

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

SECRETARIES AND GENERAL AGENTS OF THE BOARD.

VOLUME XXXVIII., FOR MDCCCLXIII.

NEW YORK:

PUBLISHED FOR THE BOARD OF MISSIONS, AT NOS. 22 & 23 BIBLE HOUSE,
Second Floor, Fourth Ave. Entrance.

1873.

THE SPIRIT OF MISSIONS

THE BOARD OF MISSIONS

Protestant Episcopal Church in the U. S. of America

Published by the Board of Missions

NEW YORK

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CONTENTS FOR VOL. XXXVIII.

JANUARY.

	PAGE.		PAGE.
Domestic.			
Earnest Words from our Missionary Bishops—		Enmegabowh and His Work.....	35
Bishop Clarkson—Nebraska and Dakota....	1	Clothing for the Indians.....	36
Bishop Randall—Colorado, New Mexico, and Wyoming.....	3	From the Land of the "Hostiles".....	37
Bishop Tuttle—Montana, Idaho, and Utah..	7	Acknowledgments.....	37
Bishop Morris—Oregon, and Washington Territory.....	10	Foreign.	
Bishop Whitaker—Nevada, and Arizona....	14	Epiphany Appeal of the Foreign Committee...	39
Bishop Pierce—Arkansas, and Indian Territory.....	16	Progress and Results of Missions—Being the Substance of a Letter to the Right Hon. the Earl of Chichester, President of the Church Missionary Society, by the Rev. Archibald Boyd, M.A., Incumbent of Paddington, and Rural Dean, Honorary Canon of Gloucester.	41
Southern California.....	19	Boxes for Missionaries.....	61
Our Missionary Bishops.....	25	Acknowledgments.....	63
Letter from Bishop Kip.....	26	Colord.	
Another Subscriber.....	26	Meeting of the Board of Missions—Remarks of the Rev. W. K. Douglas, of Mississippi, on the Report of the Special Committee on the Annual Report of the Commission of Home Missions to Colored People.....	65
Commendatory Letters.....	26	Woman's Work.	
Treasurer.....	27	The Girls' School at Shanghai.....	69
Book Notices.....	27	The Ponka Hospital.....	72
Acknowledgments.....	29	In Memoriam.....	79
INDIAN COMMISSION.		Acknowledgments.....	80
Our Bishop.....	81		
Woman Helpers Organizing—Important Movement.....	82		
Cheering Words from Mr. Hinman.....	83		
Humble but Useful Woman's Work among Yankton Women.....	84		
The First "Gloria" at the Yanktonias Mission.....	85		

FEBRUARY.

Domestic.			
An Appeal from Bishop Young.....	81	A SCRIPTURAL Litany of Intercession for the Missionary Work of the Church.....	114
St. James' Church, Deer Lodge, Montana....	83	Foreign.	
Messages from the Mission Field.....	85	Notice.....	117
Clerical Notes on Reading and Preaching, By Rev. Francis T. Russell, M.A.....	89	Treasurer of the Foreign Committee's Notice.	117
The New York Protestant Episcopal Mission Society.....	91	Visit of Bishop Cox to the Mission in Hayti...	117
A Beautiful Gift.....	93	A Journey to Berebe, West Africa—A Sea Voyage in a Canoe—At Taboo Station—Start for Berebe—Hearing the Gospel for the First Time.....	120
Corn.....	93	The Story of a Diamond Ring.....	126
Bishop Whipple's Sermon.....	93	Parish of the Holy Trinity, Ponce, Porto Rico.	126
Acknowledgments.....	94	Books on Foreign Missions.....	127
INDIAN COMMISSION.		Contents.....	128
Consecration of Rev. Dr. Hare, Bishop to the Indians.....	97	Acknowledgments.....	130
Mr. Hinman's Visit to our New Mission Stations.....	98	Colord.	
How Enmegabowh's Work is Sustained by His People.....	100	A New Opening for our Work.....	133
Christian Improvement among the Ponkas.....	101	Clothing.....	135
Acknowledgments.....	103	Acknowledgments.....	135
SERMON Preached before the Board of Missions, at the Thirty-seventh Annual Meeting in Calvary Church, New York, on Sunday Evening, October 27th, 1872, by the Right Rev. H. B. Whipple, D.D., Bishop of Minnesota.....			
	106	Woman's Work.	
		The Ladies' Domestic Missionary Relief Association.....	137
		A Beautiful Gift.....	138
		Extracts from a Letter from Sister Mary.....	139
		Report from a Parochial Society.....	142
		Acknowledgments.....	144

MARCH.

	PAGE.		PAGE.
Domestic.		Foreign.	
The Missionary Element Inherent in the Gospel	145	Treasurer of the Foreign Committee's Notice ..	183
Mission Work in Colorado	147	Haiti	183
Mission Work in South Carolina	149	Africa—Bishop Elect to Cape Palmas and Parts Adjacent—Appointment of a Missionary Teacher for Africa—Departure of the Missionaries—Safe Return of a Missionary to Africa	188, 189
Mission Work in Kansas	150	China—Letter of the Rev. S. R. J. Hoyt—Letter from the Rev. W. J. Boone	189, 193
Mission Work in Dakota	151	The Commercial Value of Missions	194
Mission Work in Maine	152	The Superstitions of the Japanese and their Lack of a Moral Education	196
Mission Work on the Border	155	Acknowledgments of Benefactions from Societies	199
The New York Protestant Episcopal City Mission Society	157	<i>Acknowledgments.</i>	200
Critical Notes on Reading and Preaching, By Rev. Francis T. Russell, M. A.	158	Colored.	
Messages from the Mission Field	160	Importance of our Work—The Negro Problem	205
Another Step in the Right Direction	162	The Higher Education of the Freedman	206
<i>Acknowledgments.</i>	163	Charleston, S. C.—Franklin Street High School	207
INDIAN COMMISSION.		<i>Acknowledgments</i>	208
An English Bishop to the Indians Consecrated in January	167	Woman's Work.	
Remarkable Meeting of Friends of the Indians in Washington	168	Christian Philanthropy in Modern Greece	209
Roaming About Like Bears	168	Work Among the Colored People	213
SERMON Preached at the Consecration of Rev. Wm. Hobart Hare, S. T. D., Missionary Bishop of Niobrara, by Right Rev. H. B. Whipple, D. D., Bishop of Minnesota	162	Letter from Miss Wetland	215
Niobrara—An Appeal from the Missionary Bishop	177	<i>Acknowledgments.</i>	216
Directions for Sending Clothing to the Indians	179	APRIL.	
<i>Acknowledgments.</i>	180	Greece—Letter from Miss Muir—The Infant Department	252
Domestic.		Africa—Letter from Rev. G. W. Gibson—Increased Interest, etc.—Mr. Richards Assigned to Kbeh-Kebh—Rev. Mr. Doldron's Station—Two Young Men Seeking Aid—Trinity Church Incorporated	253—255
Letter from Bishop Niles	217	Japan—Letters from Mr. Quinby and Mr. Miller	255
Bishop Neely wants a Horse	220	China—Letter from the Rev. W. J. Boone	256
Letter from the Northern Pacific Railroad	221	Appointment of a Missionary Physician to Japan	258
Faith	224	Benefactions from Societies—Gifts of Boxes of Clothing, etc.	258
Messages from the Mission Field	225	The School at Jaffa, Palestine	259
New Hampshire	228	A History which is Stranger than Fiction	260
To Whom it May Concern	229	A Memorial from the Japanese Minister at Washington	262
Memorials	231	The Death of the Leader of the Anti-Foreign Party in China	264
Mite Chests	233	<i>Acknowledgments</i>	265
How to do It	233	Colored.	
Whatsoever	234	A New Departure	269
<i>Acknowledgments.</i>	236	Wilmington, N. C.—Miss M. Hicks	271
INDIAN COMMISSION.		Charleston—E. H. Johnston	272
Missionaries and Teachers Among the Northwestern Tribes	239	<i>Acknowledgments.</i>	272
Eupert's Land—A Letter from its Bishop	239	Woman's Work.	
The Indian Bishopric of Moosonee	240	Social Missionary Meetings—Our Foreign Work—Condition of Heathen Women	273—276
The Church and Rectory of Paul Mazakute	241	"Master, Where Dweldest Thou?"	278
How Indian Wars Originate	242	<i>Acknowledgments.</i>	280
The Peace Policy as Defined by General Sherman and Others	242	MAY. 7	
Memorial Crosses	243	Thoughts on the Religious Condition of the Freedmen	287
The Niobrara Store-Room—Clothing for the Ponkas	244	Critical Notes on Reading and Preaching, By Rev. Francis T. Russell, M. A.	292
<i>Acknowledgments.</i>	245	Domestic.	
Foreign.		Southern California, No. 2	281
Treasurer of the Foreign Committee—Special Notice	247	Mission Trip to Minnesota Pinerias	285
Visitation of the Mission in Haiti—Episcopal Visitation to Haiti—Noon-day Prayers—Day of Intercession—Examination and Ordination of Candidates—Departure of the Bishop	247—252		

APRIL.

MAY. 7

Contents.

MAY—Continued.

	PAGE.		PAGE.
Messages from the Mission Field.....	291	Progress in Japan.....	514
Bishop Hare.....	294	Japan—Letters from Rev. J. H. Quinby.....	316
California.....	295	Men Waiting to be Sent.....	317
Minnesota.....	297	Missionary Bishop to Cape Palmas and Parts Adjacent.....	319
Ways and Means.....	298	Visitation of the Mission in Hayti—Notes of the Conclusion of a speech by Bishop Coxé.....	320
To Whom it May Concern—Again.....	300	Easter Opening of Missionary Boxes.....	326
Delegate Meeting.....	301	The Native African is Receptive.....	327
Acknowledgments.....	301	The Testimony of Bishop Alford.....	328
INDIAN COMMISSION.			
The First Church Mission in the Northwest... 303		The Missionary Bishops of the English Church Treasurer of the Foreign Committee—Special Notice.....	329 330 330
What the United States Indian Commissioner says of Enegegahbowh's People.....	304	Acknowledgments.....	330
Bishop Whipple and the Indian Peace Commis- sioners—"The Wildest Dream of What might have been Done for the Indians Accom- plished.".....	305	Foreign Stations—Committee for Foreign Mis- sions, etc.....	332
The Cheyenne Chief—"The White Man has made My Heart Like a Woman's.".....	303	Colored.	
The Bishop of Niobrara and the Oneidas.....	307	Letters from Bishop Payne to Rev. Giles B. Cooke.....	333
The Mission Among the Lower Brules—Books and Medicines Wanted.....	308	What May be in Store for Us.....	335
Personal Notes.....	308	Acknowledgments.....	335
Acknowledgments.....	309	Woman's Work.	
Foreign.			
Minute Respecting Bishop Hare's Resignation of the Office of Secretary and General Agent. 311		Our Missionary Box.....	337
The Edicts against Christianity not to be En- forced in Japan.....	312	The Work of the Memorial House.....	340
		Thrilling Incidents of Missionary Life.....	341
		What the Church is Doing for the Mormons in Salt Lake City.....	342
		Acknowledgments.....	344

JUNE.

	PAGE.		PAGE.
Domestic.			
Letter from Bishop Clarkson.....	345	Africa—Burning of Trinity Church—Extract from Rev. A. F. Russell's Letter, dated Clay Ashland, Liberia, January 27, 1873—Extract from Rev. S. D. Ferguson's Letter, dated Cape Palmas, April 14.....	385—387
Letter from a Missionary in Colorado.....	348	Japan—Letter from A. B. Morris—Boys' School Japanese Service—Toleration—Koyoto Ex- hibition—Osaka Harbor—Public Schools 889—889	389—389
New York Protestant Episcopal City Mission Society.....	350	African Languages.....	389
Paying the Lord His Tithes.....	353	Acknowledgments.....	392
Messages from the Mission Field.....	356	Colored.	
Horses.....	361	Our Southern Field.....	398
Tithes.....	362	Mississippi.....	399
Book Notices.....	362	Petersburg, Va.....	399
Acknowledgments.....	363	Acknowledgments.....	400
INDIAN COMMISSION.			
Letters from Bishop Hare—Good Friday and Easter among the Oneidas—Bishop Hare's Visitation.....	367	Woman's Work.	
Santee Mission.....	370	Reminiscences of the Early Days of the Greek Mission.....	401
Acknowledgments.....	372	The Joppa Mission.....	404
Foreign.			
Consecration of the Missionary Bishop of Cape Palmas, and Parts Adjacent.....	375	Acknowledgments.....	408
Appointment of Secretary and General Agent. 384			
Appointment of Missionaries.....	385		

JULY.

	PAGE.		PAGE.
Domestic.			
Mission Work Among the Freedmen.....	409	INDIAN COMMISSION.	
A Mission Diocese.....	412	The Death of the Rev. Paul Mazakute.....	431
Messages from the Mission Field.....	413	Among the Hostile Indians—A Letter from the Secretary of the Indian Commission.....	432
New York Protestant Episcopal City Mission Society.....	421	An Easter Visit at the Yankton Mission—Letter from Miss Nicolas.....	434
Church Papers.....	424	Acknowledgments.....	437
Mission Work Among the Freedmen.....	425	Foreign.	
"To Whom it May Concern," Responding... 428		The Trials and Successes in Western Africa... 439	
Church Growth.....	428	Africa.....	443
Bishop Wilmer's Remarks on Church Periodi- cals.....	428	China.....	447
Acknowledgments.....	429		

JULY—Continued.

	PAGE.		PAGE.
Japan.....	447	Louisville, Kentucky—Church of our Merciful Saviour.....	464
Mission School at Jaffa, Syria.....	448	Acknowledgments.....	464
The Various Classes of Chinese.....	448		
Christianity in Japan.....	450	Woman's Work.	
Hioga, Japan.....	450	First Impressions of Japan—A Letter from Mrs. Quinby.....	465
A Great Conflict to be had with Buddhism in Japan.....	451	Life in Peking—Letter from Mrs. Schereschewsky.....	467
Consul Medhurst's Book in China.....	451	A Tribute of Thirty Years Ago.....	469
Acknowledgments.....	454	A Missionary's Letter of Acknowledgment.....	470
		Letter from a Parochial Secretary.....	471
		Acknowledgments.....	472
Colord.			
St. Augustine Normal School, Raleigh, N. C.	461		

AUGUST.

	PAGE.		PAGE.
Domestic.		China—Extract from Bishop Williams' Letter—Letter from E. H. Thomson.....	514
Letter from Bishop Morris.....	473	Japan—Extract from Rev. J. H. Quinby's Letter—Kiyoto—Particulars Concerning the Journey—Extracts from Diary.....	517—517
Letter from Bishop Whipple.....	477	Haiti—Burning of the Mission Buildings in Port-au-Prince. Continued Effort of the Vestry and Friends.....	518, 519
New York Protestant Episcopal City Mission Society.....	479	English Church Missionaries in Japan.....	520
A Grateful Missionary Asking for More.....	482	The Extent to which the Chinese are Dependent upon the Protestant Missionaries for Knowledge and True Progress.....	520
Critical Notes on Reading and Preaching.....	483	A Memorial to the Shah of Persia in Behalf of Religious Liberty.....	521
A Sad Case.....	485	Great Results in the Face of Immense Obstacles—The Diversity of the Races in India a Great Hindrance.....	522, 523
Letters from Two of our Bishops.....	486	Acknowledgments.....	524
An Appeal from a Maine Missionary.....	487	Foreign Stations, etc.....	526
Acknowledgments.....	487		
INDIAN COMMISSION.		Colord.	
The Visit of the Bishop of Niobrara to the Missouri Missions.....	489	Views of a Presbyterian of Texas.....	527
Bishop Hare and the Indian Schools—A Call for Help.....	491	A Bishop for the Freedmen.....	528
Among the "Hostiles".....	492	Acknowledgments.....	530
Acknowledgments.....	495		
DELEGATE MEETING IN MICHIGAN.		Woman's Work.	
Trinity Sunday.....	497	Extracts from a Letter from Mrs. Thomson.....	531
Monday Morning—Informal Discussion.....	501	An Inveterate Vice of the Heathen—A Special Contribution.....	532
Monday Evening—Missionary Meeting.....	501	Acknowledgments.....	536
Tuesday Morning—Informal Discussion.....	503		
Tuesday Evening—Missionary Meeting.....	505		
Wednesday Morning—Informal Discussion.....	507		
Missionary Meetings Elsewhere.....	508		
First Sunday after Trinity.....	509		
Foreign.			
The Present Difficulties of the Japanese Government.....	511		

SEPTEMBER.

	PAGE.		PAGE.
Domestic.		Bishop Butler's Analogy Suited for Orientals who are not Ripe for Historical Evidence.....	570
Clothing Boxes for Missionaries.....	537	A Marked Contrast in China.....	571
A California Missionary's Cheering retrospect.....	541	A Great Impression being Made upon the Natives on the Banks of the Niger.....	572
A Pleasant Item from Colorado.....	543	The Rectification of our Ideas Concerning the Interior of Africa.....	578
Mission Work in Nebraska.....	543	Some Customs and Characteristics of the Chinese.....	574
Strengthening the Things which Remain.....	544	The Mental Capacities of the Chinese People.....	578
New York Protestant Episcopal City Mission Society.....	545	Uncertainty of All that Relates to the Question of Toleration in Japan.....	581
Cast Down, but not Destroyed.....	547	Great Results in the Face of Immense Obstacles.....	584
A Record of Mission Work on the Border.....	549	Book Notices.....	584
Mission Work in Mississippi.....	553	Acknowledgments.....	586
Giving and Receiving.....	553	Foreign Stations and Committee for Foreign Missions.....	588
Fraternal Testimony.....	555		
Five Hundred Dollars to Build a Church.....	556	Colord.	
Acknowledgments.....	556	Rev. J. S. Atwell, St. Stephen's, Savannah.....	589
		Petersburgh, Virginia.....	589
INDIAN COMMISSION.		Dry Grove, Miss., Rev. W. K. Douglas.....	591
Resignation of the Secretary of the Executive Committee.....	559	The Colored People in the Country Parishes of the South.....	591
A Visit to White Earth Reservation.....	560		
Letter from Rev. Mr. Cleveland.....	562	Woman's Work.	
Oneida Indian Mission.....	565	The Woman's Auxiliary to the Board of Missions.....	592
Acknowledgments.....	566	Female Workers in the Mission Field.....	592
Foreign.			
Intelligence.....	567		
A Military Officer's Testimony.....	567		

SEPTEMBER.—Continued.

	PAGE.		PAGE.
The Ladies' Domestic Missionary Relief Association.....	594	Indian Aid Association of Fairfield County Connecticut.....	596
The Indian's Hope Association of Philadelphia.....	595	Woman's Missionary Association of the Diocese of Long Island.....	596
The Dakota League of Boston.....	595	Parish Societies.....	597
The Niobrara League of New York.....	596	Parishes in Correspondence.....	598
Indian Aid Society of Providence.....	596		

OCTOBER.

Domestic.			
Bishop Neely in Aroostook.....	601	China—The Property Bought—The Mandarin's First Position—The U. S. Consul's Answer—Their Second Position—The U. S. Consul's Answer—Their Third Position—The U. S. Consul's Answer—The Finale—A Sad Affair—An Episode—Reflections—The Mission Work—Confirmation.....	637-642
The German Problem.....	605	Japan—Letter from Rev. J. H. Quinby.....	643
Work Among the Freedmen.....	608	Letter from Rev. A. R. Morris—Dr. Lang's Arrival—The School—Sunday Services—Sale of Bibles and Tracts—New Bridge ..	646
Messages from the Mission Field.....	613	Day of Intercession.....	648
Links.....	615	The Testimony and the Efforts of a Philanthropic Diplomatist.....	648
Immediate Help Needed.....	617	The Rev. Mr. Ensor's Testimony Concerning the Work in Japan.....	649
Horses and Chariots.....	619	Acknowledgments.....	650
Mission Work in Maine.....	620	Foreign Stations and Committee for Foreign Missions.....	652
The Germans and the Freedmen.....	620		
Meeting of the Board of Missions.....	621	Colored.	
Acknowledgments.....	630	Africa To-day.....	653
INDIAN COMMISSION.		The Colored People in Virginia.....	654
Heathen Red Men Asking for Christian Light.....	623	What Rome is Doing.....	655
The Niobrara Convocation.....	624	Acknowledgments.....	656
Bishop Hare's Visit to Portions of the Indian Field.....	627		
Paul Mazakute and Bishop Tuttle.....	629	Woman's Work.	
Acknowledgments.....	630	A Glimpse of Mission Life, By Miss Fay.....	657
Foreign.		The Chinese Mission in Oregon, By Miss Morris.....	659
The Arduousness and the Success of Foreign Missions.....	631	Giving and Receiving.....	662
Death of the Rev. Peter Van Pelt, D.D.....	634	Acknowledgments.....	664
Arrival and Departure of Missionaries.....	635		
Resignation of Missionary Appointment.....	635		
Our Mission Schools in Cape Palmas and Cavalla.....	635		

NOVEMBER.

Domestic.			
Death of Bishop Randall.....	665	Africa—Rev. R. H. Gibson's Report—Communication by Telegraph with Cape Palmas, Liberia, W. A.....	705, 706
Letter from Bishop Tuttle.....	667	Haiti—Extract from Rev. J. T. Holly's Letter—Letter from S. D. Bauduy.....	707
Bishop Neely in Aroostook Co., Maine.....	670	Madagascar.....	707
More about Boxes for Missionaries.....	672	White Men on the African Coast.....	709
How the Church is Building.....	676	The Study of the Japanese Tongue.....	710
Mission Work in Alabama.....	679	An Infant Funeral in Peking.....	712
A Happy Missionary.....	681	Testimonial to Mr. Low.....	713
Messages from the Mission Field.....	682	Christianity in India.....	714
Bishop Randall.....	683	Acknowledgments.....	715
Acknowledgments.....	684	Foreign Stations and Committee for Foreign Missions.....	716
INDIAN COMMISSION.		Colored.	
Our Indian Missions.....	687	Wilmington, N. C.....	717
Incidents of Mission Work among the Indians.....	688	Raleigh, N. C.....	718
Boxes for Niobrara.....	693	Memphis, Tenn.....	718
Acknowledgments.....	693	Charleston, S. C.....	719
Foreign.		Acknowledgments.....	720
Interesting and Important Field.....	695	Woman's Work.	
Appointment and Departure of Missionaries.....	698	In Memoriam—Mrs. Julie Macmillan.....	721
China—Report of Rev. E. H. Thomson—Letter from Rev. R. J. Hoyt.....	698-701	Mrs. Mary A. Hillyer.....	723
Japan—Reactionary Measures of the Government—Views of Foreigners in Japan Concerning these Measures—The Leaven of Christianity Spreading—Letter from the Rev. J. H. Quinby.....	702-704	To the Members of the Woman's Auxiliary.....	725
		Light Amid Darkness.....	725
		Acknowledgements.....	725

DECEMBER.

