

Title: *The Spirit of Missions*, 1874

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THE
SPIRIT OF MISSIONS.

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

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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

FEBRUARY, 1874.

A SUNDAY WITH BISHOP MORRIS.

SUNDAY is a busy day with the Bishop and his co-workers. There is a system of itinerancy established, with Portland as a centre, and the Bishop and a small band of Clergy travel around, now here, now there.

In Portland itself there are five Church buildings, viz: Trinity Church the mother parish, St. Stephen's Chapel, which is attached to St. Helen's Hall, St. Timothy's Chapel, belonging to the Bishop Scott Grammar and Divinity School, the Mission Chapel, at the southern end of the city, and St. David's Church, East Portland. Regular Services are kept up in all these churches and at the jail, and occasional ones are held at the insane asylum, the almshouse, and at a hamlet three miles back of Portland. In these city Services the Bishop is aided by two Priests, a Deacon and a lay-reader.

At 9 a. m. there is Morning Service at St. Timothy's Chapel, with a sermon by the Rector of Trinity Church. The music is there improving, under the charge of the junior master. One of the students at the school is looking forward to Holy Orders. He is superintendent of the Chinese Sunday-school, of which we will say more by and by.

At 9:30, three Sunday-schools begin. These are at St. Helen's Hall, the Mission chapel, and St. David's, East Portland. We have just raised the money to buy a cabinet organ for the Mission chapel, and the little melodeon which has hitherto been used there and which belonged to Bishop Scott, is now transferred to a new sphere of usefulness, viz: the school which has just been established at the northern end of the town. The southern Mission school is under the care of two male and two female teachers, the former from St. Stephen's Chapel, the latter from Trinity Church. It has been growing steadily from the outset.

The Sunday classes at St. Helen's Hall are intended only for the boarding-pupils of the school. They are doing a quiet but effective work, as the future history of these girls will show. Some of these have been the children of unbelieving parents, and the glorious Gospel has come to them

with a power that reminds one of the early triumphs of Christianity. They learn how to work for CHRIST. Last June, when the Rev. Dr. Nevius took charge of the vast field assigned to him in Eastern Oregon, he found a Missionary there before him, in a young girl who had been baptized and confirmed while at St. Helen's Hall. To show you what need there is of Church schools in the far northwest, we will tell you of a pupil who lately entered one of them. She had lived in a remote mining country where she had only seen one woman in three years, and that one was her mother. She had never seen a church and never heard a prayer!

The influence of a Church school outlasts the youth of the pupils. Very lately, we have seen the fruit of seed sown by a daughter of good old Bishop Chase, in her school at Peoria, many years ago, and, next Sunday, a widow who was formerly in the school referred to, but who has lived many years in a "barren and dry land," hopes to bring her children to Baptism. She will be confirmed herself when she has opportunity.

At 11 A. M. Morning Service begins at St. David's, St. Stephen's Chapel, and Trinity Church. The household of St. Helen's Hall compose the choir of St. Stephen's. A deputation is, however, always sent from the Hall to Trinity choir.

At 1 P. M. Trinity Sunday-school begins. Here the little girls are emulating their mothers in zeal. They have started a guild too. The women's guild of this parish is doing an excellent work. The men's guild takes in workers from all the parishes. The adult Bible-class meets at the Rector's house every Monday.

Two o'clock in the afternoon is the hour for St. Stephen's Sunday-school to begin. It comprises a set of children entirely different from those gathered there in the morning. Two of the teachers and the organist are, however, supplied from St. Helen's Hall. Two o'clock is also the hour for the Sunday-school at St. Timothy's Chapel. The teachers are the same as are employed in the grammar-school during the week, and the boys of the school make up the classes.

At the same hour, lay Services are held at the jail. The reader takes a small company with him, from St. Helen's Hall, to aid in the singing and responses. These Services are growing in interest. At first, the prisoners only looked on as if they had no part or lot in the matter. Now, however, they crowd to the grating, respond reverently, and join in the singing. They have begged that the Service may be read there every Sunday, and they always thank the reader before he leaves them. The Mission Service is used here and a sermon read—one of the Rev. Dr. Norton's, either out of "Every Sunday," or the "Lay Reader." A fortnight ago, one of the prisoners, who was about to be discharged, expressed a wish to own a volume of these sermons, and asked where one could be bought. We gave him one the next day, out of the good supply which Dr. Norton had sent the Bishop. To-day two other prisoners asked if they might keep the Mission

Service till next Sunday, and Mr. C. gave them each a copy. He takes them tracts and papers both religious and secular.

At 2:30 P. M. the Sunday-school in Watson's Addition, the north end of Portland, is opened. Three ladies of Trinity parish have charge of it, and the field is very promising. A new village has sprung up there around the saw-mill. The Rector of Trinity Church expects soon to establish an occasional afternoon Service there, and some are already talking of building a chapel at that point.

At 3:30 P. M. we have Evening Prayer at St. Stephen's Chapel. This is a lovely Service. There is no sermon but we have a processional, a recessional, and the Psalter and Creed chanted. It is a glowing Service, very attractive to the young people of Portland of all the Christian bodies around us.

At seven o'clock to-night the German Service is held in Trinity Church. There are many of this nationality in Portland, and they have been sheep without a shepherd. The congregation of Trinity have given them the use of their beautiful church on the night of the first Sunday in the month. These German Services are well attended and the music is remarkably good. It is inspiring to hear so majestic a volume of harmony. The Rev. Mr. Rosenberg is thoroughly at home in this Service, held in his mother tongue. One sees in this assemblage the faces of many who are better known in the commercial than in the religious world of Portland. The Germans have never before had so powerful an attraction to bring them to Church, in Oregon.

At 7:00 P. M. there is also Evening Prayer at St. David's Church with a sermon. One of the day-pupils of St. Helen's Hall is the faithful organist. The Bishop hopes to get a Chaplain for the grammar-school who will also supply this parish with regular and efficient pastoral ministrations.

Evening Prayer at the Mission Chapel also begins at seven o'clock. This congregation is gathered from new ground; yet there are some in it who, after wandering for years in the mazes of error, are now returning to the Church of their childhood. The organist and choir are supplied from St. Helen's Hall.

At 7:30 P. M. the Chinese Sunday-school opens. It is held in St. Helen's Hall, and the evening is chosen for it because the "boys," who are nearly all servants in private families, are unable to come earlier. During the past year there have been more than ninety names on the roll, though the attendance in one evening has rarely reached fifty. The week night-school had to be given up for three months for want of a teacher. During a part of that time, two of their Sunday-school teachers taught a class two nights in the week, one taking Tuesday, and the other Friday night. The night-school has been re-opened for all who chose to come. Some of the boys have learned to read well and they are much interested in all that is taught them. This is especially the case with those who have been in the

school a year or more. We teach the more advanced ones the LORD'S Prayer, the Creed and the Ten Commandments, and they have reading lessons in the New Testament. Though they come only to learn English, there is great hope that, while they gain earthly knowledge, they will also gain heavenly. Some have already confessed before the world their belief in Our FATHER in Heaven. May He soon lighten the darkness of these poor heathen. A short time ago, an aged man returned from China, bringing a package of books for this work, translations from the Scriptures into the Chinese language. He is a baptized Christian, and, having attended this school for a time, manifested his interest in this way. He has been instructed in China and he understands English very imperfectly. Ah Loong, one of the pupils, says that this old man often preaches to crowds of his countrymen down town, and that, sometimes, they listen to him, but at other times they compel him to silence. This work among the Chinese is of very slow growth, and many good people do not regard it favorably. They say, "What is the use? It is time thrown away. They only laugh at your teachings," forgetting the blessing promised to those who "sow beside all waters," and the assurance "In due season ye shall reap if ye faint not.

I might mention here what perhaps you may have seen elsewhere, that the Bishop met a Christian Chinaman, Kum Lum, at Baker City, in whom he was much interested. Kum Lum has an upper room of his own, furnished and made comfortable, in which he preaches every Sunday, to such of his countrymen as he can gather in. He is quite well known as an interpreter, in and around Baker City, where he bears an excellent character, and the Bishop has a hope that he may yet engage him in a similar work in Portland.

To sum up. There are eight Sunday-schools open to-day; Morning Service is held in four churchés; Evening Service in four—one of the latter Services being in German; and lay-reading has been conducted at the jail. This one Sunday is a fair exponent of all, though, sometimes we have occasional Services, referred to above, which had to be intermitted to-day.

LETTER FROM BISHOP TALBOT.

INDIANAPOLIS, Dec. 27, 1873.

REV. AND DEAR SIR: One of the most pleasing passages in the preface to our Prayer Book, to me, has always been that which acknowledges, with gratitude, the debt we owe to our Mother Church of England for our "first foundation and a long continuance of nursing care and protection." It is, first of all, to acknowledge in behalf of the Diocese over which God has called me to preside, a similar debt to the Domestic Committee, that I begin a letter to THE SPIRIT OF MISSIONS. It is the first time that I have attempted

to bring the work and wants of Indiana before its readers. Other parts of the great Mission field, so wonderfully opened to us in the providence of God, I have thought, ought first to be heard, because, in them, that earnest, united, and concentrated effort which they needed to enable their Bishops to lay enduring foundations for future building might—nay, could—prevent the very evil under which we have always suffered from the pre-occupancy of the ground. Had the same care, and interest, and money been sent into this State in time, which has been bestowed upon any one of our present North Western Missions, I verily believe that as a Church and Diocese we should have kept even pace with our rapidly growing State, now the sixth in population of the thirty-seven. But the Church in that day was only in the first stage of her Missionary revival. She had not yet come up to any near approach to the measure of her duty. Nor had she any just conception of the character or the magnitude of the work before her. The result here, is, that her grand opportunity was lost. Methodism, more far seeing, and I fear I must add more zealous, completely preoccupied the field, and to a great extent, holds it to the present day. But, because the duty of giving to this people the blessed privileges of the Church, is now harder, it is not less duty. Our own Church people, of late years, are more generally impressed with a sense of the obligations resting upon them to extend to others the blessings they have themselves received. We are struggling hard to plant the Church through the agency of our Diocesan Missionary Board. And we are doing something year by year to recover the ground which, through the want of men and money at the outset, we had lost. Now, having done what we could to help ourselves, and the more distant Missionary fields being well under way, with their established and self-supporting schools, their Church buildings to a large extent supplied, and a well-established body of friends and supporters in all parts of the Church, ready to keep them going, I think I may present to you something respecting our work in Indiana. Not that I would in the least, withdraw attention from those fields. Not that I think the work in them less important than it is here. Not that I think too much has been spent in them. I wish it were far more, and that our noble Missionary Bishops might be able to report that “the stuff they had was sufficient for all the work, and too much.” But—these ought ye to have done, and *not to leave the other undone*. Let me tell you therefore my dear Doctor, of our work in this Diocese, that the Church may know what we are doing, what we have done, and what we desire to accomplish.

We have here a great Mission field. And it is a *hard* field, because it is so largely preoccupied, and because of the false views of religion, and the ignorant prejudice against the Church, which everywhere prevail. The Church and her Services, have reached less than one-third of the counties of this great State, and, in all it has reached, is comparatively feeble. Yet the people always hear us gladly, and never more so than when I go to tell them of the principles and doctrines of the Church which, for want of infor-

mation only, they have so long misunderstood, because, in their hearing, it has so long been misrepresented. I have pursued the plan of explaining and defending our principles both as "Protestant" and "Episcopal," as well as "Catholic," and I uniformly find not only respectful, but eager and interested listeners, in the crowds which come together to hear me. I fully believe that in every country town in Indiana, I could successfully plant the Church, had I the means to start. These furnished, I can get the men. But there is still another trouble, and that is the want of permanent places of worship. Sometimes we rent a church for a few months, but in every such case we are turned out the moment we intimate an intention to stay. The awakening of interest likely to lead to organization is sure to awaken also the fears and the active opposition of the bodies around us. Small, cheap churches, therefore, are a *necessity*. We can make no real progress in new places without them. And for these, outside help is also a necessity. I advocate the erection of the cheapest buildings, and with about five hundred dollars in hand I can build what I want in any town I enter. This ought to be furnished. And I hope God will put it into the hearts of our friends East to furnish it, as the openings occur. But then, I shall need help also to sustain the Missionaries. If, with our limited means and what the Domestic Committee can give us, we have done and are doing so much, what might we not accomplish with ample pecuniary aid. We have more than doubled our communicants in my eight years in Indiana, and have added fifty per cent. to our Clergy. Yet seventy counties out of ninety-four are entirely destitute of the blessings which the Church affords. I want at this moment, at least two thousand dollars for places of the greatest promise (toward building), where within five years, if I can get humble buildings, free of debt, I can by God's blessing have self-sustaining parishes. We have done what we could. And we are doing what we can. Thank God for the growth we see! God grant us the means of much greater usefulness!

I must not omit to say that to the work of a department of the Women's Auxiliary, I am greatly indebted. It is a noble work in which these holy women are engaged. And I can truly say that they have enabled me to keep in the field, men of ability, culture, and experience, who could not have remained at their posts without the help they have afforded. In one instance of a Missionary with a large family of young daughters, I must have lost him but for their efforts, their prayers and help. And in this instance, the results of his labors are marvellous. The Church is established on sure foundations in one of our large and rapidly growing towns of ten thousand people. An excellent Church building, a brick rectory of the best character, a fine lot on which both are situated, have been secured; and a large congregation which often crowds the house has been gathered together. These are the outward and visible results, so far as Church property is concerned. What we have exceeds in actual value all that has been

expended. But there are other results of yet greater importance. Large numbers have been brought by Confirmation into the Communion of the Church. Its friends now number many of the best people in the town, and the influence of the parish upon the community, is great and growing. This is but one of several places of which the same things are measurably true. I give it as, perhaps, the most marked instance in point. And I say, distinctly, that I am indebted, directly and very largely, to the Ladies' Domestic Missionary Relief Association, for this result, which, so far as I can see, could not have been reached had they not come to my help. But, my dear Doctor, I cannot write you a longer letter now. I am just leaving home on official duty. I will write to you again. What I wish now, is, simply, to re-introduce myself to the readers of *THE SPIRIT OF MISSIONS*, and to ask of them sympathy, prayers and gifts, for the great work which is before the Church in this important and populous Missionary field.

I remain truly and affectionately yours,

JOSEPH C. TALBOT.

MISSIONARY INTELLIGENCE—HOW SHALL IT BE OBTAINED AND DIFFUSED?

THE following paper, which was read by the Rev. Fleming James at a meeting of the Maryland Auxiliary to the Board of Missions, held in Baltimore in December last, goes down among the roots of the subject discussed. We commend it to the careful study of all our readers.

What is Missionary intelligence? Current news of the Christian war. Bishop Tuttle invades the strong-hold of Mormonism. Bishop Randall dies in hunting up the godless miners scattered among the cañons and valleys of three vast Territories. Bishop Whipple conquers the wild nature of untamed Indians. Obscurer, but as devoted, soldiers of JESUS are teaching His blessed name to negro children. Scores of zealous Ministers are visiting from house to house in the filthy streets and dangerous alleys of swarming cities; or riding miles and miles over mountains and valleys carrying the gospel light to scattered homes in our country parishes.

Over the seas Bishop Auer hastens to the land and post of death; while his exhausted predecessor spends the remnant of his strength at home on the same ignorant race for whom he has already sacrificed his all in Africa. In teeming China, that hive of human life, a few score of Missionaries are beating out their busy lives in unremitting labors. One asks despairing, what are they among so many? And yet already the name of CHRIST is a word of power in the land of the Mongols. Across the straits of Corea, the thirty millions of Japan have heard it sounding like a resurrection trump and are turning in their graves. "Sirs, we would see JESUS," is their cry to our

Bishop, who calls for fifty Missionaries at once. Out in the Pacific Ocean every island peak is brightening with the dawn. The Sandwich Islands have already cast off heathenism; and if Mark Twain and other travellers discover evils in those Christianized isles, the existence of these same evils may equally be found in the boasted centre of Christendom itself. Tahiti, the Feejee group, New Zealand and Micronesia have all written glowing pages on the history of Missions; and here and there many a heathen isle shines like a star with the blood of a martyr like Patterson. On the Southern and Eastern shores of sun-smitten Africa, among the grovelling Bushmen, Hottentots, Caffrees, and Zulus, what an elevation has been effected among the lowest of human kind. Over the tumultuous tides of Mozambique Channel a new miracle of the Gospel has been performed in Madagascar. Among a race declared by many to be incapable of receiving religion the glad tidings were preached and accepted. But a new sovereign drove the Missionaries out, every Christian was proscribed, hundreds were martyred; Bibles were burned, the very learning of letters was made a capital crime. So was the great island locked up during a quarter of a century. Christianity, cut off from the white race, was by them believed to have been extinguished. In our day the seals have been opened to disclose a vigorous Church maintaining itself like the old British Church under the Saxon persecution, and able in a few years to evangelize the nation. Up through the Indian Ocean we push to find the immense peninsulas which penetrate it from the north swarming with converts, and old religions of milleniums of growth gasping out their breath in decaying temples and deserted shrines. Under the ark-crowned summit of Ararat, Armenia is beating out new pulses of life through the shrunken veins of an effete Church; while another reviving Communion, the mighty Church of Russia, is sending out her Bishops and Bibles across the wastes of Siberia to the farthest limit of Kamchatka's emerald vales.

