i> |
| Rev. Augustus C. Hoehling..... | <i>Wuchang.</i> |
| Rev. S. R. J. Hoyt..... | <i>"</i> |
| Rev. W. J. Boone..... | <i>Shanghai.</i> |
| Rev. Kong-Chai Wong..... | <i>Hankow.</i> |
| Rev. Yung-Kiang Ngan, M.A..... | <i>Shanghai.</i> |
| Rev. Hoang Nick Ng..... | <i>"</i> |
| Rev. Kla-Sung Ting..... | <i>"</i> |
| Mrs. Nelson..... | <i>"</i> |
| Mrs. Thomson..... | <i>"</i> |
| Miss Lydia M. Fay..... | <i>Peking.</i> |
| Mrs. S. Scherschewsky..... | <i>Wuchang.</i> |
| Mrs. Hoyt..... | <i>"</i> |
| Mrs. Boone..... | <i>"</i> |

JAPAN.

| | |
|---|----------------|
| Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp..... | <i>Oswaka.</i> |
| Rev. A. R. Morris..... | <i>"</i> |
| Rev. G. D. B. Miller..... | <i>"</i> |
| Rev. J. Hamilton Quahby..... | <i>"</i> |
| Rev. Wm. B. Cooper..... | <i>"</i> |
| Rev. William James Miller..... | <i>"</i> |
| Rev. Charles H. Ngram..... | <i>"</i> |
| Henry Laning, M.D..... | <i>Oswaka.</i> |

GREECE.

| | |
|-----------------------|----------------|
| Miss Marion Muir..... | <i>Athens.</i> |
|-----------------------|----------------|

HAITI.

| | |
|-----------------------------------|------------------------|
| Rev. J. Theodore Holly..... | <i>Port-au-Prince.</i> |
| Rev. St. Denis Bandy..... | <i>"</i> |
| Rev. Julien Alexandre..... | <i>Cabaret Quatre.</i> |
| Rev. Pierre E. Jones..... | <i>Seremie.</i> |
| Rev. Charles E. Benedict..... | <i>Cayes.</i> |
| Rev. John Elisee Salomon..... | <i>L'Anse a Veau.</i> |
| Rev. Pierre Louis Benjamin..... | <i>"</i> |
| Rev. Joseph N. Darnaud..... | <i>Cape Haitien.</i> |
| Rev. Pierre Talma Delatour..... | <i>Port-au-Prince.</i> |
| Rev. Louis Dupletis Ledan..... | <i>Turbeck.</i> |
| Rev. Charles Jerome Bistoury..... | <i>Port au Prince.</i> |
| Rev. Alexander Battiste..... | <i>"</i> |

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. | STEWART BROWN, Esq. |
| REV. H. DYER, D.D. | REV. R. B. DEANE, D.D. | LEMUEL COPPIN, Esq. |
| REV. BENJ. L. HAISHEE, 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.

SATD MERTINGS—FOURTH 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. Rich'd B. Duane, D.D., 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 and sixteenth 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. |
| By sailing vessels (occasionally). | |

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

HAITI.—Steamers (Weekly) Postage 10 cents. 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 Fields.

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,

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.

AUGUST, 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.

VIEWS OF A PRESBYTER OF TEXAS.

I HAVE been acquainted with the Southern colored people for twenty years—living among them much of that time—and it seems to me that we are ignoring the true line of work that lies open before us. They are the last people in the world to whom the Church should present herself without forms and ceremonies and garments. The negro is naturally religious, but full of ideality and love of the beautiful. His religion must have show and ceremony. It must be allied with a worship that is demonstrative and individual. Every one claims the right to do something. He must shout, sing, clap, or talk. This is only Churchmanship run wild.

But the negro is extremely anxious to improve, to be as wise and well-behaved as anybody. He is beginning to feel that the old "carryings on," as he calls it himself, was better for slavery than for freedom. He is in just the condition for the Church to present itself to him in her best and most attractive forms. He is ready for a change—ready to come up higher. But his nature must not be ignored. He will accept and love no worship that is not at the same time individual and attractive. It would be a great mistake to offer him the Episcopal Church in Methodist garments. He could see no difference between the Church and the old Methodist "carryings on," if the Church goes to him in that way. Again, he is tenacious of his

equality. He will accept no Episcopal Church of a lower grade than his white neighbours enjoy.