	PAGE.		PAGE.
Domestic.		Foreign.	
A Letter from Bishop Clarkson.....	729	Board of Missions.....	777
A Letter from Bishop Niles.....	731	Report of the Special Committee.....	778
Sunday Excursions.....	734	Christmas Opening.....	783
Church Work in California.....	736	China—Letter from Rev. Hoong Neok Woo..	784
St. Stephen's Church School, Gilroy, California (Illustration).....	737	Japan—Letter from C. H. Newman.....	785
The German Problem.....	738	Haiti—Report of the Rev. L. D. Ledan.....	785
Boxes for Missionaries.....	742	Not Far Off.....	787
A Missionary Letter.....	743	Lord Be with Them.....	793
The Day of Intercession.....	744	Church Almanacs.....	789
Board of Missions.....	746	<i>Acknowledgments</i>	790, 791
Our Magazine for 1874.....	747		
California.....	748	Colord.	
Missionary Boxes.....	748	Our Annual Report.....	793
<i>Acknowledgments</i>	749	Report of Sub-Committee.....	793
		What the Freedmen Need.....	796
INDIAN COMMISSION.			
Missionaries and Teachers in the Indian Field	751	Woman's Work.	
Report of the Special Committee on the Report of the Indian Commission and the Report of the Missionary Bishop of Niobrara.	751	First Annual Report of the Dakota League of Boston.....	797
Shall We Help Them? And Who Will be Their Missionary?.....	754	First Annual Report of the Niobrara League of New York.....	801
Bishop Rancall and the Indians.....	756	List of Boxes Received at the Niobrara Store Room since its Establishment.....	804
Seed for the Indians.....	757	<i>Acknowledgments</i>	803
Contrasts.....	758		
<i>Acknowledgments</i>	758		
Annual Meeting of the Board of Missions....	759		

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

SEPTEMBER, 1873.

CLOTHING-BOXES FOR MISSIONARIES.

[THE following contribution to our pages, which comes to us from an esteemed Brother on the other side of the Continent, will be found both interesting and opportune. The time for resuming the Fall and Winter work of the LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION is drawing nigh. The Summer, once more, is ended ; and the many wanderers who have been seeking (and we hope finding) rest and recuperation by the sea-side and among the mountains, are turning their faces homewards, where, with renewed vigor we trust, they will again enter upon their work of practical charity in the behalf of the large and increasing number of laborers in our Mission field.

The precise points which the writer makes in the course of his Article, do not, as will be seen [by the accompanying comments, appertain to the working of that scheme of beneficence in which the LADIES' ASSOCIATION—in the Central or Branch Societies—are engaged. Nevertheless, it has seemed to us that the discussion of the matter at this particular time would help to stir up the minds of all who belong to the Association, by way of remembrance, and lead to a resumption, as soon as may be, of their work and labor of love.]

CONNECTED with our General Board of Missions are several auxiliary Societies, in many of the Eastern parishes, a part of the duties of which is to send out boxes of clothing, etc., to the families of the Missionaries in the employment of the Board. The idea is a good one ; and doubtless much good already has been done in this way, and, if properly managed, such an appliance may be made to accomplish much more.

Perhaps it may not be amiss to say a few words upon the subject, for the benefit especially of those whose pleasant duty it may be to aid in such kindly offices, whether connected with any organization, or giving in a private way.

In the first place, it may be well to endeavor to correct what, it is feared,

is a somewhat general misapprehension in regard to the Missionaries themselves and their families, their wants, needs, etc. To many the very word suggests a class of poor Clergy, who, from want of ability or culture, are unable to get parishes in old and cultivated communities; and so, perforce of circumstances, are compelled to go upon the frontier amongst what are supposed to be rude and uncultivated people. It may be that the practice of the Church in times past has done something to foster this idea; but a little familiarity both with Missionaries and their families, and the people among whom they are sent to labor, will do much to disabuse of any such notions. As a class, the assertion is ventured, that the men who are upon the list of the Board as stipendiaries are, in ability and culture, the equals of any similar number of Clergy, taken at random from amongst the "rectors" of established parishes; and their families are in no respect behind: and often it will be found that the wives of these Missionaries have been most delicately reared,—sometimes too delicately, perhaps, for the hardships they are called upon to endure. The writer of this believes that the Secretary, with his large observation, will unqualifiedly endorse this statement. The *motives* which have prompted these people to "leave all" and do the MASTER'S work, are known to God and themselves; and for the most part they have counted the cost. They need most certainly the sympathy and aid of the whole Church, and especially that it be extended in the best and most encouraging way.

Now from what has already been said, it might be inferred what should be the governing ideas of those who propose to aid in any way these self-sacrificing pioneers of the Church; yet, perhaps, a few hints may be of use, and will not be taken amiss.

In the first place it may be said that nothing is, or can be, so useful as *ready money*; and hence it would be better to send this directly, than, except so far as may be necessary, to expend the same, indirectly, in the purchase of materials, which may or may not be of much use.

[In reference to the suggestion, made above, we are free to say that we would agree entirely therewith, *provided the money could be had to send*. But, in the first place, the Association does not propose to supplement, in that regard, the work of the Domestic Committee. We doubt, indeed, whether it would be possible to continue for a single year, or in fact ever to have organized, a Female Society with that one object in view. Many objections arise at once against any such scheme. It may suffice to mention a single one; viz., the exceeding difficulty of securing—what under the present system is so easily secured—an equalization of gifts according to the circumstances, needs, and number, in each case, of the Missionary's family. Besides, one leading object of the Association is to secure the personal interest of the members of each Branch Society in the particular household for which they are at the time working. This is done by each one contributing not only money for the purposes of the Society, but a portion of her time

also and her labor. And then, again, offerings are made in many places, of valuable material, by friends of members of the Society,—offerings which probably could not be obtained (so well, if at all) under any other arrangement than the present one. But once more—and which is specially important—the bond of a common Christian interest draws together by a sweet constraint, in pleasant and regularly recurring social intercourse, the female members of the Parish. As a part of a common and beloved Household of Faith, they *come together*, time after time, for the specific purpose of helping on the MASTER'S work by helping to cheer and sustain some one or other of the MASTER'S ministering servants.]

Again, as to the contents of the box, care should be taken, to begin with, to ascertain as fully and carefully as possible the circumstances and surroundings of the family it is proposed to aid ; the number, sex, and *exact size* of the children, if it is proposed to send clothing ; for, unless this precaution is taken, the assistance will probably be of little value ;—a mass of haphazard stuff, ill-made and ill-fitting, is of little account ; and instead of being a comfort and help to an over-worked and care-worn mother, will only be a cause of down-right sadness and discouragement. Account also should be taken of the climate in which the Missionary resides ; for thin, light clothing will be of as little account in the far North, as thick and heavy in the South. The materials, it should seem scarcely necessary to say, did it not seem sometimes forgotten, should be good and substantial, and well and carefully made. No finery is wanted.

[If our good brother had written the above, with one of the Circulars before him which the Corresponding Secretary of the Association sends out, each year, to every one of our Missionaries, he could not have been much more explicit and emphatic in his suggestions.]

The most useful contents of a box will be such things as blankets, sheets, table-linen, (even Missionaries do use napkins when they can get them), a piece of cotton-cloth or linen, a bolt of flannel or woolen cloth, and the thousand and one little nameless things which every housewife needs ;—any lady's knowledge will supply a list of these.

[In regard to the above, we will simply say, that, if our respected correspondent could see a specimen of the boxes which are sent out from these Headquarters, or from our Branch Societies, he would have good reason to admire the tender thoughtfulness which, in each case, provides for the comfort of all the members of the Missionary's family, and specially for the gratification and delight of the children thereof.]

And now I wish to speak of what is a delicate matter ; and yet which I conceive is the most important of all. I fear I but speak a truth which has caused many a tear to be shed in a Missionary's home, when it is said that too often these boxes are not always prepared with the thoughtfulness they should be, and that in consequence the expectations with which they have been looked for have not been realized ; and instead of bringing joy and

comfort, such too often bring a real grief. The last thing which should be placed in such a box is *cast-off clothing* of any kind whatever,—least of all cast-off finery. Our Missionaries have humiliation enough without this :—they are human, and they have the sensibilities of other people, and they need not thus to be humbled. It is needless for a Christian woman to say, “I have worn this garment but a few times; it is as good as new,” and all that,—“it will do for a Missionary’s wife!”—Would it not be better, dear lady, named in the name of CHRIST, to wear your garments more than a “few times,” and send to your weary sister, reared as gently as yourself, somewhat of what you would thus save, and spare her mortification and grief, even by your intended “charity?” Charity is not needed except as charity is *Love!* The writer speaks whereof he knows in such things. He remembers once, in years long gone, happening one day in what was called the “clothing-room” of one of our training-schools, and the sight he saw made him shiver, as well it might. No pawnbroker’s shop could have presented a spectacle more curious, but that this collection had been brought together by the thoughtlessness of “Christian charity.” It was intended for the use of young men preparing for the Ministry. I cannot describe it all, but conspicuous were suits of clothing once belonging to men now dead, and among them garments taken from the bodies of the dead ;—but I forbear. The subject is an unpleasant one and I will not press it; only hoping the hint will not be lost.

[It will perhaps suffice, in connection with the above, to quote the emphatic language used by the Corresponding Secretary, in her Report, at the first Annual Meeting of the LADIES’ ASSOCIATION :—“And here it may be well to remind all who are in any way connected with our work, that it is directly contrary to the spirit of this Organization that anything should ever be sent to the Missionaries which is not suitable to their position as gentlemen, and as Clergymen in the Church of God.”]

In conclusion I will offer what will be found a safe rule in the preparation of such boxes, if borne in mind and conscientiously followed. It is this : Let nothing ever be put in a box for any Missionary that you would not offer *personally* as a gift of love to your own pastor or his family ;—that is, nothing that you might not, for the wants of the recipients might be different.

I will add, too, that the expenses of transportation to remote points are great, and this should in a degree be taken into consideration : and these expenses should always carefully be provided for *in advance*. It will not be enough to ask the Missionary to pay them and send the bill, as the latter he will not be apt to do ; and it might happen that what he is compelled to pay in money, thus, may be of more consideration to him than the box itself.

CARITAS.

[The transportation of every box sent out under the auspices of the Association, is provided for by the Association or one of the Branches.

And now, in conclusion, we return our thanks to our Reverend brother, not only for his thoughtful contribution, but for the opportunity which he has furnished us to call attention once more to an instrumentality which has accomplished so much good in the past, and which we are fain to believe is to accomplish still more good in the future.]

A CALIFORNIA MISSIONARY'S CHEERING RETROSPECT.

REV. AND DEAR SIR :—At the distance of the eighth of the circumference of the Earth, it is a real happiness to know that I am not beyond the reach of your and the Committee's sympathy ; and when loneliness and discouragement (as they will sometimes), oppress me, the assurance that there is one, and more than one, brave heart which at even that great distance remembers me with interest, and especially at the foot-stool of Divine Mercy, more than assuages the pain,—it removes the oppression and re-inspires with hope.

There are little instances, too, that bring me comfort. On last Sunday morning, when about to close our Sunday-school, I perceived a strange lady with four well dressed and nicely behaved children. I went to supply them with copies of our Sunday-school Liturgy and Hymnal. They were strangers on their way to Southern California. "What a beautiful church you have!" said the lady. I was happy to reply, "And it is paid for, Madam." "Ah," she added, "What an encouraging evidence of success!" Her commendation has since led me to review our past struggles, and to look at results ; and an additional assurance of future and greater success has been inspired. I looked at our parish register, and found that, in the face of an unusually bitter and forcible opposition, our Infant Baptisms number twenty-seven, our Adult seven ; our additions to the Communion thirty-two ; our Confirmations seven. The latter would have been more numerous, but that so many of those received to the Communion had been already confirmed in California or in several distant Dioceses, but had never before communed. I found also that the newly gathered little Church flock had contributed to Church-lot and building \$2000, and to Church work beyond the Mission between six and seven hundred dollars—to say nothing of what they have done towards the support of your Missionary. I remembered, too, how the hard material had been gradually, constantly and encouragingly receiving the Church shape and character, and gaining (slowly it is true, but surely) a position to be respected, and of influence for CHRIST and His Church. All this the good lady's remark suggested. I feel grateful to her for kindness ; and while I could wish that much more had been effected, I thank God for what has been already accomplished here and look to the future with firmer hope.

A PLEASANT ITEM FROM COLORADO.

CENTRAL CITY, COLORADO, *July 23d, 1875.*

REV. AND DEAR SIR :—You will be glad to hear that St. Paul's Church, Central City, Colorado, is being rebuilt of massive granite stone. On the night of the 26th of last January, our church, a frame building, but quite commodious and tasteful, was totally destroyed by fire. The present Rector, the Rev. Thomas B. Newby, had accepted a call, but had not yet arrived when this sad event occurred. Nothing daunted, however, by this allotment of Divine Providence, he came on, and has been abundantly blessed in his labors.

Five thousand dollars have been raised, about one half the sum necessary to complete the building; and, on Monday July 21st, the corner-stone of our new church was laid by Bishop Randall.

There were several of the Clergy present, viz : the Rev. Mr. Strycker, Rev. F. Byrne, Rev. Prof. Harding of Golden City, and the Rector.

Evening Prayer was said in the Congregational house of worship: then a hymn was given out, and a procession of the Clergy, Mayor and Common Council, Vestry of the parish, parishioners and friends, was formed by the Marshal of the day, Col. W. A. Arnold.

Having arrived at the ground, the beautiful and impressive Service of Bishop Andrews was said by the Bishop and Clergy. The 103rd Hymn and the "*Gloria in Excelsis*" were admirably sung by the choir and congregation.

I give a brief synopsis of the happy and appropriate remarks of Bishop Randall :

"We have gathered together to lay the corner-stone of this new temple. The doings of this beautiful day stand in glorious contrast with the struggling labors of that eventful night, when you battled in vain against the devouring element.

"In that midnight darkness, you could discern only a calamity; in this noontide light, you behold the blessing which has been born of that sorrow. I congratulate the members of St. Paul's Parish on this auspicious beginning. You have shown a spirit worthy of all praise. You have shown a sound judgment, in the material which you have selected, and good taste in the style of architecture which you have adopted. This granite stone which you have taken from these everlasting hills, will mock the ravages of time, and stand firmly against the onset of the elements; while the churchly proportions into which they are to be wrought will forever inform the world that this edifice is a Christian church. I congratulate my young brother who has shown his zeal and faith by coming to this parish when they had no church in which to receive him, on the success with which God has crowned his labors.

"When we reflect that the object for which this church is to be used is the

salvation of immortal souls, then an importance attaches to this undertaking, which transcends all other considerations ; and therefore no believer in the LORD JESUS CHRIST can look with indifference upon these walls, as they rise toward Heaven.

“May God bless you abundantly in this undertaking, and grant that the cap-stone may soon be brought forth, with shouting and praise.”

The contents of the box placed in the corner-stone were as follows : Holy Bible and Book of Common Prayer ; American coin ; daily and weekly papers ; certificate signed and sealed by the Bishop, Rector and Vestry ; sample of Colorado wheat ; and a photograph of Central City, as it is now.

Lux.

MISSION WORK IN NEBRASKA.

REV. AND DEAR SIR :—The time has again come for my Quarterly Report, but I have no brilliant exploits ecclesiastical to chronicle. You would not expect them if you knew the state of the country, and the character of the people among whom I labor.

On the evening of Easter Day we were visited with the most fearful snow storm known in this country within the memory of the oldest settlers : it raged four or five days, destroying hundreds of thousands of dollars' worth of stock, and many lives. This was succeeded by violent and almost incessant rains, which have continued nearly to the present time, July 1st. For many weeks, I have been unable to reach the nearest of my parishioners without swimming my horse. The earth has been more dangerous than the water, since it could neither be stood upon nor swam in. So that I can truly say I have not seen a full congregation since my last report. Our good Bishop has been compelled to postpone his visitation for the above cause.

My field extends fifty miles, over a rather sparsely populated district. The people are farmers ; they belong to the class who pioneer, and they come here ignorant of, and prejudiced against, the Church. You are well aware that Churchmen are not made in a day, of such material. But they respect the Church ; we are winning them gradually, and I truly feel that we are laying enduring foundations.

In St. Stephen's parish, Silver Creek, a class of seven are ready for Confirmation. This parish is sixteen miles in extent. Quite a large neighborhood within its borders, who have formerly had other affiliations, are now stretching out their hands to me for Services and Sunday-school. I have inaugurated both, and I hope, by the Divine blessing, to hold the point.

At Clarksville we are making a strong effort to build a church this summer. Above a thousand dollars are already subscribed. We have procured a very beautiful plan, shall be at work soon (D.V.), and hope to be

in our church by early Autumn. You will notice that we report no Sunday-school here: it is simply because we have no place in which to assemble the children, others monopolizing the School House and the children under the very popular name of a "Union Sunday-school." A class is also awaiting Confirmation here.

At Lone Tree, Services have been suspended till quite recently, because we could not even get a room in which to hold them; but the difficulty is now removed, and I have resumed Services under quite encouraging auspices. Two Church families have come in from the East. A prominent citizen, with his wife, expressed a desire for Confirmation at my last visit. In a few days we shall have a legal organization and a Sunday-school.

STRENGTHENING THE THINGS WHICH REMAIN.

OREGON CITY, *July 2d, 1873.*

REV. AND DEAR SIR:—In addition to my regular Services at Oregon City, I have spent during the past quarter, by the advice of the Bishop, two Sundays at Roseburg. I left here on the 29th of May and returned on the 9th of June, having been gone from home in all twelve days.

Roseburg is situated in the Umpqua Valley, distant by rail two hundred miles south from Portland. It lies cozily beneath the overshadowing hills of that beautiful Valley, and has a population of probably some six hundred. We have at this place a neat little church, built about twelve years ago by the Rev. Mr. Hyland, but for various reasons it has never had any stated Services for much more than a year at a time. When the church was erected and for some little time afterwards, the prospects of building up a good congregation were quite promising. Then it was the only house of religious worship in the place, and our Services were the only religious Services stately held; but since that time the Roman Catholics and the Methodists North and South have come in, built churches, and have absorbed a goodly portion of the people. And only the other day a Presbyterian minister went to reside there with the intention of making Roseburg the centre of Missionary operations in the valley. Many, too, of our people have moved away, and some who were interested in our work have become identified with other religious bodies. For nearly four years there had not been a single Service of our Church there until my recent visit. So you can well imagine how all interest in her Services would die away in that time, and especially in those who had known but little about them before.

One great reason why Services have not been held there more frequently, has been the sad want of men and means. Until recently, it has been a very long and expensive trip. Now, however, that the Railroad is built to that point, it can be reached easier and at less expense; so that hereafter,

until a Clergyman can be sent to reside in the valley, (which is the thing needed), the Bishop will endeavor to supply them with occasional Services.

I found the church in a good degree of preservation, only a few lights in the windows having been broken out. A few friends of the Church went to work and had the building thoroughly swept, washed and dusted before my arrival, so that it was in a very comfortable condition for Services on Sunday. I extemporized a choir, and by taking the melodeon into the chancel, and playing myself, we were able to sing, not only the tunes but the chants also, in a very creditable manner. At the morning Service I baptized two children.

The second Sunday the Bishop spent with me. We held one Service at Oakland, eighteen miles by rail north of Roseburg, on Thursday evening, and one on Saturday evening at Roseburg. On Sunday we held three Services—morning and evening at Roseburg and afternoon at Oakland. In the morning I baptized two children at Roseburg, and the Bishop administered the LORD'S Supper to a few communicants.

The congregations at both of these places were quite good, and there are a few at each place who express an earnest desire for our Services. At Oakland, the town proprietor gave the Bishop two lots for Church purposes, provided a church is built upon them during the next twelve months. It is to be hoped that within that time a church may be built there. It is a small town, but one in which I think our Services would be very gladly welcomed. This place in conjunction with Roseburg would form a fine Missionary field and ought to be occupied at the earliest opportunity. Every year that it is unoccupied, the more difficult will it be to establish our Church there. Would that there were some earnest, devoted Clergyman who would say, "Here am I, send me,"—one who would be willing to endure hardness for CHRIST; he would find work enough in that lovely Valley to tax all his energies, and work, too, that in time, by God's blessing, would be crowned with success.

Very truly yours.

JOHN W. SELLWOOD.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

THE GRADUAL GROWTH OF CHARITIES.

(Continued from page 482.)

This article would be incomplete did we fail to make especial mention of the lay assistance rendered these various charitable enterprises.

Reference has already been made to the coöperation, in some of these works, of other parties besides those by whom they were originated. It was, evidently, impossible that the institutions referred to could be properly managed, or efficiently sustained by the single hand of the projector. Besides the assistance in money looked for from the Church and the public, and,

indeed, to insure that assistance, there was needed, in each case, an Association of men and women, to counsel, and devise, and execute.

One of the rich pleasures of this kind of labor is the remarkable manner in which God raises up, and leads to our side, the goodly company of ready helpers, without whose support we should faint, and fall beneath the burden. New recruits for the army of active workers, persons hitherto unused to labor and to give, are called out by each new summons to a new field. Thus, each of the charitable homes, whose origin has been briefly sketched, has its Board of Managers, and all but one have auxiliary associations.

The New York Protestant Episcopal City Mission Society has, especially, been successful in drawing around its centre numerous bands of fellow-workers, independently organized, but laboring in unison and for a common cause: the "Ladies' Mission to Public Institutions," organized many years ago to visit, and, under the authorities of our Church, minister in the prisons, hospitals, and various refuges of the city, now counts *seventy* members. The "St. Barnabas' Missionary Association" numbers in its ranks *seventeen* men, who sustain a Night School and Free Reading Room in close proximity to Police Head Quarters. "St. Barnabas' Industrial Association," composed of *thirty-five* ladies, was formed for the purpose of establishing an Industrial School for children, also a Mothers' Meeting, in connection with St. Barnabas' chapel. A Mission having been opened by the City Mission Society of our Church among the Germans, west of Central Park, an Association of ladies was also organized to minister among those poor people. This Association has built, for the Mission, a chapel and school-house on Ninth Avenue, corner of Eighty-third Street, taken charge, under the pastor, of the Sunday-school, opened a Sewing School, and, for three years past, given, in need and sickness, food and clothing and other care to hundreds of suffering mortals.

It may, perhaps, be said that many of the men and women now actively engaged in sustaining and extending these many charities are moved by a love of CHRIST which would have found expression elsewhere, if debarred from it here. Were they not with us, they would be found in other fields of labor. Of some, this remark is undoubtedly true, but, of others, and, we think, of the larger portion, we may confidently say that they were called from idleness in the Church to active participation in good works by the example and the persuasion of the founders of these different charities. Each new need was impressed strongly, perhaps, upon but two or three persons. As a preparation, necessary to success, they looked about for coöperating hands. The names of relatives and friends were passed before their minds. They searched among their fellow-worshippers for the zeal and good judgment which might be enlisted in their chosen cause. Persons, once satisfied with the public worship of God's house, were told, and convinced, that there was also a common worship of good works, which must not be neglected.

Timid hearts, ready towards God, but mistrustful in themselves, were encouraged to go, in company with others, in whose experience and strength they put reliance. The two or three thus gradually increased to the twenty, or thirty, or fifty, or more, for whom there might be found room, or work, in the same special charity. There are, now, between *three and four hundred* lay men and women, chiefly of our own Church, yet many from other communions, who, by visiting in Public Institutions, by visiting or directing in private charities, by soliciting funds for their support, or in other methods, are now directly laboring in work made ready for them by the growth of that seed planted a score of years ago ; planted by two persons who little anticipated that the small seed would grow to a great tree.

It may not be without interest, if we here add a short account of another charity, entirely different in its nature, but, like those which have been named, springing out of, and connected with, the Mission to Public Institutions.