Such is a rapid survey of the seat of war. The lines of battle are as wide and all embracing as the skirts of the morning. From such a field of operations the intelligence must be gathered. And men think they can preach a Missionary sermon by cramming up, two or three times a year, statistics from *THE SPIRIT OF MISSIONS*, spinning out catalogues of stations, reading with eyes bent down long clippings in fine print, stumbling over hard names of unpronounceable rivers and towns, firing up at the end on a trite Missionary text or two, and denouncing the laymen who don't give, work and pray at once for Missions more than—the preacher.

It is obvious at a glance that no man can obtain Missionary intelligence without hard and regular and systematic study. He must study it as he studies his commentaries. The subject comprises, geography, travels, history, politics, biography and new applications of theology. Not only must the student read Missionary journals, but he must inform himself from the abundant secular works on every Missionary land. Nor can he confine

himself to any one particular field because he has some particular interest there. The life of God in His Church has a manifold operation. In one land it shows itself in all the beauties and deformities of this nationality, in another we see the features of another race and civilization moulding themselves on our common religion. Experiments in one Mission obviate the repetition of failures in a new field; and accomplished successes here encourage the despairing laborers yonder in a yet unproductive soil. In particular the tedious records blossom at intervals with incidents of heroism, of answers to prayer, biography, and the like, which add a new charm continually as the student begins to weary.

But the time for these things? Who has it? This depends upon how much a man thinks Missionary intelligence is worth compared with other matters now tasking his hours. Look at our current reading. All our time is not spent on commentaries and systematic theology; neither on devotional reading and sermonizing. Go into any Clergyman's study. How many blue-back books hot from London presses! How many chip-like duodecimos whose lucubrations will not last in our heads till the dust settles on their covers; whose ideas can be blown away just as easily! How much golden time and labor is consumed in controversial reading!

Of course a man must decide for himself which is more valuable to him and his MASTER'S work, the flocculent settlings of this turbid literature, or to fill his mind with the living outlines of God's great Church; which will inspire him and his people with more enthusiasm in the service of JESUS, the fiery tricklings from the still of controversy, or the splendid vision of the militant host encamping by armies all over the world: besieging with long-patience the strongholds of Satan; coming up from many an Edom with dyed garments, dyed at Bozrah with the mingled blood of the Martyrs and the enemies; travelling in the greatness of its strength; marching from victory to pursuit, fair as the moon, clear as the sun and terrible as an army with banners?

A man must settle all this with his own conscience. Theology is good and necessary and cannot be neglected even for Missionary intelligence; but, then, how much of so-called study and reading of theology is fairly entitled to the name? If the nature of a thing is best seen in its life, then the nature of the HOLY SPIRIT is best seen in His operations. These operations lie all around us in the life of the Church. They are the best interpretations of Holy Writ. They are theology in its nascent state and, therefore, more active. Especially now when there is such a contest over prayer, miracles, and all the spiritual powers of Christianity. They must be proved by present miracles. Even as our LORD did not prove His Mission by the miracles of Moses, so the Church now, while for edification she may go back to the miracles of the New Testament, for battle with the world she must put forth new wonders. These contemporaneous wonders are wrought by the SPIRIT in the life of the Church. And of all His contemporaneous

miracles the most impressive are to be seen in the regeneration of heathen peoples.

Let a Minister of CHRIST, therefore, in deciding whether he can find time for studying the Missionary field, so divide his hours that he may best redeem the time for the MASTER.

Not only must each Minister study himself, but, because the field is so vast, there must be a division of labor. Missionary Societies, like our Auxiliary, must be formed to interchange intelligence. If practicable also in every city smaller bodies should be organized for more frequent meetings. Laymen and laywomen should be urged to spend part of their leisure in Missionary studies, and thus, even in the country, many minds might be brought to bear on the work. Of course only crude suggestions can be thrown out in such a paper as this; details must be elaborated differently under different circumstances.

The formation of such societies in every parish must form part of all schemes for diffusing Missionary intelligence. A like movement should be made in our Sunday-schools. The romance of foreign lands is very attractive to the young. Interest in the subject should be perpetuated by intelligence from new fields. Most parishes have pet Missions. All preaching and talking are confined to the favorite. It is soon well known, becomes trite, is exhausted; then people come no longer to hear the old story repeated. Contributions may be confined to pet stations, but Missionary intelligence never. The Missionary world is so vast and varied it need never tire and can never be exhausted. Perhaps this may account for the failure of so many societies.

The growth of such parish societies must be the work of years, but then we should begin at once. Gradually a Missionary department should be added to the parish library. Clippings from daily prints and others might be collected by the members and kept in envelopes. This would stimulate interest and accumulate information on every topic. Above all, prayer in concert and in private for Missions should be fostered.

These societies, however, will reach only a limited portion and our more spiritual people. What the Church needs is systematic preaching before our largest Sunday morning audiences. Not once or twice a year in an ill-digested sermon, but frequently, and by a well-informed preacher. The writer has for the last eighteen months, nearly, been one of a number of Clergymen who have pledged themselves to deliver a Sunday morning sermon to their people once a month on Missionary or kindred topics. Our success has been divers. Some say that their people tire of the subject; others that these sermons have been well received and have even given delight. We suppose that both results have followed, in every congregation, according to the taste and prejudices of the individual hearers. But those Ministers who have found their efforts fail, ought, in justice to the subject, to consider whether their efforts deserved to succeed. Such Missionary sermons as we

alluded to in the beginning, or long descriptions of the constitution and history of the Board of Missions, are not attractive and would weary any congregation. Another matter always to be remembered by Missionary speakers, whether Rectors or agents, is "*Don't talk too long.*" Many a pleader has spent, *and generally spends*, the last half of his time in rubbing out what is said in the first half. This one thing alone will possibly account for half the disgust of some people whenever a Missionary meeting or sermon is proposed.

For the diffusion of Missionary intelligence we must cultivate a Missionary interest. Let Rectors be on the alert for every occasion like the present meeting of our Auxiliary. Let them encourage and urge their people to attend. Let them make a great matter of Missions. The people will soon follow.

One other instrumentality may be mentioned, the press. How little do our Church papers contain on the subject! True, we have correspondence from different fields, but generally Diocesan correspondence consists of the opening of new churches and Church buildings, containing particulars about the number of stained glass windows, the style of architecture, the names of the musicians and Clergy present, and chapter and verse of the text. On the Foreign field next to nothing! Who reads such stuff except the people whose names or churches are inserted? Let us call on these papers for real Missionary intelligence. Let them have a Missionary editor who shall condense the real news out of these architectural correspondents, shall study the Missionary world at large, *at real large*; and fill the space now devoted to Diocesan gossip with Church news, that is, news of the great Church Catholic everywhere.

Especially should short summaries be inserted repeatedly as permanent advertisements of facts; things to be kept before the people till they become household words. Principal statistics in a well-digested form would thus soon come to be universally known.

In conclusion the writer commends the matter of obtaining and diffusing Missionary intelligence to every Minister of every order. God's Church cannot grow without it. It is part of every Minister's duty, of every order. Brethren, is it worth the time and labor? Then let us redeem the time because the days are evil.

HISTORY OF CHURCH MISSIONS IN AMERICA.*

BY WILLIAM STEVENS PERRY, D.D.

CHAPTER I.—(*Continued.*)

THE RELIGIOUS ASPECT OF AMERICAN DISCOVERY AND SETTLEMENT.

THE early years of the seventeenth century witnessed new and more successful efforts for settlement on the American coast. At the close of Elisa-

* Entered according to Act of Congress, in the year 1874, by WILLIAM STEVENS PERRY, in the office of the Librarian of Congress, at Washington.

beth's reign, Bartholomew Gosnold had sailed from England for the purpose of exploring the coast lying north of Virginia. In his good ship, *Concord*, he visited the shores of New England, passing a month in examining the coast where now rise the domes and monuments of Massachusetts's capital with their surroundings of town and village spires and roofs, and the tall chimneys and turrets of industrial palaces. Giving to the farthest headland of the coast the name it still retains, Cape Cod, Gosnold, after a short return-voyage, cast anchor in English waters, a few months after the accession of James to the throne; and published, in glowing language, a report of the beauty and fertility of these newly found shores, which invited by their healthfulness and comparative directness of access, the colonization of the English-speaking race.

Among the eager listeners to these statements of the returned discoverer was one, a Clergyman of the Church of England, who bore no inconsiderable part in American discovery and settlement, and who added to personal encouragement and support the worthy task of chronicling, for all succeeding time, the records of England's maritime achievements and the founding of England's Church in the Western World. To the Rev. Richard Hakluyt, at this time Prebendary of St. Augustin in the Cathedral Church of Bristol, the Church in America owes no light debt of gratitude for early and painstaking interest, and a loving and prayerful following of every expedition sailing out from England for the Western land. Quaint and characteristic is the narrative he gives in his "Epistle Dedicatorie," prefixed to the first edition of his "Collection of Voyages," of the first awakening of this interest in American discovery and settlement.

I do remember that being a youth, and one of her Maiestie's scholars at Westminster, that fruitfull nurserie, it was my happe to visit the Chamber of M. Richard Hakluyt, my cosin, a gentleman of the Middle Temple, at a time when I found lying open upon his boord, certeine bookes of Cosmographie, with an vniversal Mapped. He seeing me somewhat curious in the view thereof, began to instruct my ignorance by showing me the diuision of the earth, into three parts after the olde account, and then according to this latter, and better distribution into more: he pointed with his wand to all the knowen Seas, Gulfs, Bayes, Straights, Lakes, Rivers, Empires, Kingdomes, Dukedomes and Territories of ech part, with declaration also of their speciall commodities and particular wants, which by the benefit of traffike, and entercourse of merchants, are plentifully supplied. From the Mapped he brought me to the Bible, and turning to the 107 Psalm, directed mee to the 23 and 24 verses, where I read, that they which go downe to the sea in ships, and occupy by the great waters, they see the works of the LORD and His woonders in the deepe, etc. Which words of the Prophet, together with my cousin's discourse (things of high and rare delight to my yong nature) tooke in me so deepe an impression, that I constantly resolued, if ever I were preferred to the Vniversity, where better time and more convenient place might be ministered for these studies, I would, by God's assistance, prosecute that knowledge and kinde of literature the doores whereof (after a sort) were so happily opened before me.

"How far that little candle throws his beams,
So shines a good deed in a naughty world."

In that chamber in the Middle Temple and in that wise mingling of thoughts of trade and commerce with the teachings of the Word of God, there was enkindled a Missionary zeal and enterprise which was to be consecrated to the highest and noblest ends. The glory of God was ever before the mind of Hakluyt in his efforts for the extension of the borders of the English realm. In a Latin dedication of his edition of Peter Martyr's History of the New World addressed to Raleigh, then at the zenith of his power, he urges him to persevere in his labors for the colonization of his Western domain as a Christian State, with the avowed object of extending the Kingdom of CHRIST. No grander monument, he assures him, could he raise, no more glorious fame could he leave to posterity than the record that he had sought in the New World to restrain the fierceness of the savage and to illumine his spiritual darkness with the knowledge of the true God. Nor this alone. In his dedication to Raleigh of a translation of the voyages of the French Admiral, Laudonniere, to Florida, he refers to Raleigh's avowed purpose of sending some "good Churchmen" to Virginia for "the saving of the soules of the poore and blinded infidels." It is no wonder that with such a Mentor there was provision made, as we have already noticed, for the admission to Holy Baptism of both the savage and the English-born in this ill-starred settlement at Roanoke.

Among the expeditions set on foot, or "promoted" by the worthy Hakluyt and his associates, was that of Weymouth, which sailed from Bristol in 1605, and which led directly to the first settlement of New England. This expedition, we may infer, had its Chaplain, as Rosier, who had earlier written the account of Gosnold's voyage and who is the narrator of that of Weymouth as well, informs us that they had, on one occasion, and that too at a week-day prayers, two of the Indians "in presence at Service, who behaved themselves very civilly, neither laughing nor talking all the time." The whole narrative of this voyage bears abundant evidence of the writer's interest in the prospect opening before him of the spread of the Faith of CHRIST in this newly discovered land, as well as the extension of the temporal dominion of England. In fact, this Missionary spirit appears fully set forth in the official announcement of the objects of the expedition which were "not a little present profit, but a public good and true zeal of promulgating God's holy Church by planting Christianity."

These successful expeditions to the West, undertaken under the auspices of men such as Henry, Earl of Southampton, Shakespeare's patron and friend, and Thomas, Lord Arundell, and the leading business men of Bristol, Plymouth, and London, deepened the conviction in the popular mind that the cause of the Reformed Faith, as well as the nation's interests, required the establishment of a permanent settlement of Englishmen and Churchmen between the French colonies on the St. Lawrence and the Spanish plantations in Florida and along the shores of the Gulf of Mexico. Else the broad expanse of the American Continent, first seen by Eng-

lish discoverers, would be lost to English rule and England's Church. The Spaniard and the French would hold the New World as a fief of the Papacy. And thus it was that close upon the appearance of Rosier's narrative when the founding of new Empires in the West was in every one's thoughts and even the stage had its frequent references to this absorbing question of the hour, there appeared the first Letters Patent granted by King James I., for the plantation of Virginia. These Letters Patent bear date, April 10, 1606. Gosnold, who had at such pains, explored the shores of Massachusetts and Maine, had spent a year in obtaining associates in this effort to found a commonwealth in America, and it required the labor of another twelve months to secure colonists, ships, and supplies. The patentees purposed two distinct settlements, one to the Northward; the other at the South. Sir Thomas Gates, who had been an officer in the employ of the Netherlands during their long struggle for religion and civil independence, the devoted Hakluyt, whose pains knew no bound in advancing a work which he had favored from the very start, George Popham, a relative of the celebrated Chief Justice, whose romantic career forms one of the strangest episodes in legal biography, Raleigh Gilbert, whose historic name as well as lineage, made him notable in this work of colonization, and others, were associated with Gosnold in this gigantic enterprise which in its far-reaching results gave to England an empire in the West and to England's Church a daughter Church, which would now repay the "nursing, care, and protection" as well as "her first foundation" by extending freely far and wide the blessings she has freely received.

These Letters Patent attest the Missionary spirit of those who sought to found this Empire in the Western World. The object of the enterprise as expressly set forth in the language of the Royal Grant was that—

So noble a worke may, by the Providence of Almighty God, hereafter tend to the glorie of his Divine Maiesty in propogating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages (living in those parts) to human civility, and to a settled and quiet government.

Worthy language this of an epoch to which we owe our present English Bible. And this was no mere formal avowal of Missionary zeal. Prior to the sailing of the first expedition an Ordinance passed under the sign-manual of the King and the Privy Seal which further provided in close connection with the establishment of a colonial government—

That the said presidents, councils, and the ministers should provide that the Word and Service of God be preached, planted, and used, not only in the said colonies, but also, as much as might be, among the savages bordering among them, according to the rites and doctrine of the Church of England.

It was under this Royal Patent that the first expedition to Virginia set

sail on the 19th of December, 1606, and landed at Jamestown on the 13th of the following May. With the high and holy news animating the promoters of this settlement, it was to be expected that the colonists would be provided with the Minister and ministrations of the Church of God. It was no small honor thus to lead the sacramental host of God's elect, who were to be gathered in endless succession in these Western wilds, and right worthy was Robert Hunt, the first Missionary Priest in Virginia, of his honorable position. Chosen for this work of God by the pious and pains-taking Hakluyt, and approved by no less a dignitary than Archbishop Bancroft, then Primate of all England, this exemplary Clergyman was admirably suited to his work.

In the lately published narrative of the first Virginian settlement by Edward Maria Wingfield, there is reference to the writer's interview with the Primate for the purpose of effecting this "first worke, which was to make a right choice of a spirituall Pastor*;" and Wingfield adds, respecting the saintly man on whom the appointment fell—

"That the world knoweth whome I took with me: truly, in my opinion a man not any waie to be touched with the rebellious humors of a popish spirit, nor blemished with ye least suspicion of a factius scismatick, whereof I had a special care."*

But it is not only to Wingfield, whose religious spirit may be inferred by the satisfaction he expresses, at the close of a recital of his troubles, that his "trauells and daungers have done somewhat for the behoof of Jerusalem in Virginia" † that we have to refer for notices of this faithful Missionary Priest. The celebrated Captain John Smith, in his "History of Virginia," gives us a touching recital of the trials which beset him at the very outset of the voyage, and reveals to us the spirit with which he entered upon his work.

On the nineteenth of December, 1606, we all set sayle from Blackwall, but by vnprosperous wind were kept six weekes in the sight of England; all which time, Mr. Hunt, our Preacher, was so weake and sicke, that few expected his recovery. Yet, although we were but twentie myles from his habitation (the time we were in the Downes ‡) and notwithstanding the stormy

* Wingfield's Discourse of Virginia, in *Archæologia Americana*. IV., 102.

† *Ibid.*, p. 103.