But perhaps you say—"Why does the negro not come to the Church, then, for it is at his door?" Here the peculiarity of the race must be remembered, again. The negro can only be reached by a special effort. Ministers, teachers, Missionaries or Bishops must be accredited to him—must be doing exclusively a work for him, or they cannot reach him. The Methodists, understanding this, have sent men among them whose sole work is to build up Colored Methodist organizations. And, in this State at least, they have been very successful. The Roman Church is doing the same. And she is doing much that our Church should be doing—and could do much better than she does. On my return voyage from Europe last Fall, *fifteen* of my shipmates were young Roman (and Jesuit) priests coming to this country, and most, perhaps all, of them for this southern work.

I have no doubt as to the true work of the Church among these people. She should give them a Bishop. She should establish everywhere Church Schools, in which much pains should be taken, especially in singing and the Church Services. They are all singers everywhere; after a little careful drilling, boy choirs of the very best kind could be formed. They should be trained to carry on the Service, just as it is, but singing as much of it as possible. Chapels should be fitted up tastefully and the congregations well trained in responses, etc., etc. Thus every one would find something to do. Then, in every state should be one school for training young men (colored) for the Services of the Church, first as *lay readers*, and then for the Ministry.* White men must do the first work, but by and by it will fall into their own hands. You see that I would give them rather an elaborate ritual. I believe it a necessity to them. And yet my own Church has and always has had, and I expect always will have, simply the plain Prayer Book Service.

R.

A BISHOP FOR THE FREEDMEN.

[In giving all the prominence possible to the following Article from very high sources, we owe it to ourselves to say that we are not without grave doubts as to the feasibility of the plan proposed by the Bishop of South Carolina, and endorsed by the Bishops of Tennessee and Georgia.

There are other questions that might be asked beside that suggested by the *condition of the Freedmen*. The subject is a very wide one, and we trust it will engage the best thoughts of all who are praying and laboring for the welfare of CHRIST'S flock.—ED.]

UP to this time, it is a sad fact that our Branch of the Church has by no

* These training schools for the Ministry should be the centre of Associate Missions. For this work must for years be a purely Missionary work.

means performed her part in administering to the wants and in the endeavor to elevate and improve the condition of these four or five millions of our fellow citizens. It would profit little to inquire into the causes of the small success of the measures which were so wisely and promptly adopted by our Church, the first, in its corporate capacity to commence them, and most kindly welcomed and sustained by our own ecclesiastical authorities in the late Slave States.

The more profitable inquiry will be, how shall we give more success to these measures? or what new measures shall we adopt, having the same end in view? A voice comes to us from the South itself, inspired by holy pity and Christian earnestness and zeal, which we may well hope was first inspired by the Holy Ghost, to which it becomes us to listen, since who knows but it may be the voice of God.

The Bishop of South Carolina thus speaks to his Convention :

“We have as much and more than we can do, to supply the calls made upon us by the white congregations, how then can we, straitened as we are, and with many of our own Churches closed for want of ministers, undertake to furnish the colored people with the ministrations of the Church, should they ask them of us? As I have gone round the Diocese, I have found willingness, on their part, to attend Church services, and in some instances they have expressed a desire to be organized under our Ministry, and we have already, some nine or ten Congregations in the Diocese, and could have many more. But, as I see these things, and how feebly we must necessarily work in this direction, and as my mind contemplates the real and imaginary difficulties which beset the whole matter, I find myself induced to think, at least from present observation and reflection, that, if our Church is to do any work of moment among this people it must be done by the Church at large. Let a Missionary jurisdiction be erected by the General Convention with express reference to these people, and let a Missionary Bishop be consecrated, who shall give his whole time and thought to this work; who, as the executive, not of a single Diocese, but of the entire Church, shall organize congregations, provide them with Church schools and pastors, and, in due time, raise up from among the colored people themselves, and to minister to themselves, deacons and priests who shall be educated men, and competent to the work of the ministry, and I cannot but think that good would result. I throw out this suggestion as a mere hint, and with a modesty, I trust, becoming one who has been so recently acquainted with the duties, and trials, and anxieties of the Episcopate, and yet I would give it all the weight which it is entitled to from its appearing in the course of the address of a Bishop to his Diocesan Convention. I do not suggest it for discussion, but rather, I wish it to be lodged, for the present, in the mind of the Church, as a something to be ruminated upon, and to take tangible shape at some future time if God wills, or to be dropped, if further reflection and greater experience should decide against it; only let this be settled, that we, who profess to believe in “one Catholic and Apostolic Church,” will do something in some way, God helping us, to give it to these people. It would seem as if the Church, even in lack of precedent, ought to be able to provide for our perplexity.”