A lady visiting Bellevue Hospital, in company with one of the ladies of the Mission, carried one day into the wards a little bunch of flowers, which gave unexpected delight to the poor and sick patients. She mentioned this fact to some friends, ladies of St. John's Church, Yonkers, who, at once, associated themselves together in a flower charity, whose object should be to collect, and forward, each week, small bunches of flowers for distribution among the eight hundred (800) inmates of Bellevue Hospital. During the summer and autumn of last year over three thousand (3,000) small bouquets were made, and sent to glad recipients ; so many little sermons have they been, proclaiming the love of God : and emblems, also, of the beauty of heaven.

The illustrations thus taken from this present day, and familiar life, teach us how we may, like CHRIST, in seeking first to save the soul, scatter profuse and untold blessings upon sinking bodies and failing hearts.

Thus, dear reader, would we persuade you, and, if possible, every Christian man and woman and child, to set forward with one steadfast resolve to save souls. You could not, then, like the Priest and Levite in the story of the good Samaritan, leave one to perish by the way-side. If the Spirit which was in CHRIST be also in you, your heart will leap up within you at the sight of suffering, your hands will raise the fallen. Drawing them to your own companionship, you will lead them on with you through the world, which CHRIST has blessed, to the glorious and eternal home which He has made ready in heaven for the redeemed and sanctified.

THE END.

CAST DOWN, BUT NOT DESTROYED.

[THERE is probably nothing new under the sun, even in Missionary experience. Times and circumstances change ; but the problem, which

the Gospel of CHRIST was given to solve, remains in its essential elements very much the same it has ever been. Now and then, it is true, certain phases present themselves in opposition to the Word of Truth, which seem to be exceptional. They may be exceptional so far as respects the present reception and treatment of the Message generally. But, so far as the experience of the Ambassadors for CHRIST is concerned, "the thing that hath been, it is that which shall be." "Beasts at Ephesus" were doubtless as hard for the Missionary of Apostolic days to fight with, or "certain philosophers of the Epicureans, and of the Stoics," as uncomfortable to encounter, as the lineal descendents of the same kinds and Schools prove to the Missionary of the nineteenth century.

Knowing what we do of human nature, it would be strange if, occasionally at least, such experience as prompted the letter which follows should not be the lot of the Missionary. Despite its *sombreness*, we give the communication to our readers. We can testify to the earnestness, and zeal, and fidelity, with which our good brother has labored in the MASTER'S cause in his far-off field of duty. Nor can we but admire the Christian constancy which has enabled him to endure a great fight of afflictions. We can only hope that his patient continuance in well doing may yet convince the gain-sayers, and win those who oppose themselves. But, we are free to say that the bearing of the man, under the circumstances which surround him, has reminded us of the language of a Missionary of the first century: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; *cast down, but not destroyed.*"]

REV. AND DEAR SIR:—It is easy enough to write a Missionary Report when one's work is flourishing; but, when all looks dark as blackest night, it is a very different thing. I confess to you, that, but for my need of the small Missionary stipend, I would not write a single word. I would prefer to lie low in the dust *in silence*, waiting for God's deliverance.

I have been here four years. I am the oldest resident Clergyman in these parts. Within a circle of many hundreds of miles, the people have driven away all ministers of all denominations (whenever they got tired of them), mostly by starvation. They have been trying this upon me for the last year and a half; but, so far, the experiment has not proved a success. People at the East needn't talk about the hundred cents a day; *they don't know anything about it.*

I was aware, when I came here, that all the opposition I have was possible, even *probable*. So, I came with my eyes open, and walked into it with perfect deliberation. I do not regret it, so far. I do not believe in the man who, representing God's work, caves in when a difficulty comes; and I don't intend to. If you could see me in my flannel shirt and pants six days in the week, and preaching the glorious Gospel of the blessed God on Sunday, you would'nt think I intended to cave in.

I believe in God, the Father Almighty, and I do *not* believe much in

man, especially the type we have in these parts. I believe in God's Holy Church, and, God being my helper, will sustain it to my last breath. I believe in Law and order and good Government in the State; and now we seem to be going back to the six-shooter and the bowie-knife.

This is a queer Missionary Report, I know it; and I would withhold it, but I have no other to give. When the Church gets tired of paying my little stipend, I shall get quit of such reporting. Meanwhile I am here, and will *stay*, till a power higher than that of all the men in this part of the country bids me go. If you should hear of a bullet being put through me (which is not improbable), you may tell the good people who do so much to support God's Missionaries, that you knew a poor old man who told you that he didn't know what it was to be afraid of all the bullets that could be shot by all the ruffians in——.

If my lot had been cast with Livingstone in Africa, I think I should have had a pleasant life compared with this. When I was only a lad, I slept a night with his old Sunday-school teacher, at Blanty Mills, near Hamilton, in Scotland, and heard many pleasant tales of his (Livingstone's) Sunday-school life; and I wished I was with him then. But I suppose the good God has some use for me here. His will be done!

I am tired and sleepy, and my shoulders ache; so I must wish you good-night, with God's blessing.

Your poor brother in tribulation.

A RECORD OF MISSION WORK ON THE BORDER.

[We cannot but think that our readers will be as much interested as we have been in the following account of the labors, for a single year, of one of our Missionaries in Minnesota. The record shows a large amount of earnest work, and some very gratifying results of patient, persistent effort. The modesty or humility of the faithful laborer does not, as it strikes us, permit him to feel the degree of encouragement which the facts of the case would seem to warrant. But, for all who take a real interest in Mission work, such a record as is here presented is full of encouragement. It serves to bring out clearly the cheering fact—so important for some of us in this age to be assured of—that the Gospel of CHRIST is now, *as of old*, “the power of God unto salvation.”

We commend the statement, here given, to the special attention of our readers, as for other weighty reasons, so particularly for the testimony which it furnishes in relation to *methods* and *results*.]

REV. AND DEAR SIR:—Herewith is my Report for the last quarter. GOD has greatly blessed the work, more than I deserved. You will see by the report that there have been in the last quarter thirty-three persons confirmed, and sixteen adults baptized. The great majority of these have

been converts to the Church from other denominations, or from nothing-arianism—an actual gain to the Church; not Sunday-school children, as largely in Confirmations in the East.

As the Missionary has just concluded the first year of Missionary effort in Brainerd and vicinity, a short *resumé* of what has been done in that year may be given. Sixty-one persons have been baptized, of whom twenty-five were adults. Forty-three persons have been confirmed. It will be interesting, as showing how our Church steadily gathers up the best people from all other bodies, to see from what sources these forty-three were drawn. Three were Congregationalists, four Baptists, two Lutherans, twelve Methodists, one Universalist, two Presbyterians, one Roman Catholic, one Mormon, and sixteen were brought up in the Protestant Episcopal Church. The oldest was sixty-three years, the youngest twelve, the average age about thirty-three years. The number of men was eighteen; of women twenty-five. No less than twenty-three were heads of families. Of those confirmed in Brainerd at his late visit by the Bishop, eight were husband and wife; and nearly all of them were among the really best and most worthy people of the place. Just before the Confirmation, eight adults were baptized, one of them a venerable and respected man of sixty-three, making (with one baptized the Sunday previous, and two the morning following the Confirmation), eleven adults baptized within a week.

Far more converts have been made to the Church in Brainerd, as shown by the Confirmations, than all other bodies combined can show. It is doubtful if their united efforts resulted in one-fourth of the adherents joining them that have been drawn to our Church. When the Missionary held the first Service in Brainerd, a year ago, the Holy Communion was celebrated; thus in the highest act of our religion imploring God's blessing on the work about to be commenced. Five communicants only were present at that Service, though many others were scattered through the town who were not present. Now there are about forty communicants. The Lord's Table is no longer attended by a scattered few, but by a goodly band of devoted communicants.

The Services of the Church are rendered with decency and becoming solemnity; a good choir and the congregation together furnish the best kind of real, old, plain Church music; it is indeed a pleasure to be allowed to participate in these hearty Services. The congregation—strangers to each other in this new place a year ago—have become fused and moulded together, and are united in good works for the advancement of CHRIST'S cause. The town itself has wonderfully improved; owing almost entirely I believe to the blessed influence of the Gospel. A year ago, it was a sink of iniquity, one of the hardest towns there has ever been in the West; made up largely of very rough men from the other Pacific Railroad; no church; no Service on the LORD'S Day of any kind: now it is comparatively quiet and orderly; good people are in the ascendant; open sin is obliged somewhat

to hide its head. The general result is, one good strong congregation gathered at Brainerd, and permanently added to the Church; the already existing stations of Fort Ripley and Little Falls regularly kept up, and many added by Confirmation to each; the Gospel preached and prayers of the Church offered in many new places along the line of the Northern Pacific; where previously such a thing had never been heard,—there are eight such places in all, extending along one hundred and sixty miles of rail-road—communicants gathered at many of these stations and the Church of CHRIST favorably known and received in all. Besides, we may mention twenty-two Services held among the lumber camps on the head-waters of the Mississippi to six hundred lumbermen, occupying between two and three weeks; and the Gospel preached during the past year to thousands of Railroad men all along the line of the Northern Pacific—men who are already scattered to every part of the United States, but many of whom I trust have carried the good seed of the Gospel with them in their hearts.

One of the persons confirmed was a venerable servant of God of over seventy years, and for more than fifty years a Methodist minister of celebrity in Ohio, Kansas and other Western States. He was the pioneer on the Northern Pacific Railway, and has now learned the more excellent way. Another was the noble Commanding Officer of the United States Fort—Fort Ripley—who knelt side by side with a private of his command to receive the hands of the Chief Pastor of CHRIST's flock, laid in solemn blessing on his head, and afterwards with him partook of the Holy Communion in the little chapel in the presence of the garrison. If there was time I might tell many deeply interesting stories of the wonderful power of Divine Grace, that I have seen in the most unlikely places during the last year. It is evident to any one who will attend to it that the Gospel is indeed the very power of God.

But while thankfully acknowledging God's goodness in blessing the work as He has, the Missionary has to acknowledge and lament his own sinfulness, infirmities, his want of zeal for God's glory, which have hindered Divine Grace and prevented Him from blessing it even more. He feels that he has indeed been an unprofitable servant, who has not done even that which he was commanded to do. God makes use of instruments to do His work; the holier the instrument is, the more He generally permits to be done by him; but sin and infirmity and want of consecration in the instrument so far mar and hinder God's work. I feel, Oh that I had the past year to live over again! how much nearer to God would I live! how much more time would I spend in prayer for the poor souls among whom I minister! how carefully would I avoid those infirmities that have stood between me and my work! those besetting sins that have prevented the fulness of the Divine blessing: how much more self-denial would I practice, and then how God would bless me and my work. Oftentimes, through sloth, I have neglected to do my duty; oftentimes, through cowardice, I have failed to speak when I ought;

oftentimes, through fear of man, I have not been God's faithful watchman ; worse than all, through indwelling sin, and infirmity in myself, so deeply rooted in my corrupt nature, I have been unable to draw others to Heaven as I might have done. — But useless now are regrets. I can only ask God to forgive the short-comings of the past ; forgive me in that I have left undone those things which I ought to have done ; and resolve, by His Grace, to live more devoted to Him for the future, if He gives me time.

More than two thousand dollars have been contributed by the congregation in Brainerd for Church purposes during the year : we have a most beautiful church, standing in a grove of primeval pines, an organ, chancel (carpeted), altar cloth, church beautifully painted, and everything complete. The great majority of those attending our Services during the past year have not been our own people, but strangers who were attracted to our worship, which we aimed to have simple, reverent, hearty. Last summer our congregations were four-fifths men, and probably not one fifth our own people. This shows how our Episcopal Church is becoming known through this land and her worship frequented. Among the worshippers, the Roman Catholics came regularly and in considerable numbers. The Mission Service Book has been constantly used ; it is absolutely indispensable to the Missionary ; the greatest aid ever devised to enable strangers to join heartily in the Service of the Church. It has been my aim to speak to every person privately and individually about his religious concerns, and to urge upon him his duty to embrace the Gospel. Oftentimes I have done this with workmen at their work, finding no better opportunity. Often I have called round at their houses in the evening, and after leading the conversation to it, have briefly explained the Apostles' Creed to them, and urged their duty upon them. In every case, these conversations have been well received, even when they did not produce the desired result. When walking with young men or clerks in the street, or meeting with railroad men, as conductors, brakemen, in the cars, I have turned the conversation to their duty to God, always without giving offence, and avoiding the appearance of cant, and often with the best results. Whenever I have heard a man swear I have taken him aside, and in a loving spirit reasoned with him about it. I never yet received an uncivil answer from any one thus reprovèd, and have heard hundreds lament the habit, and express their determination to conquer it. A sentiment seemed to be created against swearing, and it soon diminished wonderfully ; whereas on coming to Brainerd it was fearfully rife. In order to bring people to church, as we had no bell, and the church was hidden among the pines, it has been my habit to make the circuit of the town every Sunday evening before Service, and invite nearly every one I met to church, going particularly to all the boarding-houses, and many of the saloons, which were all open on Sundays, and inviting all the men who were there—varying from twelve to forty—to church. Often they have come in droves, when but for this personal invitation they would

not, and the Mission Service Book enabled them at once to follow the Services.

I put down these particulars of my experience; they may be useful to others. Close personal dealing with each individual soul was what I most relied on, with prayer to God the HOLY GHOST for aid.

MISSION WORK IN MISSISSIPPI.

Absence from home in attendance at our quarterly meeting of Convocation at Winona, has delayed my Report a few days.

The Rev. J. T. Pickett of Holly Springs, and the Rev. S. H. Green of Grenada, and myself, commenced a series of Services on Friday morning, June 27, which were continued through the following Sunday, and with increased interest and attendance to the close; so that, on Sunday morning, some who came rather late could not find seats, and went away.

A good number of Church people were among the congregation, and the responses were quite full and animated. The chanting and other music, under the direction and lead of brother Green, was hearty and devotional.

Our Presbyterian friends very kindly gave us the use of their house of worship, and a cabinet organ was loaned us by the Methodists.

On Saturday, two children were baptized, and on Sunday morning the Holy Communion was administered to seventeen persons, two of whom had come ten miles, and one twenty miles, to participate in these Services, which they so seldom enjoy. This was the first administration of the Holy Communion in this place, and was witnessed by the large congregation with great interest, even reverence, very few persons leaving the house before the close of the Services.

A strong desire was expressed for more frequent and stated Services; and with any assurance of regular ministrations, a church would at once be built, and a strong parish grow up in this flourishing town. There is no more promising field of labor in the Diocese for a prudent, zealous, and devoted worker. The strong prejudices which we generally encounter at the start, do not prevail here; and not a few look upon the Church with decided favor, and desire her ministrations.

We left this pleasant town with a good hope that our united labors had not been in vain, and that the Divine blessing would crown them with lasting and happy results.

On my way home I spent a day at Vaiden, visiting the few members and friends of the Church there, and admitting two children into her fold by Baptism.

GIVING AND RECEIVING.

[WE believe we are always ready to receive, and willing to act upon, good advice. Especially is this the case when the advice to be followed

concerns (1) the spiritual interests of those with whom our official relations bring us in communication, and, through these, concerns (2) the progress and development of the Church's Missionary work.

The advice, however, now and then is so good that we wish to act upon it at once and to the widest extent attainable. Hence, we are fain to seek a medium whereby—sooner than we could possibly manage to do it in person, and to a larger audience than we ever expect to address with the voice—we may avail ourselves speedily and widely of the practical suggestions made to us for the benefit of others.

A case of this kind is now before us, and we gladly use the pages of this Journal to bring it to the knowledge of our thousands of readers. The correspondent, to whom we are indebted for this good advice, is a Christian woman whose interest in work for CHRIST is of a very devoted and practical sort. We thank her for this (unintentional) contribution to current Missionary Literature. We say *unintentional*—for, as her letter shows, she had no thought but to give us some hints for our personal guidance in administering the trust committed to us. And the Postscript clearly manifests, by the suggestion which it contains, that she expected some one else to do, for the good of others, what (in our opinion) she has done so well herself in her letter.

One word before introducing her communication. Our correspondent would be the last to claim anything like originality for her views, as such. Holy Scripture is, of course and with emphasis, her rule of faith in the regard to which reference is now made. But, her statements on this matter of *Giving and Receiving* are so put as to claim the merit not only of force but of freshness. It is not the authority of certain Scripture declarations, but their interpretation, about which there could be any possible difference of opinion.

But it is time that we let her speak for herself.]

REV. AND DEAR SIR:—There are two thoughts which I wish you would bring out in your appeals for money to carry on the work of the Church. I say *thoughts*: I might perhaps better say *facts*.

The first is this. Remind Christian people of the *blessed privilege* of giving of their worldly treasures into the treasury of the LORD. Make them *realize*, that in doing this they are joining in that work, for which the LORD of life and glory left *His inheritance*, and took upon Him a life of poverty and self-denial. Put it in the strongest words that, in every offering of *money* we make, to the support of the Church in any and all of its demands, *we* are helping on the day when our blessed LORD and MASTER “shall see of the travail of His soul, and shall be satisfied.” And remind His people that “God loveth a cheerful giver.” Beg them to give, “not grudgingly, or of necessity,”—a “tithing” of course a Christian *must* give, “of necessity.” After that, let him give *of love*, and as a high *privilege*, to join in the work, for which the Son of God became the *Son of Man*.

Then bring out another thought, and do not be afraid. Be not wise above what is written. God has said, "He that hath pity upon the poor, *lendeth* unto the LORD: and *look*, what he layeth out, *it shall be paid him* again." "Bring hither your *tithes* and *offerings*," first a *tenth*, then an *offering*: "prove Me and see, etc." Now, Christian people have a vague idea that all these promises refer to the *future reward*. Doubtless they do: but I believe they have *first* the promise of the life that *now is*. "Oh, would you have us give from such *low* motives?" says one. I would have you do all things on Scriptural grounds, and I do believe that in this, as in other promises, "according to your faith, it will be."

P.S.—In early life, I heard Dean Swift's sermon repeated in jest—"He that hath pity upon the poor, *lendeth* unto the LORD:" "If you like the *security*, down with the dust"—as a model of a *begging* sermon. Our family physician, a Churchman of a large and generous heart, was once condoled with in my presence upon the many charitable demands made upon a limited income. He replied: "I never gave, at personal sacrifice, in charity, for the love of CHRIST, that I did not find a *quick return* and so *literal* that I could not help but trace it and connect it with the promise, 'I will repay.'" This occurred when I was a child. It has made me think, and "prove" it through life, and I *do most firmly believe it*.

Now, will you not get somebody who *believes this too*, to write you a *short* article on the subject? I want it *well done*—and having given you my two *ideas*, I will now withdraw.

I dwell upon the *first* idea, that you may not give the *second* without the first. The first motive, *love to God* and to *please Him*: the *present* reward, His blessing in this life *as well as* the life to come, the second.

FRATERNAL TESTIMONY.

ONE of our Tennessee Missionaries, incapacitated for a time for work by severe illness, has been recruiting his strength in the bracing air of the Northwest. While in Minnesota, he visits an old friend, who is also one of our Missionaries in that Diocese. The testimony which the convalescent Clergyman bears to the manifold labors and the success of his brother Missionary, is not only fraternal but emphatic. We reproduce it here for several reasons, not the last among which is that it furnishes at least a glimpse of what struck the heathen mind in the early days of the Gospel, and drew from him the declaration, "Behold how these Christians love one another!"

Referring to his own condition, the writer says:

"My sickness has been a source of great expense to me—and this little luxury of a change of climate has made a deep hole in my shallow purse—but I am happy to say the change has been of considerable benefit to me, so that I hope to be able to return to Tennessee and resume my regular labor in the course of two or three weeks."

And then he proceeds to speak of his visit to his fellow Missionary, as follows :

“I have been spending a few days here with my old friend, the Rev. ——. I preached for him Sunday before last at ———, and I held Service for him at ——— on Sunday last, while he took a kind of a partial rest at home..

“The ‘old war-horse’ (as Mr. ——— is called in these parts), is doing a noble work—a work which few other men could do on this wild frontier.. Besides attending to his many Mission Stations (many miles apart), he is building a beautiful church and rectory here at ———. This in many places, would be a mere matter of recreation to the Clergyman ; but it is a far different thing in such a place as this—forty miles from a railroad station, whence everything has to be hauled in wagons ; where skilled labor is not to be had ; and where the Clergyman has to act as superintendent in every thing that is done, as well as fill the place of an extra hand in all the heavy lifting.

“The work of our frontier Missionaries must be *seen* in order to be appreciated, and in order to move our wealthy and comfortable laymen to sustain these Christian pioneers in their noble and self-denying labors.”


\$500 TO BUILD A CHURCH.

ONE of our devoted and hard-working Missionaries in Louisiana, who has a number of Stations under his charge, at which he is doing faithful service, writes thus to the point in reference to an enterprise which he is very anxious to undertake :

“Will you please announce that I wish very much to build a church at Hammond ? (one of his Stations) ; and that I can do so if I receive \$500 ?”

Knowing how thoroughly in earnest this good brother is, and how his work is prospering under God’s blessing, we take great pleasure in commending the object, which he has so near at heart, to the favorable consideration of those readers especially who—conscious of the solemn responsibility which wealth brings with it—are ever on the watch for opportunities to make an investment for the SAVIOUR’S sake and with reference to the world to come.

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

ALABAMA.		<i>Copake</i> —St. John’s in the Wilder-	
<i>Mobile</i> —Trinity, quart. pay’t of		ness, M. C.	18 00
stipend.....	\$10 00	<i>Hogansburgh</i> —St. James’, M. C. . .	8 29
		<i>New Lebanon</i> —Ch. of Our Saviour	3 00
ALBANY.		<i>Schaghticoke (Harts Falls)</i> —Trinity	2 00
<i>Albany</i> —St. Peter’s, M. C.	33 50	<i>Schenectady</i> —St. George’s M. C. . . .	8 40

ACKNOWLEDGMENTS.

Troy—St. Paul's Free Chapel, M. C.	20 87	
St. Paul's.	20 00	
Waddington—St. Paul's.	2 50	116 56

CALIFORNIA.

San Francisco—Ch. of the Advent, M. C.	19 90	
Trinity.	200 20	220 10

CENTRAL NEW YORK.

Baldwinsville—Grace, M. C.	11 81	
Cazenovia—St. Peter's, for Bishop Whipple.	10 00	
Owego—St. Paul's, Miss A. M. Johnson's class.	13 00	
Sherburne—Christ, M. C.	20 81	55 62

CENTRAL PENNSYLVANIA.

Danville—Christ Ch., M. C.	1 39	
Mansfield, Tioga Co.—St. James', M. C.	11 00	
Mauch Chunk—St. Mark's, of which for Rev. J. C. Fitnam, \$10.	44 69	
Pottsville—Trinity.	10 00	
South Bethlehem—Ch. of Nativity.	65 00	
Tamaqua—Calvary.	18 30	
York—St. John's.	200 00	350 38

CONNECTICUT.

Ansonia—Christ.	68 98	
Danbury—St. James', M. C.	7 30	
East Greenwich—St. Luke's S. S., M. C.	32 00	
Fairfield—St. Paul's, M. C.	1 50	
Greenwich—Christ, M. C.	9 55	
New Haven—M. E. E., for Rev. Mr. Fitnam's horse.	15 00	
St. Paul's, a S. S. class, quart. pay't of stipend.	37 50	
Trinity, M. C.	101 07	
New London—St. James', for Bp. Tuttle.	62 82	
New Milford—St. John's, of which for Dry Grove, \$50.	250 00	
Newtown—St. John's Chapel.	11 39	
Trinity.	20 36	
Norwich—For Ch. at Hanover.	5 00	
Stamford—St. John's, quart. pay't of stipend.	25 00	
Watertown—Christ, M. C.	19 50	
Windsor—Grace, M. C.	26 27	693 27

DELAWARE.