‡ "It is evident, from this expression, that Robert Hunt's habitation must have been in Kent; and I find in Hasted's History of Kent, iii. 640, that Robert Hunt, A. M., was appointed to the Vicarage of Reculver, Jan. 18, 1594, and that he resigned it in 1602. I cannot find, in the list of the Kentish Clergy at that time, any other Mr. Hunt who bore the same Christian name; and, coupling the date of the resignation above stated with the period at which the first Pastor of the English Colony must have been contemplating his departure to America. I think it most probable that he was the Vicar of Reculver." *Anderson's Hist. of the Colonial Church*, I. 169, 170. As we are not informed of the name of the Chaplain who, it would appear, accompanied Weymouth in his voyage to America, is it not possible that the Rev. Robert Hunt may have been led by his Missionary zeal to visit our shores prior to the settlement at Jamestown?

weather, nor the scandalous imputations (of some few, little better than Atheists, of the greatest ranke amongst vs) suggested against him, all this could never force from him so much as a seeming desire to leaue the busines, but preferred the service of God, in so good a voyage, before any affection to contest with his godlesse foes, whose disasterous designes (could they haue prevailed) had even then overthrowne the businesse, so many discontents did then arise, had he not with the water of patience and his godly exhortations (but chiefly by his true devoted example,) quenched those flames of envie and dissension.

Well may the historian, Bancroft, speak of this brave, good man as "a Clergyman of persevering fortitude and modest worth." The fact that such a man was among the motley and ill-selected company who went forth to build, better than they knew, a new commonwealth in Church and State, is one of the few redeeming circumstances of an evil time. How this earnest pioneer lived, labored, and, alas! died ere his prime, we shall shortly see.

MONTHLY MAIL.

WANT of space will compel us to give in this number, but few extracts from our Mail, and, that our readers may receive as many as possible, we make our introduction brief, and present at once an encouraging incident showing the progress of the Church in Georgia.

My Mission work is, in many of its features, very promising. On the last visitation of the Bishop ten persons were confirmed, one of whom, originally a Methodist, presented me with two hundred dollars toward the building of a little chapel at the Rolling-Mills, in the western part of the city. This act of a very poor man, who daily works at the furnace from four o'clock in the morning until three in the afternoon, is worthy of note, as it was only within the last few months that he became acquainted with the Church and her beautiful ways. Silver and gold he had none: but he loved CHRIST and His Church, and he went at once among his companions, the workmen at the mills, and raised the amount above named. I am determined, by God's assistance, that these men of iron shall have their chapel early in the spring.

From Kentucky, also, we have cheering words of hope; as follows:

The Christmas Services were particularly gratifying; the congregation being much larger than usual. There were four or five Ministers of various denominations present, the resident Methodist preacher among them. The latter had suspended his weekly prayer-meeting, advising his people to attend our commemoration of the SAVIOUR'S birth. These facts, simple in themselves, indicate a more favorable feeling toward the Church, and I trust may be but the prelude to better things.

Those who have read and considered the earnest words of Bishop Talbot,

in the letter printed in another part of this magazine, will not fail to be interested in the following from Indiana.

The meagre details of the work at this station convey no idea of the foothold the Church is taking in this community. We are now using our little church, which is not quite finished. I am told frequently that I have not built it large enough ; but my reply has been that I had not money enough to build larger. We still lack some three or four hundred dollars to make us free, and I feel the parish has exhausted its resources. The vestry have, I think very wisely, voted the seats to be free. I feel that the Church is now permanently established here.

From Indiana we turn Eastward, and keep Christmas again at a Mission station in Maine.

We have had, up to this time, a very pleasant winter, and I have been able to keep most of my appointments at the outlying stations. I have been hoping to be able in the spring to begin a small church at one of our most promising stations ; but fear that the hard times will cut off so much of the outside help on which I was reckoning, that we may have to wait awhile longer for our church. Our Christmas passed off pleasantly. We had an early celebration of the Holy Communion at six o'clock, at which about fifty-nine were present. Many of these were not communicants, some of them probably coming to see the church, which is very beautifully trimmed for Christmas. I wish you could see it, it looks almost like a forest of fir and hemlock and evergreen runners. The Sunday-school children took this for their work, this year, and they have done it very nicely. To many of the poorer children, their Christmas festival is almost the one green spot of the year.

One more extract, in closing ; a few words, with a whole sermon in them :

And so we work, and watch, and pray, and wait, until the LORD's set time to favor Zion, in our midst, shall come.

THE MITE CHEST SYSTEM.

It is now four years, since the first Mite Chests were sent out of this office. Orders for them, from many parts of the country, were subsequently received and filled. Indeed, since the first of February, 1870, probably not a week has passed in which they have not been called for. The average time of their service, though it is impossible to be absolutely exact about the matter, is probably not much if any, more than three years. This simple appliance, though early and largely copied in the interest of local objects, and in many cases perverted to such use, has, nevertheless, proved very helpful in several ways. In the first place, it has brought more than

\$74,000 to the treasury of the Domestic Committee, while the entire cost of working it has been less than \$10,000. The amount received from Oct. 1, 1872 to Oct. 1, 1873, being a trifle less than \$19,000. In the second place, it has served to draw attention to our Mission work in many localities where it was wholly unknown; and, again, its influence in promoting the Missionary education of children and others has been very marked. Of course it cannot be expected that any method, having for its principal object the raising of money for Missions, will long retain its hold upon the regards of all who manifest no little zeal in its first adoption and use. In this respect, the Mite Chest System approaches nearer to an exception to the general rule than any appliance which the Domestic Committee has employed.

With the view of awakening fresh interest in the use of this method, and of securing for it a broader range of operation, the work in our Missionary Jurisdictions proper is for the future to be regarded as belonging especially to the Mite Chest holders, thus giving definiteness to the service of this class of our helpers. And that they may not be without clear and full information regarding our Missions in these portions of the field, a Mite Chest pamphlet containing letters from six of our Home Missionary Bishops—all we had till the Consecration of Dr. Spaulding on the 31st of December last—and also a likeness of each, has been prepared and is now ready for gratuitous distribution to all who may desire and order it. A second pamphlet, of the same general character, will be issued on or before the first of July, when the Mite Chests are to be opened, for the second time in the year—January and July being the regular times for forwarding the money to this office. A Missionary map, on which will be clearly indicated every Mission station in the land, as well as the principal schools in the Missionary Jurisdictions, has also been prepared and is ready for free distribution to all Mite Chest holders. We do not mean that they shall lack any information respecting the work in the Missionary Jurisdictions that may be in our power to give them.

Will not the Rectors of parishes, the superintendents of Sunday-schools, and all others who may read these lines, come to our help in giving the Mite Chest appliance the broadest possible opportunity to accomplish the work we have assigned to it? Our Missions in fully organized Dioceses will be provided for from other sources of income. If the Mite Chests will take care of our Missionary Bishops and their work, collections in churches and the personal gifts sent to this office, will do the rest. Chests will be

furnished without charge, postage or expressage pre-paid, to all who may order them.


The Domestic Committee were never in more urgent need than now of help from all friends of the work which they are set to provide for and supervise.

THE BREACH REPAIRED.

A FEELING of sorrow, nearly akin to that of a personal bereavement, came into many hearts when, on the 29th of September last, the electric wires, in all parts of the land, were charged with the message that Bishop Randall had fallen at his post, in the distant field of Colorado; and many thousands, who only knew him through his great work, felt that a breach, difficult to repair, had been made in our Missionary Episcopate. The Domestic Committee were impressed with the conviction that what the Church could do in this matter, should be done with as little delay as possible, and communicated the reasons for this conviction to the presiding Bishop. The action taken by the House of Bishops on the 24th of October, was completed on the 31st of December, by the Consecration at Erie, Pennsylvania, of the Rev. John Franklin Spaulding, D.D., to take the place of Bishop Randall. Thus, the Church, God helping, has accomplished this work.

Bishop Spaulding, with the entire confidence of all who know him, remembered in their prayers, and in the prayers of many more who know and appreciate the importance of the position to which he has been called, is now, with his family, on the way to, if not already in the field. Our own conviction, which is shared by many others, is that the breach could not have been better repaired. The readers of THE SPIRIT OF MISSIONS will hear from the new Bishop from time to time, as he enters into and becomes acquainted with his work. We bespeak for him the cordial sympathy and earnest co-operation of all the Churchmen in the land.

ACKNOWLEDGMENTS.

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

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1, 1873, to January 2, 1874, inclusive:

ALABAMA.

Mobile.—St. John's, of which from
M. C. \$12.90 \$ 18 90
Trinity, M. C. 3 34
Tuskaloosa—Christ, of which from
M. C. \$2.40 10 55 \$32 79

ALBANY.

Canton—Grace \$58 83
Cherry Valley—Grace 10 75
Franklin—St. Paul's 1 00
Glenn's Falls—Messiah 7 85

<i>Hogansburgh</i> —St. James Mission, of which from M. C. \$6.22	8 22	
<i>Hoosac Falls</i> —St. Mark's	6 00	
<i>Johnstown</i> —St. John's	11 25	
<i>Kinderhook</i> —St. Paul's, Advent offering	20 00	
<i>Morley</i> —Trinity Chapel	2 45	
<i>Morris</i> —Zion, for Bp. Tuttle	20 00	
<i>Morristown</i> —Christ	5 00	
<i>Ogdensburgh</i> —St. John's	85 20	
<i>Portlandville</i> —St. John's	2 62	
<i>Sandy Hill</i> —Zion	10 00	
<i>Schenectady</i> —St. George's of which from M. C. \$19.71	47 24	
<i>Stockport</i> —St. John Evangelist's	37 50	
<i>Troy</i> —Holy Cross	5 35	
St. John's	36 07	
St. Paul's	200 00	
St. Paul's free chapel M. C.	15 75	
<i>Unadilla</i> —St. Matthew's	8 25	
<i>Waddington</i> —St. Paul's, for Bp. Tuttle	3 00	
<i>Warrensburgh</i> —Holy Cross	3 85	
<i>West Troy</i> —Trinity	40 00	599 18
ARKANSAS.		
<i>Fort Smith</i> —St. John's	8 50	8 50
CALIFORNIA.		
<i>Beneca</i> —St. Augustine's College	10 00	
<i>San Francisco</i> —St. Luke's M. C.	10 00	20 00
CENTRAL NEW YORK.		
<i>New Berlin</i> —St. Andrew's, for Bp. Tuttle \$4.19	26 75	
<i>Owego</i> —St. Paul's	25 20	
<i>Syracuse</i> —St. Paul's	35 50	
<i>Utica</i> —St. Luke's, memorial	3 30	90 75
CENTRAL PENNSYLVANIA.		
<i>Bellefonte</i> —St. John's, of which from M. C. \$10.03	21 63	
<i>Carlisle</i> —St. John's, for Bp. Spaulding	10 00	
<i>Columbia</i> —St. Paul's, M. C. \$6.09, for Bp. Morris, \$4.50	10 59	
<i>Lykens</i> —Christ	3 15	
<i>Scranton</i> —Good Shepherd	6 00	
St. Luke's, for Bp. Tuttle	16 53	
<i>So. Bethlehem</i> —Nativity, M. C.	12 55	
<i>Wellsboro</i> —St. Paul's, of which from M. C. \$29.40	38 25	118 70
CONNECTICUT.		
<i>Darien</i> —St. Luke's	5 00	
<i>Durham</i> —Epiphany	6 91	
<i>Fair Haven</i> —St. James	30 00	
<i>Greenwich</i> —St. James	4 25	
<i>Greenwich</i> —Christ, of which for Major Wagner at Colorado Springs, Col., \$10.00	40 00	
<i>Huntingdon</i> —St. Paul's, M. C.	20 52	
<i>Naugatuck</i> —St. Michael's	12 00	
<i>New Haven</i> —Grace, of which for Bp. Whittaker \$16.53, Bp. Yail \$30.00, Rev. L. H. Wells \$13.65, From the Misses Edwards for Rev. J. R. Love	60 18	
<i>New London</i> —St. James, of which for Bp. Morris \$50.00	143 34	
<i>Northfield</i> —Trinity	4 00	
<i>Norwich</i> —Christ, for Bp. Morris, Trinity, of which from M. C. \$38.00 for Bp. Morris \$20.00	66 91	
<i>Pine Meadow</i> —St. John's, Advent offering	6 00	
<i>Plymouth</i> —St. Peters, M. C.	17 00	
<i>Salisbury</i> —St. John's	18 40	
<i>Stamford</i> —St. Andrew's Intercession Day	10 36	
<i>Thomaston</i> —Trinity	9 00	

<i>Waterbury</i> —St. John's, of which for Bp. Clarkson \$20.00	139 74	
<i>Watertown</i> —Christ	54 46	
<i>Windsor</i> —Grace	15 00	8 4 10 ⁰
DELAWARE.		
<i>Dover</i> —Christ	3 31	
<i>Newark</i> —St. Thomas	6 00	
<i>Wilmington</i> —St. Andrew's, St. John's Missionary Guild for Bp. Tuttle	50 35	69 66 ⁰
EASTON.		
<i>East New Market</i> —St. Stephen's	1 50	
<i>Queen Anne's Co.</i> —St. Paul's	6 71	
<i>Shrewsbury</i> —Parish, M. C.	7 00	
<i>White Chapel</i> —Parish, St. Mary's	2 47	17 65 ⁰
FLORIDA.		
<i>Pensacola</i> —Christ	51 00	51 00 ⁰
GEORGIA.		
<i>Atlanta</i> —St. Philip's	15 00	
<i>Augusta</i> —St. Paul's	72 00	
<i>Marietta</i> —St. James	10 00	
<i>Savannah</i> —Christ, Intercession Day	17 25	
St. John's	40 00	
<i>Miscellaneous</i> —Of which for Rev. J. R. Love \$2.50, Ch. Bible and Prayer-book Society \$2.50	14 36	168 67 ⁰
ILLINOIS.		
<i>Carlinville</i> —St. Paul's	8 95	
<i>Chicago</i> —M. S. Marsh	10 00	
<i>Dixon</i> —St. Luke's	14 00	
<i>Jacksonville</i> —Trinity, M. C.	13 35	
<i>Lewistown</i> —St. James	1 60	
<i>Peoria</i> —St. Paul's, of which from M. C. \$4.00, Advent offering \$13.85	17 85	
<i>Springfield</i> —St. Luke's Mission	10 00	75 75 ⁰
INDIANA.		
<i>Elkhart</i> —St. John's	7 00	
<i>Indianapolis</i> —Christ	3 45	
<i>Lafayette</i> —Grace	22 75	
<i>Logansport</i> —Trinity	16 15	
<i>Peru</i> —Trinity, Intercession Day	50	
<i>Westville</i> —A Communicant, of which for Rev. J. R. Love \$1.00	2 00	51 85 ⁰
KENTUCKY.		
<i>Louisville</i> —St. John's	14 70	14 70 ⁰
LONG ISLAND.		
<i>Brooklyn</i> —Christ	5 59	
Emmanuel, Mrs. K. for Bp. Clarkson	5 00	
Messiah, M. C.	6 10	
Redeemer, M. C.	30 14	
St. Ann's, M. C.	3 00	
St. Mary's	20 29	
<i>Islip</i> —St. John's S. S. for Bp. Tuttle \$4.00, M. C. \$1.00	5 00	
<i>Jamaica</i> —Grace, of which from C. K. \$21.70, M. C. \$33.01	74 34	
<i>Maspeth</i> —St. Saviour's	178 30	387 76 ⁰
MAINE.		
<i>Augusta</i> —St. Mark's	29 00	
<i>Eastport</i> —Christ	15 00	
<i>Gardiner</i> —Christ, of which from M. C. \$2.50	56 36	100 36 ⁰
MARYLAND.		
<i>Annapolis</i> —St. Anne's (pledges \$100.00)	85 72	
<i>Baltimore</i> —Advent	10 00	
Ascension, in memorial M. C., C. N. and M. K. C.	33 50	
Christ	207 02	
Emmanuel, for Rev. J. R. Love	15 47	
Grace, offering \$12.60 pledges \$516.00, cash \$745.00	745 00	

ACKNOWLEDGMENTS.