It is well that the question is started so long before General Convention.

that it may be thoroughly discussed in our religious papers, and brought before the minds of all our Bishops and other Clergy, and of the many devoted laymen whose hearts are in this work. And it is cause of devout gratitude that the note thus first sounded in South Carolina, is re-echoed with so much earnestness in the Address of the Bishop of Georgia. From that Address we take as follows :

“ Before closing I desire to ask your attention to a matter of, I think, very great importance to the Church in Georgia and in the entire South. The population of the State is one million, of this number 400,000 are ‘ colored people.’ Does the Church owe a duty to these people? If so how can she best perform that duty? There is no difficulty as to the first question. The Church does owe them a duty.

“ The second is full of difficulty. I do not propose to discuss it. My desire is to induce you to think of it. Notice this fact : the colored population of Georgia equals, by the census of 1870, in round numbers, the population of Nebraska, Oregon, and Washington Mission, Colorado Mission, including Wyoming and New Mexico, and Nevada Mission, including Arizona. In these Missions there are now four Bishops. Why should not the Church send a Missionary Bishop to these 400,000 colored people?

“ If a careful examination of this matter should lead you to the conclusion that the Church can, in this way, best prepare for and meet her duties to these people, we may be able to convince others and prepare the way for some action at the next General Convention.”

ACKNOWLEDGMENTS.

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

| | | | |
|---|-----------------|---|-------------|
| NEW HAMPSHIRE. | | MARYLAND. | |
| Portsmouth—St. John's Ch..... | \$24 66 \$24 66 | Baltimore—Free Ch. of St. Barnabas..... | 50 00 50 00 |
| RHODE ISLAND. | | VIRGINIA. | |
| Providence—St. John's Ch..... | 3 00 | Lunenburg..... | 50 50 |
| East Providence—St. Mary's Ch.... | 5 50 | SOUTH CAROLINA. | |
| Manton—St. Peter's Ch..... | 2 00 11 50 | Union—Ch. of the Nativity..... | 5 00 5 00 |
| CONNECTICUT. | | OHIO. | |
| Hartford—Christ Ch..... | 75 00 | Columbus—J. N. W..... | 10 00 10 00 |
| Sharon—Christ Ch..... | 3 50 | MINNESOTA. | |
| North Haven—St. John's Ch..... | 10 00 | St. Paul—Ch. of Good Shepherd..... | 9 54 |
| Southport—Trinity Parish..... | 71 00 | S.S..... | 3 63 13 16 |
| Meriden—St. Andrew's Ch..... | 25 00 184 20 | MICHIGAN. | |
| NEW YORK. | | Detroit—St. Paul's Ch..... | 5 00 |
| New York—A friend..... | 12 00 | Monroe—Trinity Ch..... | 5 48 10 48 |
| Calvary Ch..... | 195 00 | ILLINOIS. | |
| Grace Ch..... | 305 83 | Algonquin..... | 2 00 |
| Tarrytown—Christ Ch..... | 13 09 525 92 | Evanston—St. Mark's Ch..... | 15 30 17 30 |
| CENTRAL NEW YORK. | | NEW MEXICO. | |
| Auburn—St. John's Ch..... | 13 80 13 80 | Grace Mission..... | 1 00 1 00 |
| WESTERN NEW YORK. | | WASHINGTON TERRITORY. | |
| Albion—P. A. F..... | 4 00 4 00 | Vancouver—St. Luke's Ch..... | 5 00 5 00 |
| LONG ISLAND. | | NEBRASKA. | |
| Brooklyn Heights—Grace Ch..... | 614 04 | Decatur—Ch. of the Intercession..... | 1 00 1 00 |
| Brooklyn—Mrs. H. S..... | 5 00 | | |
| St. Peter's Ch., a member..... | 5 00 624 04 | | |
| PENNSYLVANIA. | | | |
| Germanstown—Christ Ch..... | 34 53 | | |
| West Chester—Woman's Missionary Association, Ch. of Holy Trinity..... | 50 00 | | |
| Bridesburg—St. Stephen's Ch..... | 3 00 87 53 | | |
| | | Amount previously acknowledged.... | \$1,589 09 |
| | | Total..... | \$12,198 32 |
| | | | \$13,787 41 |

SPIRIT OF MISSIONS.