Claymont—Ascension, for Rev. H. C. Duncan.	3 00	
New Castle—Emmanuel.	50 61	53 61

EASTON.

Cherstertown—St. Paul's.	20 87	
Whitemarsh Parish—M. C.	5 43	26 30

GEORGIA.

Augusta—St. Paul's, M. C.	27 60	
Rome—St. Peter's.	12 00	39 00

ILLINOIS.

Bloomington—St. Matthew's S. S., M. C.	26 94	
Cairo—Ch. of the Redeemer, M. C.	36 68	
Chicago—St. James'.	150 00	
Naperville—St. John's, M. C.	5 85	219 47

INDIANA.

Bloomington—L. P.	3 00	
Terre Haute—St. Stephen's, M. C.	16 70	
Worthington—St. Matthew's, M. C.	11 50	31 20

IOWA.

Keokuk—St. John's, Kemper Mis'y society, \$40; from M. C., \$52.63.	92 63	92 63
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LONG ISLAND.

Brooklyn Heights—Grace, of which for Rev. T. Marsden, \$49.50.	52 00	
Grace S. S.	46 16	
Grace, quarterly pay't of stipend.	12 25	
St. James' Ladies' Bene- volent Society, quart. pay't of stipend.	50 00	
Brooklyn—St. Mary's.	16 95	
St. Peter's, of which for Bp. Clarkson, \$50; Bp. Vail, \$20; Dr. Hoyt, \$1 Brooklyn (E. D.)—Christ, M. C.	98 00	4 60
St. Mark's, M. C.	19 60	
College Point—St. Paul's, M. C.	2 25	
Flatbush—St. Paul's.	50 00	
Flushing—St. George's, M. C.	2 59	
Jamaica—Grace, M. C., add'l.	9 67	
Little Neck—Zion, of which for Bp. Clarkson, \$72.97; Bp. Tuttle, \$70.32.	167 03	531 10

MAINE.

Augusta—St. Mark's.	58 00	
Fort Fairfield—St. Paul's.	1 96	
Hallowell—St. Matthew's.	3 10	63 06

MARYLAND.

Baltimore—Christ, M. C.	16 98	
Grace, M. C.	57 72	
Our Saviour.	6 80	
St. Andrew's, M. C.	35 80	
St. Barnabas' Free Chapel.	51 00	
St. Bartholomew's, M. C.	9 15	
St. Mark's, for Utah.	15 00	
St. Paul's.	20 00	
Calvert Co.—St. Paul's.	10 51	
Ellicott City—St. John's.	67 76	
Govanstown—Ch. of the Redeemer.	50 00	
Harford Co.—St. Mary's.	19 50	
Herring Creek—St. James', which from M. C., \$29.59.	75 36	
Homestead, Ball' Co.—St. Thomas.	6 40	
Port Deposit—St. James'.	5 00	
Washington—St. John's, M. C.	19 44	
Waverly—St. John's, of which from M. C., \$45.88.	80 68	
Woodville—St. Paul's, M. C.	6 50	553 60

MASSACHUSETTS.

Ashfield—St. John's, M. C.	12 40	
Charlestown—St. John's, "Family Miss'y Box".	24 50	
Dorchester—St. Mary's, M. C.	19 76	
St. Mary's Chapel.	13 00	
Hanover—A. B.	19 00	
Haverhill—Trinity, M. C.	33 00	
Lowell—St. Anne's Ch.	21 17	
Pittsfield—St. Stephen's.	39 65	
Southboro'—St. Mark's, for Rev. Mr. Fitnam's horse.	14 52	
Springfield—Christ, M. C.	48 57	
Worcester—All Saints.	33 60	284 17

MICHIGAN.

Ann Arbor—St. Andrew's S. S., for Bp. Randall, \$2.56; Rev. J. C. Fitnam, \$5.32.	7 88	
Battle Creek—St. Thomas', M. C.	40 00	
Kalamazoo—St. John's.	6 00	
St. Luke's, M. C.	36 74	
Port Huron—Grace.	134 35	224 97

MINNESOTA.

Blue Earth City—M. C.	9 55	
Hebron—G. B. D., for the South.	5 00	
Red Wing—Christ Ch., a member, M. C.	3 10	17 65

MISSISSIPPI.			OREGON.		
<i>Grenada</i> —All Saints, M. C.	3 05	3 05	<i>Oregon City</i> —St. Paul's, M. C.	23 00	23 00
MISSOURI.			PENNSYLVANIA.		
<i>Monroe City</i> —St. Jude's.	15 00		<i>Coatesville</i> —Trinity, M. C.	5 35	
<i>St. Louis</i> —Christ, M. C.	10 50	25 50	<i>Concord</i> —St. John's, M. C.	12 27	
MONTANA.			<i>Lower Merion</i> —Ch. of the Re-		
<i>Virginia City</i> —St. Paul's.	28 00	28 00	deemer, M. C.	26 86	
NEW HAMPSHIRE.			<i>Perkiomen</i> —St. James', M. C.	5 75	
<i>Claremont</i> —Trinity.	20 00		<i>Philadelphia</i> —St. Jude's.	7 69	
<i>West Claremont</i> —Union Ch.	2 00	22 00	St. Mark's S. S., M. C.	17 20	
NEW JERSEY.			<i>West Chester</i> —Woman's Miss'y		
<i>Elizabeth</i> —Trinity.	38 00		Association, for Bp.		
<i>Jersey City</i> —Holy Trinity, M. C. ...	1 00		Hare.	50 00	125 12
St. Mark's, M. C.	5 00		RHODE ISLAND.		
<i>Mt. Holly</i> —St. Andrew's.	49 00		<i>Newport</i> —Trinity.	100 30	
<i>Newark</i> —Grace, M. C.	25 00		<i>Providence</i> —All Saints' Memorial,		
<i>New Brunswick</i> —M. C.	16 63		M. C.	31 10	
St. John Evangelist, M. C.	15 06		Grace, M. C.	21 04	
<i>Orange</i> —St. Mark's M. C.	88 10		<i>South Portsmouth</i> —St. Mary's, of		
<i>Plainfield</i> —Grace, for Dr. Hoyt.	54 35		which \$3 Woman's Work	8 00	160 44
<i>Summit</i> —Calvary, M. C.	12 00	304 14	SOUTH CAROLINA.		
NEW YORK.			<i>Summerville</i> —St. Paul's, M. C.	19 00	19 00
<i>Edgewater</i> —St. Paul's, a member,			TENNESSEE.		
for Bp. Clarkson.	600 00		<i>Jackson</i> —St. Luke's, M. C.	32 40	32 40
<i>Gosken</i> —St. James', M. C.	53 57		TEXAS.		
<i>Hyde Park</i> —St. James'.	40 60		<i>Galveston</i> —Trinity.	17 00	17 00
<i>Matteawan</i> —St. Luke's (\$5 ct. col-			UTAH.		
lections).	40 00		<i>Salt Lake City</i> —St. Mark's, M. C. ...	14 11	14 11
<i>New York</i> —Advent, M. C.	3 00		VERMONT.		
St. Andrew's, (Harlem),	5 00		<i>Factory Point</i> —.....	5 00	
M. C.			<i>Fairfax</i> —Christ, M. C.	12 50	
St. Clement's, quart. pay't	100 00		<i>Montpelier</i> —Christ, M. C.	12 61	
of stipend.			<i>Wells River</i> —Quarterly pay't of		
St. Mary's (Manhattan-	25 00		stipend.	50 00	
ville).			<i>Windsor</i> —St. Paul's, M. C.	12 13	92 24
Schools of the Ch. of the	10 00		WESTERN NEW YORK.		
Nativity, for Faribault.	9 76		<i>Buffalo</i> —St. Mary's, M. C.	28 69	
St. Paul's, M. C.	9 76		<i>Cape Vincent</i> —For Dry Grove Miss.	3 00	
St. Thomas'.	6 51		<i>Niagara Falls</i> —St. Peter's, a		
Transfiguration, quarterly	150 00		member.	50 00	
payment of stipend.			<i>Phelps</i> —St. John's, M. C.	7 33	
Mrs. McN., quart. pay't of	25 00		<i>Rochester</i> —Trinity, M. C.	5 00	
stipend.	25 00		<i>Warsaw</i> —Trinity, M. C.	11 00	105 02
J. K. G.			VIRGINIA.		
Mrs. D. A. Cushman, \$5;	9 00		<i>Norfolk</i> —Mite chests, 28081 and		
Miss Babcock, \$2; Miss	17 50		28086.	10 00	10 00
E. Babcock, \$2, for Bp.	1 25		LEGACIES.		
Green's Assoc. Miss.	3 42		<i>Conn., Hartford</i> —Estate of Chester		
<i>Poughkeepsie</i> —Christ.	61 97		Adams, Interest.	531 67	
<i>Rhine Cliff</i> —Ascension, M. C.			<i>Conn., New Haven</i> —Estate of Lucy		
<i>Rye</i> —Christ, M. C.	51 19	1238 07	Nichols.	24 00	555 67
<i>Sing Sing</i> —Trinity.			MISCELLANEOUS.		
<i>Yonkers</i> —St. Paul's, of which for	21 00	21 00	Cash.	50	
Rev. Mr. Marsden, \$13.			Cash.	50	
NORTH CAROLINA.			England, Society for Promoting		
<i>Tarboro</i> —Calvary, M. C.			Christian Knowledge, for		
OHIO.			Bp. Tuttle.	562 78	563 78
<i>Cincinnati</i> —Advent.	89 22		MITE CHESTS.		
St. Paul's.	13 35		Receipts for the month not credit-		
<i>Cleveland</i> —Grace.	23 00		ed to parishes.	1140 48	1140 48
Trinity, M. C.	62 61		YOUNG CHRISTIAN SOLDIER.		
Mrs. Bradford, for Rev. J.	25 00		Receipts for the month.	282 71	282 71
C. Fitnam's travelling	3 75		RECEIPTS.		
expenses.			Received for General Purposes.	\$6,878 06	
<i>Collamer</i> —St. Paul's, M. C.	10 00		“ “ Special Purposes.	1,721 64	
<i>East Plymouth</i> —St. Matthew's,	7 35	234 28	Receipts for the Month.	\$8,599 70	
M. C.			Amount previously acknowledged.	140,672 13.	
<i>Jefferson</i> —Trinity, M. C.			Total Receipts since October 1, 1872.	\$149,371 82	

INDIAN COMMISSION.

Missionaries and Teachers among the Northwestern Tribes.

NEBRASKA.

Under Bishop HARE.

At *Santee Agency*—

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

NIOBRARA—(*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. Starforth, *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. Leigh, "
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. Enmegahbowh (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.*

RESIGNATION OF THE SECRETARY OF THE EXECUTIVE COMMITTEE.

IT having been referred to the officers of this Committee to prepare a suitable Minute with reference to the resignation of Col. Kemble, they beg leave to submit the following as their Report :—

BIBLE HOUSE, NEW YORK, *July, 1873.*

DEAR COL. KEMBLE :—We beg to communicate to you the following action of our Executive Committee at their last meeting, taken with reference to your resignation as Secretary of the same.

WHEREAS Col. E. C. Kemble, having been appointed by the Government as one of the five Indian Inspectors, and having accepted the same, his resignation as Secretary of this Committee was presented.

After due deliberation, it was, on Motion,

Resolved, That the resignation be accepted ; and that the officers of the Committee be requested to prepare a suitable Minute to be entered upon its records ; and that a copy of the same be enclosed to Col. Kemble.

In pursuance of this action, and in behalf of the Executive Committee, we desire to express and place on record our high appreciation of the character and services of our late Secretary, and our deep regret at parting with

him. The belief that in his new sphere he will be able to render a more general service in behalf of the Indians of our country, and perhaps an equally important service to our own work in particular, reconciles us to the separation.

From his first connection with the Committee to the close of his labors, Col. Kemble has most religiously and untiringly given his best thoughts and efforts to its work. In maturing and developing its various plans of operations, he has rendered most efficient aid. By personal and careful inspection of our several Agencies and Missions, and by constant correspondence with the Agents and Missionaries, he has made himself thoroughly acquainted with the work itself, and with the objects and purposes of our Commission; and through the agency of the secular and religious press, to which he found free access, and by personal intercourse, he has been enabled to do much to fix public attention upon the policy of the Government with regard to Indian affairs, and to inspire confidence in the efforts to civilize and Christianize the heathen race residing in our midst. We cannot regard his labors in any other light than as a great service rendered to our own Church, to the General Government, and to the cause of humanity and religion at large.

In going to his new field of labors, Col. Kemble will carry with him the cordial respect and good-will of all his associates; and their earnest prayers that the presence of God may guide and protect him, and that His blessing may crown all his efforts with abundant success.

It is with sincere pleasure we bear and place on record this united testimony to the character and services of our late Secretary, Col. E. C. Kemble.

H. DYER, *Chairman.*

W. K. KITCHEN, *Treasurer.*

T. S. RUMNEY, *Recording Secretary.*

A VISIT TO WHITE EARTH RESERVATION.

ONE may often hear it said by senseless people, "There is no use in trying to civilize or Christianize the Indians; they are incapable of it: the only way is to kill them all, and get rid of them." And the nearer one goes to the frontier, the greater is this clamor. "No use in trying to do anything for the Indian."

A convincing answer might be given to this by any one who was with Bishop Whipple at the White Earth Agency on Whit-Sunday. No use in trying to civilize or Christianize Indians! Why, over three hundred of them filled the church, morning and afternoon; well dressed, clean, respectable,—many of them having walked miles to the church in a heavy rain—listening attentively, and joining heartily in the Services. About sixty came to the Holy Communion, and the most obstinate heart would have

been convinced—to see them timidly and shyly, but with evident simple faith and desire, coming forward to receive the memorial of their LORD's dying love. At the Offertory, they laid fifty dollars, in money, in maple sugar, and in bead work, upon the plate. Is there a white congregation in the land that will give as much in proportion to their means? This was given by the Indians out of their deep poverty, after having their crops totally destroyed last year by grasshoppers.

And then to see thirty-six of them present themselves for Confirmation,—and not only so, but, what cannot be described in words; such an air about them; such an indescribable something; a simplicity and childlike meekness that showed to every one who saw them that it was a reality with them. One woman, who had been obliged to be absent that day, came next morning accompanied by her husband to the Bishop, begging that she too might be confirmed.

Ask the white *employes* on the Reservation, who are not of our Communion, and not at all disposed to magnify the work done by our Church, and they will tell you that these people are trying to live good lives; that many of them are devoted and growing Christians; and that the advance of all is truly wonderful. So much for their Christianity. If devout attendance on the worship of God's House, as well on week-days as on Sundays, and regular receiving of the LORD's Supper; if good and prayerful lives during the week; if such things can make good Christians, then they are.

And now for their capacity for being civilized. That follows as a corollary from the other. Christianity brings civilization with it. We begin with the one, and the other comes of itself. But if you want to put it to the actual proof, go to the Reservation, and see these Indians living in good, comfortable log houses, mostly built by their own hands; see men and women working in the cultivated fields, men hauling with oxen, in fact performing all the operations of civilized life. The truth is they are *most eager and anxious* to learn all the arts of civilized life.

We attended on Monday morning a council of the Chiefs with the Bishop, which they had asked in order to bring to his notice some things which they wished changed. What they complained of was that white men were brought on the Reservation, and paid high wages out of *their* funds, to do work which they were able and anxious to do themselves, but were refused. They mentioned carpentering and various other kinds of work. They said, "If an Indian is not able to do as much at first as a white man, or to do it as well, pay him less, and have patience with him; let him try and try again until he has learned." From all their speeches it was evident they were ambitious to learn and practise all that white men do.

The evidences of improvement and civilization on the Reservation are indeed wonderful, when one considers the short time in which such results have been reached. Unbelievers tell us of the age of stone, and the age of bronze, through which our race has passed, and the tens of thousands of

years this must have taken ; and from this they gather the falsity of the Bible. Let them go to White Earth Reservation, and see the refutation of their theories, see the Red men in their age of stone, without the knowledge or use of iron, pass at one bound to the same advanced point of civilization which we ourselves occupy. And Christianity has wrought this marvel—that same Christianity which they despise. And here, too, is the proof of the *unity* of man, that all are from one family ; for the Gospel quickly places all on nearly the same moral and intellectual level. Not that we mean that one would find no relics of barbarism among these people. That would be unreasonable to expect. Only two or three years ago many of these were wild savages, and at first there must of necessity be some feebleness, some returns of old habits. We must expect, as our SAVIOUR tells us, first the blade, then the ear, and only after a while the full corn in the ear. But there is in these people a simple faith, an evident sincerity of purpose, that will in the end give them the victory over all the bad influences of their early training. They may be weak Christians at first ; they may stumble and fall now, when they are just beginning to walk ; but they will grow strong. They *believe* ; and our SAVIOUR says, “All things are possible to him that believeth.” If there be any who have no faith in Missions to the Indians, we say to them, take heed that the Indians do not enter heaven before you. To you the words of St. Paul to the unbelieving Jews might be fitly applied : “Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.”

God is working a wonderful work, and that too by the agency of our own beloved Church, among these Red men. It serves to show that she is of God, since she is able to do a work among them such as no other Christian body has seemed able to accomplish. Her Divine appointment is evident from the fitness she specially has to do this work. When men see her thus caring for the fallen, the helpless, whom no one else seems capable of caring for, they will recognize in her the lineaments of her blessed MASTER Who came to seek and to save that which was lost. His mercy, His love, His yearning over poor, fallen humanity, live again in her ; the Church of CHRIST is the continuation of the life and of the love of CHRIST. Let the hearts of the people be open with supplies to enable the Chief Pastor over the work in this State to care for it as he ought.

In their council with him, the Red men said that they looked to him alone of all men living for their “regeneration,” as they themselves truly called it. They expressed their unbounded gratitude for what he had done for them in the past, and said that the whole Chippewa nation everywhere looked to him, and would follow him. It is indeed true, as the *employes* at the Agency told the writer, that it was he alone who, by always clinging to them in the darkest days, and by keeping up a little nucleus of light among them (a Missionary of the Church), saved the Chippewa nation from utter

destruction. All the Chippewas everywhere are looking to White Earth, and to our Church there, as their home.

Too much praise cannot be given to Enmegahbowh, our Indian Clergyman, for the truly wonderful work which, under Bishop Whipple, he has done for them.

G.

LETTER FROM REV. MR. CLEVELAND.

LOWER BRULE, D. T., *June 19th, 1873.*

DEAR FRIENDS : Since I wrote you last the hot weather has set in. Many of the Indians, both here and at White River, have gone to planting corn, and, though the season is far advanced and their corn is not more than a few inches high, let us hope and pray that they be not disappointed of their crop again this year, as is so often the case in this discouraging and uncertain country.

The hot weather has also had its natural effect upon our school and Services, obliging us to dismiss the former for want of scholars, and reducing the attendance on the latter to a mere handful. No restraint or compulsion is used by Indian parents toward their children, and, since their attendance here is purely voluntary, it is not surprising that, during these excessively warm days, they should find it more to their taste to stroll about out of doors or lounge idly in their tepees.

The Bishop, in company with Mr. Hinman and Mr. Cook, made his first visit to us several weeks ago, and I need scarcely add that his presence among us, after we had been shut in all winter without seeing any one from below, and coming, as it did, at a time when our work wears a somewhat discouraging aspect, was most refreshing, and gave us new courage and hope for the future of our whole Indian Mission field. We were taken completely by surprise, being in the midst of house-cleaning when he came, but suspended operations for the time-being. Immediately after his departure, Mrs. Cleveland set about it again in good earnest, determined to have our floors look clean for once at least, for the mud about here, which is continually tracked in by the Indians, is peculiar : it would make good putty, and is extensively used for *plaster*—so that sweeping three or four times a day does not answer every purpose. It is difficult to find Indian women who know how, and still more difficult to find one who is willing, to scrub properly ; so Mrs. Cleveland undertook the task alone. She accomplished her object, but not without much overtaxing her strength. However, it was a real pleasure to feel that *all* the floors were *thoroughly* clean, and the door was locked, that they might have a chance to dry unsoiled. Before night, however, on that same day, the distant thunder warned us what to expect. Soon a storm of hail and rain came on ; the lightning flashed incessantly ; and the elements continued to war, during the night, with a

violence which is seldom equalled even in this land of fearful storms. The hailstones were, many of them, as large as lemons, and broke windows regardlessly. About twenty Dakotas—men, women, children and babies—their tepees having been blown over, took refuge here—cold, dirty, wet to the skin, and dripping from head to foot—and made themselves as comfortable as possible on our sitting-room floor. Mud and water leaked through by the chimney. In a few minutes, our house was a sight to behold—mud and water everywhere. It was discouraging; but Mrs. Cleveland tried cleansing again on the following Saturday, and, I regret to say, with a very similar result; for, this time, though no Indians took refuge under our roof, a similar storm came on, and our mud roof fairly yielded to the violent test, and there was not a dry square yard of flooring in all the house. Since then we have been attending to two persons who were badly injured during the storm by the falling of their tepees. One was an old woman, who received a severe blow over the right eye, making a deep gash, and nearly breaking her skull. When I found her, the wound was clotted with blood, and all plastered up with slippery elm, which was with great difficulty removed. For some time we feared that her brain was injured; but she is now almost well. The other case was a man who had his left collar-bone broken. He is also about again, doing well. Indeed, our chief business of late has been the care of the sick, of whom there seem to be an unusual number in camp just now. The consumption has carried off several of its victims, who had lingered all winter in a wretched condition. The measles and chicken-pox have also broken out in the camps, but with no serious results as yet. We had, for some time, a little cripple in the house, who lost the use of his lower limbs, about eight months ago, through some affection of the spine, and, with the assistance of Dr. Byrnes (surgeon at the military post), we hoped to get the little fellow on his legs again; but, owing to the ignorance or prejudice of his parents, we could not have full possession of him, and our efforts seemed useless.

To-day I have received into the house, for treatment, one of the most promising boys who attended our school. He was accidentally shot by an Indian who was loading his pistol near by. The ball passed through his forearm, slivering the bone, and thence into his body, just below the stomach, and was cut out on the other side (by the Indians), nearly opposite where it entered. He lived at White River, twenty-five miles away, and it was a long time before he could be moved; for they had no wagon, and, when he came, he rode upon tepee poles, fastened at one end to a horse's back, and with the other ends dragging on the ground.

We have received an abundant supply, for our present needs, of everything in the way of made-up clothing; and, indeed, so far as women's clothes go, Mrs. Cleveland has wisely concluded that, as the sewing-school is doing so well, the women should be required to come and make their own garments, and thus, while being taught, in a measure earn them. For

this reason, we shall only need, in future, ready-made clothing for men and boys (hats and suspenders should not be forgotten), and articles to be used or made up in sewing-school.

Medicines and things for the sick we need very much indeed.