St. Luke's, Intercession Day \$19.00, meeting of auxiliary board \$20.00.....	39 60		
St. Mark's.....	10 00		
St. Paul's.....	306 83		
Baltimore Co.—Shrewd Parish..	6 58		
Hagerstown—St. John's.....	25 77		
Fort Republic (Calvert Co.)—Christ	2 25		
Washington—Epiphany Parish, M. C.			
West River (Anne Arundel Co.)—Christ.....	10 00		
	30 00	1527 14	
MASSACHUSETTS.			
Amesbury—St. James'.....	50		
Boston—Messiah.....	109 05		
Trinity, for Rev. J. R. Love.....	100 00		
St. Paul's, Intercession Day.....	111 50		
F. G.....	8 27		
Charlestown—St. John's.....	50 30		
Danvers—Calvary.....	2 00		
Dorchester—St. Mary's.....	20 00		
Lee—St. George's, Advent offering	4 00		
Longwood—Our Saviour.....	185 90		
Lowell—St. Ann's.....	45 45		
Medford—Grace.....	15 00		
So. Boston—St. Matthew's M. C.....	3 00		
Springfield—Christ, M. C.....	2 00		
Good Shepherd, M. C.....	8 00		
Miscell.—Stipend of Missionary in part.....	18 75	683 72	
MICHIGAN.			
Adrian—Christ, of which from M. C. \$10.11.....	51 61		
Albion—St. James'.....	2 50		
Alpena—Trinity.....	36 70		
Ann Arbor—St. Andrew's.....	27 65		
Battle Creek—St. Thomas'.....	10 00		
Big Rapids—St. Andrew's.....	3 00		
Cold Water—St. Mark's.....	3 25		
Detroit—Christ, of which for Bp. Clarkson \$26.00.....	108 00		
Mariners, of which from M. C. \$4.00.....	7 50		
Grand Rapids—Woman's Missionary Ass'n of St. Mark's.....	3 80		
Jackson—St. Paul's, C. S. a member for Bp. Tuttle.....	24 63		
Kalamazoo—St. John's.....	3 00		
St. Luke's.....	29 58		
Marshall—Trinity, of which from M. C. \$5.19.....	12 19		
Marquette—St. Paul's.....	18 50		
Ypsilanti—St. Luke's.....	25 40	366 91	
MINNESOTA.			
Lake City—St. Mark's.....	3 00	3 00	
MISSOURI.			
Kirkwood—Grace.....	38 00		
Lexington—Christ.....	11 80		
St. Louis—Christ, add'l.....	52 00		
Holy Communion, add'l.....	15 50	117 30	
NEW HAMPSHIRE.			
Claremont—Trinity, of which from M. C. \$11.78.....	19 78	19 78	
NEW JERSEY.			
Bergen Point—Trinity, 1st quarterly pay't of scholarships in St. Mark's school, Salt Lake..	10 00		
Elizabeth—St. John's.....	2 50		
Hoboken—Trinity.....	13 13		
Mt. Holly—St. Andrew's S.S. for Bp. Tuttle.....	95 50		
Newark—Grace.....	1 00		
New Brunswick—St. John Evangelist's.....	25 25		
Orange—Grace, of which for Nashotah daily bread \$5.00..	300 00		
Perth Amboy—St. Peter's.....	52 30		
Princeton—Trinity.....	194 71		
R. C. S., for Bp. Whipple.....	100 00		
Rahway—Holy Comforter, M. C.....	10 40		
Salem—St. John's.....	62 35		
Somerville—St. John's.....	32 00		
South Amboy—Christ.....	25 25		
Spotswood—St. Peter's.....	10 00		
Vineland—Trinity, Mrs. M. W. Wellman \$2 50, Marie \$1.50, Tommy \$1.50..	5 50		
Woodside—St. John's, M. C.....	10 00		
Miscell.—J. H. W., for Rev. L. H. Wells.....	5 00	954 89	
NEW MEXICO.			
Santa Fe—St. Thomas'.....	25 00	25 00	
NEW YORK.			
Briar Cliff—All Saint's.....	28 20		
East Chester—St. Paul's.....	27 21		
Irvington—St. Barnabas, M. C....	13 10		
Morrisania—Trinity, M. C.....	2 25		
New Brighton—Christ, of which from M. C. \$2.00.....	77 08		
Newburgh—St. George's, Intercession Day.....	50 00		
New Rochelle—Trinity, M. C.....	9 63		
New York—Calvary, Children's M. C.....	16 56		
Grace, of which from M. C. \$8.60, F—\$20.00, in memoriam Josephine Hart \$6.00, C. L. W. for Bp. Whipple \$2,000.00, Bishop Huntington \$500.00.....	3814 60		
Holy Communion, M. C.....	3 22		
Incarnation, Miss A. C. P. and Miss A. E. T.....	25 00		
St. Augustine's Chapel St. Chrysostom's, of which from M. C. \$23.48.....	35 54		
St. Clement's, quarterly pay't of stipend	100 00		
St. John's Baptist....	6 00		
St. John Evangelist....	12 00		
St. Michael's M. C.....	6 29		
St. Peter's.....	49 00		
St. Thomas, M. C.....	24 85		
Transfiguration, of which from M. C. \$4.08.....	504 60		
Trinity, Intercession Day.....	56 03		
Trinity Chapel, I. for Bp. Niles.....	100 00		
Zion, a member.....	10 00		
E. C.....	2 09		
S. F.....	100 00		
S. F. B.....	50 00		
New Windsor—St. Thomas'.....	25 00		
Pleasant Valley—St. Paul's.....	2 48		
Poughkeepsie—Christ.....	200 00		
Holy Comforter....	20 86		
Red Hook—Christ.....	10 71		
Rhinebeck—Messiah.....	23 83		
Rossville—St. Luke's, from the Miss Wallaces.....	15 00		
Roundout—C. and Q.....	8 50		
Sing Sing—St. Paul's, Bp. Tuttle Trinity, for Bp. Tuttle	20 10		
Tarrytown—Christ, of which from W. H. A. \$40.00....	99 52		
Yenkers—St. Paul's, quart. pay't of stipend, a member.	13 00	4537 45	
NEVADA.			
Eureka—St. James.....	10 90	19 90	
NORTH CAROLINA.			
Ashville—Trinity.....	10 00		
Edenton—St. Paul's, Woman's Miss'y Ass'n.....	3 24		
Fayetteville—St. John's, M. C....	16 24		

ACKNOWLEDGMENTS.

<i>Raleigh</i> —Christ.....	32 60	
St. Augustine's Chapel.....	8 15	
St. Mary's School.....	22 50	
<i>Salisbury</i> —St. Luke's, A. H. P.....	5 00	
<i>Wilmington</i> —St. John's.....	10 26	
St. Paul's.....	10 00	
United Services of		
St. John's, St.		
Paul's and St.		
James', Interces-		
sion Day.....	20 44	
<i>Windsor</i> —Grace.....	4 50	
St. Thomas'.....	3 04	145 97

OHIO.

<i>Boardman</i> —St. James'.....	2 00	
<i>Cleveland</i> —Grace, Intercession day	10 50	
<i>Columbus</i> —St. Paul's.....	11 73	
<i>Cuyahoga Falls</i> —St. John's.....	7 57	
<i>Maumee City</i> —St. Paul's.....	4 10	
<i>Springfield</i> —L. F. Robbins.....	5 33	41 23

PENNSYLVANIA.

<i>Coatesville</i> —Trinity.....	20 65	
<i>Lower Merion</i> —Redeemer.....	10 00	
<i>Philadelphia</i> —Advent.....	10 00	
Christ, for Rev. J. R.		
Love.....	50 00	
Evangelist's, Inter-		
cession Day.....	6 07	
St. Mark's, for Bp.		
Clarkson.....	35 60	
St. Peter's, of which		
for Rev. Dr. Hoyt		
\$100, Rev. O. P.		
Thackera \$50, Ch.		
at Ridge Springs,		
S. C.....	\$25.1222 47	
St. Stephen's.....	1009 91	
Mrs. A. A. Van Pelt.....	5 50	
<i>Germantown</i> —Christ.....	21 97	
<i>Roxboro</i> —St. Timothy's.....	20 10	2412 27

PITTSBURGH.

<i>Brownsville</i> —Christ, Brotherhood		
for St. Andrew's Ch.		
Waverly, Iowa.....	50 00	
<i>Erie</i> —Cross and Crown.....	5 77	
St. Paul's, of which for		
Colorado \$20.00.....	70 89	
<i>Miles Grove</i> —Grace, M. C.....	18 2)	
<i>Pittsburgh</i> —St. Peter's.....	30 75	
Trinity.....	491 86	667 47

RHODE ISLAND.

<i>Cranston</i> —St. Bar holomew's, of		
which from M. C. \$13 69	24 69	
<i>East Providence</i> —St. Mary's, Ad-		
vent offering.....	12 93	
<i>Pawtucket</i> —Trinity.....	10 00	
<i>Providence</i> —All Saint's memorial.	75 00	
Grace, M. C.....	23 30	
St. Stephen's, for Bp.		
Whipple \$51.00.....	385 00	530 92

SOUTH CAROLINA.

<i>Cheraw</i> —St. David's.....	16 00	
<i>Stateburg</i> —Claremont Church.....	18 05	34 05

VERMONT.

<i>Arlington</i> —St. James'.....	10 00	
<i>Bennington</i> —St. Peter's.....	23 00	
<i>Burlington</i> —Episcopal Institute...	25 00	
<i>Factory Point</i> —Zion S. S. M. C....	6 45	
<i>St. Albans</i> —St. Luke's.....	50 00	114 45

VIRGINIA.

<i>Fredericksburg</i> —St. George's.....	18 64	
<i>Lynchburg</i> —Grace.....	6 59	
St. Paul's.....	43 50	
<i>Orange, C. H.</i> —St. Thomas'.....	9 61	
<i>Portsmouth</i> —St. John's M. C.....	70	
<i>Roanoke Co.</i> —St. John's.....	3 00	
<i>Warrenton</i> —St. James'.....	5 02	
<i>Miscell.</i> —From Bp. Johns.....	10 09	
W. D. H. W.....	2 00	99 06

WISCONSIN.

<i>La Crosse</i> —Christ, for Colorado...	16 20	16 20
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WESTERN NEW YORK.

<i>Albion</i> —P. A. F.....	2 50	
<i>Watkins</i> —St. James'.....	45 93	48 43

MISCELLANEOUS.

From Fanny Scott.....	5 00	
S. E. B.....	1 00	
Miscellaneous.....	10 00	16 00

YOUNG CHRISTIAN SOLDIER.

Receipts for the Month.....	3433 08	3433 08
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MITE CHESTS.

Receipts for the Month, not credit-		
ed to Parishes.....	241 96	241 96

Bp. Clarkson.....	\$86 60
Bp. Huntington.....	500 00
Bp. Morris.....	141 41
Bp. Niles.....	100 09
Bp. Spaulding.....	46 20
Bp. Tuttle.....	207 95
Bp. Vail.....	30 09
Bp. Whipple.....	2150 00
Bp. Whitaker.....	16 53
Rev. Dr. Hoyt.....	100 00
Rev. J. R. Love.....	183 97
Rev. O. P. Thackera.....	50 00
Rev. L. H. Wells.....	18 65
Major Wagner, at Colorado Springs, Col..	10 00
Church at Ridge Springs, S. C.....	25 00
Church Bible and Prayer Book Society...	2 50
Nashotah.....	5 00
St. Andrew's Ch., Waverly, Iowa.....	50 00
	<u>\$373 81</u>

RECAPITULATION OF SPECIAL RECEIPTS FOR THE MONTH.

Received for General Purposes.....	\$14,934 82
" " Special Purposes.....	3,723 81
Receipts for the Month.....	\$18,658 63
Amount previously acknowledged.....	13,887 48
Total Receipts since Oct. 1, 1873.....	<u>\$32,546 11</u>

Br. Morris gratefully acknowledges the receipt of \$50.00 for Wal'a Walla, from A. L. B., of Boston.

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field:

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

Santee Agency—P. O. address, Santee Agency, Nebraska.—

Rev. Samuel D. Hinman, Presbyterian.
 Rev. Dan'l. W. Hemans, (Native), Presbyterian.
 John B. Wapaha, " Catechist.
 Sam'l. Manikiya, " "
 Samuel Stone, " "
 Duncan Graham, " "
 Tho's. Nomah'di, " "
 Mrs. S. D. Hinman.
 Miss Emily J. West.
 Sister Mary Graves.
 Miss M. Ives.
 Miss Clara Kerbach.

Yankton Agency—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyterian.
 Rev. Luke C. Walker, (Native), Deacon.
 Walter S. Hall, Teacher.
 John Robinson, "
 David Tatiyopa, (Native), Catechist.
 Frank Vassar, " "
 Salos P. Walker, " "
 Edward Ookiye, " "
 Baptiste Defon, " "
 Matthew Leeds, " "
 Mrs. M. E. Duigan.
 Miss Anna M. Baker.

White Swan—

Rev. Wm. J. Cleveland, Presbyterian.
 Mrs. W. J. Cleveland.
 Rev. Wm. A. Schubert.—Absent.

Among the Yanktonnais—P. O. address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon.
 Sister Anna Pritchard.
 Miss Olive M. Roberts.

Among the Lower Brules—P. O. address, Crow Creek Agency, Dakota.

Among the Sans Arc and Two Kettle Bands, etc.,
 —P. O. address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon.
 George Long, (Native), Catechist.
 Miss Mary J. Leign.

WISCONSIN MISSION.

Under the charge of Bishop HARE.

Oneida Agency—P. O. address, Oneida Reserve, Green Bay, Wis.
 Rev. E. A. Goodnough, Presbyterian.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Ennegahbowh, (Native), Presbyterian.
 Rev. J. A. Gilfillan, Presbyterian.
 Alex. Vinton, (Native), Teacher.
 Mrs. J. A. Spears.

Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....
for the use of the Indian Commission of said Society.

HELP NEEDED.

WE desire to notify the friends of our Indian Missions of the fact that the Executive Committee are in urgent need of additional means to carry on the work entrusted to their care. The appropriations for the current year are largely in excess of those made for 1873. The development of the work in Niobrara, under Bishop Hare, and in Minnesota, under Bishop Whipple, has created a demand for very considerable additions to the original appropriations. To this pressing demand the Committee could not venture to turn a deaf ear. They feel quite unwilling to withhold pledges of support in behalf of a merciful enterprise which is so manifestly blessed of God in the enlightenment and elevation of those who were not long since sitting in darkness and in the shadow of death.

Friends of the Indian, and sympathizers in the earnest efforts which our Church is making in his behalf! *will you help us to redeem the pledges we have made to our faithful workers in the field? And will you help us at once?*

“WHITE UNTO HARVEST.”

DALLAS, OREGON, Nov. 29, 1873.

THE Warm Springs Reservation, for the Wascopum, Tygh and Tenino Indians lies south of this place, distant seventy-five miles. You know the Indians under their common appellation of “Warm Springs,” the same that rendered such efficient service in the late unfortunate “Modoc War.” The Government knows them as the most faithful soldiers ever borne on its rolls, whose bravery and fidelity have been tested in *three* campaigns before the Modoc War. The country does not know, perhaps, that these Warm Spring Indians have been our allies in nearly all the Indian wars in this region, and that they performed most gallant service as scouts in the campaigns against the Snakes many years ago.

I visited their Reservation last week on Government business. It is a wilderness waste, of rock and sage-brush and barren hills, almost valueless for agricultural purposes, like nearly all the Reservations in Oregon and Washington Territory. But these barren hillsides, rocks and sage-bushes constitute the home of the tribes inhabiting them, and while they can get to the Columbia for salmon, and to the mountains for the Cammas root, and have only Indian appetites, the wild ones are content. Not so, however, those who have acquired the white man’s taste for better food and lodgment, and that number is year by year increasing. The present sketch has to do with the Tygh (or Warm Springs proper) Indians, who for the most part are yet in their blankets, and so we will not speak except incidentally of their more progressive brethren.

The Agent of these Indians is a good man, a member of the United Presbyterian denomination, a thorough believer in the effort now being made to Christianize Indians, and a man who acts upon this conviction. As we rode down the long hill descending into the Warm Springs valley, he pointed to the *wick-i-ups*, or wigwams, of some of the tribe scattered along the river and said, “These people hold out against it the most stubborn-like; they can’t give up their Smoholla-ism.” Smoholla, you are perhaps aware, is the prophet and head man of the two or three thousand Indians in this country who reject the white man’s teachings, and adhere to the customs of their fathers in all things save the war-path. They are peaceably disposed, and even profess to worship God on Sunday; but their religion is a mixture of their old necromancy, or medicine art, and Christian observances. They are sunk in the deepest heathenism, still wear their paint and feathers, and wander around the country, refusing to live on their Reservations.

As we forded the rapid river, the inmates of one of the *wick-i-ups* came out to meet us. The principal man, walking straight up to Agent S. extended his hand and gave the Agent's the peculiar, measured, up-down-up shake of the Smoholla-ites, looking him meanwhile steadily in the eye. "This is I-poh-pel," said my companion, introducing him to me. "One of the bravest men on the Reservation. He was the first to volunteer for the Modoc campaign. He might have been head chief if he had remained until the election. He said he didn't care for the head-chieftaincy; he was going to help Washington's soldiers fight the Modocs. He was lame at the time, but he said he would go if he had to go alone."

The next day was Sunday. Very pleasant was it to see the wagon loads of well-dressed Indian men and women coming in from different directions to be present at the exercises in the school-house. And these exercises—what shall we call them? Acceptable to our Heavenly Father we must believe them to be, for they were the best these isolated and uninstructed brethren had to offer. There is no preacher here. The Agency, though under the care of the Methodists, has not been supplied with a Minister. The Agent conducts a system of Bible teachings which are interspersed with prayer and the singing of psalms. After this was over, the instruction by classes began, each *employé* male and female, going to his or her place and endeavoring to impart some knowledge of Holy Scripture to the Indians, men women and children, who crowded the school-house. Uneducated and unpretending as these teachers are, God has blessed their efforts. They labor with a zeal I have rarely seen among *employés* in Indian Reservations. They have made a deep impression upon this mass of heathenism. In two years they have raised up two of the tribes, from the degraded condition of the wandering Oregon Indians, to comparative civilization and comfort. These dwell in houses made, some of them, with their own hands, have beds, chairs, tables, cooking-stoves, clocks, and everything tidy and clean. What is better than all, they have renounced their heathen religion and are turning to the worship of the true God, feeling, through the thick darkness, for Him, if haply they might find Him.