WOMAN'S WORK.

EXTRACTS FROM A LETTER FROM MRS. THOMSON.

SHANGHAI, *May 10, 1873,*

I HAVE not been feeling very well this spring weather, and have only recovered from a very severe cold which kept me in distress for ten days or more. The children have all had their turn, and now poor Mr. Thomson is just recovering from his. He has had to provide a substitute for the preaching in the city church to-morrow, as he feels his hoarseness would be increased if he exerted himself in so large a church. He has had a great press of things upon him, too, of late. Hoong-Niok and Kia-Sung Ting were ordained on the first day of May, just as the Bishop was about leaving for Japan. Their examination lasted the whole of three days, and they were ordained Deacons. Mr. Thomson and Mr. Nelson were their examiners, and, as it was all done in Chinese, it was a great strain upon them.

Then Mr. Thomson preached the Ordination sermon, which was also in Chinese, and required time and care to prepare.

Hoong-Niok, who has hitherto lived at Hong-Kew, where our Mission buildings are situated, is to be removed to Kong-Wan, and Mr. Ting, the other newly-ordained Deacon, is to come from Kong-Wan to be under Mr. Thomson's supervision. As there have been lengthy accounts of both these native helpers, written by Miss Fay, and published in *THE SPIRIT OF MISSIONS*, I need not say more about them. I trust, however, that Christians at home will remember them in their prayers. With God's blessing upon their labors, we may look for great things from them, Hoong-Niok being very zealous, and the other a very highly educated man, each having gifts, but differing.

Some of my Chinese girls have the measles. Four are now in bed, and a fifth went down to-day, but she had only a cold. I suppose the disease will go the rounds of the school to all who have not already had it. I doctor them myself, and so far this year have not sent for the Doctor once for them. The girls are very patient when sick, and the best little things to take medicine I ever saw. I go to the dormitory now, every four hours, and give the tonic which the convalescent ones require.

There is a very pleasant and encouraging state of things in our school, several of the girls wishing to be baptized. The only means we have of ascertaining their minds on any subject, is from their letters, which the first

class are required to bring me every week. One of these letters last week was taken up in telling the weight of the different girls. They say it is a custom, in this part of China at least, to be weighed on a certain day of the year. One of these girls tells of a conversation she had with Mr. Thomson's teacher. She asked him if he believed in Jesus. He replied that he did. "Then, why are you not baptized?" she further asked. "O," said he, "by and by will do." With boldness, surprising in a Chinese girl, she told him that perhaps by and by would be too late; he had better be in haste about it. The conversation seems to have ended there, but I hope the seed sown will in time bear fruit. The girl herself was the first scholar of this school, and belongs to a family who are all Christians. Her elder sister is the wife of Kia-Sung Ting, who was ordained the other day.

The day of the Ordination, our entire school, large and small, started, a little after eight o'clock, to attend the Service at Hong-Kew. As it is too far to walk, they proceeded first to the West gate, where there is a wheelbarrow stand, and, in company with their teachers, were conducted to the chapel at Hong-Kew. It is only on such occasions that they all go out, and it is a pleasure to them.

I do not design giving any account of the Service that day, for no doubt others have done that, but I will say to you that it was very long, embracing Morning Service, Sermon, Ordination, and the Holy Communion, which was administered to all the Church members present. It was a very warm day, and most of the congregation were young people. There were no foreigners present but ourselves, although notice had been given on the Sunday before. One of our girls presided at the organ, and the singing was very good. After it was all over, we dined with Miss Fay; that is, all the members of our Shanghai Mission, now numbering four persons, the Bishop making five, who sat down to table. The Bishop went off that night by the steamer, leaving his two Shanghai Presbyters with the Deacons. His stay this time was very short, both before and after his visit to Wuchang, and many things we wanted to talk over with him were left unsaid. We have been so accustomed to have a Bishop living among us, and ready to hear us in all matters, great and small, that we can hardly get used to these flying visits of our present Diocesan.