Paul, the young man of whom I wrote some time ago, is still with me, and seems thoroughly in earnest in his determination to follow the Church and the white man's ways. Medicine Bull's little son is also with us still, and shows himself in every way worthy of the extra pains we have taken with him. To other good qualities he unites the most uniformly cheerful disposition and ready obedience which I have ever seen in a child. Many a white boy, with all the advantages of a Christian home, could profit much from his example.

Faithfully yours in CHRIST,

WM. J. CLEVELAND.

P.S.—Since the above was written, the boy whom I spoke of as accidentally shot has been removed. For some unexplained reason, he was not allowed to remain, but has been taken away, to be jolted back, in this broiling hot sun, over these twenty-five miles of rough travel, to die, perhaps, in his tepee under the treatment of their miserable conjurers.

ONEIDA INDIAN MISSION.

ONEIDA, WIS., Aug. 8, 1873.

DEAR SIR: You will be glad to learn that the Indians of my flock still continue in well doing.

Last Sunday was quarterly collection for the Minister, when they gave me over fifty dollars. The men, women and children appear interested in this collection, and all try to give a little of their small earnings to help support their Minister. I am fairly ashamed to take it; but the spirit manifested by them in this undertaking to support their Minister without further Missionary aid is most encouraging to me, and is the last link in the chain which binds me to them for life: besides, it must prove encouraging to the Indian Commission, as well as to all who believe in the capability of the Indians' advancement to a civilized state.

A fearful hail storm lately destroyed some of our most enterprising farmers' crops, and I am afraid that old Mr. Hill's great loss will cause him much suffering during the coming winter. Very truly yours,

E. A. GOODENOUGH,

Missionary to Oneidas.

Letters relating to the business, etc., of the Indian Commission, may for the present be addressed to the Chairman of the Committee, No. 30 Bible House, New York.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of July, 1873.

GEORGIA.				OHIO.	
Marietta—"V."	\$ 5 00	\$ 5 00		Springfield—Christ Ch.....	16 00 16 00
ILLINOIS.				PENNSYLVANIA.	
Algonquin—"L. T."	1 50			Philadelphia—Rt. Rev. Wm. Bacon Stevens, D.D.....	10 00
Chesterfield—Mrs. R. L. Gelder....	2 00	3 50		Jay Cooke, Esq., quarterly for Bp. Hare's salary....	250 00
IOWA.				Oxford Ch. S. S., Crescent- ville Chapel.....	35 86 295 86
Farley.....	4 53			RHODE ISLAND.	
Cascade.....	7 47	12 00		Newport—Trinity.....	25 00
LONG ISLAND.				South Portsmouth—St. Mary's.....	4 55 29 55
Little Neck—Zion Church and Sun- day-school.....	70 32	70 32		SOUTH CAROLINA.	
MAINE.				St. Thomas' and St. Den- nis' Parish, for Ponkas.....	12 35
Fort Fairfield.....	37	37		Charleston—Grace Church.....	2 49 14 84
MARYLAND.				VERMONT.	
Baltimore—S. H. Atkinson, for Rev. J. J. Enmegahbowh St. Stephen's S. S.....	2 60			Factory Point.....	5 00 5 00
Washington—Mrs. A. B. Garrett, for Yanktons.....	10 00			WESTERN NEW YORK.	
Mrs. E. M. Brown, for Rev. S. D. Hinman.....	10 00			Niagara Falls—St. Peter's, a mem- ber.....	25 00 25 00
St. John's Parish—A Lady of Christ Church.....	5 00	37 60		MISCELLANEOUS.	
MICHIGAN.				From the Woman's Indian Association, for Rev. Mr Swift's chapel, Chey- enne, Dakota, collected by Mrs. W. H. Vibbert, Mrs. E. V. Goodwin, Mrs. Allen Lambard, Miss S. F. Cooper, Miss M. C. Huntington, Mrs. A. J. Rumney, and Miss H. E. North (of which \$350 from the Woman's Missy's Association of St. John's Church, Stam- ford, Conn.).....	2925 71
Detroit—St. John's.....	102 91			Subpœna.....	1 50 2927 21
Hillsdale—St. Peter's (for Home Missions, \$2.60).....	8 40			\$4,018 72	
Brooklyn—All Saints'.....	2 50			Amount previously acknowledged.....	52,408 66
Owassa—Christ Church.....	3 36			Total since October 1, 1872.....	\$56,427 38
Ann Arbor—St. Andrew's S. S.....	13 02				
Monroe—Trinity.....	5 00	135 19			
NORTH CAROLINA.					
Edenton—St. Paul's Woman's Aid Society, for Ponkas.....	10 00	10 60			
NEW YORK.					
Fishkill on Hudson—M. H. V., for Bp. Hare.....	100 00				
Rhinecliff—Ascension.....	2 50				
City—Trinity, quarterly for salary of Bp. Hare.....	250 00				
St. Barnabas' S. S.....	59 78				
Mrs. Sam'l Lawrence, \$5; Miss E. M. Cothel, \$5, for Bp. Hare's Indian Boarding-school.....	10 00				
St. Mary's.....	9 00	431 28			

Oneida Indian Mission.—I very thankfully acknowledge the receipt of the following sums, to aid the Oneidas in building their new church, since January 1st, 1873: \$35.32 from S. S. St. Mark's Church, Brooklyn, per Mr. C. L. Twing, Sup't; \$5 from Miss M. C. Elderkin, and \$3 from Mr. E. W. Wright, of Waukesha, Wis.; \$5 from J. M. Acklev, Oconomowoc, Wis.; \$10 from Miss Lenthall, Washington, D. C.; \$1 from Amen, Pectone, Ill.; \$35.88 from offering at opening Service of Diocesan Council, Bishop's Church, Milwaukee, Wis., per Rev. E. W. Spalding. Total, \$94.20.

Also a very valuable "Box" from Ladies of St. James' Church, New London, Conn.; and \$29 from Mrs. M. P. Wade, New Haven, Conn., per Wm. K. Kitchen, Treasurer Indian Commission.

E. A. GOODNOUGH, *Missionary to Oneidas.*

ONEIDA P. O., Brown County, Wis., July 1, 1873.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

SEPTEMBER, 1873.

INTELLIGENCE.

BISHOP AUER and the Rev. Edward Davis, of the African Mission, sailed from New York in the "City of London" for Liverpool, on the 12th of July. The vessel arrived at Queenstown on the 22d. The Bishop expected to join his family in Germany, and Mr. Davis to visit a near relative in England, prior to their departure for their field in the Autumn.

PORT-AU-PRINCE, HAITI.

Our readers will have noticed the account in our July number, of the burning of the Mission Buildings at Port-au-Prince, and of the prompt measures taken to repair in part the loss by the erection of "a Mission House." They will be glad to know that efforts to raise funds in Port-au-Prince have been rewarded with great success, about \$2,000, gold, having been secured on the spot. This, supplemented by the \$1,000, gold, voted by the Foreign Committee, will fully pay for the Mission House, enclosing the lot and other necessary expenditures. It is with pleasure we acknowledge the valuable services of the Hon. E. D. Bassett, who has been zealous and successful in raising a large part of the funds contributed in Port-au-Prince.

A MILITARY OFFICER'S TESTIMONY.

In January 1872, Major C. H. Malan, of the 75th Regiment of the English army, was stationed at King William's Town in British Kaffraria, South Africa. He asked and obtained a month's leave of absence to visit some of the Mission Stations in that colony, and in the regions known as Fingo-Land and Kaffir-Land. He had for some years borne the reproach of CHRIST and the burden of Christian responsibility in his position in the

army, and he was desirous to refresh his spirit by intercourse with Christian men who were engaged in the LORD'S work. He wished also to become better acquainted with the Missionary work and its results; and he was desirous of letting the native converts see that other white men besides Missionaries believe in the LORD JESUS, and that the Christian faith is the same for all men in every position of life.

He has recently published an account of his visit in a work entitled, *Rides in the Mission Field of South Africa*. In this work he bears testimony to the faithfulness, zeal and success of the Missionaries, and also to the Christian character and abounding liberality of the native converts; and he states that the latter form a marked contrast to their heathen neighbors in the expression of their countenances, their dress, houses, farms, and civilized habits. He was delighted with what he saw, so delighted, indeed, that soon after his return from the visit he resigned his commission in the army, to devote himself to the glorious work of winning souls to CHRIST, and building up a truly Christian civilization. We should like to give some account of what he witnessed at various stations, but our space is limited, and we can only present a few facts concerning Mbulo, one of the stations in Fingo-Land.

FACTS CONCERNING ONE OF THE STATIONS.

It was four years and nine months since the Missionary commenced to live at Mbulo. He first preached beneath the shade of a thorn tree, after that a large hut was erected, then a temporary chapel, and at five out-stations they had put up five other chapels, representing a total value of \$500, the expense of which had been borne by themselves. They had just erected a still larger temporary chapel costing \$750, the Missionary intending eventually to have a fine large stone church. Meetings were held while Major Malan was there, in order to raise the sum named. The communicants were now two hundred in number, and they and a large number of the other natives attended the meetings. When the time for collecting the money had arrived, the scene was a most interesting one. It was announced that persons willing to give were to bring their offerings to the table at which the Missionary and another person were sitting. But here we will let our author describe the scene:

The first giver was willing, but not able to comply with this request; for, if I mistake not, this gift was an ox and some ten sheep, which would have upset the arrangements slightly if put on the table! He is not a rich

man. The ox was valued at £6, and the sheep at seven shillings each ; so his donation was £9 10s., a very large sum for a native.

Others came up to the table with money, according to their ability, and gave it with grace. While the giving was going on, one native after another addressed the people, urging them to give liberally to the good work. After the giving had lasted about a quarter of an hour, *the heathen*, in their red blankets, came up, and *gave to the work of the Lord*. The first opened his hand, and with a smile handed to Mr. Sclater a piece of gold—£1. Mr. Sclater thought he did not know the value of it, and spoke to him ; but he knew the value well, and gave it willingly for himself, his wife, and his children. Following him came a string by twos and threes, and gave their silver apparently with much pleasure.

While I watched these men—heathen—coming forward and giving to the Minister of CHRIST, I said to myself, “Will not these men rise up in the judgment in condemnation against the thousands and tens of thousands of *professing Christians who, out of the money God has abundantly given them, give little or nothing for His work ?*”

At length, in quicker time than I could have expected, the debt was paid. Great joy was manifested at this announcement.

A THANKSGIVING MEETING.

At six o'clock in the evening a thanksgiving meeting for this result was held, and the church was filled. The proceedings were opened with praise and prayer. The Missionary then briefly expressed his thankfulness for the happy fact that they were now met in a building which was their own, and for which they had paid. Having praised the LORD for all He had done in the place by His Word and Spirit, he stated that this meeting was held to allow any who might be so inclined, to speak on things which concerned the cause of CHRIST among them. Says Mr. Malan :

“I wish that a few dozen white men, who, in their ignorance despise the natives, could have attended this meeting. They would have been convicted of their wrong, if not convinced of their error. Prejudiced men are, however, seldom convinced, even by the sight of their own eyes ! I have often attended meetings in England and America, and understand how things should be done. This was the most interesting meeting I have ever attended. The ease, self-possession, fluency, and earnestness of the Fingo speakers, was very remarkable. Whether headmen, or of the humblest class, they rose one after another, without hurry or confusion, and delivered their speeches. There was no interruption.”

MEETS WITH A DOUBTER.

After Major Malan had concluded his visit to the Stations in Fingo-Land, and had crossed the Kei River, which separates that region from British

Kaffraria, and while his heart was rejoicing at what he had seen, he came to a farm-house, into which he was invited to enter. Here he met an old English gentleman who expressed his doubts about the possibility of Christianizing or civilizing the natives across the river, and said that he did not believe "that there were three Christians over there." The Major replied that he had seen a great many Christians himself, and that there was good hope that they would become Christians generally, if only foreigners would keep liquor away from them. This old gentleman travelled with our author the next day, and he proved to be one who himself was neglecting the great salvation, and trusting in his honesty for all to be right with him at the last. Mr. Malan took the opportunity of putting before him the glorious truth, that salvation is through JESUS alone, and only through the atonement for sin of His most precious Blood. Concerning the opposition of such men to Missions, and the depreciatory remarks, Mr. Malan says :

"The words of CHRIST are true—'Except a man be born again he cannot see the kingdom of God.' No wonder an unconverted white man cannot believe in the conversion of a heathen. He cannot see that God has a kingdom on earth in the hearts of believers, white and black. Let, however, a white man be converted, and he will readily admit that the Almighty power—which brought him out of darkness and death into the light of the knowledge of the glory of God can easily do as much for any black man."

But while some of the English colonists disparage and oppose the work, others favor and even give themselves to it. Soon after parting with this gentleman, our author met two men who had given up lucrative positions, and were going through a course of preparation for Missionary work ; and he himself is now in England, preparing to go as an ordained Missionary to the same field,—thus giving the best possible evidence of his estimate of the importance and blessedness of the work.

BISHOP BUTLER'S ANALOGY SUITED FOR ORIENTALS WHO ARE NOT RIPE FOR HISTORICAL EVIDENCE.

THE Rev. Richard Collins, M.A., late Principal of the Church Missionary Society's Syrian College at Cottayam, in South India, has lately Published a work, entitled *Missionary Enterprise in the East*. From a notice of the book in *Mission Life* we extract the following :

His proper contribution to the work of Missions has been in the capacity of Principal of the C. M. S. College in Travancore ; and his description of that institution and of his own duties is given with much force. It is the

central station of the district, and contains several establishments, the College, the Cambridge Nicholson Institution, the printing-house, depot for books, three girls' schools, and quarters for four Missionaries. While the largest congregation assembles at the head station, there are more than fifty congregations assembling at different spots within the limits of the district every Sunday, who are ministered to sometimes by catechists and readers, sometimes by ordained natives, and occasionally by the European clergyman.

The printing-press seems to be a great power there, and the history of its original institution is very interesting, as testifying to the stuff of which our Missionaries are made. The founder of the Cottayam Institution, the Rev. B. Bailey, employed a clever native blacksmith to make, under his own directions, the punches, and a font of type was cast on the spot. A copy of the *Encyclopædia Britannica* supplied a description of a printing-press, from which one was constructed by these amateurs. A staff of compositors, printers, and bookbinders was trained by the same zealous genius, and the work of printing the vernacular was commenced. Mr. Collins, who has succeeded to the work of these pioneers, is introducing such improvements as experience and science have rendered possible, and has gone so far as to electroplate the type with copper. From this press not only have there gone forth editions of the whole Bible in Malabar and in Malayalim, but other works, among which is a translation of Butler's *Analogy*. Mr. Collins says—

“It is surprising how many of the more intelligent of the people read this book. It is just the style of evidence suited to the subtle mind of the Hindoo. Historical evidence they are hardly yet ripe for. They do not know enough yet of history to believe in it; but reasoning like Butler's they thoroughly believe in.”

A MARKED CONTRAST IN CHINA.

THE attitude of the Chinese generally towards the Missionaries and their work, has of late undergone a great change in those ports which were first opened to the residence of foreigners. A Missionary in Canton states the following remarkable facts concerning that city:

“The year 1872 has presented a marked contrast to the previous year, as regards the general attitude of the people towards us and our work. No false rumors have been circulated against us, and no riots have been got up. The Christians have been allowed to go on in their profession and worship without molestation; public preaching has been well attended; many apparently honest inquirers have presented themselves; and converts have been made in connection with all the Missions.

“The influential part of the community seem to have changed their tactics entirely for the present. Instead of direct or violent opposition,

they resort to works of benevolence and public preaching of their favorite doctrines, in imitation of us. They are establishing hospitals, and schools, and preaching halls in the city and in the country. Last year we had a day school in connection with our chapel at Fatshan, at which some heathen children attended; but this year it has been given up, because the gentry have established several free schools in the neighborhood, and our scholars will be drawn away to them. There is now a Benevolent Institution in the western suburbs of Canton, for which tens of thousands of dollars are subscribed by the officials and gentry. Medicines are dispensed, and prescriptions written gratis; widows and orphans, and aged poor are helped; coffins are provided for those that die in poverty; and free schools are established, or to be established, by this Institution throughout the city and suburbs. But the most remarkable fact is the public preaching, a new thing in China, at least in modern times, and evidently in imitation and rivalry of Protestant Missionaries. Not long ago there was an examination of candidates for the office of preacher, held by a committee of the gentry, at which some two hundred preached trial sermons in a hall open to the public, each being allowed half an hour, and called to halt when the time was up by the ringing of a bell. Somewhere about sixty of these are said to have been selected to be paid each ten taels a month for preaching in different halls in town and country. Their text-book is a small collection of moral maxims, originally, as issued by the Emperor Kanghi, consisting of only sixteen sentences, but amplified by his successor, and named the *Sacred Edict*. But, in addition to this, each preacher is expected to provide himself with a selection of moral tales, by the reciting of which, most of the time is filled up; and on this chiefly he depends for securing the attention of the audience. I have frequently gone into these halls, during the preaching, and invariably found, except at the very commencement, a story being told. This movement is, on the whole, very encouraging in regard to Mission work. It shows that a deep impression has been produced by Christian preaching; that a counter movement is deemed absolutely necessary by our opponents; and that all they have to oppose us with is moral teaching, for *religion*, strictly so called, is not included in their programme."

A GREAT IMPRESSION BEING MADE UPON THE NATIVES ON THE BANKS OF THE NIGER.

At a recent meeting in Liverpool, Bishop Crowther said that since he had been out at the Niger as Bishop, he had been able to admit eight natives to holy orders, who were now working with him energetically on the banks of the Niger, and were making very great impression on the natives of that part of the country. Whilst moving up and down the banks of the Niger, those at the mouth of the river began to think that they were neglected. The

King of Bonny sent for him and said that he had abundance of property—plenty of ships came to his river—but his people lacked one thing, and that was the thing which made the people of Sierra Leone and other districts so different from his people, and that was the Word of God. Upon this he (the Bishop) said he would establish a Mission if the King would pay half the expenses. That he consented to. A similar arrangement was made at Brass River, and those two stations were working very prosperously under Native Ministers; and not only that, but chiefs from other rivers, seeing the progress that Bonny and Brass were making, also sent again and again to invite him to establish Missions among them. The area for Missionary success had therefore been greatly extended. The difficulties in the way of the spread of Christianity in Africa were great, but he believed that they would be overcome; and that as, in God's providence, the slave-trade had been overruled for bringing many within reach of the Gospel, so in His own good time God would make openings for evangelizing the whole continent of Africa.

THE RECTIFICATION OF OUR IDEAS CONCERNING THE INTERIOR OF AFRICA.

SOME years ago I heard a lecture upon the waste places of the earth and their uses, when the interior of Africa was described as a desert almost uninhabited by man, and as possessing a temperature so fervid that it was the furnace of the world, through which other and more favored regions were blessed with healthful breezes. Unfortunately for this theory, the spirit of geographical adventure, which has set towards Africa during the last thirty years, has led to the discovery that, south of the great Sahara, the interior of Africa is a grass-covered, well wooded, abundantly watered table-land, with a climate by no means torrid, and so thickly peopled that it is probable there are in Africa more than one hundred, instead of less than fifty, millions of human beings. And, while the researches of travellers generally have rectified our ideas with reference to the interior of Africa, and have lessened the difficulties of approach to it, the discoveries of Livingstone especially have tended to modify the degrading opinions which many had with respect to the Africans, and have kindled an interest in their welfare, which has found an expression in Sir Bartle Frere's special and diplomatic mission, and which, rightly directed, would surely lead to far higher results than the extermination of the slave trade, even to the bringing them into union with Him whose service is perfect freedom, through JESUS CHRIST the God-Man, in whom all the races of the earth may be endowed with powers and possibilities for good, greater by far than were possessed by man before sin degraded him.—*The Rev. Henry Rowley.*

SOME CUSTOMS AND CHARACTERISTICS OF THE CHINESE.

ACCORDING to the promise in a previous article, we proceed to give some of the new information concerning the Chinese, imparted in Consul Medhurst's book. We can refer, however, to only a portion of the subjects upon which light is thrown, and that in a very brief manner.

The perpetually recurring series of beautiful shop signs form a very attractive vista in Chinese towns. These signs are not displayed merely upon the fronts of the stores and horizontally as with us, but each establishment is furnished with projecting eaves and under these at either corner next the street is suspended or erected a perpendicular board richly varnished and inscribed with the name of the concern and a notice of the articles sold. The great extent of this board admits of the letters being of a large size and the inscription may be read at a considerable distance. Very frequently a scroll of cloth, also incised on both sides, is hung across the street. The long line of these two kinds of gaudy signs is the first thing that attracts the eye of the stranger and the vista which he beholds is very picturesque.

Strange to say these signs never contain the names of the proprietors or firms, but only some felicitous style or designation, such as "Celestial affluence," "Perpetual success," etc., which the concern has assumed; and, still stranger, all bills, notes, and business documents are authenticated by this high sounding designation and not by the names of the parties concerned.

Equally pretentious is the description of the articles to be obtained. On a restaurant you will find, "Delicacies from beyond the seas"; "Feasts prepared à la Tartare or à la Chinoise"; "Tête et tête meals to your fancy." On the druggist's sign will be, "Prescriptions prepared accurately from fragrant materials"; "Drugs from every province in the Empire"; "Wares genuine and prices true to value."

The stranger's attention will also soon be drawn to the large number of advertisements which everywhere cover convenient walls. These are on scarlet paper and are as gaudy and pretentious as the signs. Here, for instance, may be seen a concern styling itself "a benefit to society," which pledges itself to attack with success in an inconceivably brief space of time all kinds of diseases.

MANDARINS' OFFICES.

As the stranger proceeds along a Chinese street, he will not fail to notice the curious barriers and gateways connected with the mandarins' offices.

These are surmounted with inscriptions in grandiloquent style. Those, for instance, placed over the gates of the office of the chief mandarin at Shanghai are, "Protector and administrator of twenty cities"; and "Cleanser and purifier of three rivers"; and these may be taken as a fair sample of all others throughout the country.

The Chinese are not as a race the gross feeders that they are sometimes represented to be. The impression that their food consists of dogs, cats, rats, etc., no doubt got abroad from the fact that early travellers observed puppies and kittens exposed for sale in the markets of Canton, amongst articles for table consumption, and were led to infer too hastily, perhaps, that these animals were vended for food, whereas they are thus sold for domestic uses almost exclusively.

Though opium smoking is becoming very prevalent, drunkenness is not a Chinese failing, and they seldom take to drink as a habit. Weak, tepid tea without milk or sugar, is the prevailing beverage of all classes, and tea-pots are placed within reach everywhere, to gratify this habit at frequent intervals during the day.

THE COURTESIES OF THE CHINESE.

The courtesies of the Chinese are of a most labored and punctilious character. We give this single illustration :

"A bow, with the mute folding of the hands together, is the usual mark of recognition when friends encounter each other on common occasions, and if anything is said it is "Tsing, Tsing," meaning, "I pray you, I pray you," which has been barbarized by us into "Chinchin." The intention is on either part to entreat the other to take the precedence, and, much time is lost, when visiting, in a friendly antagonism between host and guest, as to which should first take a seat, or lift a cup of tea, or touch the proffered dish. Inattention to this formality is regarded as a discourtesy, and would stamp the offender as a boor, unacquainted with the commonest rules of polite society. Many and many a time have I been rendered very uncomfortable, when visiting Chinese officials in the company of naval officers and others, who chanced to be ignorant of this peculiarity in Chinese customs, by observing the disgust depicted on the mandarins' countenances at seeing their visitors straightway take possession of the seats offered, without making the slightest deprecatory gesture, or waiting until the host could find his own proper seat. Of course nothing was further from the intention of my friends than to offend a prejudice, but I fear the effect was none the less to confirm the preconceived opinion on the part of the Chinaman that barbarism was after all essential to the foreign nature."