After the "Sabbath-school," these men arose one after another, beginning with their chief, followed by the Council and the old man, and made profession of their belief in the God of their white brethren. "It must be," said one, "that a great King is leading us and opening our eyes." Admirable were some of their ideas of the new light that is beginning to dawn upon them. I wish I had time to dwell longer upon their utterances.

It fell to my turn to say a few words by way of encouragement and religious advice. "Blessed are the meek" was upon my lips, and I endeavored to enforce the text by showing its application to their case. That when their fathers stood with bows in their hands to resist the encroachments and oppressions of the whites, the land was filled with the cry of extermination, and their condition awakened but little pity in the breasts of the

conquering race. When they laid down their arms and commenced to bear their wrongs in silence and without resistance, God touched the hearts of good men with compassion, and sent them true friends, and that these friends were growing stronger every day. "The promise is," I said, speaking to the so-called Christian Indians, "that the meek shall inherit the earth."

In the back of the room stood the Dreamers or Smoholla Indians, in their blankets and grotesque attire. Our hearts yearned for them. Perhaps there were words spoken of even deeper tenderness for these. The Agent spoke; the brother of Donald McKay (half Indian) spoke; each referred to the change which had come over these people, and the dawn of the new day. Never were there more attentive listeners. As each concluded, a long drawn "Ah!" came up from the entire Indian congregation. We spoke, each in short speeches, until the daylight faded and then our meeting was dismissed.

As I passed out of the school-house two men in blankets and leggings stopped me and in a low tone, with apparent timidity, asked to have "a talk" with me. I did not distinguish their faces, and supposing they wished to make a request about goods or lands, I said I would see them after supper. They came while we were eating and sat in the dusky corner of the adjoining room. After supper I joined them, and a light being brought, I saw that it was I-poh-pel and his head soldier, Lok-roh. Speaking to the latter in a low, soft voice, in his native tongue, the words of the chief were converted into "jargon," and so interpreted to me: "I have heard what you said, and my heart is made new. I wish to keep this day (Sunday). I wish to know Him," pointing heavenward. "I wish to be as you are. I fought the Modocs. They began it. I do not think men ought to try to break down the law. I did not wish their blood. I thought it was right. Tell me what you think!" This was the substance of his communication, to which I replied as well as I could. And now, I thought, he will come to business, for I regarded his words thus far as Indian diplomacy. He went on, still in low, plaintive tones and with an embarrassed manner: "My heart feels better to-night. I wish to keep the words I have heard to-day. I want to love and serve Him. *I want you to carry me in your heart!* This is all."

That night we had a prayer-meeting in the house of one of the *employés*. I asked I-poh-pel and Lok-roh to be present, and they came. There were four other Warm Spring Indians in attendance, who, though not of their band, were, like my friends, strangers to this form of white man's teaching. The *employés* and their wives were there. After prayers, being called upon for some words, I spoke of our Church Missions among the Indians, and how they were carried on, without money from the State, by Clergymen and ministering women, who, supported by the Church, went out from Eastern homes of comfort, and gave themselves to the work under many privations, and often in danger and suffering; how with their own

hands these delicate women, bending down in loathsome places, washed the scrofulous sick and cleansed the vermin-infested children. I thought such a work might be greatly blessed here.

A zealous Christian man present took up the theme, and, after some earnest words, called upon his fellow *employés* and their wives to unite with him in self-denying labor still more abundant than any they had yet performed for these Indians, from which none in the room seemed disposed to withhold themselves. The Christian Indians present were visibly moved, and testified their gratitude to God for the work which had been begun among their tribe. They called upon their heathen brethren to speak, and each, rising, gave his assent, declaring what had been taught them by their White friends was good. Only I-poh-pel and Lok-roh remained silent. They said they had spoken their hearts to me. "Then let us all rise," said our zealous Christian friend, "and pledge ourselves anew as brethren, serving the LORD." So all stood on their feet, and there was a general hand-shaking and a promise to abide by the words that had been spoken, and this meeting closed. "When will you go?" asked I-poh-pel as he stood ready to mount his horse and ride to his home eight miles away. "To-morrow, when the sun is only a little high," was the answer.

We were up at three o'clock the next day and on the road before day-break. The sun had scarcely risen when we reached the brow of the hill overlooking the Warm Springs valley. There was a camp of men near the principal spring and we had no sooner come in sight of it than the camp was in motion. We saw them rise from their blankets and each man take his bath in the steaming water. The night had been very cold and the frost lay thick and white upon the withered herbage. As we drew near the Spring, the men came out to meet us—I-poh-pel and his immediate followers, twenty-three in number. We stopped the wagon and they filed by us to shake hands. As I clasped the hand of the chief, I expected to feel the Smoholla grip, but his hand lay in mine as passive as a child's. Gone was the fixed, defiant gaze with which he had greeted us as we entered the Reservation, relaxed the firm muscles with which he had before compelled us to shake hands after the heathen fashion. With a very different light in his eyes than I had seen there before, and speaking still in the quiet, subdued voice, of yesterday, he said: "I have it all here,"—placing his hand on his breast. "I mean to keep the promise I have made. I do not forget the words. I wish you to carry me in your heart!"

As I rode up from the valley, going out of the Reservation, could I refrain from bowing my head in prayer for this people—prayer that God would raise up a good and faithful shepherd for these scattered sheep? Humanly viewed, the prospect of such a prayer being soon answered is discouraging enough. But these are the fields to which He is inviting laborers to-day. My experience at the Warm Springs Reservation is only the repetition of scenes passed through at half a dozen other places in Oregon, and Washing-

ton Territory. I have related this incident because of its personal impressiveness. I might fill a dozen times the space it occupies with events equally significant. Say we not truly of such a field when we quote the language of our Blessed LORD, that it is "White unto Harvest?"

E. C. K.

ONEIDA INDIAN MISSION.

ONEIDA, WISCONSIN, *Jan. 1, 1874.*

REV. AND DEAR SIR : Another year of Mission Life has passed with us, and we desire to give the Committee and the readers of THE SPIRIT OF MISSIONS some account of our doings, hopes and needs.

The year has been one of blessing and encouragement, calling for our thanks and adoration. The visits of Bishop Hare have been the means of awakening new life and zeal amongst us, and of reviving hopes nearly dead. The Christian Indians look on his visits as a token that henceforth they are to be protected from speculator's designs upon their lands and homes, and that their peace and prosperity are now secure : I pray that they may not be mistaken.

Thirty-two persons have been confirmed ; forty-four infants and three adults have been baptized ; the congregations have been large and attentive at the week-day as well as at the Sunday Services. The school has been well attended and is doing much good.

The Christian party has steadily worked, as they were able, at the new church. The prospects of the new church are as follows : cash on hand here \$396.86 ; the Treasurer of Executive Committee holds for us \$168.00 ; Bishop Hare has promised \$500.00, to be given this month. So we may say that we have on hand for the new church \$1064.86, and therefore only \$3935.14 is lacking to make up the sum asked for, through Bishop Hare, last April.

We need the new church because the present one is too small ; because the one we have will soon tumble down in spite of all we can do to save it ; because in the building of the new church the Christian Indians will become united in this labor of love, and through it they will learn to love God and trust in Him more ; because we must constantly improve, or else we shall fall into decay ; because we have commenced the work and must finish it, or else more harm than good will have been done to the Indians by it ; because, unless we complete the work, those of the Indians who have been engaged in it will become disheartened and discouraged so much that they will never undertake any other good work, and those of them who have sneered at the work and loudly boasted that it can never be accomplished will be "set up." And we are not at all discouraged, as yet, knowing full well that in due time we shall be blessed if we faint not. Very respectfully yours,

E. A. GOODNOUGH,

Rector of Hobart Church and Missionary to Oneida Indians.

"GLADLY TO GIVE OF THAT LITTLE."

FARIBAULT, Dec. 4, 1873.

DEAR BROTHER: This dollar was sent me by a Christian Indian, "Sahganah Koos Kunk." The gentleman who enclosed it to me, a custom-house officer at Pembina, writes: "I know these men. They are working-men. I believe they are trying to live as Christians. They never get drunk or do bad works. One of them wanted me to send this dollar for charity (Missions); but I do it very reluctantly because he is very poor and needs all he has got."

What a lesson, when a poor Indian who has no Missionary himself, and yet, for the gratitude he feels to the SAVIOUR, sends of his deep penury to carry the Gospel to others. It made me ashamed. There are some twenty of these Indians who are Christians, and I feel distressed to think how they may suffer this Winter. Pray for them and all like them. With love.

Yours ever,

H. B. WHIPPLE.

THE PONKA MISSION.

WE desire to call attention to the article entitled *Mrs. Stanforth and the Ponka Indians*, in the WOMAN'S WORK department, in the present number.

ACKNOWLEDGMENTS.

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

ALBANY.				IOWA.	
Albany—St. Peter's.....	\$75 00	Marshalltown—St. Matthew's....	\$1 10	\$1 10	
Ballston Spa.—S. E. B.....	1 00	KENTUCKY.			
Canton—Grace Ch., Miss Frances		Lawrenceburg—Good Shepherd S.S.	3 45	3 45	
L. Harison.....	25 00	LONG ISLAND.			
Troy—St. Paul's.....	55 36	Brooklyn—St. Ann's on the Heights	206 35		
West Troy—Trinity.....	10 00	St. Luke's.....	8 69	215 04	
CALIFORNIA.		MAINE.			
San Francisco—Savings of little		Eastport—Christ Ch.....	1 25	1 25	
Lizette, not yet five years		MARYLAND.			
old.....	3 25	Accokeek—Christ Ch., Mrs. L. H.			
CENTRAL NEW YORK.		Latimer \$1, Mrs. S. E.			
Seneca Falls—Trinity, for freight..	2 00	T. \$2.....	3 00		
CENTRAL PENNSYLVANIA.		Baltimore—Grace Ch., Auxiliary			
Huntington—St. John's, for Bp.		Association for Yankton			
Hare.....	2 10	Hospital.....	201 45		
Philipsburg—St. Paul's, offerings		Indian Aid Association... 21 00			
on special prayer day for		Mrs. James M. Lane, for			
Missions.....	27 57	St. Paul's school.....	25 00		
So. Bethlehem—Ch. of the Nativity	16 31	St. Mark's, for Ponkas... 53 00			
CONNECTICUT.		Trinity.....	11 50		
Hartford—Friends to Indians....	3 75	Ch. of our Saviour.....	16 56		
Roxbury—Christ Ch.....	3 00	Emmanuel.....	250 00		
Woodbury—St. Paul's, Woman's		Frederick—All Saints', five cent			
Miss'y Association.....	13 00	collections.....	15 00		
EASTON.		Georgetown—St. John's.....	17 00		
Cambridge—Great Choptank Par..	6 78	"Anon.".....	2 66		
East New Market—St. Stephen's..	1 50	Havre de Grace—Parish.....	1 00		
Easton—St. Peter's.....	24 55	Port Republic—Christ Ch.....	3 50		
Locust Grove—Shrewsbury Parish.	6 83	Washington—St. Paul's.....	26 00		
Newtown—St. Mary's.....	8 00	Ch. Incarnation.....	10 00		
Wye Parish.....	5 50	Geo. B. McCartee.....	5 00		
GEORGIA.		"L." for Yankton Hospi-			
Augusta—St. Paul's.....	25 00	tal \$2.50, White Earth			
INDIANA.		\$2.50.....	5 00	666 67	
Indianapolis—Christ Ch.....	3 45	MASSACHUSETTS.			
Westville—A Communicant.....	1 00	Boston—Miss Fanny Grilley.....	8 27		

ACKNOWLEDGMENTS.

Day of Intercession, offering at united Service held in St. Paul's Ch....	111	50	
<i>Pittsfield</i> —Mrs. and Miss Newton.	50	00	
<i>Stockbridge</i> —St. Paul's, a communicant, for scholarship in St. Paul's school.....	60	00	229 77
MICHIGAN.			
<i>Fort Wayne</i> —Rev. C. W. Fitch, U. S. A.....	1	00	
<i>Grand Rapids</i> —St. Mark's Woman's Miss'y Association, of which for Bp. Hare \$5..	8	30	
<i>Holland</i> —Grace Ch.....	2	00	
<i>Saugatuck</i> —All Saints'.....	2	00	13 30
NIOBRARA.			
<i>Yankton Mission for Cheyenne Mission</i>	14	60	14 60
NEW JERSEY.			
<i>Moorestown</i> —Trinity.....	4	00	
<i>New Brunswick</i> —St. John the Evangelist.....	25	25	29 25
NEW YORK.			
<i>Clifton</i> —St. John's, additional....	50		
<i>Newburgh</i> —St. George's Chapel S. S.....	20	00	
<i>New York</i> —"S. F.".....	10	00	
St. John's Chapel.....	12	17	
Ch. of the Ascension, for support of one lady, thro' the Niobrara League.....	500	00	
Subpoena.....	1	00	
St. John the Baptist.....	6	00	
Trinity Chapel. "J. H." yearly contribution towards the support of a Miss'y to the Spokanes..	150	00	
St. George's Chapel of Free Grace (additl).....	45	00	
St. Michaels', Missionary Boxes.....	8	04	
Zion, a member.....	10	00	
<i>Piermont</i> —Christ Ch. S. S., for Bp. Hare.....	4	07	
<i>Sing Sing</i> —Through Mrs J. Boyd, Jr., Miss Mortimer, \$5, Richard V. Boyd, \$5, for Rev. J. W. Cook.....	10	00	866 78
OHIO.			
<i>Cincinnati</i> —Calvary S. S., balance of St. Paul's scholarship	20	00	
<i>Cleveland</i> —Grace Ch., Intercession Day.....	10	50	30 50
OREGON.			
<i>Portland</i> —Trinity, Col. E. C. Kemble.....	50	00	50 00
PENNSYLVANIA.			
<i>Philadelphia</i> —Thro' Indian's Hope Association—Anonymous, \$5; Calvary Monumental Ch., \$5; Grace Ch., Mrs. Coates, for Hospital, \$10; Holy Trinity'			
Missionary Meeting, \$201.95; Ch. Mediator, Ladies' Miss'y Ass'n, \$50; Episcopal Hospital Mission, thro' Miss Vandervoort, \$5; thro' Miss C. J. Taylor, Mite No. 3, \$2; No. 130, \$1.10; S. S. Miss'y Soc'y, St. Paul's, Upper Providence, Pa., \$7.80; Calvary Monumental Ch., Mrs. G., \$5; Mrs. O. \$2; Epis. Hosp. Mission, \$10; Men's Bible Class, Christ Ch. Germantown, \$5; Mite Chests, \$6.09; Miss Coles, \$250; Epis Hosp. Mission, first half-yearly payment on scholarships for boys, Alouzo Potter, Bishop Howe and Dr. Vaughn, \$90.....	655	94	
St. Peter's, special for Spokanes.....	10	00	
Christ Ch., Germantown..	10	61	
Ch. Advent.....	10	00	
Ch. Evangelists, Intercession Day.....	608	692	63
PITTSBURGH.			
<i>Franklin</i> —St. John's, thro' Woman's Auxiliary.....	7	00	
<i>Pittsburg</i> —St. Luke's.....	7	00	14 00
RHODE ISLAND.			
<i>Providence</i> —A friend, for balance of pledge for Bp. Hare's salary for 1873.....	250	00	
Same on acct. of pledge for 1874.....	250	00	500 00
SOUTH CAROLINA.			
<i>Charleston</i> —St. Michael's a member, for Loukas.....	3	25	
St. Thomas' and St. Dennis' Parish.....	3	34	6 59
VIRGINIA.			
<i>Whittle Parish</i> —Grace Ch.....	6	45	
<i>Truro Parish</i> —Zion Ch.....	12	83	19 28
WESTERN NEW YORK.			
<i>Albion</i> —P. A. F.....	4	00	
<i>Geneseo</i> —St. Michael's, for freight.	5	00	9 00
WISCONSIN.			
<i>Waupun</i> —Trinity Mission.....	6	16	6 16
MISCELLANEOUS.			
"L," for Ponkas.....	2	30	
A few friends for a special purpose.....	150	00	152 30
			\$3,841 62
Amount previously acknowledged.....			7,667 28
Total Receipts since October 1st 1873.....			\$11,508 90

ONEIDA INDIAN MISSION.—I thankfully acknowledge the following sums and gifts since July 10, 1873. For new church, from Burd Orphan Asylum, \$250; St. Thomas' Church, New York, \$10 per Rev. Dr. Twing; Mrs. Edw d Brown, Windsor, Vt. \$2; a friend, Norwalk, Ct. \$3; R. H. Elderkin, M. D., Ft. Howard, Wis. \$5; Rev. G. A. Whitney, Jonesville, Mich. \$1; Clifton Springs Sanitarium, \$5.50; Edwy. Lillie, Johnny, and Alice, Athol, Mass., \$1.60; Mrs. E. J. Guion, Seneca Falls, \$5; Amen. Peotone, Ill., \$5.50; total, \$41.10. For other purposes: from M. Beloit, Wis. \$5, for Wm. Hill; Mrs. Gilliat, Pomfret, Ct. \$10; Chapel of the Good Shepherd, Boston, \$5, for C. Hill; a member of Trinity Church, Hartford, Ct., \$25; Mrs. S. E. Batterson, Phila., \$3; Mrs. J. C. Lewis, ditto, \$7; Miss F. W. Pease, Oswego, N. Y., \$2.