We hear that Mr. Miller, of our Japan Mission, has succeeded in renting a house only a few doors from the other residences, and now there are only Mr. and Mrs. Quinby, and their two children, left with the Bishop and Mr. Morris. The latter is housekeeper, and they get on nicely. They have a boarding-school, and all take part in the teaching.

We are having very pleasant weather just now, and the country is very lovely all around us. The wheat is beginning to look yellow, and will soon be fit for the sickle. Our own garden is in a fine condition, though our seeds came very late, and the heavy seeds, such as corn and peas, never came at all. We are mainly indebted to our Virginia friends for our seeds.

The land we cultivate as a vegetable garden does not belong to the school, which is a great pity, and we are in fear of its being wanted some time, and yet we have no funds to buy it. It ought to belong to the place. It is about the highest bit of land around Shanghai, and Mr. Thomson says is better fitted for a garden than any piece he ever saw, as there are all sorts of land within the enclosure, high, low, level, sloping, etc. A creek runs by the side of it, and thus it is easily watered. The school girls have their garden separate, and also enclosed; and so have our children a beautiful garden by the side of the house, in which they spend many happy hours.

Our house might be called the "Beehive." I wish some of our friends who are interested in us and our work could pay us an afternoon visit, and see the girls at their sewing and other work. Great credit is due to the teacher for the management of them, and for the quiet and order that prevails.

We had a sort of musical rehearsal last week. Five of the girls have been learning of the oldest girl to play on the melodeon, and they wished us to hear what progress they had made. They acquitted themselves very well, each one playing about a dozen tunes.

Very truly yours,

J. R. THOMSON.

AN INVETERATE VICE OF THE HEATHEN.

A SPECIAL CONTRIBUTION.

INFANTICIDE has been a most inveterate vice of the heathen in all ages and in almost all countries. At Rome the murder of infants was regulated by the laws of Romulus, and this horrid practice was approved by Plutarch and Seneca.

Lycurgus, Plato and Aristotle all favored the destruction of unpromising infants, or of those likely to prove "surplus." "The exposure of children," says Gibbon, "was the stubborn and prevailing vice of antiquity." And when the son was allowed to live in his father's house he was, to quote the same writer, "a mere thing, confounded by the laws with the movables, cattle and slaves, whom the capricious owner might alienate or destroy, without being responsible to any earthly tribunal."

As they set comparatively little store upon children, the latter were frequently offered in sacrifice instead of the beasts of the field. Diodorus Siculus gives an account of two hundred children, of the best families in Carthage, being burnt to death as a sacrifice to Saturn (the Moloch of Scripture). From the warning given by Moses to the Israelites, it appears that in his time this practice was common among the nations of Canaan, a practice which they adopted from the Tyrians. But the Israelites in their degeneracy disregarded the admonitions of their law-giver and imitated the Canaanites in making their sons and their daughters pass through the fire as a sac-

rice to Moloch. The burning of children in large wicker frames by the Druids, is well known.

In ancient Prussia, infanticide, especially of female children, was common, and it was the custom to destroy or sell all the daughters of a family save one. Children, also, that were deformed, aged persons, and all whose recovery was doubtful, were put out of the way, and much the same was true of European nations and tribes generally, before the introduction of Christianity.

EXTENSIVE PRACTICE OF CHILD-MURDER IN AFRICA.

Child-murder has also been a fearfully prevalent practice among the African tribes. Bishop Crowther writing concerning the Iboes of the Niger territory says: "Children are bought and sold to be sacrificed at the funerals of the wealthy; infanticide is a common practice; a young infant is sometimes torn from the side of its mother and pounded in a mortar to provide charms, and to enable the perpetrator to become 'a great medicine man.'"

The distinguished Robert Moffatt in his *South Africa* draws the following dark picture of the Bushmen:—"They will kill their children without remorse on various occasions; as when they are ill-shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the farmers or others; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion, who stands roaring before their cavern, refusing to depart till some peace offering be made to him. In general their children cease to be the objects of a mother's care as soon as they are able to crawl about in the field. In some few instances, however, you meet with a spark of natural affection, which places them on a level with the brute creation." Of course all the African tribes are not as much without natural affection as those we have referred to; but infanticide prevails more or less extensively over almost the whole of the immense continent of Africa.

THE VICE FEARFULLY COMMON IN THE PACIFIC ISLANDS.