VENERATION FOR WRITTEN AND PRINTED PAPER.

One of the most curious things about the Chinese is their veneration for all written and printed paper. They do not tear up and throw away scraps of such paper, but carefully crunch them up and either put the balls into the first fire they may come across, or they pocket them until they find a basket, which they are sure to discover somewhere near, placed for the purpose, and the contents of which are scrupulously burned. Such receptacles may be noticed in the street as well as in the houses, and one way of performing a meritorious act is to place urns covered in by miniature temples on the way-side for the reception and decent disposal of written or printed scraps, with the inscription over the tiny door-way, "Respect and treat kindly inscribed paper." Another way is to hire collectors to go round the town with baskets, and, on receiving their gleanings, heap them together on a sacred bonfire.

NO NATIVE NEWSPAPER.

Another very curious thing is that the most populous nation in the world, and one in which the art of printing was earliest known, and in which literature has always had an influential sway, should never have had a native newspaper. The fact is the more remarkable since the Chinese are essentially a reading people and show their appreciation of newspapers by the avidity with which the two or three native papers issued by the Shanghai foreign presses are read, and by the eagerness with which they seek to have the articles in Foreign papers translated for their information.

MATRIMONIAL ALLIANCES.

Matrimonial alliances between persons of the same surname are not tolerated, it being presumed that they must of necessity be related. Polygamy is common amongst the well-to-do, but rather in the shape of concubinage, the first wife generally maintaining her position and rights in the household; the children likewise taking precedence of those of the other wives. Early marriage is universal, and such a thing as an old maid or bachelor is entirely unknown. A wife cannot obtain divorce for any reason, but a husband is entitled to put away his wife for any one of seven reasons, some of which are puerile, as, for instance, a habit of loquacity on the part of the lady.

CHINESE COFFINS.

Most of the Chinese cemeteries are furnished with a sacrificial temple to which are attached extensive suites of rooms for the reception of the coffins

of the richer people, pending transmission home to their native districts. It is in such receptacles for the dead that one can contemplate that curiosity, a Chinese coffin. Carved at either end of it is the figure of the god of longevity, or the character meaning "length of years." It is not the decoration, however, which arrests attention, so much as the immense thickness and ponderosity of the wood employed, and the great care which is taken in mortising and cementing all the joints. And although they are so anxious not to leave the slightest crevice in the joints through which air can enter or escape, they think it absolutely necessary to drill a hole through that part of the lid which covers the face of the deceased, so as to leave a channel of exit and entrance for the spirit at its option !

IMMENSE USE OF THE WRITTEN CHARACTER FOR DECORATION.

Chinese symbols which seem to us so eccentric and impracticable are in their eyes exceedingly beautiful, and they utilize them for decorative purposes to an extent unprecedented in the practice of any nation, ancient or modern, unless it be, perhaps, the Egyptians, who made such an extensive use of their picture language. Characters of all sizes and colors teem in every direction and upon every thing. Scarcely a wall, door, window, or pillar, but displays, in some shape, a device bearing some felicitous couplet, motto, or monogram, artistically inscribed. The temples abound with inscriptions in the shape of antithetical scrolls, and ornamental tablets suspended horizontally. The apparel of the Chinese is also decorated with the written character, and also his lantern, fan, cups, chop-sticks, vases, cabinets and indeed, almost everything he uses. An entire book might be filled with illustrations of the various decorative purposes to which the Chinese character is put, and a vast store of additional facts as to the history, poetry, legendary lore, and customs of the Chinese might thus be obtained.

THE CHINESE ARE INDUSTRIOUS AND VERY COMMERCIALY INCLINED.

The Chinese are good agriculturists, mechanics, laborers, and sailors, and they possess intelligence, delicacy of touch, and patience ; and they are, moreover, docile, thrifty and industrious. Wherever the tide of Chinese emigration has set in, they have proved themselves veritable working bees. They are, too, very commercially inclined, and trading is a passion with them ; and our author concludes his interesting volume with the following remarks :

"Let the commercial enterprise of the people be taken advantage of to

introduce the thin end of the wedge of progress wherever the opportunity offers itself; let knowledge be sown broad-cast throughout the land by means of suitable and instructive publications in the native language; and let foreign powers combine to treat China justly, and at the same time see to it that she act as justly by them, and not only will progress be possible, but no long time need elapse before a regeneration ensues, which shall at once satisfy the longings of the diplomatist, the merchant and the Missionary."

"THE MENTAL CAPACITIES OF THE CHINESE PEOPLE.

THE Rev. Alexander Williamson, D.D., is not only an experienced Missionary and an accomplished linguist, but also an extensive traveller in China and its dependencies. He is, too, familiar with the standard and popular literature of the country, and is justly considered a very high authority on Chinese matters. He has, also, a very forcible and attractive way of stating what he knows; and we doubt not our readers will be interested in the following, on the mental capacities of the Chinese, which we extract from a pamphlet which he has recently published, entitled *The Claims of China on Christian Men* :—

The mental capacities of the Chinese people are of no inferior order. Their coherence as a nation, and their wonderful career through more than four thousand years—a fact quite unique in the annals of this world—speaks for the remarkable vitality and importance of the race. The size of the country, the extent and activity of the population and the efficient manner in which the people have been governed during these four millenniums, prove to demonstration, that there must always have been among them minds of the very highest order, in point of width of view, force, vigor, decision, and persistency of character.

In the very earliest times the Chinese put their finger upon a principle which has only of late been fully recognized among ourselves, viz., that the mind is the man, and that only in proportion as the mind is educated, furnished with knowledge, and garnished by virtue, does the man truly rise among his fellows.

Their extensive literature, embracing books of all descriptions—full dynastic histories from the very earliest times, works on natural history, astronomy, geography, mathematics, morals, political economy, agriculture, arts, biography, language, military tactics, astrology, *belles-lettres*, and other departments of literature—speaks for the intellectual propensities and activity of the people.

To mention only one fact which will illustrate this view of their character.

Very early they commenced to summarize their knowledge in large encyclopædias. The need of such works of reference gradually increased, so that the emperor who reigned at the close of the fourteenth century commissioned a committee of 2194 learned men to compile a work which would embrace dissertations on all known subjects. They sat for several years, and in A. D. 1407 completed their task in a work numbering 22,937 books—by far the most gigantic literary work ever performed under the sun. Nor is this all. At the beginning of last century they felt their need of an appendix. Another commission was appointed, and they produced a second work consisting of 10,000 books, beautifully illustrated.

Nor are the Chinese of the present day in any degree inferior to their predecessors. Sir Frederick Bruce is reported to have said that "Chinese statesmen were equal to any he ever met in any capital in Europe." If he refers to their mental abilities he is undoubtedly right: they more than hold their own with our own diplomatists. Chinese merchants cope with ours in all departments of trade; in fact, they are gaining upon our merchants, and at the minor ports are taking the trade out of their hands. Early their ships tempted the deep, and traded with most distant places. And now that spirit of enterprise remains, for they talk of agencies in London and New York; so that soon they may dictate their own terms in our capital, even as they do now at Han-kow and elsewhere.

The *litterati* among them are equal to anything we can set before them. Witness the honors carried off by Chinamen in British and American universities and the high class of books which have been already mastered by not a few. The common people often evince a width of view and stability of intellect which surprises one, and in general are solid, shrewd men; and the more I have travelled among them and mingled with the people, the more have I been struck with their mental promise, their plodding, persevering propensities, and their docility and love of order.

The fact is, the Chinese differ from us in taste, habits, and in many other matters; but in the sphere of pure intellect, and in respect of the abstract sciences, and in the arts, they are quite equal to ourselves. And not only so, but the presumption is that, when they have fairly entered on the career of progress, their ingenuity, patience, perseverance, powers of observation, skill and dexterity in manipulation, will enable them to discover new facts, new processes, and new appliances for the economy of human toil and the advancement of the human race.

We justly lament the vast mineral resources locked up in that empire; but what are these compared to the mental and moral resources bound up by ignorance, and tantalized with the nightmare of superstition! What an impulse might be given to humanity were these 360,000,000 of such minds set free to think for themselves—360,000,000 of such hearts unsealed—360,000,000 of such wills directed truth-ward, man-ward, and God-ward! Only one power can beneficially and permanently touch the spirit of man,

and that is the Spirit of God ; only one instrument can reach the human heart, and that is the word of God, which is the sword of the Spirit. And it is this sword we wish you to wield, or help us to wield, in the emancipation of China.

UNCERTAINTY OF ALL THAT RELATES TO THE QUESTION OF TOLERATION IN JAPAN.

THE *Japan Daily Herald* gives the following translation of the communication on the Christian question received by the senior of the Treaty Ministers on Feb. 21st, 1873, from Tana-Tomi, the Minister of Foreign Affairs in Japan :

“YOUR EXCELLENCY : With regard to the individuals who embraced the Christian religion, our Government, desirous of doing away with customs which might offend the feelings of the Foreign Powers, had already, since last summer, secretly ordered the Chiefs of Fu and Ken to cease arrests. From this moment the placards, which have till now been affixed (to the notice-boards) are withdrawn. On these placards was written the law which prohibited Christianity.

“You can communicate this to your colleagues, and the Ministers of the other powers.
TANA-TOMI.”

Commenting upon the matter in the paper of March 12th, the editor says :

One of the most certain things in Japan, is the uncertainty of all that relates to the question of toleration. It was publicly declared by the Japanese Government that the old anti-Christian edicts, so long hung up on the Kosatsu throughout the empire, were to be taken down. All parties interested in the question generously believed that it was true ; but a few days afterwards the citizens and denizens of Japan were informed that the several edicts—the anti-Christian one among the others—had been taken down, only because they were already so well known, and so impressed upon the minds of the people, that farther publication was needless. It now turns out that the edicts have not been removed from many places. Correspondents from several places in the interior inform us that they still occupy positions on the public notice-boards ; whilst in Yedo, the capital itself, they remain on the Kosatsu in at least two places. It was stated by one of our contemporaries a few days ago that the anti-Christian edict was still hung up at Nippon Bashi. A foreign gentleman, desirous of satisfying himself as to the exact state of the case, visited the three principal Kosatsu in Yedo. The main one, at Nippon Bashi, he found entirely bare—not a single board containing an edict being there hung up. The Kosatsu seemed to have

been dismantled on Friday or Saturday, as the edicts were still there up to Thursday last. On visiting the Kosatsu at the Sugi Kai Go Mon, at the end of the Main-street or Tori, and also at the Kosatsu near Asakusa Go Mon, all the edicts hung undisturbed, as of yore; and among them the anti-Christian edict—still publishing the historic slander and prohibition against what foreign civilized nations hold most sacred—The edict runs “The corrupt Christian religion is prohibited, as heretofore.”

Now, there may be several ways of understanding this strange and confusing fact. It may be that the Imperial Government is getting confirmed in its habit of making promises, and forgetting to carry them out; or, it may be that having passed certain resolutions in the “Sa In,” it is considered sufficient to let them execute themselves. It has been suggested that the officials are too indolent to attend to taking down edicts which are dead letters. Whatever be the reason, we have stated the facts; and until the promises made are fulfilled all over the empire, the Japanese need not expect the confidence of foreigners, or to obtain any of the concessions which the Government so eagerly desires.

GREAT RESULTS IN THE FACE OF IMMENSE OBSTACLES.

(Continued from page 524.)

CASTE AN IMMENSE OBSTACLE.

Another thing which greatly aided in the subjugation of the country, but which forms a vast hindrance to missionary success, is caste. Among the Hindoos caste is not the effect of circumstances, or a mere social arrangement, but it is an essential and unchangeable ordinance of their religion. There could be no uprising of the people to repel the invaders, for the different castes could not meet together in council or join together in an army. The warrior caste could alone meet the enemy, and they form but a small portion of the people; but the members of every one of the castes are arrayed against the Missionary, unless it be those who belong to the lowest sub-division of the lowest caste; for all of them, except the last, who could fall no lower, would be contaminated by mingling with those of an alien race, or attending Christian services; while to become a convert to Christianity and receive baptism, would estrange a man at once and forever from his friends, except in very rare instances. The man who infringes his caste by being contaminated himself by the touch or near presence of a native of an inferior order, or any foreigner, or by having his food or the vessel in which his food is prepared so contaminated, is cut off by that very act from human society. Latterly, however, owing to the large number of Europeans in India, and to the increasing travel on the railroads by the natives, and the refusal of the English government to have caste cars, it

has been found more than ever impossible to avoid infringing caste regulations, and the Brahmins have become willing to restore a man, provided he will pay a good round sum and submit to the process of purification. But even yet, when a man becomes a Christian, he must expect to be renounced by his wife and children and receive the curse instead of the blessing of his parents. In no country and in no age have converts been won in the face of greater opposition or had to pass through a greater ordeal of suffering and persecution.

THE CHARACTER OF HINDOOISM.

Hindooism is one of the foulest of religions and fosters the grossest licentiousness. The Shastras are full of the abominable doings of Hindoo divinities; the temples abound with obscene pictures; and dancing girls who lead a life of sin and shame, are attached to these temples, and dance before the idols on festive occasions. These girls are called "the servants of the idols;" the gods are said to be honored by their iniquity; and the priests receive the gains of their shameful life. The spiritual conquest of a people so trained in iniquity is immensely more difficult than it is to bring about their political subjection.

Intermingled with the other inhabitants of India are many Mohammedans, and in some portions of the country they are in the majority; but they are, if possible, more difficult of conversion than the adherents of Hindooism, for though they acknowledge the one true God they are filled with hatred of Christianity, and where they have the power they relentlessly persecute its converts.

GREAT SUCCESS OF MISSIONARY LABORS.

But though the obstacles have been so formidable, and the number of Missionaries so very limited, yet the success has been great, and the results in the highest degree important. The Rev. Mr. Sherring of Benares, who has succeeded Dr. Mullens as the statistician of the Missions in India, says in a pamphlet recently published:—

"The native Christian community in India alone was in 1850, 91,092; in 1861 138,731; and in 1871, 224,161 persons, showing an increase in the last ten years of 85,430. This is at the rate of 61 per cent.; while the rate of increase between 1850 and 1861 was only 53 per cent. The number of communicants has more than doubled, there having been in 1861, 24,976; while in 1871 there were 52,813.

"The number of ordained ministers in India, is 426, which is an increase of 129 over the number in 1861. There are 1983 unordained catechists or native preachers. It is impossible to say how far this has been an advance on 1861, inasmuch as it has been ascertained that the statistics on this subject, taken at the end of that year, are untrustworthy.

"There were, ten years ago, 319 central Mission stations in India; there are now 423. The number of towns and villages scattered over the country inhabited by Protestant Christians is 4657."

THE LEAVENING PROCESS OF THE GOSPEL.

Statistical facts, however, can in no way convey any adequate idea of the work which has been done in any part of India. The Gospel has been working like leaven, and the effect is very great even in places where there are but few avowed conversions. Even Keshub Chunder Sen, the leader of the new Theistic school, has been constrained to use the following language :

“The spirit of Christianity has already pervaded the whole atmosphere of Indian Society, and we breathe, think, feel and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education.”

Sir Bartle Frere, who was thirty years in India in various influential positions, says :

“I speak simply as to matters of experience and observation, and not of opinion, just as a Roman Prefect might have reported to Trajan or the Antonines, and I assure you, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized industrious Hindoos and Mohammedans in India is effecting changes—moral, social, and religious—which, for extent and rapidity of effect, are far more extraordinary than anything which you or your fathers have witnessed in modern Europe. It has come to be the general feeling in India that Hindooism is at an end—that the death-knell has been rung of that collection of old superstitions which has been held together so long.”

Similar testimony has been borne by Lord Lawrence in his famous letter to the London *Times* ; also by Lord Napier, Sir William Muir, Col. Sir Herbert Edwards and others in the civil and military service in India. The general opinion, not only of the Missionaries but of thoughtful and intelligent laymen is, that India is much in the condition of Rome just previous to the baptism of the Emperor Constantine. Idolatry now in India, as then in Rome, is falling into disgrace—men are becoming wiser. Truth in its clearness and power is gradually entering their minds and changing their habits and lives.

An intelligent Hindoo said to a Missionary, on one occasion :—“The story which you tell of Him who lived, and pitied, and came, and taught, and suffered, and died, and rose again—that story, sir, will overthrow our temples, destroy our ritual, abolish our shastras, and extinguish our gods.” The preaching of CHRIST crucified, and the proclaiming of Him who is the way, the truth and the life is already accomplishing, in some measure, what this Hindoo said it would ; and we may hope, with the Divine blessing, to see in the near future a great turning of the people unto the LORD, and the utter destruction of all idols.

ENCOURAGEMENT TO THOSE WHO ARE LABORING FOR THE CONVERSION OF CHINA.

A review of the results which have been accomplished in India, and of the spiritual revolution which is in progress there, is in a high degree en-

couraging to those who are laboring for the conversion of the still more populous empire of China. Missions in the latter country have been established only about half the period that they have in the former; and there have been only about half as many laborers. When they shall have been continued for as long a time, and with as many Missionaries, we believe there will be an equal or greater number of converts, and the prospect for the utter overthrow of the religious systems of China will be equally bright. The obstacles to the conversion of the Chinese people are many and great, but they are not more numerous or formidable than those which are being successfully encountered in India. If the Chinese are a more materialistic people than the Hindoos, and their leading men more sceptically inclined, there is, on the other hand, an absence of the immense obstacle of caste; nor is there any set of men in China that are looked up to with such awe and reverence, and wield such immense power as the Brahmins of India. Nor is there the same diversity of races in the Chinese empire, and the number of languages is but about half the number of those in India. There is, too, this advantage in China, that, whatever the mother-tongue may be, all who have received a good education can read books understandingly, which are in the general Written (Unspoken) Language. The Chinese also are becoming a ubiquitous people, and of the multitudes who come to our own and other Christian lands, we have good reason to believe that not a few will return to China prepared in heart and mind to aid in spreading the Gospel of CHRIST. The number of Chinese converts at the present time is nine thousand, which is about the number there were in India thirty years ago, and the stage of progress of the Missions in other respects is about the same as it was in the latter country at that period; but the outlook in China now is much more encouraging than it was in India then; and all those who are seeking the spiritual conquest of the most ancient and most populous nation of the world have abundant encouragement to press forward in their efforts.

BOOK NOTICES.

SANTO DOMINGO, PAST AND PRESENT; WITH A GLANCE AT HAITI. By Samuel Hazard, Author of "Cuba, with pen and pencil." New York: Harper and Brothers, 1873.

AT the time that the United States Commission was sent to Santo Domingo, the author of this book went to the island in the capacity of a reporter for one of the New York papers. He afterwards became connected with the Commission, and travelled extensively over both Dominica and Haiti. His book contains the results of his personal observations, and of his studies in the histories of both Republics. The island he considers vastly more beautiful and more valuable than Cuba, and he is an earnest advocate

of General Grant's policy of annexation. He thinks it inevitable that so magnificent a domain will become the possession of one of the great powers of the world, especially as the people upon it are so ill-fitted to develop its resources, or to practice self-government. He deplors the action of Congress in the matter, and fears that the island may come under the control of Prussia, as Prussian influence is already strong there and a great part of the foreign trade is in the hands of German merchants. Were it annexed to the Union Mr. Hazard says it would be one of the most magnificent and populous of our states, surpassing even California, for, though it is unhealthy immediately on the coast, it is not so a few miles from the seaboard. Most of the Island is of a great elevation above the sea level, and is exceedingly salubrious; and, while in parts tropical fruits and vegetables most abound, in others those of New England may be plentifully raised. In these statements he is borne out by the testimony of the physicians appointed by the United States Government to examine into this matter.

The present inhabitants of the island would be no gain to our body politic, but our author believes that as soon as annexation took place there would be an immense influx of Americans and Europeans; good government would take place of the wretched ones now in existence; the natives would be raised in the scale of civilization and religion; the immense mineral and other resources of the island would be developed, and its vast productiveness would speedily enrich the new settlers, and be a great benefit to the states of the Union. The Dominicans, almost to a man, are in favor of annexation, but the Haytians are opposed to it. The latter are fewer in number than the former and their condition Mr. Hazard paints in the same dark colors as Bishop Coxe. When the French occupied Haiti they did little or nothing for the intellectual and moral elevation of the natives; but they infused into them their love of military glory. The great ambition of every Haitian, however ignorant, is to be a General, and the result is the country is in almost a chronic state of war, and revolutions, which overturn the government, are almost of yearly occurrence. Of law there may be said to be none. The people are under the arbitrary rule of the *latest* usurper. These usurpers of the governing power and their would-be imitators in military glory and arbitrary rule throughout Haiti are opposed to annexation, as that would put an end to their wretched schemes and aspirations: and these men take good care to prevent any expression of a contrary opinion on the part of any of the poor, oppressed people. Every effort was made by those in power to thwart investigation on the part of the United States Commissioners. Mr. Hazard says that Missionary effort may do much in time, in Hayti, but it would be a great blessing if this most wretchedly governed country could be brought under an enlightened and Christian government. His work is a timely and important one. Its value is increased by the addition of a good map and numerous engravings.

ACKNOWLEDGMENTS.

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

☞ Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER.

☞ All Money Orders should be drawn on STATION D, NEW YORK.