Christmas Presents from Mrs. Batterson, Mrs. Gilliat, Mrs. Craig, Miss Abbott, Miss Senthall, and Miss Bloomfield.

ONEIDA, BROWN CO., WIS., Jan. 1, 1874.

E. A. GOODNOUGH, Missionary to Oneidas.

CORRECTION.—In the Acknowledgments in the January No., under LONG ISLAND, *Brooklyn*, read "Grace Ch., thro' L. I. Woman's Ass'n," instead of "St. Peter's, Woman's Ass'n."

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

FEBRUARY, 1874.

A CHINESE PROCLAMATION ON FEMALE INFANTICIDE.

THERE has been much diversity of statement among foreign writers on China, concerning the extent to which female infanticide prevails in that country, but in a proclamation which has been recently issued by the provincial Treasurer and acting Governor of one of the largest provinces, Hupeh, it is stated that not more than twenty to thirty per cent. of the families in that province abstain from this great crime. He, like many officials before him, has prohibited the abomination, but public sentiment does not support the prohibitions, and few indeed are the unnatural parents who receive any punishment at the hands of the authorities. It remains to be seen whether he, who for the time being has authority in the immense province in which our own interior Mission Stations are, will really do more than issue this fulmination against this inveterate vice. We append a translation of the proclamation :

“The Provincial Treasurer of Hupeh has to issue a proclamation prohibiting, in the strongest terms, the drowning of female children.

“In ancient times the girl T'iying begged His Majesty Wên to permit her to sacrifice her liberty in order that her father, who was in disgrace, might be released from bondage. In another case again, the girl Mulan wished to serve as a soldier, in order to take upon herself the liability of her old father to serve in the wars. These instances show with what filial instincts girls of old were imbued. At the present time, too, the Treasurer apprehends, there is no lack of daughters equally ready to sacrifice themselves to their parents, or to render the names of their family as illustrious by filial acts of devotion. Such being the case, how comes it that the female infant is looked upon as an enemy from the moment of its birth, and no sooner enters the world than it is consigned to the nearest pool of water? Certainly, there are parents who entertain an affection for their female infants, and rear them up, but such number scarcely twenty or thirty per cent.

“The reasons are either (first) that the child is thrown away in disgust because the parents have too many children already, or (second) that it is drowned from sheer chagrin. . . .

“Now all these are the most stupid of reasons. People seem to be ignorant of the fact that no men are born from heaven without some share of its blessings; and that hunger, cold, or bodily comfort are matters of predestination. . . .

“The late Governor, hearing that this wicked custom was rife in Hupeh, set forth the law some time ago in severe prohibitory proclamations; notwithstanding this, many poor districts and out-of-the-way places will not allow themselves to see what is right, but obstinately cling to their old delusion.

“Hia Chien-yin, a graduate from Kiang-hia, and others, have lately petitioned that a proclamation be issued once more, prohibiting this practice in strong terms.

“The Treasurer has now to issue this prohibitory proclamation, for the information and instruction of the people and soldiery of the whole province:

“Wherefore you are now required and requested to acquaint yourselves all, that male and female infants being of your own flesh and blood, you may be visited by some monstrous calamity if you rear only the male and drown the female children.

“Let all henceforth start up from their delusive lethargy, and exhort their neighbors to eschew this dreadful abomination; let them cause their families and neighbors to become alive to its terrible nature, and with one will and consent wrest themselves from under its pernicious influence.

“If these exhortations are looked upon any more as mere formal words, and if any people with conscious wickedness neglect to turn over a new leaf, they will be punished (but with one degree of additional severity) under the law providing for the punishment of wilful homicide of children and grandchildren.

“Relatives living with such offenders and neglecting to rescue the children, or deliberately inciting the parents to drown them, will also be severely dealt with.”

“Beware and obey! Beware!”

THE PRESENT RULER OF JAPAN.

THE present supreme ruler of Japan is Muts-h'to, a young man twenty-one years of age, and the lineal descendant of the first emperor, Jimmu, who reigned 2,533 years ago. Before Jimmu, the history is more or less mythical. Until the present reign, and before the late revolution, it was customary to speak of the Mikado as the “Present Emperor,” and his name was not published or used until after his decease; but so great are the

changes that are taking place in Japan, that his Imperial Majesty's name is now published, together with other particulars regarding his family. The Empress Dowager, whose name is Asago, is forty years of age; the Empress Harugo is twenty-three. The Emperor has two aunts, five uncles (one of whom, Prince Higashi Fushimi, twenty-seven years of age, was recently in England as a student; and another, Prince Fushimi Yoshi-Hisa, seventeen years of age, is in Prussia as a student). The brother of the Emperor, twenty-two years of age, has been studying in America. His Majesty is also a diligent student of English, and will probably visit Europe at no distant time.—*The Rev. Mr. Summers.*

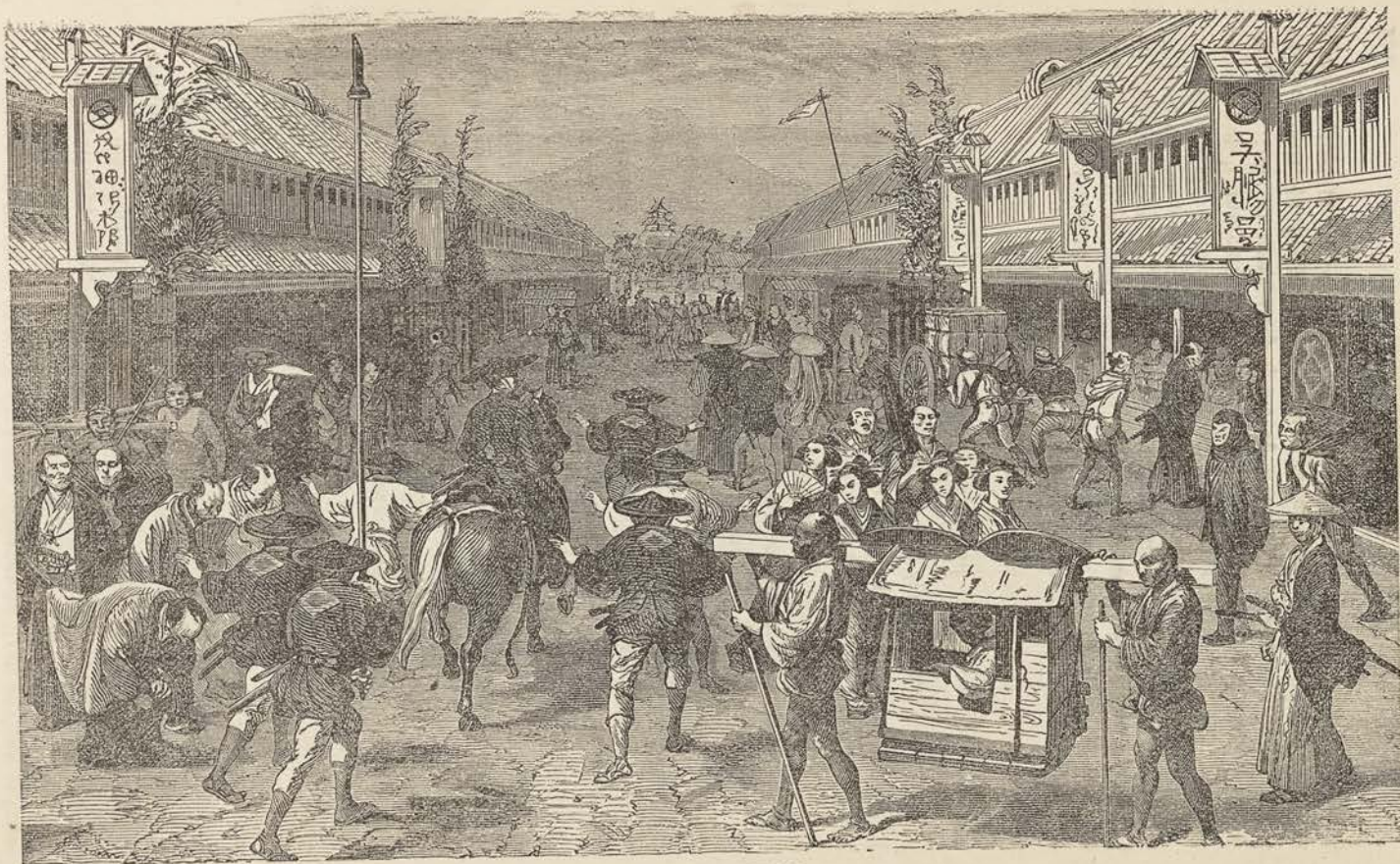
THE CITY OF YEDO.

YEDO is comparatively a modern city, and is the latest of many capitals which Japan has had. It is exceedingly favored by nature in regard to situation, climate, richness of vegetation, and abundance of running water. It is seated at the mouth of two rivers, and a complete net-work of navigable canals connect the natural courses of the rivers, and carry to all parts of the city the movements of its commerce and life.

These water-courses are spanned by numerous bridges, the most famous of which is the Nippon-Bashi, or "Bridge of Japan," which is in the heart of the city, and from which all distances in the empire are reckoned. From the summit of this bridge, which is a high arch, the most picturesque view of the city may be obtained. To the south the beautiful white pyramid of Fusi-yama, or the "Matchless Mountain," may be seen. On the right, the terraces, parks, and square towers of the residence of the Mikado are visible, and between the latter and the bridge are innumerable storehouses of silk, cotton, rice, and saki. To the left, beyond the immense fish market, the view is lost among the streets and canals leading toward the Ogawa or "Great River." The harbor for junks is at the mouth of the river. The canals leading to the river are threaded by hundreds of long boats transporting wood, charcoal, bamboo canes, matting, covered baskets, boxes and barrels, while the streets seem to be almost exclusively given up to the circulation of the people.

When, about four years ago, the Tycoon was overthrown and the Mikado removed from Miako to Yedo, the name of the city was changed, and, instead of the plain Yedo or the "River's Door," it is now called To-kio; or To-kei, both of which mean the "Eastern Capital."

The city consists of three principal parts; (1) The Shiro, the citadel or



A STREET IN YEDO.

castle, which is situated very nearly in the centre of Yedo and is about five miles in circuit ; it is surrounded by a moat and is capable of being entirely shut off from the rest of the city. It contains within it the palace of the Mikado, of the presumptive heir, and of the principal members of the reigning family. (2) Soto-shiro, or the part outside the citadel. There were in this part more than one hundred palaces which were occupied all the time by the families of the princes and half of the time by the princes themselves, the latter not being permitted to leave the city except for six months in the year, for their principalities, and their families being kept as hostages. Several splendid temples were also in the Soto-shiro, and it had a circumference of little less than ten miles. Towards the close of the Tycoon's reign the princes were permitted to leave the city with their families, and the Mikado's government having taken from them their former power has destroyed many of their palaces in the Soto-shiro and turned others of them into government offices. (3) The Matsi, or the commercial and industrial part of the city, including the suburbs.

The houses of Yedo are low, never having more than two stories ; this is deemed desirable as earthquakes and fires are of frequent occurrence. The mansions of the great, present little difference from the dwellings of the tradesmen or artisans, except in their extent, and in the beautiful grounds which surround them, in which flourish magnificent trees and flowers.

The most prominent objects in the city are the Buddhist and Shinto temples, of which there are a great many. Among the most famous temples in the city are the great temple of Kwanon, or the "Goddess of Mercy," near the Adzuma bridge ; the Eastern Buddhist Temple near the same bridge ; and the Western Buddhist Temple on the way to Shinagawa. The Confucianists are represented by halls where lectures on the doctrines of Confucius are delivered. The Japanese, however, look upon these as schools of philosophy rather than temples. The chief place of this sort is the Shoheko, near the Shohe bridge. Here, at stated times, lectures are delivered on the ethico-political doctrines of Confucius.

The population of the city is not near so large as when the princes and their retainers occupied the Soto-shiro. It is believed to be now rather under than over one million. It is, however, the most populous and influential city in the empire, and it is also that in which the foreign influence is the greatest, and where the progressive measures of the Mikado's government are most thoroughly carried out. Here, too, is the Government University, and the most numerously attended colleges in which the foreign lan-

guages and sciences are taught, and therefore it is of the utmost importance that at this city there should be a strong Missionary force.

TOOLS FOR ARTISANS IN THE AFRICAN MISSION.

THE January number mentions the appointment of two lay-helpers, Mr. Leimenstoll and Mr. Lehman, who accompanied Bishop Auer on his recent return from Germany to Africa. The first named is a master carpenter and cabinet-maker—the latter is by trade a soap-boiler. These persons will oversee the work-shops which will be started at Cavalla and attend to other business matters to the great advantage, it is hoped, of the Missions.

Several young Africans have learned trades in Germany and at Accra on the Gold Coast, West Africa. Among these are JACOB FREEMAN, book-binder and SAMUEL CLARK, locksmith.

The Foreign Committee regard this feature of the work with very deep interest; its prospective advantages promise to be very great, giving in connection with the propagation of the Gospel, knowledge in the arts of civilized life, and affording the very best solution of the question, "What is to be done with those who are trained in our Mission Schools when their connection therewith ceases?" Many, it is hoped, will study for the sacred Ministry—some will be employed as teachers and catechists, but not all can be thus disposed of, and these useful trades will open a door for such, and make them capable of earning their own support.

TOOLS WANTED.

The two young men last mentioned, Jacob Freeman and Samuel Clark, are now ready to work at their trades and the Bishop asks that tools may be sent. The cost of those for the locksmith, will be about seventy dollars; for this a contribution has been received from a friend to whom this want has been made known.

The cost of that which is needed for the bookbinder, will be about three hundred and fifty dollars and we shall be most happy to record the name of some person or persons who will supply this amount, for the object stated, as a special gift.

CHINA.

LETTER FROM THE REV. ROBERT NELSON.

SHANGHAI, *Nov. 10, 1873.*

REV. AND DEAR SIR: You will doubtless learn from various sources, of the visit of Bishop Williams to China and of his return to Japan, per steamer Golden Age, which left here on Tuesday last.

On Saturday, the 1st instant (All Saints Day), the Bishop, with his Clergy, two foreign, and one native Presbyters, and two native Deacons, and in the presence of a packed congregation of Chinese, consecrated the new Chapel at the town of Kong Wan, about five miles distant from this place. Each of the Clergy present took some part in the Services of the occasion.

The result is gratifying in several points of view—First, that after several years of apparently unsuccessful effort, we have at length a church building completed. Then, the locality is favorable for furnishing congregations, the building standing in the best part of the most frequented thoroughfare of the place. It is in its favor, too, that, on a Chinese frame, there has been built distinctively a Church which is sufficiently ornamented to be attractive in appearance; thus being free from features objectionable to the Chinese and pleasant to the eye. Nor is it the least important consideration that the ground, and the church, chancel, seats, and reading desk, with good wall in front, etc., are all paid for: and, lastly, it is a gratifying feature of the case to me, that much the greater portion of the cost of the site and building was contributed by the foreign congregation to which I have, for some years, been ministering.

The Foreign Committee appropriated—Tael 250, and I have a surplus of Tael 100. The whole cost has been:

For the site of the present church.....	Tael 530
“ “ building, etc., now complete.....	“ 880
	1,410

The deed for the above property is now on record in the U. S. Consulate here, in the Bishop's name, he being trustee for the Foreign Committee.

It is with pleasure I render up the above account of this portion of my work, and beg that you and the Committee will add your prayers that in this church, now consecrated, the Gospel of CHRIST may be so preached, received and followed, that many souls from among these heathen may there find and by God's grace be kept in the way of eternal life.

TEMPORARY ABSENCE OF THE REV. MR. NELSON.

The fear has been expressed that what has recently been said in our papers respecting the proposed withdrawal (for a time) of the Rev. Mr. Nelson from the work in China, may have led some persons to suppose that this withdrawal is intended to be permanent. This, we are most happy to say, is not the case. Mr. Nelson, after full term of service, according to the Rules of the Foreign Committee, is now entitled to a leave of absence. This taken, he will (D. V.), in due time return to his post in Shanghai.

LETTER FROM THE REV. KONG CHAI WONG.

In our Missionary staff in China there is no man, we think, more universally respected and esteemed, than our Chinese presbyter, the Rev. Mr. Wong.

In 1850, when he was twenty-seven years old, Mr. Wong was appointed a Catechist; he was ordained Deacon, Sept. 7, 1851, and advanced to the priesthood, Nov. 8, 1863—and throughout this long term of service has so labored as to win the confidence and respect of all.

Some months ago, Bishop Williams, in one of his letters, suggested, for reasons given, that Mr. Wong's salary should be somewhat increased, and remarked that it would be particularly fitting, if the Committee approved, to have the increase to tally with the next recurrence of Mr. Wong's birthday.