Before the introduction of Christianity into the Pacific Islands, the destruction of human offspring prevailed to a dreadful extent. In New Zealand a universal custom existed of destroying most of the girls in infancy; the excuse was, they were quite too much trouble to rear and consumed just as much food as boys; yet when grown up they were not fit to go to war. In the Sandwich Islands, when the Missionaries first visited them, it was ascertained that two-thirds of the infants born perished by the hands of their own parents before attaining the first or second year of their age. Sometimes they strangled their children, but more frequently buried them alive. Mr. Williams, the martyr of Erromanga, writes:

"I may say I never conversed with a woman belonging to the group of the Society Islands, who had children before the introduction of Christianity, who had not destroyed several, some as many as ten. I was mentioning this one day to a brother Missionary, who expressed some doubts as to the extent of the evil. In the next room, three native women, who were converts to Christianity, were sitting, making European garments under Mrs. Williams' direction. I proposed to ask these women, with whose former history I was unacquainted, what had been their practice in this respect. Addressing the first, I said, 'Friend, how many children have you destroyed?' She was at first startled at the question; but when she found the reason for which

it was put, she replied with a faltering voice, 'I have destroyed *nine*.' The second, with eyes filled with tears, said 'I have destroyed *seven*.' The third informed us she had destroyed *five*. Thus, three persons, accidentally thrown together, had killed one-and-twenty children !'

EXCEEDING PREVALENCE OF INFANTICIDE IN CERTAIN PARTS OF INDIA.

The abominable practice of female infanticide has been very common in India ; and in those provinces where the Christian religion has not created a conscience upon the subject, and where the British Government has but limited sway, this terrible crime still prevails to such an extent as almost to surpass belief. The Lieutenant Governor of the North Western Provinces quite recently examined ten villages, where he found one hundred and four boys and only one girl, nor had any woman been married for ten years. In twenty-seven others, there were two hundred and eighty-four boys and twenty-three girls ; in nine villages, he found seventy-one boys and seven girls ; and in other localities the very tradition of marriage had been lost. A Mr. Moore, who was charged by the Legislative Council of Calcutta with an inquiry into the matter, personally visited three hundred and eight villages in other parts of India, and reported that, in twenty-six, not a single girl above six years old could be found, and that no woman had been married from the villages for upwards of eighty years. There had therefore been demonstrably an enormous slaughter of female children. But murder was not the only crime revealed by these discoveries. The men of these villages, like all Hindoos, must marry, and marry early ; and the question was, how could they be supplied with wives ? There seems no doubt that the difficulty was got over by kidnapping or purchasing girls from distant places who were sold to the villagers, the sellers pretending and the buyers affecting to believe that the child was of caste sufficiently high to admit of her being married in the village. Wholesale murder seems in fact to have led to wholesale kidnapping or buying. All the authorities seem to be agreed as to the main cause of these atrocities. They spring from the pride of family and caste. The natives who practice them belong mostly to the highest secular caste, the Rajpoots ; and a member of this caste deems it a deep disgrace to marry his daughter to anybody not at least of equal rank and position in society with himself ; and he considers it a still deeper disgrace to have a marriageable daughter unmarried. Again, the marriage ceremonies are numerous and very costly. The expense falls on the bride's father ; and, to avoid this expense or the disgrace alluded to, the girls are strangled or otherwise disposed of.

While what we have named is the main cause of the destruction of the female offspring, other reasons are, the poverty of the parents, and the sad lot of the wife and mother in India ; for, be it remembered, the one who almost invariably performs the dreadful deed is the mother herself. When a Hindoo woman was expostulated with by a Missionary for putting her children to death, she replied ; "Would that my mother had killed me ; for see what a miserable lot mine is, — serving a cruel and tyrannous husband, considered an inferior being, and treated like a slave."

THE EXTENT TO WHICH IT PREVAILS IN CHINA.

As to the extent to which female infanticide prevails in China, authorities differ. It seems to be much more common in the southern than in the northern provinces, though in some cities of the north it is reported that it largely prevails. The Rev. Dr. Abeel found in forty towns of Fo-Kien province that the proportion of female infants put to death was from ten to

seventy per cent. of the births. Forty per cent. of the girls born in that district were murdered by their own parents! In Chang-Chau he found that a fourth part were put to death.