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

ALBANY.		<i>Manhattan</i> —St. Paul's.....	5 00	
<i>Albany</i> —St. Paul's, for Mrs. Emily L. Hewson, scholarship in Miss Fay's school.....	40 00	<i>Marseilles</i> —Miss'y boxes.....	10 00	292 00
St. Peter's, boxes.....	9 00	INDIANA.		
<i>Burnt Hills</i> —Calvary, a lady for half scholarship in Bridgman Mem. School, Shanghai.....	20 00	<i>Indianapolis</i> —Rev. Mr. Eastin.....	1 25	1 25
<i>Hogansburgh</i> —St. James' Mission	2 31	IOWA.		
<i>Schaghticoke</i> —Trinity.....	1 00	<i>Farley</i> —.....	2 00	2 00
<i>Troy</i> —Christ, for China, \$20; Haiti, \$10.....	30 00	KANSAS.		
<i>Wallon</i> —Christ.....	6 00	108 31	<i>B'ue Rapids</i> —St. Mark's.....	7 06 7 06
CALIFORNIA.		KENTUCKY.		
<i>Santa Cruz</i> —Calvary.....	30 00	30 00	<i>Covington</i> —Trinity, for Bp. Auer's	36 75
CENTRAL NEW YORK.			<i>*Henderson</i> —St. Paul's.....	0 00 36 75
<i>Auburn</i> —St. Peter's.....	85 00	LONG ISLAND.		
<i>Baldwinsville</i> —Grace.....	4 61	<i>Brooklyn</i> —Reformation, for education of a boy in Miss Fay's school.....	22 00	
<i>Cazenovia</i> —St. Peter's, two communicants of for Bridgman scholarship.....	40 00	<i>College Point</i> —St. Paul's Chapel, at discretion of Rev. J. T. Holly.....	115 40	
<i>Potsdam</i> —Trinity, at discretion of Rev. J. T. Holly.....	10 00	<i>Little Neck</i> —Zion, \$169.70; S. S., \$30.60.....	200 30	
<i>Waterloo</i> —St. Paul's, Woman's Miss'y Soc'y for China and Japan.....	41 34	180 98	<i>Jamaica</i> —Grace, box.....	8 16 345 86
CENTRAL PENNSYLVANIA.		MARYLAND.		
<i>Carlisle</i> —St. John's.....	34 86	<i>Aquasco</i> —St. Paul's, Woodville, boxes.....	3 45	
<i>Lancaster</i> —St. James', five cent coll.....	7 00	41 86	<i>Anne Arundel Co.</i> —St. James' Par.	35 65
CONNECTICUT.		<i>Baltimore</i> —St. Peter's, \$20; Ladies' Miss'y Soc'y, semi-annual pay't, two scholarships in Orphan Asylum, Africa, and one in Miss Fay's school, China.....	115 00	
<i>Bridgewater</i> —Rev. W. B. Colburn	10 00	St. Stephen's S. S., for Africa.....	12 31	
<i>Brookfield</i> —St. Paul's.....	18 14	<i>Frederick</i> —All Saint's, five cent coll.....	50 00	
<i>Hartford</i> —Trinity, a member.....	100 00	<i>Georgetown</i> —Grace Church, S. S., at Bp. Auer's discretion, Christ, for Africa, \$95; China, \$50; S. S., for Rev. Mr. Thomson's school, \$80, per Am. Ch. Miss. Soc'y.....	225 00	
<i>New Milford</i> —Mrs. C. E. Wright, for Mission building, Haiti, \$100; at discretion of Rev. J. T. Holly, \$100.....	200 00	<i>Harford Co.</i> —St. Mary's.....	19 50	
<i>New Haven</i> —St. Paul's, Miss C. H. Hall, for Rev. J. T. Holly's work.....	3 00	<i>Montgomery Co.</i> —St. John's.....	2 50	
Mrs. E. E. Hall, for Rev. Mr. Holly's work.....	5 00	<i>Port Deposit</i> —St. James'.....	5 00	
Misses Edwards, for Rev. J. T. Holly.....	30 06	<i>Townsontown</i> —Trinity.....	53 00	526 41
<i>Stratford</i> —Christ, Woman's Miss'y Association, for Miss Fay's school.....	28 00	394 14	MASSACHUSETTS.	
DELAWARE.		<i>Lawrence</i> —Grace S. S., for education of a child in Africa, per A. C. M. S.....	25 00	
<i>Christiana Hund</i> —Christ, five cent coll. for education of a Chinese girl in Mrs. Thomson's school.....	44 28	<i>Lowell</i> —St. Anne's, of which for Africa, \$5.....	30 00	
<i>Middletown</i> —St. Ann's.....	3 27	<i>North Attleboro</i> —Grace, per A. C. M. S.....	10 53	
<i>Wilmington</i> —Trinity.....	4 95	52 50	<i>Quincy</i> —Christ, add'l.....	5 00 70 53
FLORIDA.		MICHIGAN.		
For Mrs. H. G. Quinby...	70 00	70 00	<i>Ann Arbor</i> —St. Andrew's S. S., for Africa.....	3 32
GEORGIA.		<i>Rome</i> —St. Peter's, for China.....	29 88	29 88
ILLINOIS.		<i>Algonquin</i> —L. T.....	2 00	
<i>Chicago</i> —St. James', of which special for Haiti Mission, \$50.....	275 00		<i>Brooklyn</i> —All Saint's.....	2 50
			<i>De. rout</i> —St. Paul's, for support of Miss F. J. Botts, Africa	150 00
			One-third receipts at Delegate Meeting.....	108 00

ACKNOWLEDGMENTS.

587

<i>Hillsdale</i> —St. Peter's.....	10	60	
<i>Jackson</i> —St. Paul's Woman's Mis- sionary Society, for Miss Scott's salary.....	100	00	
<i>Kalamazoo</i> —St. Luke's.....	12	30	
<i>Port Huron</i> —Grace.....	25	00	417 92
MISSISSIPPI.			
<i>Vicksburgh</i> —E. C. L.....	2	00	2 00
NEVADA.			
<i>Carson</i> —St. Peter's, \$28 50; Lydia Parker, \$2.....	30	50	30 50
NEW HAMPSHIRE.			
<i>Claremont</i> —Trinity.....	19	00	19 00
NEW JERSEY.			
<i>Burlington</i> —St. Mary's Hall, for Mrs. Thomson's school, Shanghai.....	50	00	
<i>Elizabeth</i> —St. John's S. S. Infant Department, for Cape Palmas Orphan Asylum, per Am. Ch. Miss. Soc'y.....	25	00	
<i>Madison</i> —Grace.....	36	00	
<i>Moorestown</i> —Trinity.....	25	00	
<i>Spotswood</i> —St. James'.....	10	00	
<i>Trenton</i> —St. Paul's S. S.....	10	00	156 00
NEW YORK.			
<i>Greenburgh</i> —Zion.....	25	00	
<i>Manhattanville</i> —St. Mary's, for Ch. at Haiti, \$5; general, \$10.....	15	00	
<i>New York</i> —St. Ambrose's S. S., for Joppa.....	275	00	
Epiphany for Africa, per A. C. M. Soc'y, \$38.70; German Mission, for Bp. Auer's school, Af., \$11, per A. C. M. S.....	49	70	
Interest on Bohlen Fund, Atlantic Mutual Insurance Company sale of script..	52	50	
J. K. G.....	15	00	
<i>New Rochelle</i> —Mrs. M. H. Well- man.....	2	00	
<i>Philipsetown</i> —St. Philip's, \$36.91; five cent coll., \$19.....	46	91	
<i>Rhinecliff</i> —Ascension.....	7	00	
<i>Rye</i> —Christ, Woman's Miss'y As- sociation, of which \$40 for the Hope scholarship, China, and \$121.40 for the outfit of Miss'y Physi- cian for Japan.....	161	40	
Christ.....	106	81	
<i>Saugerties</i> —Trinity.....	114	26	
<i>Westchester Co.</i> —Anonymous, at discretion, Rev. J. T. Holly.....	10	00	1185 20
NORTH CAROLINA.			
<i>Hyde Co.</i> —St. George's.....	1	00	1 00
OHIO.			
<i>Gambier</i> —Peter Neff, Jr.....	1	50	
Rebecca Neff.....	1	50	
<i>Mt. Vernon</i> —St. Paul's S. S., for Africa.....	23	00	
<i>Sandusky</i> —Grace, \$50; for Africa, \$56, per A. C. M. S.....	106	00	132 00
PENNSYLVANIA.			
<i>Lower Dublin</i> —All Saint's.....	30	85	
<i>Perkiomen</i> —St. James', boxes.....	2	80	
<i>Philadelphina</i> —Mediator, for Africa, per A. C. M. Soc'y.....	70	25	
Advent, men's Bible class, for scholarship in Miss Fay's school, \$40; Ad- vent scholarships, \$120.....	160	00	
Advent, for J. S. Riley, scholarship, Africa.....	30	00	
Box.....	10		
Edwin Palmer.....	1	00	295 00
PITTSBURGH.			
<i>East Liberty</i> —Calvary, for Rev. J. D. Wilson, schola-ship, Hoffman Inst., \$75; Kate R. Hill, do., \$75; for Rev. E. H. Thomson's school, China, \$40, per A. C. M. S.....	190	00	
<i>Pittsburgh</i> —St. Andrew's, for Africa, per A. C. M. S....	30	00	
St. Andrew's, special, for Missionary outfit.....	162	00	
<i>Scranton</i> —St. Luke's.....	18	36	400 36
RHODE ISLAND.			
<i>Bristol</i> —St. Michael's, \$53.50; five cent coll. communicants, for Miss Fay's school, \$40; school at Cavalla, \$50.....	143	50	
<i>Providence</i> —Grace, a member.....	5	00	
<i>South Portsmouth</i> —St. Mary's.....	3	70	152 20
SOUTH CAROLINA.			
<i>Charleston</i> —Box.....	3	43	
Grace Ch. S. S., for educa- tion of a boy in Rev. W. J. Boone's school.....	40	00	
<i>Beaufort</i> —O. B. M., for Africa.....	5	00	
<i>St. Stephen's</i>	1	00	49 43
TEXAS.			
<i>Ft. Concha</i> —Sallie's box, per A. C. M. S.....	10	00	
<i>Galveston</i> —Trinity.....	17	00	27 00
VERMONT.			
<i>Factory Point</i>	5	00	5 00
VIRGINIA.			
<i>Boydton</i> —Box.....	1	50	
<i>Charlestown</i> —Zion, for Chinese scholarship, quart. pay't, \$8.75; quart. coll. \$20.....	28	75	
<i>Cumberland Parish</i>	5	00	
<i>Front Royal</i> —Calvary.....	5	04	
<i>Middleton</i> —St. Thomas'.....	4	41	
<i>Norfolk</i> —Miss A. F. Cornick, boxes.....	14	18	
<i>Rippon</i> —Boxes.....	6	79	65 67
WESTERN NEW YORK.			
<i>Geneva</i> —Trinity, a mite for the re- building of the Church at Port-au-Prince.....	50		
<i>Phelps</i> —St. John's, box.....	2	23	3 73
WISCONSIN.			
<i>Racine</i> —M., for Africa and China..	20	00	20 00
WASHINGTON TERRITORY.			
<i>Vancouver</i> —St. Luke's, boxes.....	14	20	14 20
MISCELLANEOUS.			
J. L. R.....	25		
4143.....	2	00	
For carriage for Bp. Auer, 100 00	100	00	
P. W. L., for Miss Bald- win's school, Jaffa.....	5	00	
Frank Blake's box, for Bp. Auer.....	3	50	
For Rev. J. T. Holly.....	5	00	
<i>Hartford, Conn.</i> —Interest.....	281	66	397 41
LEGACIES.			
<i>Conn. Hartford</i> —Estate, Chester Adams.....	250	00	250 00
			\$5,813 15
Amount previously acknowledged...			11,2314 56
			\$108,127 71

*CORRECTION.—The amount acknowledged in the July number from Henderson, Kent'y, Rev. J. M. Pringle, should have been credited to St. Paul's Church, same place, from Missionary boxes.

FOREIGN STATIONS.

WESTERN AFRICA.

Rt. Rev. J. G. Auer, D.D., Missionary Bishop.....	Cavalla.
Rev. Edward Davis.....	Monrovia.
Rev. G. W. Gibson.....	(Liberian)..... Calibell.
Rev. A. F. Russell.....	Clay Asklund.
Rev. S. D. Ferguson.....	Cape Palmas.
Rev. N. T. Doldron.....	Monrovia.
Rev. R. H. Gibson.....	Sinos.
Rev. J. W. Blackledge.....	Hoffman Station.
Rev. Samuel W. Seton (Native).....	Cavalla.
Mrs. Auer.....	Orphan Asylum, Cape Palmas.
Mrs. Ware.....	"
Mrs. Toomey.....	"
Mrs. S. Simpson (Teacher).....	Cape Palmas.
Miss Margaretta Scott.....	Cavalla.
Miss Julia De B. Gregg.....	Rocktown.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	Monrovia.
Miss Sarah Barclay (Liberian), Teacher.....	Tofo Koleh.
— Tucker.....	"
Rodger Fuller (Liberian), Teacher, Candidate for	Keh Koleh.
J. J. Blyden.....	Candidate for Orders..... Bassa.
— Clark.....	"
J. Neyle.....	Catechist.....
John T. Thorpe.....	Crozierville.
L. L. Montgomery (Liberian), Teacher, Candidate for	Cavalla.
Orders.....	"
W. M. R. Richards (Liberian) Candidate for Orders.....	Monrovia.
Edward Hunt.....	Teacher..... Cavalla.
M. P. Valentine (Native), Candidate for Orders.....	Rocktown.
Joseph A. Russell (Liberian).....	" Tebo.
Samuel Boyd (Native), Teacher and Catechist.....	Fialtown.
Alonso Potter.....	" Hoffman Station.
John Farr.....	Half-Grassy.
E. B. Winner.....	Berebey.
Merrick White.....	Catechist..... Gideyatabe.
John Bohlen.....	" Bohlen.
Richard Killen.....	Teacher..... Rockbeerah.
O. E. Shannon, Native Teacher.....	Kabla.

CHINA.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop.	Shanghai.
Address.....	"
Rev. Robert Nelson.....	"
Rev. Elliot H. Thomson.....	Peking.
Rev. Samuel I. J. Schereschewsky, D.D.....	Hankow.
Rev. Augustus C. Hochling.....	Wuchang.
Rev. S. R. J. Hoyt.....	"
Rev. W. J. Boone.....	Shanghai.
Rev. Kong-Chai Wong.....	Hankow.
Rev. Yung-Klung Ngan, M.A.....	Shanghai.
Rev. Hoong Niek Ng.....	"
Rev. Kia-Sung Ting.....	"
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	Peking.
Mrs. S. Schereschewsky.....	"
Mrs. Hoyt.....	Wuchang.
Mrs. Boone.....	"

JAPAN.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp.....	Osaka.
Rev. A. B. Morris.....	"
Rev. G. D. B. Miller.....	"
Rev. J. Hamilton Quinby.....	"
Rev. Wm. B. Cooper.....	"
Rev. Charles H. Newman.....	Osaka.
Henry Laning, M.D.....	"

GREECE.

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

Rev. J. Theodore Holly.....	Port-au-Prince.
Rev. St. Denis Baudry.....	"
Rev. Julien Alexandre.....	Cabaret Quatre.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Ellice Salomon.....	L'Anse a Peau.
Rev. Pierre Louis Benjamin.....	Gonaives.
Rev. Joseph N. Duran.....	Cape Haitien.
Rev. Pierre Talma Delatour.....	Port-au-Prince.
Rev. Louis Duplessis Ledan.....	Torbeck.
Rev. Charles Jerome Bistoury.....	Port au Prince.
Rev. Alexander Battiste.....	"

Committee for Foreign Missions.

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

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REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.
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 REV. S. D. DENISON, D.D., *Honorary Secretary*, No. 23 Bible House, New York.
 JAMES M. BROWN, Esq., *Treasurer*, No. 23 Bible House, New York.

STATED MEETINGS—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 Rooms.

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.

SEPTEMBER, 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.

REV. J. S. ATWELL, ST. STEPHEN'S, SAVANNAH.

WE take the following paragraph containing very complimentary allusions to the Rev. J. S. Atwell, late of St. Stephen's Church, Petersburg, Va., by Bishop Beckwith, of Georgia, from the *Hartford Churchman* :

The Bishop of the Diocese confirmed an interesting class of six persons in this church on Sunday afternoon, the 18th of May. This was the first Confirmation held under the rectorship of the Rev. J. S. Atwell, late of Petersburg, Va. The bishop took occasion to congratulate the Parish on its success in securing the services of one hailing from the home of his boyhood, and who had brought with him letters of commendation which were as creditable as any priest in the church could expect to obtain. Besides the Rector, who conducted the evening Service, there was present in the chancel the Rev. Mr. Elliott, son of the late Bishop of the Diocese. The Parish bids fair to gather in its scattered members.

PETERSBURGH, VIRGINIA.

EXAMINATION OF ST. STEPHEN'S SCHOOL.

THE examination of this school took place yesterday morning, June 26, and was diversified with singing, recitation, etc. The children did them-

selves and their teachers great credit, passing a very creditable examination in all the branches of an ordinary English education. And here we may mention that the school was established and conducted by St. Stephen's Church with the aid of the Board of Missions of the Episcopal Church, with the object of affording a free or nearly free education to the colored children of the city, it being felt that the church can best be built up by educating the children and thus enabling them to appreciate its teachings and value.

The School was opened as usual by prayer, and the teacher, Miss Brown, called out the junior class and examined them in spelling. The majority of them spelled the words correctly and promptly and gave the definitions of a number of words selected at random.

The second mental arithmetic class was then examined and acquitted themselves very well.

The whole school were then questioned in geography and correctly answered every question; the teacher having before her maps of the world and the United States and examining them in a general way on every part of the globe.

The first reading class then took the stand and read Whittier's Maud Muller. The whole class read very distinctly and well and several, among whom we must especially notice Lucinda Bragg, with great taste and expression.

Grammar was the next subject, and the children seemed to know the rules and how to apply them.

An amusing song was then sung with a good deal of vim as a relief to the scholars, and the senior class was called out to show their skill in arithmetic on the blackboard. We selected the most puzzling sums we could find in the rules they have studied, which they worked in a very satisfactory manner; and here again we must especially notice Lucinda Bragg.

The junior class read very nicely "Hiawatha's Hunting."

The same class then read letters written by them. Notice was only given to them the night before, and, although some of the epistles were rather amusing, yet they showed very well, considering the age of the writers.

Singing by the whole school, after which a number of recitations and essays were delivered.

These were all very good, and especially the essay on "Modesty," by Flora Davis, which showed considerable thought, and was moreover very well expressed.

The school was examined on the Church Catechism, and then sung a song and chorus; also a Sunday-school hymn, accompanied on the organ by Lucinda Bragg, after which Rev. Mr. Sutton addressed them, pointing out the value of knowledge, urging them to endeavor to excel, and comparing the crown that day won, with the everlasting crown to be bestowed in another kingdom on those who humbly strive to do right.—*Local Paper.*

DRY GROVE, MISS., REV. W. K. DOUGLAS.

REV. BROTHER : I have long been wishing to write you some account of our progress here, but have deferred it from time to time, to do it with more leisure than has at any time fallen to my hands. Now I write at the instance of one of my parishioners, Miss Peyton, of Raymond, who will coöperate with me in carrying on a Colored Mission at that place. It is important to have a man who can teach. To such a one moral and material support so far as our means allow, will be furnished. No one coming among us under the auspices of the Church need fear any trouble.

The man Jackson has been a great acquisition to us. Though he has been looked upon with some distrust, because he has steadily refused to ally himself with the political rings, yet I believe that he has the respect of the colored people. He has been admitted as a candidate for Orders with full qualifications in this Diocese, and I propose, God willing, to present him for Deacon's Orders next spring. He delivered an address at a barbecue given by the colored people last week, and acquitted himself with great credit. The colored people of this neighborhood have tendered him a barbecue on Friday next, on which occasion I have been invited to make the address. It is of itself a glorious step in the path of true progress that these occasions, which have hitherto been prostituted to dissipation, or to the lowest and most mercenary political schemes, should be redeemed for literary and religious uses.

If the past and present work of your Commission has seemed humble, far below the wishes and expectations of its friends, it must be borne in mind that there is nothing temporary in the nature of the work. Nothing short of a social convulsion as unforeseen and revolutionary as that which first opened the door can ever close it. As with the march of an invading army, every advance will widen the line, every success be a call for reinforcements, every conquest furnish new territory to be occupied.

May the Church have light from on High to see and to lay to heart the new opportunities thus opened before her !

THE COLORED PEOPLE IN THE COUNTRY PARISHES OF THE SOUTH.

The following letter from a Country Rector of South Carolina contains facts and considerations most worthy of serious attention :

The teacher whom I propose to engage is firmly attached to the services of our Church and is a very fair performer on the melodeon with a very sweet voice. She is to instruct her children in the services of our church as well as indoctrinate them in the mysteries of ABC. In having obtained her services I feel that I am peculiarly fortunate, as we all know that the colored

people have a penchant for music, and I trust through her assistance soon to bring in many from their present dark ways, to break off their connection with blind guides, not one out of *ten* of whom can read, and yet they presume to call themselves teachers of the Gospel of CHRIST; of Him whom they know nothing except from hear-say, and whom they dishonor by their lives and doctrine. It is not in the cities that their extreme ignorance is to be met with, but here in the country, where there are hundreds assembled on the various plantations from which many of the white owners have gone away to seek a more profitable and congenial employment elsewhere. Could you come among these, I know that your heart would be stirred within you when you see their superstition and rapid falling off even from their first religious beliefs. And should you chance to hear a discourse from their accepted teachers yours would be the language of St. Paul "I tell you now even weeping they are the enemies of God." I know that we are apt to think that our circumstances are those that need the most assistance; but I do think that the *country* parishes in the South, where in an overwhelming majority the colored people outnumber the whites, and hence have less, and have ever had less of a civilizing influence brought to bear upon their original rude and semi-barbarian natures, that there it is that the most aid should be given in helping to pull down long conceived opinions and to implant the new rules of Christianity. Cities with their numerous white population can to some degree assist themselves, but what can a poor country parish do which numbers from twenty to thirty families; they being few and feeble are the ones to need help.

Hoping that the knowledge that all things have been put in working order ready to go to work as soon as I can hear from your society, and also bearing in mind that my great desire for the establishment of this school is, that I may get at the colored people to preach unto them the truths of the Gospel of CHRIST; and that through that Word which is Truth, under the teaching, guiding power of the Holy Spirit, they may be brought to know that freedom does not entitle them to be slothful and idle; but that it is a gift of God, whereby they are enabled to rise above their past and whereby what was before beyond, now has, by the same Lord through His great mercy toward them, been placed within their reach, and so by the power of God's Spirit they yet may become again, what they are scarcely now, valuable citizens of the Land. I enclose ten dollars from Church of the Epiphany, Upper St. Johns, in answer to your "Appeal."

WANTED, at this Office, of any and all dates: Old Sunday-School papers.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

The Woman's Auxiliary to the Board of Missions:

Composed of the members of all Local Societies of women working in connection with the Board of Missions; of Parochial Secretaries appointed by their Rectors to aid in spreading information and awakening interest in the Missions of the Church; and of individuals in various Parishes throughout the land who are assisting the work by their interest, their sympathy, their prayers, and their offerings.

FEMALE WORKERS IN THE MISSION FIELD.

FOREIGN MISSION STATIONS.

GREECE:

Mrs. John H. Hill.....*Athens.*
Miss Marion Muir.....“

CHINA:

Miss Lydia M. Fay.....*Shanghai.*
Mrs. E. H. Thomson.....“
Mrs. Robert Nelson.....“
Mrs. S. Schereschewsky.....*Peking.*
Mrs. S. R. J. Hoyt.....*Wuchang.*
Mrs. W. J. Boone.....“

JAPAN:

Mrs. J. H. Quinby.....*Oosaka.*

Mrs. G. D. B. Miller.....*Oosaka.*

AFRICA:

Mrs. J. G. Auer.....*Cavalla.*
Miss Margaretta Scott.....“
Miss Mary E. Savery,
Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....“ “
Mrs. Ware.....“ “
Mrs. Toomey.....“ “
Mrs. S. Simpson.....“ “
Miss Julia De B. Gregg.....*Rocktown.*
Miss Sarah Barclay.....*Monrovia.*

INDIAN MISSION STATIONS.

SANTEE:

Mrs. S. D. Hinman.
Miss Emily J. West.
Sister Mary Graves.
Miss M. Ives.

YANKTON:

Miss Anna M. Baker.

LOWER BRULE:

Mrs. W. J. Cleveland,
Miss Mary J. Leigh.

CROW CREEK:

Sister Anna Pritchard.

WHITE EARTH RESERVATION:

Mrs. J. A. Spears.

SCHOOLS FOR COLORED PEOPLE.

SOUTH CAROLINA:

Mrs. Kate B. Savage.....*Charleston.*
 Miss J. Hammond....."
 Miss E. Johnston....."
 Mrs. E. Ancrum....."
 Miss C. A. Dawson....."