The Committee most gladly adopted the Bishop's suggestion, and requested the Secretary and General Agent in transmitting to Mr. Wong, notice of their action to have it accompanied by an expression of their affectionate regard and most cordial good wishes.

It was supposed that his birthday would occur in October, and, if so, there was hardly time for advices to reach him in season for this. Happily, there occurred this year, an intercalary month, which made his birthday to fall on the 6th Nov., and on that very day the Secretary's letter reached him.

The following letter, from Mr. Wong, is in reply to that of the Secretary.

SHANGHAI, Nov. 10, 1873.

MY DEAR DR. DUANE: My fiftieth birthday fell on the 6th Nov., this year, because the Chinese has thirteen months this year; and among the greetings and congratulations of the day, I had the pleasure to receive those of the Foreign Committee, coupled with intelligence that they have raised my salary to Taels 500. Your letter conveying them arrived in the forenoon of the day, a coincidence which added greatly to the joys of the festival which, according to the Chinese custom, my friends were celebrating for me.

I thank the Committee very much for their consideration, and more especially for their appreciation of my duty in the cause of CHRIST.

I have reason to thank GOD for His goodness toward me in making known to me the truth that is in CHRIST JESUS, in calling me to His service in the Church, and in giving me health for the same.

On thus entering my fifty-first year, I can truly say, "Surely goodness and mercy follow me all the days of my life."

Again thanking the Committee for their action and their expression of feeling, and you and Dr. Denison for friendly salutations,

I am yours affectionately.

JAPAN.

EXTRACT FROM BISHOP WILLIAMS' LETTER.

OSAKA, JAPAN, *Nov, 14, 1873-*

DAY OF PRAYER.

I AM greatly rejoiced that a day of special intercession has been appointed again this year, and trust it may be universally observed. It is a sign full of hopeful promise when the whole Church unites in prayer to God for an out-pouring of the Holy Spirit. I shall notify all my brethren, and feel sure that the day will be observed.

VISIT TO CHINA.

I have just returned from my autumn visit to China. In Hankow there are two candidates for Baptism. In Wuchang, they are now building a chapel in a very good situation, and I hope when our brethren commence preaching there, they may be cheered by success in their work.

In Shanghai, eighteen persons were confirmed—three at the Church of our Saviour, under Rev. Mr. Wong, and fifteen at Christ Church, under Rev. Mr. Thomson. Thirteen of the number were pupils of the Boarding-schools under Mr. and Mrs. Thomson.

Another interesting service was the consecration of the chapel at Kong Wan. No one who had not seen the wretched place we occupied as a chapel before, can fully understand the joy felt in getting into such a neat little chapel. You will receive from Mr. Nelson and Mr. Thomson, I hope, accounts of the consecration and confirmation Services.

Yours very sincerely,

LETTER FROM REV. C. T. BLANCHET.

YEDO, JAPAN, *Nov. 19, 1873:*

DEAR DOCTOR : I am happy to inform you that Mr. Cooper and myself arrived here safely on the 11th inst. We had a very pleasant passage—fair-weather—and comfortable accommodations, for all of which we are thankful. We were so fortunate as to meet our friend Mr. Newman, on the day of our arrival, who informed us that our Bishop wished us to remain here in Yedo, with him and the Rev. Messrs. Wright, Shaw, and Newman, while the Rev. Messrs. Morris, Quinby, and Miller and Dr. Laning are to remain at Osaka. I sent the package to Mr. Quinby by a friend going to Osaka, and I still hold the three dictionaries and two parish registers for Bishop Williams. The Bishop is not at home at present. He had gone to Shanghai when we arrived, and has not yet returned. We are expecting him back in about a week. We shall make fuller reports after he has come. Mr. Cooper got a teacher for himself, yesterday, and I expect to get one this morning; we all

live together in a Budhist temple, half of which is occupied by a Budhist Priest—a striking instance of the common saying that “extremes meet.” We are all well and trying to make up our minds to call Yedo our future home.

I remain yours sincerely.

LETTER FROM THE REV. W. B. COOPER.

YEDO, Nov. 19, 1873.

REV. AND DEAR SIR: Mr. Blanchet and I arrived at Yokohama on the 11th. Mr. Newman here intercepted our march and took us to live with him at Yedo. We have since received a letter from Bishop Williams, informing us that we are to be located in this city. We expect the Bishop by the next steamer from Osaka. After I have seen him, I will write you more fully.

My first impressions of Japan are very favorable, the people are extremely polite, and, although they have been greatly imposed upon by ungodly men from Christian lands, they are inclined to receive us kindly.

Faithfully your brother in Christ.

EXTRACT FROM A LETTER OF ONE OF OUR MISSIONARIES IN JAPAN.

Osaka is situated in a plain of a triangular shape, enclosed by mountains on two sides and the Inland Sea on the other. The mountains are, at the nearest point, about six miles off; the sea about three. A river runs through it (it is hardly more than a brook) which forms a delta sending out a great number of branches or mouths, which form canals running through the city, in which are innumerable junks, and over which are innumerable bridges. The city is almost square, being about three miles across each way. The country just outside is very low, and as level as a table, but in a very high state of cultivation, and there are several very pretty walks among the wheat, barley, and rice fields.

The Bishop's house is near the outskirts of the city, so that I have only a five minutes walk to get out in the country.

The streets are so narrow that two omnibuses (if there were such things) could not pass one another. As for the houses, if you can imagine a city entirely built of houses, all of which look like Fulton Market in New York, you will form a pretty good idea of Osaka, and of all the Japanese cities. The houses, if small and low, are neat and comfortable within.

The Japanese modes of thought and order of words seem just the opposite of the English: e. g. “*I wish that you would attend,*” in Japanese idiom would be, “*I you attend would that wish.*”

We have a small variety of palm tree here, and a small orange, something like the Mandarin orange of Naples, but the climate is not at all tropical, but very similar to that of New York. There is ice and a little snow in winter.

Yesterday, while I was out taking my walk in the country, I saw that I

was overtaking two Japanese, and was questioning whether I had better have a talk with them about Christianity, but one of them had rather a scowling face, and I felt a little hesitancy. But, as I came up, the scowling individual asked me where I was coming from? which seems an impertinent question in English, but in Japanese it is all correct, and it was very politely put. I told him I was out for exercise, which he seemed readily to understand, although the Japanese don't believe much in exercise. I supposed he was a farmer, and said that persons of sedentary habits required exercise, but that farmers got plenty of it in their work. Presently he asked me how old I was, which is a question which a Japanese or a Chinaman always puts. I told him, and then asked his age. We then began to talk about how much longer we should have to live. He was ten years older than I, and seemed to think that I wanted to exult over him as having probably more years before me, so I asked him what would become of us when we died? He retorted by putting the same question to me, and asked me what I thought about it; so the question being put, I felt bound to reply, and explained to him, as well as I could, the Christian belief as to sin, the future state and redemption. At first he began to smile as if it was rather a joke, but by degrees, he looked more serious. When I spoke of sin he asked me what that was. I, in reply, was going through the Decalogue, when he said all right, he understood. He did not at first quite understand the death of CHRIST atoning for our sins, but after a little explanation he seemed to understand it and gave me the Japanese word, corresponding exactly to the idea of substitution, that is, of CHRIST suffering in our stead. When I got near home, I told him if he would like to hear and learn some more, he could come and see me, so he asked me if he should come now. I said, yes. I presently asked him if he could read the Chinese character, which only the educated Japanese understand. He said he could a little, so when we reached the house I got out some Chinese tracts, which are the only kind we have, as it is impossible to get them printed in the Japanese character. I showed him one, and asked him if he could read it. He took it and read it and gave me the meaning with great ease; not that I knew the Chinese myself, but I knew the contents of the tract from its English title. He thanked me very much when I gave him some tracts and gave me his name, and where he lived: or rather gave them to my boy, as I could not understand his description of the locality.

LETTER FROM DR. LANING.

OSAKA, JAPAN, *Nov. 14, 1873.*

MY DEAR SIR: YOUR favor of the 12th of Sept. was duly received. I wrote you of my safe arrival here. Although the "Quang Le" is not the ship best calculated for the accommodation and comfort of passengers, still, having on board an agreeable company and obliging officers and not being

subject to sea-sickness, the voyage was one of comfort as well as safety. But when the cannon's boom announced our arrival at Kobe early in the morning of the 4th of July, the change was not unwelcome. The view naturally beautiful seemed doubly dear to the American heart in this far-off land as the "Stars and Stripes" in friendly unison with the banners of this nation gracefully decked the land and the sea.

On arriving at Osaka, human nature showed itself in the bustle at the wharf, but the sights and sounds, the costume and language, were ample proof of its being a foreign land.

On Sunday, Services in English and also in Japanese were, as usual, held in the little Chapel. It seemed almost remarkable, as I thought, that in travelling halfway around the world under circumstances and among people of great diversity, no Sunday had occurred when the Church Service, either in part or in whole, has not been used.

The Japanese with whom I have come in contact, whatever may be their faults, seem amiable, polite and humane. Some of the native physicians have a desire for the light of science and diligently pursue its study so far as they are able.

We have some applicants for relief from physical suffering; and some most pitiable victims of loathsome disease seem grateful for their restoration to health.

Bishop Williams having returned from his Chinese visitations (as perhaps you may be already informed), is soon to start for Yedo; when there he intends to try to obtain through Mr. Bingham permission from the Japanese authorities that we be allowed to rent a place in any part of the city for medical or other Mission purposes. How the officials may act in the matter, perhaps it is better, for the sake of hope, not to conjecture. The present location is in that part of the city where foreigners are allowed to live, and away from the Japanese thoroughfares.

The Mission School is in a prosperous condition: the Missionary families, are, to the people, examples of Christian virtue and, while patiently laboring and waiting, we trust that, in His own good time God may so overrule, that these groping, wavering millions, as they advance in the knowledge of material things, may also receive the Light which shall be to them guidance here as well as fulness of joy hereafter. Christians at home may imagine, though perhaps not fully realize the depths of spiritual darkness, ignorance and prejudice to be overcome. God grant that the future may be able to bear glorious testimony as to the beneficence and greatness of their work under CHRIST thus begun.

Believe me ever truly yours.

THE REV. A. R. MORRIS.

We are glad to add the following note to the interesting letters from Japan above given. The Rev. Mr. Morris, under appointment as a Missionary to Japan, sailed from New York in the Spring of 1871. It was announced

at the time, that for prudential reasons, he preferred to make trial of the field for two years without expense to the Board of Missions.

We are much rejoiced by the announcement made in recent letters from him that he has decided to remain. To testify to his singleness of purpose and generous consideration, it is right here to say that Mr. Morris still declines to receive any salary.

MISSION SCHOOL AT JOPPA.

IN accordance with the action of the Foreign Committee reported to the Board of Missions in October last, the School at Joppa became, at the beginning of this year (1874), a part of the work of the Board. The School is under the charge of Miss Mary B. Baldwin, who was, for many years, connected with the Greek Mission. We are now looking for advices from Miss Baldwin concerning the school; her arrival in Syria was noted in the January number.

The following description of Joppa will be regarded by our readers as both timely and interesting.

THE CITY OF JOPPA, AND THE PROJECTED RAILWAY CONNECTING IT WITH JERUSALEM.

Joppa is one of the oldest cities in the world. It is the same place which in the book of Joshua is called Japho. Its name in Hebrew is Yapha, which means "beauty," and any one viewing it from the sea will say it deserves the name. This word is still used by the native inhabitants, but foreigners almost always call the place Jaffa. In the English version of the New Testament Joppa is used, that being the English form of the Greek name of the city.

Joppa is about forty miles north-west of Jerusalem, and is not only the port of the latter city, but also the sea-port of Judea; though the approach to it has always been, and still is, dangerous, owing to a rocky ledge which stretches almost entirely across the haven. To this city Hiram, king of Tyre, sent the cedar and pine wood from Mount Lebanon to be used in building Solomon's temple. By way of Joppa, too, like materials were conveyed from the same place, by permission of Cyrus, for the rebuilding of the second Temple under Zerubbabel. Here Jonah "took ship to flee from the presence of the LORD." Here also at the house of Simon the tanner, "by the seaside," St. Peter raised Tabitha to life and had the wonderful vision in which he was taught that the Gentiles were to be fellow-heirs with the Jews in the kingdom of God. Christianity flourished at Joppa and it became the seat of a Christian Bishop.

In the time of the Crusades it was taken possession of by the forces of Godfrey de Bouillon previously to the capture of Jerusalem. Saladin partly

destroyed it in A. D. 1188, but Richard of England rebuilt the destroyed portions. In the following century it was occupied by the French, then by the Egyptians, and finally by the Turks in whose possession it still is.

The present town of Joppa is seated on a promontory which rises to a height of about one hundred and fifty feet above the sea level, and which offers on all sides beautiful and varied prospects. Towards the west is extended the open sea; to the south spread fertile plains, reaching as far as Gaza; towards the north, as far as Carmel, the flowery meads of Sharon present themselves; and to the east the hills of Ephraim and Judah raise their towering heads. Close to the city are numerous deliciously fragrant gardens, and orange and citron groves, and the white walls of the city shine out through the deep green foliage. Its present population is about fifteen thousand, according to Dr. Thompson, the author of *The Land and the Book*.

A railway is projected for connecting Joppa with Jerusalem. The company which is interested in the undertaking has received the concession from the Sultan under the condition that the railway be completed before the expiration of three years, and that the harbor of Joppa be improved by a secure pier. This railway would bring the visitor, going by steamer *via* Marseilles, Genoa, or Trieste, to Joppa, in an easy journey of a few hours to the Holy City. This suggests the hope that on the one hand Jerusalem would become the emporium of active traffic and the seat of beneficial intercommunication; and, on the other hand, Joppa would become an easily accessible and well-frequented place of resort; and both places would regain the position to which they are so fully entitled.

Our Mission School at Joppa, conducted by Miss Baldwin, assisted by several teachers, is deserving of and should receive a generous and hearty support.

HOME AND ABROAD.

THE following "Circular" has recently been addressed by the Secretaries to all the Rectors of Parishes:

MISSION ROOMS OF THE PROTESTANT EPISCOPAL CHURCH,
22 and 23 BIBLE HOUSE.

NEW YORK, *January 6, 1874.*

REV. AND DEAR SIR: We beg leave to call your attention to the following particulars concerning the Paper, HOME AND ABROAD, which, at the recent meeting of the Board of Missions, was reported on as follows:

REPORT ON "HOME AND ABROAD."

This paper is issued, as heretofore, the middle of each month. Its circulation at present is 21,000 copies. The subscriptions collected during the past year amounted to only \$1,511.29. As this amount pays but a little

more than one-third of the cost of publishing, it is a question whether one of two alternatives should not be adopted—an advance in the price of subscription or the discontinuance of the paper. It is certainly true that if the Rectors would take hold of the work of obtaining, in some way, the names of subscribers, the periodical would eventually pay its way. But if this cannot be accomplished, it would seem certain that one of the two alternatives, mentioned above, should be resorted to.

October 1, 1873.

A. T. TWING,
RICH'D B. DUANE.

After due consideration the Board adopted the following Resolution :

Resolved, That the Paper, HOME AND ABROAD be continued at such prices as may be determined on by the Executive Committees of the Domestic and Foreign Departments.

The Domestic and Foreign Committees have, by joint action, determined to advance the price, per copy, from *Ten to Fifteen Cents* for the year for subscription to any number of copies not less than ten to one address; subscription to less than ten copies will be, as heretofore, twenty-five cents per copy.

In view of this advance in the price, *which will apply to all subscriptions for the year beginning with the March No.*, we beg leave to ask you to take up one of the recent numbers of this Paper which is now embellished, each month, by cuts, and start the inquiry in your own mind whether there can be any better outlay on the part of any one of your parishioners than the giving of fifteen cents a year for this paper, so full of the most interesting intelligence from the various Missions of the Church, and other matter relating to the progress of the Gospel.

If the inquiry suggested, meets the response which must, we think, follow, then, we beg leave to ask, will you not be doing good service to your people and to the cause which this Paper is designed to promote by calling renewed attention to it, and asking all your people to suscribe for it who do not already take it.

We purpose hereafter to give in HOME AND ABROAD such details respecting the work in the Domestic and Foreign Departments as shall enable each reader to have an intelligent understanding of the same. These details cannot, of course, be given with the same fulness as that in which they appear in THE SPIRIT OF MISSIONS, but will be sufficiently full to give a clear idea of the work.

The matter contained in this Paper will be almost wholly different from that in THE SPIRIT OF MISSIONS, and will furnish to subscribers to the last-named publication, at a nominal cost, what may be regarded as a valuable supplement.

That which is needed to secure more general and liberal contributions to the cause of Missions, you will agree with us in saying, is more thorough information respecting the work. Will you not, dear Brother, bear with us if we urge your hearty coöperation in our endeavors to reach this most

important result, and give us your help in the matter herein brought to your notice. It is for a holy cause we plead, never more than now needing to be brought home to every heart and to enlist the sympathy and interest of every follower of CHRIST.

We remark, in conclusion, that as there should be no need of having, so the Committee do not think it right to have this Paper, HOME AND ABROAD, burdened with debt—it will, therefore, be put on a Cash basis which will, we hope, commend itself to all subscribers.