Doctor Cumming, in a village near Amoy, asked the people how many of their daughters were put to death, and the reply was, "One half." A quiet, sober man held up a child and said that he had killed five and preserved two.

The Rev. Dr. Talmage, who has labored for twenty years at the city of Amoy, said at a late Missionary meeting in Brooklyn, that in all his experience in China he had never seen an unmarried woman of twenty-five years of age. There is no equivalent for "old maids" in the Chinese language. Why is this? Because many of the female children are strangled as soon as they are born, while all the male children are preserved alive.

A writer in the *Chinese Repository* says: "In the two departments of Hue-chow and Kia-ying of the province of Canton, infanticide is carried so far that it is believed not more than one out of three female children is suffered to live; and, what is to be regretted, it does not seem a crime in the eye of the law. Parents are frequently under the necessity of going to other districts to purchase wives for their sons."

Facts such as these, which we have given from almost all parts of the heathen world, appeal powerfully to those in whom parental love has been cherished and ennobled by Christianity, and to those who are the objects of such parental affection. They appeal with especial force to Christian *mothers* and *daughters* to be untiring in their efforts to bless with that Religion, to which they owe so much, "the dark places of the earth which are full of the habitations of cruelty."

ACKNOWLEDGMENTS.

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

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|---|---------|--|----------------------------|-----------|
| CENTRAL NEW YORK. | | <i>Malden</i> —St. Paul's | 4 00 | |
| <i>Utica</i> —A special..... | \$10 00 | \$10 00 | <i>Newton</i> —Grace | 7 00 |
| ILLINOIS. | | <i>Waltham</i> —Christ..... | 1 00 2458 80 | |
| <i>Naperville</i> —St. John's..... | 2 35 | 2 35 | MARYLAND. | |
| MASSACHUSETTS. | | <i>Berlin</i> —Miss Nannie Purnell, \$5; | | |
| For the Indian Commission, through the Dakota League of Boston: | | Miss Josephine A. Toad- | vine, \$1.50, for Ponkas. | 6 50 6 50 |
| <i>Boston</i> —Trinity Church..... | 914 00 | NORTH CAROLINA. | | |
| Emmanuel, Ponka Hospi- | | <i>Bath</i> —Sisters of Zion Ch..... | 3 00 | 3 00 |
| tal, \$150..... | 400 00 | PENNSYLVANIA. | | |
| St. Paul's, for Bp. Hare, | | <i>West Chester</i> —Woman's Miss'y | | |
| \$300 | 331 00 | Association of Church | | |
| Messiah..... | 52 00 | of the Holy Trinity, for | | |
| Advent..... | 3 00 | Freedmen..... | 50 00 | 50 00 |
| Good Shepherd..... | 19 00 | MISCELLANEOUS. | | |
| Christ..... | 4 00 | From the Woman's Indian | | |
| St. Matthew's..... | 5 00 | Association, for Rev. | | |
| St. James', Highlands... 3 00 | | Mr. Swift's chapel, Che- | | |
| St. James' S.S..... | 100 00 | yenne, Dakota, collected | | |
| St. Mary's, Dorchester... 96 00 | | by Mrs. W. H. Vibbert, | | |
| Mr. J. S. Fay, of St. Paul's | 25 00 | Mrs. E. V. Goodwin, | | |
| <i>Cambridge</i> —St. John's Memorial. | 77 00 | Mrs. Allen Lamberd, | | |
| Christ..... | 35 00 | Miss S. F. Cooper, Miss | | |
| St. Peter's, of which \$79 | | M. C. Huntington, Mrs. | | |
| acknowledged in May.. | 110 00 | A. J. Rumney, and Miss | | |
| <i>Longwood</i> —Our Saviour..... | 120 00 | H. E. North, (of which | | |
| S.S. of Ch. of Our Saviour, | | \$350 from the Woman's | | |
| for Bp. Hare..... | 56 80 | Miss'y Association of | | |
| <i>Brookline</i> —St. Paul's..... | 5 00 | St. John's Church Stam- | | |
| <i>Quincy</i> —Christ..... | 21 00 | ford, Conn.)..... | | |
| <i>Dedham</i> —St. Paul's..... | 50 00 | 2925 71 | 2925 71 | |
| <i>Hyde Park</i> —Christ..... | 20 00 | Total receipts for June..... | | |
| | | \$5456 36 | | |