NORTH CAROLINA:

Miss S. G. Swetland.....*Newbern.*
 Miss Maggie Williams... .."
 Miss M. J. Hicks....."
 Mrs. A. C. Hall.....*Fayetteville.*
 Miss M. C. Hall....."

Miss A. M. Benedict....*Wilmington.*
 Mrs. S. C. Hall....."
 Miss Brady....."
 Miss A. L. Chapman.....*Raleigh.*

VIRGINIA:

Mrs. G. B. Cooke.....*Petersburgh.*
 Mrs. J. T. Cooley.....*Richmond.*

GEORGIA:

Mrs. V. Hillyer.....*Berne.*
 Miss C. E. Adlington....."

THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

Organized November 3d, 1868, in New York. Made up of branches in the following Churches:

NEW YORK:

Grace.....*New York.*
 Trinity Chapel....."
 St. Paul's....."
 St. Chrysostom's....."
 Transfiguration....."
 Heavenly Rest....."
 St. Thomas'....."
 Calvary....."
 Christ....."
 Holy Communion....."
 St. Timothy's....."
 Trinity.....*New Rochelle.*
 St. John's.....*Tuckahoe.*
 St. Paul's.....*Sing Sing.*
 Trinity....."
 St. James the Less.....*Scarsdale.*
 St. Paul's.....*Edgewater.*

LONG ISLAND:

St. Peter's.....*Brooklyn.*
 Grace....."
 Holy Trinity....."
 St. George's.....*Flushing.*
 Grace.....*Jamaica.*
 St. James'.....*Newtown.*
 Zion.....*Little Neck.*

ALBANY:

St. Mark's.....*Hoosac Falls.*

CENTRAL NEW YORK:

Christ.....*Oswego.*
 St. Paul's.....*Waterloo.*

WESTERN NEW YORK:

Christ.....*Rochester.*
 St. Luke's....."
 St. Peter's.....*Niagara Falls.*
 Trinity.....*Geneva.*

PENNSYLVANIA:

St. Stephen's.....*Philadelphia.*
 St. Matthew's....."
 Calvary.....*Germantown.*
 Holy Trinity.....*West Chester.*

CENTRAL PENNSYLVANIA:

St. Luke's.....*Lebanon.*

PITTSBURGH:

St. John's.....*Pittsburgh.*
 Trinity....."
 St. Paul's.....*Erie.*
 St. Stephen's.....*Sewickley.*
 Christ.....*Brownsville.*

NEW JERSEY:

St. Mary's.....*Burlington.*
 St. Peter's.....*Morristown.*
 Redeemer....."
 Grace.....*Plainfield.*
 Holy Cross....."
 Trinity.....*Princeton.*

MASSACHUSETTS:

St. Mark's.....*Boston.*
 St. Matthews'.....*South Boston.*
 St. James'.....*Boston Highlands.*
 St. Mary's.....*Dorchester.*
 Christ
 St. James' } *United.*
 St. John's }*Cambridge.*
 St. Peter's }
 Grace.....*Medford.*
 St. Thomas'.....*Taunton.*
 Christ.....*Fitchburg.*
 Grace.....*Lawrence.*

CONNECTICUT:

St. Paul's.....*New Haven.*
 Trinity....."
 Trinity.....*Norwich.*

CONNECTICUT:

Christ.....*Norwich.*
 Christ.....*Westport.*
 St. Paul's.....*Norwalk.*

RHODE ISLAND:

Trinity.....*Newport.*
 St. Michael's.....*Bristol.*

MAINE:

Trinity.....*Saco.*

NEW HAMPSHIRE:

St. James'.....*Keene.*

MARYLAND:

St. Mark's.....*Baltimore.*
 St. John's.....*Washington.*

VIRGINIA:

Christ.....*Norfolk.*

OHIO:

Trinity.....*Cleveland.*
 Grace.....*College Hill.*
 St. Philip's.....*Circleville.*

ILLINOIS:

St. Paul's.....*Peoria.*

THE INDIANS' HOPE ASSOCIATION OF PHILADELPHIA.

Organized October, 1868, with a Board of Managers composed of Delegates from the following Churches:

St. Luke's.....*Philadelphia.*
 Holy Trinity.....*"*
 St. Mark's.....*"*
 St. Peter's.....*"*
 Advent.....*"*
 St. James'.....*"*
 St. Andrew's.....*"*
 St. James the Less.....*"*
 Covenant.....*"*
 Nativity.....*"*
 St. Clement's.....*"*
 St. Matthias'.....*"*
 Ascension.....*"*

St. Stephen's.....*Philadelphia.*
 Evangelists'.....*"*
 Christ.....*"*
 St. Philip's.....*"*
 Atonement.....*"*
 Incarnation.....*"*
 St. Mark's.....*Frankford.*
 St. Luke's.....*Germanatown.*
 Christ.....*"*
 Calvary.....*"*
 St. Paul's.....*Chestnut Hill.*
 Emmanuel.....*Holmesburg.*
 St. Mary's.....*West Philadelphia.*

THE DAKOTA LEAGUE OF BOSTON.

First organized in 1864. Reorganized, in connection with the Woman's Auxiliary, December 11, 1872, with a Board of Managers composed of Delegates from the following Churches:

Emmanuel.....*Boston.*
 Trinity.....*"*
 St. Paul's.....*"*
 Advent.....*"*
 Christ.....*"*
 Messiah.....*"*
 St. Mark's.....*"*
 St. Mary's.....*"*
 St. Stephen's.....*"*
 Good Shepherd.....*"*
 St. Matthew's.....*South Boston.*
 St. John's.....*East Boston.*
 St. James'.....*Boston Highlands.*
 St. Mary's.....*Dorchester.*

Christ.....*Cambridge.*
 St. Peter's.....*"*
 St. John's.....*"*
 St. James'.....*"*
 St. Paul's.....*Brookline.*
 Our Saviour.....*Longwood.*
 Christ.....*Hyde Park.*
 St. Paul's.....*Dedham.*
 St. Paul's.....*Malden.*
 Christ.....*Waltham.*
 Grace.....*Newton.*
 Christ.....*Quincy.*
 Grace.....*Medway.*
 St. Peter's.....*Salem.*

THE NIOBRARA LEAGUE OF NEW YORK.

Organized November 14, 1872, with a Board of Managers composed of Delegates from the following Churches:

Transfiguration.....	<i>New York.</i>	Zion.....	<i>New York.</i>
St. Mark's.....	" "	St. Paul's.....	" "
Holy Communion.....	" "	Incarnation.....	" "
Calvary.....	" "	St. George's.....	" "
Ascension.....	" "	St. Matthew's.....	" "
St. Thomas'.....	" "	Christ.....	<i>Orange.</i>
Annunciation.....	" "	St. Andrew's.....	<i>Richmond.</i>
Advent.....	" "	Ascension.....	<i>W. New Brighton.</i>
St. Ann's.....	" "		

INDIAN AID SOCIETY OF PROVIDENCE.

Organized February 10, 1873, with a Board of Managers composed of Delegates from the following Churches:

Grace.....	<i>Providence.</i>	Christ.....	<i>Providence.</i>
St. John's.....	" "	St. James'.....	" "
St. Stephen's.....	" "	St. Gabriel's.....	" "
All Saint's Memorial....	" "	St. Mary's.....	<i>East Providence.</i>
Redeemer.....	" "	Trinity.....	<i>Pawtucket.</i>
The Saviour.....	" "	St. Paul's.....	" "
Messiah.....	" "		

INDIAN AID ASSOCIATION OF FAIRFIELD COUNTY, CONNECTICUT.

Organized March 31, 1873, with a Board of Managers composed of Delegates from the following Churches:

St. John's.....	<i>Stamford.</i>	Trinity.....	<i>South Norwalk.</i>
St. Andrew's.....	" "	Trinity.....	<i>Southport.</i>
Christ.....	<i>Westport.</i>	Christ.....	<i>Redding Ridge.</i>
Holy Trinity.....	" "	St. Thomas'.....	<i>Bethel.</i>
Christ.....	<i>Bridgeport.</i>	Christ.....	<i>Stratford.</i>
Trinity.....	" "	St. Stephen's.....	<i>Ridgefield.</i>

WOMAN'S MISSIONARY ASSOCIATION OF THE DIOCESE OF LONG ISLAND.

Organized December, 1872, with a Board of Managers composed of Delegates from the following Churches:

St. Peter's.....	<i>Brooklyn.</i>	Reformation.....	<i>Brooklyn.</i>
Grace.....	" "	St. Mark's.....	<i>Brooklyn, E. D.</i>
Holy Trinity.....	" "	Grace.....	" "
St. Paul's.....	" "	Grace.....	<i>Jamaica.</i>
St. Mark's.....	" "	St. George's.....	<i>Flushing.</i>
St. Mary's.....	" "	St. James'.....	<i>Newtown.</i>
St. James'.....	" "	St. Paul's.....	<i>Flatbush.</i>
Emmanuel.....	" "	St. John's.....	<i>Greenfield.</i>
St. Andrew's.....	" "	Redeemer.....	<i>Astoria.</i>
St. Stephen's.....	" "	St. John's.....	<i>Huntington.</i>
St. Matthew's.....	" "		

PARISH SOCIETIES ORGANIZED FOR MISSIONARY WORK, OR
AIDING IT IN CONNECTION WITH LOCAL CHARITIES.

ALBANY:

Woman's Relief Association of St. Mark's Church, *Hoosick Falls*.

CENTRAL NEW YORK:

Woman's Missionary Association of Christ Church, *Oscego*.

Woman's Missionary Association of St. Peter's Church, *Auburn*.

Ladies' Missionary Association of St. John's Church, *Auburn*.

Woman's Missionary Association of St. Paul's Church, *Waterloo*.

Society of Mercy, Christ Church, *Binghamton*.

Zion Church Mission, *Greene*.

CENTRAL PENNSYLVANIA:

Woman's Guild of St. Mark's Church, *Mauch Chunk*.

CONNECTICUT:

Woman's Missionary Association of Christ Church, *Stratford*.

Missionary Sewing Society of St. John's Church, *Stamford*.

St. Mark's Parish Guild, *New Britain*.

Woman's Missionary Association of St. John's Church, *New Milford*.

Young Ladies' Aid Society of St. Paul's Church, *New Haven*.

EASTON:

Woman's Auxiliary Association of St. Peter's Parish, Christ Church, *Easton*.

GEORGIA:

Children of the Church, St. George's Church, *Griffin*.

ILLINOIS

Woman's Missionary Association of St. Paul's Church, *Alton*.

Missionary Council of the Church of the Redeemer, *Cairo*.

INDIANA:

Woman's Missionary Society of St. James' Church, *South Bend*.

IOWA:

Woman's Missionary Association of St. Paul's Church, *Durant*.

Ladies' Aid Society of St. John's Church, *Clinton*.

LONG ISLAND:

Woman's Missionary Association of St. James' Church, *Newtown*.

Willing Workers, Zion Church, *Little Neck*.

LOUISIANA:

Christ Church City Mission, *New Orleans*.

MARYLAND:

Ladies' Foreign Missionary Society of St. Peter's Church, *Baltimore*.

Grace Church Association for Missionary and Charitable work, *Baltimore*.

Dorcas Society of St. Mark's Church, *Baltimore*.

Woman's Work Association of St. James' Parish, *Glencoe*.

Woman's Missionary Association of All Hallow's Church, *Snow Hill*.

MASSACHUSETTS:

St. Mary's Aid and Missionary Society, *Dorchester*.

Parochial Helpers of Grace Church, *Medford*.

MICHIGAN:

Woman's Missionary Association of St. Mark's Church, *Grand Rapids*.

Ladies' Church Aid and Missionary Society of Trinity Church, *Marshall*.

Missionary Aid and Relief Sisterhood of St. Peter's Church, *Detroit*.

MINNESOTA:

Ladies' Parish Aid and Missionary Society of the Church of Gethsemane, *Minneapolis*.

MISSISSIPPI:

Ladies' Aid Society of the Church of the Holy Comforter, *Dry Grove*.

NEW JERSEY:

Woman's Missionary Association of Trinity Church, *Bergen Point*.

Ladies' Benevolent Society of St. Mark's Church, *Orange*.

Woman's Missionary Association of Trinity Church, *Princeton*.

Parish Aid Society of Grace Church, *Plainfield*.

Guild of the Holy Cross, *Plainfield*.

NEW YORK:

Ladies' Missionary Association of Christ Church, *Rye*.

Missionary Association of Trinity Church, *New Rochelle*.

Woman's Missionary Association of St. James the Less, *Scarsdale*.

Christ Church Association, *Poughkeepsie*.

PARISH SOCIETIES—*Continued.*

- Missionary Society of the Church of the Ascension, *West New Brighton.*
- NORTH CAROLINA:**
Ladies Aid Society of St. Stephen's Church, *Oxford.*
The Sisters of Zion Church, *Bath.*
Woman's Missionary Association of Trinity Church, *Asheville.*
Church Aid Society of the Church of the Epiphany, *Leaksville.*
Woman's Association of St. John's Church, *Rayetteville.*
- OHIO:**
Episcopal Missionary Society, Lake Erie Seminary, *Painesville.*
- PENNSYLVANIA:**
Woman's Missionary Association of St. Mark's, Frankford, *Philadelphia.*
Missionary Guild of St. Timothy's Church, Roxboro', *Philadelphia.*
Ladies' Missionary Society of the Church of the Ascension, *Philadelphia.*
St. Andrew's Indians' Hope, *West Philadelphia.*
Woman's Missionary Society of the Church of the Holy Trinity, *West Chester.*
Woman's Missionary Society of Trinity Church, *Lower Merion.*
- PITTSBURGH:**
Missionary Society of Trinity Church, *Pittsburgh.*
Woman's Missionary Association of St. John's Church, *Pittsburgh.*
St. Andrew's Church Society, *Pittsburgh.*
Guild of St. John's, *Franklin.*
- RHODE ISLAND:**
Parish Aid Society of Grace Church, *Providence.*
Dorcas Committee of Christ Church, *Lonsdale.*
St. Mary's Guild, *South Portsmouth.*
The Niobrara Helpers of St. Paul's Church, *Pawtucket.*
- SOUTH CAROLINA:**
St. Stephen's Association, *Wilmington.*
Ladies' Missionary Society of Trinity Church, *Columbia.*
- TENNESSEE:**
St. Paul's Relief and Sewing Society, *Sewanee.*
- VIRGINIA:**
Monumental Ladies' Missionary Society, *Richmond.*
Woman's Missionary Society of Christ Church, *Alexandria.*
Parochial Society of Grace Church, *Petersburgh.*
Woman's Missionary Association of St. Paul's Church, *Petersburgh.*
Ladies' Missionary Society of Christ Church, *Norfolk.*
St. Andrew's Church Aid Society, *Lawrenceville.*
The Working Society of Emmanuel Church, *Greenwood.*
- WESTERN NEW YORK:**
Woman's Association of Trinity Church, *Geneva.*
Ladies' Missionary Society of St. Michael's Church, *Geneseo.*
Woman's Missionary Association of St. Luke's Church, *Rochester.*

PARISHES IN CORRESPONDENCE WITH THE CENTRAL OFFICE THROUGH PAROCHIAL SECRETARIES.

- DIocese of ALABAMA:**
St. Paul's..... *Carlowville.*
..... *Elyton.*
- ALBANY:**
St. Luke's..... *Troy.*
St. John's..... *Portlandville.*
Christ..... *Cooperstown.*
Holy Cross..... *Warrensburgh.*
St. Mark's..... *Malone.*
Emmanuel..... *Little Falls.*
..... *Lake George.*
- CALIFORNIA:**
St. Luke's..... *San Francisco.*
Advent..... " "
- CENTRAL NEW YORK:**
Trinity..... *Watertown.*
Grace..... "
Epiphany..... *Trumansburgh.*
Christ..... *Jordan.*
Trinity..... *Elmira.*
St. Paul's..... *Paris Hill.*
- CENTRAL PENNSYLVANIA:**
Christ..... *Williamsport.*
Trinity..... *Centratia.*
St. James'..... *Bedford.*
St. Paul's..... *Columbia.*
- CONNECTICUT:**
St. Paul's..... *Woodbury.*

PARISHES IN CORRESPONDENCE—*Continued.*

St. John's.....*North Haven.*
 Grace.....*Bridgeport.*
 St. Peter's.....*Milford.*
 St. James'.....*Birmingham.*
 Holy Trinity.....*Westport.*
 St. Paul's.....*Hartford.*
 St. Paul's.....*East Bridgeport.*
 St. Philip's.....*New Laven.*
 St. John's....." "
 Ascension....." "

DELAWARE:
 St. John's.....*Wilmington.*
 St. Paul's.....*Georgetown.*
 Ascension.....*Claymont.*
 St. John's.....*Greenville.*
 St. Philip's.....*Laurel.*

EASTON:
 St. Peter's.....*Salisbury.*
 St. Paul's.....*Trappe.*
*Greenboro'.*

FLORIDA:
 Christ.....*Monticello.*

GEORGIA:
 St. Philip's.....*Atlanta.*
 St. Stephen's.....*Savannah.*
 Redeemer.....*Greensboro'.*

ILLINOIS:
 Trinity.....*Jacksonville.*
 St. Matthew's.....*Bloomington.*
 St. John's.....*Kewanee.*
 St. John's.....*Naperville.*
 St. Peter's.....*Sycamore.*
*Petersburgh.*
 Grace.....*Galena.*
*Aledo.*
*Keithsburg.*
 St. Paul's.....*Peoria.*
 St. Andrew's.....*Farm Ridge.*
 St. Mark's.....*Evanston.*

INDIANA:
 St. Paul's.....*Indianapolis.*
 Trinity.....*Fort Wayne.*
 St. Mark's.....*Lima.*
*Columbus.*
 St. Paul's.....*New Albany.*
 Grace.....*Attica.*

IOWA:
 St. John's.....*Keokuk.*
 Trinity.....*Cascade.*
 Grace.....*Tipton.*

KENTUCKY:
 Christ.....*Louisville.*
 St. Paul's.....*Henderson.*
 St. James'.....*Shelbyville.*
 St. Paul's.....*Newport.*
 Ascension.....*Frankfort.*

LONG ISLAND:
 St. Mary's.....*Brooklyn.*
 Christ....."
 Guion....."
 St. Ann's on the Heights..."
 St. John's....."
 St. Mark's.....*Brooklyn, E. D.*
 St. James'.....*Smithtown Branch.*

LOUISIANA:
 St. Andrews.....*Clinton.*
*New Orleans.*

MAINE:
 Trinity.....*Lewiston.*
 Christ.....*Eastport.*
 St. Paul's.....*Fort Fairfield.*
 Grace.....*Bath.*
*Dalton.*

MARYLAND:
 St. John's.....*Washington.*
 St. Alban's.....*Georgetown.*
 Trinity.....*Baltimore.*
 St. Ann's.....*Annapolis.*
 Christ.....*Port Tobacco.*
*Perrymansville.*

MASSACHUSETTS:
 Christ.....*Cambridge.*
 Christ.....*Quincy.*
 Christ.....*Hyde Park.*
 Emmanuel.....*Somerville.*
 Christ.....*Fitchburg.*
 St. Mary's.....*Newton Lower Falls.*
 Grace.....*Newton.*
 St. Matthew's.....*South Boston.*
 St. Paul's.....*Malden.*
 Grace.....*Salem.*

MICHIGAN:
 St. Stephen's.....*Detroit.*
 Grace.....*Jonesville.*
 St. John's.....*Grand Haven.*
 St. Andrew's.....*Big Rapid.*
 Trinity.....*Hudson.*
 St. Thomas'.....*Battle Creek.*
*Breedsville.*

MINNESOTA:
 Good Shepherd.....*St. Paul.*
 Redeemer.....*Superior City.*
 St. Paul's.....*Duluth.*
*Glencoe.*

MISSISSIPPI:
 Trinity.....*Crystal Springs.*
 St. Paul's.....*Grand Gulf.*
 The Saviour.....*Osyka.*
 St. James'.....*Port Gibson.*

MISSOURI:
 St. John's.....*St. Louis.*
 Trinity....." "
*Ironton.*

PARISHES IN CORRESPONDENCE—*Continued.*

NEW HAMPSHIRE:

St. John's.....*Portsmouth.*
Trinity.....*Claremont.*

NEW JERSEY:

St. Mary's.....*Burlington.*
Grace.....*Jersey City.*
Christ.....*Newton.*
Christ.....*Ridgewood.*
St. Paul's.....*Bergen.*
Holy Communion....*Paterson.*

NORTH CAROLINA:

St. Thomas'.....*Windsor.*
St. Luke's.....*Lincolnton.*
St. Peter's.....*Washington.*
St. Paul's.....*Eaenton.*
St. Clement's.....*Ringwood.*
Emmanuel.....*Warrenton.*
.....*High Shoals.*
.....*Sassafras Fork.*
.....*Morganton.*
.....*Oak Hill.*
.....*Hotel.*
.....*Louisburg.*

OHIO:

Ascension.....*Middl'on.*
Christ.....*Warren.*
Trinity.....*Cleveland.*
St. Paul's.....*Marion.*
.....*Louden.*
.....*Toledo.*

PENNSYLVANIA:

Redemption.....*Philadelph'ia.*
Advent.....*"*
Incarnation.....*"*
Emmanuel.....*Holmesbury.*
Christ.....*Media.*
St. John's.....*Marietta.*
All Saints.....*Andalusia.*

PITTSBURGH:

St. Paul's.....*Erie.*
St. Andrew's.....*Clearfield.*
St. Peter's.....*Waterford.*
St. Stephen's.....*Sewickley.*
Trinity.....*Conneautville.*

RHODE ISLAND:

St. Paul's.....*Wickford.*

SOUTH CAROLINA:

Redeemer.....*Orangeburg.*
Advent.....*Spartanburg.*
Holy Communion.....*Charleston.*
.....*Mt. Pleasant.*
St. Thomas and St. James'....*Oakley.*

TENNESSEE:

Trinity.....*Clarksville.*
Redeemer.....*Shelbyville.*
Trinity.....*Winchester.*

TEXAS:

St. Peter's.....*Brenham.*

VERMONT:

Christ.....*Gulford.*
St. Mary's.....*Northfield.*
St. Paul's.....*Burlington.*
St. Luke's.....*St. Alban's.*
Grace.....*Sheldon.*
Christ.....*Fairfax.*

VIRGINIA:

St. Paul's.....*Millers.*
St. John's.....*Tappahanock.*
Grace.....*Berryville.*
Trinity.....*Parkersburg.*
St. James'.....*Warrenton.*
Grace.....*Cobham Station.*
.....*Garrysville.*
.....*Hedgesville.*

WESTERN NEW YORK:

St. Peter's.....*Niagara Falls.*
Christ.....*Rochester.*
Grace.....*"*
St. James'.....*Hammondsport.*
Christ.....*Pittsford.*

WISCONSIN:

Holy Communion.....*Geneva.*
St. Paul's.....*Fond du Lac.*
Grace.....*Madison.*
St. Alban's.....*Sussex.*
Intercession.....*Steven's Point.*
Christ.....*La Crosse.*
St. John's.....*Evansville.*
St. Luke's.....*Racine.*
.....*Wilmot.*
St. Matthew's.....*Kenosha.*
Redeemer.....*Superior.*
Trinity.....*Platteville.*
.....*Kingston.*

NOTE.—The usual *Acknowledgments* in this Department of THE SPIRIT OF MISSIONS are necessarily omitted this month—no sufficient space remaining for their insertion.