P. S.—In cases where subscription has been paid for to a date later than March, the paper will be sent at the old rate until the time of such subscription expires.

A. T. TWING,

Secretary and General Agent of the Domestic Committee.

RICH'D B. DUANE,

Secretary and General Agent of the Foreign Committee.

NOTE.—We send this circular to Rectors of Parishes who do not now subscribe for HOME AND ABROAD, as well as to those who do, hoping that the former will lend their help also in the effort now made, largely to increase its circulation.

A sample copy will be sent to any one who may desire to have it.

DAY OF INTERCESSION.

WE give from the "Guardian" the following concerning the observance, in England, of the Day of Intercession, December 3, 1873.

The appointment of the Day of Intercession last year was, as a rule, very cordially received, and, more important still, the simultaneous prayers of the Church for an object which had, it was generally felt, been unduly neglected, or at any rate, thrown into the shade by the greater impulse given to Home Mission work, were productive not only of immediate but lasting results. So cheering, indeed, is the retrospect of the twelve months just closed that Wednesday last was a day of thanksgiving for mercies received as well as of prayer for further blessings, and this characteristic of the Services was wisely and prominently brought forward by the Clergy. Not only in London, but in the country were the Services very general, and what is more cheering still, the Cathedrals in nearly every case took the lead. Another noteworthy feature in the order of Services was the general introduction of one or more celebrations of the Holy Communion, and at St. Pauls' Cathedral and Westminster Abbey, as at a considerable proportion of the metropolitan churches, the Eucharist was made the chief Service of the day. Still more significant and more encouraging was it that the Service announced as the Central Service of the Church Missionary Society was a celebration of the Holy Communion at St. Dunstan's, Fleet St. at which there was a

considerable body of communicants and at which a forcible and at times a really beautiful sermon on intercessory prayer was preached by the Rev. J. W. Reeve. These were among the general features of the day's celebration.

MISSIONS IN INDIA.

(Continued from page 52.)

THE Russian Church is very different from the Romish Church on these points—it has no celibate priests, marriage in fact being a requisite qualification for Orders; this gives a different tone to the Priests and less exclusive views; there is no Pope and Tridentine Council with assumptions of infallibility; the cup is not denied to the laity: there is no doctrine of purgatory nor auricular confession with the minute examinations of Rome, and above all the Scriptures are freely circulated—the Church Services are not in an unknown tongue.

I have visited all the Ecclesiastical Seminaries for training the Priests; I have seen much of the leading ecclesiastics and laity of the Church and everywhere I found a movement in favor of reform. Philaret, the late Metropolitan of Moscow was a Second John, a character of whom any church might be proud.

Some leading members of the Church have expressed their sympathy in one of the greatest movements of the present century—that of the old Catholics.

Ever since the days of Peter the Great there has been a drawing of the Anglican and Russian Churches, toward each other, and your own Church has taken happy action in this work—but one great obstacle has to be removed, the Russian Church knows little of the history of the Anglican and vice versa. A visit from some of your Bishops would be of great use in this respect and would strengthen the hands of the reform party.

While on your great continent one sees the tide of Christianity and civilization spreading over tracts once abandoned to the Indian—in Asia a similar tide is moving on under the influence of Russia, in central and northern Asia, and of England in southern Asia. Mohammedanism which has hitherto resisted all Christian influence looks aghast at this spectacle—she hopes to regain some of her lost Temporal Power by dissensions between England and Russia, the same as the Pope hopes for his from quarrels between France and Italy.

As during the recent disputes between England and America on the Alabama question, the friends of Christianity viewed the probability of a breach between the two countries as an event fraught with the deepest calamities to both countries, so in case of a rupture between England and Russia on the Central Asia question not only would both countries be thrown back in their

glorious career but the cause of Christian Missions and civilization in Asia would be seriously damaged. Idolaters and the enemies of the Cross would cry out "See how these Christians hate each other!"

NATIVES WHO ARE THE PEERS OF FOREIGN MISSIONARIES.

MEN born of heathen parents are now eloquent preachers, teachers in colleges and seminaries, writers of books, editors of newspapers, and in less than a single generation are putting themselves upon a plane of equality, in intellectual and moral character, with members of our own favored race. The Karens were long regarded as an inferior people, but native Karens have been left in charge of a large Theological Seminary, requiring ability of the highest order, and have more than fulfilled expectations. For want of American teachers, the instruction in the Jaffna College, in Ceylon, and in the Tamil Seminary, at Pasumalie, has been left to native Professors, with admirable results. At the fiftieth anniversary of the establishment of the Mission to the Hawaiian Islands, the principal orator was a man who in infancy had narrowly escaped death by being buried alive by his heathen mother. For an hour he held an audience of over 3,000 persons in rapt attention, as, without a note before him, he rehearsed the triumphs of the gospel among his people—the orator himself, by his range of thought, his finished language, his graceful manner, his lofty Christian sentiment, furnishing, in his own individual development, the finest illustration of his theme.

A few years since, admiring crowds in Edinburgh listened to the eloquence of a Zulu Caffre, brought up in Mission schools—the heathen boy developed into the Christian man. At the recent conference of Allahabad, in India, of the one hundred and eighteen delegates, representing nearly all the Christian bodies at work for the evangelization of that country, twenty were native Hindoos of different castes and of different languages, graduates of Missions schools and seminaries, sitting side by side with graduates of English Cambridge and Oxford, and American Amherst, Williams, and Yale, *as their peers*, and vindicating their character by the papers they presented on Mission topics, and the discussions in which they took part.—*Missionary Herald*.

GIVE LIBERALLY.

It is a beautiful way of taking the air. You breathe more freely after every such exercise of giving. Don't do it by spasms, but as a regular thing. Your prayers are better. You can't send an arrow that will pierce the skies if your right hand is employed in grasping your purse.

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, and sent to him, 23 Bible House, New York.

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 December 10, 1873, to January 10, 1874.

ALABAMA.			
Tallassee—Willy K. Mower's Box..	\$1 50	Waterbury—Box 752.....	\$1 50
		Woolcotville—Box 1988.....	5 00
		Woodbury—St. Paul's Woman's Miss'y Assoc., for Miss Fay's school.....	2 00 331 08
ALBANY.		NEW JERSEY.	
Ballston—Box 2293.....	1 00	Bergen Point—Trinity Ch., Box 6089.....	1 35
Cherry Valley—Box 3204.....	2 00	Bridgeboro—Boxes 7684 to 7687, 7692, 7693, 7698, 7700, to 7702.....	6 30
Cooperstown—Christ Ch.....	19 53	Florence—St. Stephen's S. S. class, Box 14865.....	12 60
Delhi—St. John's.....	22 28	Hackensack—Christ Ch., Box 4331.....	5 40
Greenbush—Ch. Messiah, for Mexi- co.....	6 00	Hudson City—J. F. N.....	25
Hogansburgh—St. James' Mission, Boxes 13763 to 13767.....	3 48	Jersey City—Box 6090.....	2 50
Malone—St. Mark's.....	6 00	Middletown—Christ Ch., "Mary's Christmas offering to Hoffman Institute".....	5 00
Morley—Trinity Chapel.....	1 54	Mooreslow—Trinity Ch., of which for Africa, \$5.....	20 10
Fort Henry—Box 3092.....	1 15	Newark—Box 8812.....	3 10
Saratoga Springs—Emma J. Sim- ons' Box.....	2 00	New Brunswick—St. John Evangel- ist's, \$26.58; Boxes 3992, 3998, 3999, 4002, and 4015, \$17.13.....	43 71
Schenectady—St. George's.....	2 00	Princeton—R. L. S., at discretion of Bp. Williams, China.....	100 00
Schuyterville—St. Stephen's.....	1 50	South Orange—Ch. Holy Commu- nion.....	34 67
Troy—Christ Ch.....	10 00	Summit—Calvary Ch.....	15 60
Holy Cross, 8820, Memorial Box, from a Parishioner.....	15 00	Tenafly—Ch. Atonement, Box 4243, '45, '46.....	5 04
St. John's.....	36 67	Vineland—Trinity, Mrs. Merritt II. Wellman.....	2 50
St. Paul's.....	5 35 135 75	Woodside—St. John's, Box 1533... ..	10 06 268 42
CALIFORNIA.		DELAWARE.	
San Francisco—St. Luke's a mem- ber, for Africa.....	12 25	Christiana Hund—Christ Ch., 5 cent coll., \$39.90; Box 8774, \$4.89.....	44 73
		Newark—St. Thomas'.....	6 00 50 73
CENTRAL NEW YORK.		EASTON.	
Baldwinsville—Grace.....	10 49	Centreville—St. Paul's.....	54 1 54
Waterloo—St. Paul's, on account of R. N. Parke scholarship, Hankow, China.....	10 10 20 59	GEORGIA.	
CENTRAL PENNSYLVANIA.		Marietta—For Miss Baldwin's school, Joppa, \$4; Box 5672, \$1.05; 5673, .95....	6 00
Harrisburgh—St. Stephen's S. S., for Joppa, \$7; Africa, \$22.10.....	29 10	Savannah—Christ Ch., from some communicants of, for the Bishop Elliott scholarship in the Rev. Wm. J. Boone's school, Wuchang China.....	44 40 50 0
Lebanon Co.—Colebrook Furnace..	1 40		
Lykens—Christ Ch.....	3 15		
Muncy—Box 7663.....	5 00		
Paradise—All Saints' Par. S. S., near Strasburg, per Miss Annie V. Musselman... ..	3 50		
Philipsburgh—Julia L. Hale's Box	18 52		
Wellsboro—St. Paul's.....	4 79 65 46		
COLORADO.			
Greeley—Box 11699.....	1 00 1 00		
CONNECTICUT.			
Hartford—Box 3193.....	5 00		
Interest.....	274 16		
Milford—St. Peter's.....	2 18		
Naugatuck—St. Michael's.....	3 00		
New Haven—Grace Ch.....	12 99		
Box 8791, \$1.58; 8792, .75.	2 25		

ACKNOWLEDGMENTS.

ILLINOIS.			MICHIGAN.		
Chicago—M. S. Marsh.....	10 00		Adrian—Box.....	1 09	
Galena—Box 6873.....	1 00		Battle Creek—St. Thomas'.....	8 00	
Box 3445.....	2 50		Grand Rapids—St. Mark's Woman's Miss'y Assoc.....	2 50	
Lewistown—St. James'.....	1 69		Ypsilanti—Boxes 6805, 99, 6900 to 6914, 14972 to 14980.....	20 00	31 59
Peoria—Box 9486.....	2 20		MISSISSIPPI.		
Preemption—St. John's, \$1 25; 8806, \$3.75.....	5 00	22 80	Port Gibson—Box 10545.....	2 55	
INDIANA.			Sardis—Ch. Redeemer.....	4 15	6 70
Indianapolis—Christ Ch.....	3 45		NEW HAMPSHIRE.		
Westville—A communicant, for Miss Fay, \$1; Miss Baldwin, \$1; Gen'l., \$1.....	8 60	6 45	Claremont—Trinity Ch.....	8 00	
IOWA.			Portsmouth—Box 5537.....	1 75	9 75
Decorah—Grace Ch., Boxes 15011, '12, '15, 8415.....	5 65		NEW YORK.		
Marshalltown—St. Matthew's.....	1 09	6 65	Goshen—St. James'.....	74 75	
KENTUCKY.			Morrisania—Trinity, Box 2566.....	2 27	
St. Matthew's—St. Matthew's, Boxes 10845, '46, '44, '50, '42, Miss A. S. Nelson, and Theo. Brown's Family Box.....	11 45	11 45	New York—Anthon Memorial Boxes 1430, 1444, 1447.....	4 63	
LONG ISLAND.			Calvary Ch.....	402 15	
Brooklyn—\$528.....	2 50		Ch. of the Holy Communion, Epiphany collection.....	500 00	
2923.....	3 56		St. John's Chapel.....	12 26	
T. F. B.....	3 00		St. John Baptist.....	27 80	
Ch. of the Messiah, 1026.....	6 05		St. Michael's, Boxes.....	6 30	
St. Peter's, 2839.....	4 00		St. Thomas' Chapel.....	3 63	
Emmanuel Ch., Mrs. K.....	10 00		Trinity Ch., Box 7609.....	8 25	
Jamaica—Grace Ch., Boxes 1847, 10549.....	5 50		Trinity Chapel, Box 4304.....	10 00	
Maspeeth—St. Saviour's.....	126 00		St. Andrew's, Box 13304.....	7 00	
Newtown—St. James', Box 3227, for ed. Chinese student at Gambier, Ohio.....	7 60		Through Miss E. M. Turner, for Graway, Africa.....	50 00	
St. Johnland—Wm. Preston.....	1 00	169 21	Philipsstown—St. Philip's five cent coll.....	5 00	
MARYLAND.			Pleasant Valley—Box 9482.....	1 00	
Anne Arundel Co.—St. Margaret's Par. \$23.66; 8 Boxes \$46.....	69 69		Poughkeepsie—Box 12496.....	25	
Baltimore—Ch. of the Messiah.....	24 00		Rye—Christ S. S., for scholarship in Hoffman Institute for 1873.....	75 00	
Emmanuel S. S., for four scholarships in Miss Baldwin's school, Joppa.....	100 00		Christ Ch., Woman's Miss'y Assoc., for rebuilding Ch. at Port au Prince, Haiti, \$100; special Christmas gift, at discretion of Rev. Mr. Holly, \$25.....	125 00	
St. Mark's, \$21.87; S. S., \$25.14, both for Japan.....	47 00		Rhinecliff—Ascension, Boxes 14831 to 14839 and 14957, for Africa.....	19 65	
St. Luke's, one-half coll. Meeting Md. Auxiliary.....	20 00		Rev. T. S. Savage, for Japan.....	3 00	
Advent.....	10 00		Tompkinsville—St. Paul's.....	8 11	1348 05
Baltimore Co.—Emmanuel Ch., for scholarship, Miss Baldwin's school, Joppa.....	25 00		NORTH CAROLINA.		
St. James', for scholarship, Miss Baldwin's school, Joppa.....	25 00		Edenton—St. Paul's.....	9 00	
Calvert Co.—Christ Ch. Par.....	5 00		Hickory Tavern—Box 5726, \$7.25, a friend of Missions \$1, Cash 75 cents.....	9 00	
Frederick Co.—All Saints' Parish five cent coll.....	45 00		Leicester—Mission.....	4 00	
Howard Co.—Trinity, \$28; Box \$5.72.....	33 72		Lenoir—Box 4385.....	2 38	
Kent Co.—Box 14852.....	25		Tarboro—Calvary Ch.....	40 00	
Montgomery Co.—St. John's.....	4 00		Wilmington—St. James', St. John and St. Paul, united offering on the Day of Intercession, one-half.....	20 43	84 81
Washington—Box 2147.....	50		OHIO.		
Box 1219.....	1 00		Chillicothe—St. Paul's S. S., Christmas offering.....	50 00	
Box 3060.....	17 80		Cleveland—Intercession Day.....	10 50	
Waverly—St. John's.....	7 67	485 55	College Hill—Grace S. S. Class No. 4, for Bp. Auer's school, Africa.....	13 00	
MASSACHUSETTS.			Cross Creek—St. James' \$4.58, Boxes \$15.42, for Africa.....	20 00	
Amherst—Grace Ch.....	17 20		East Plymouth—Box 2967.....	85	
Boston—Fannie Grilley, ½.....	8 26		Portsmouth—All Saints', five cent coll.....	26 50	120 85
Emmanuel, a member.....	50 00		PENNSYLVANIA.		
St. Paul's, United Services, Day of Intercession.....	111 50		Germantown—Christ Ch. S. S., towards sup. of Bp. Auer, Africa.....	14 75	
Cambridge—Christ, "In Memoriam".....	100 00				
Deham—Box 3585.....	39 00				
Lee—St. George's.....	4 00				
Stockbridge—St. Paul's, Boxes 7131 to 7150, and 15171 to 15180.....	44 54	374 50			

ACKNOWLEDGMENTS.

<i>Francisville</i> —St. Matthew's five cent collection.....	94 50	
<i>Moyamensing</i> —All Saint's Ch.....	32 00	
<i>Philadelphia</i> —Evangelist's, Intercession Day.....	6 07	
St. Luke's S. S., for Kate Widdis scholarship, Africa, \$37.50, for China \$25.00.....	62 50	
St. Matthew's, five cent coll.....	28 50	
St. Stephen's, "Burd Or. Asyl.".....	6 03	
Mrs. J. W. Morris, 225 S. 8th St., sub. to W. Af. Record.....	1 00	
Box 12068.....	4 09	
Rev. D. R. Goodwin, D.D.....	20 00	269 32
PITTSBURGH.		
<i>Allegheny</i> —Christ Ch., for ed. of Ormsby Phillips in Miss Fay's school, China.....	50 00	
<i>Greensburgh</i> —Christ Ch.....	8 10	
<i>Johnstown</i> —St. Mark's.....	5 60	
<i>Pittsburgh</i> —Ch. Good Shepherd.....	20 00	83 70
RHODE ISLAND.		
<i>Portsmouth</i> —Mrs. F. G. Keith.....	3 00	
<i>Providence</i> —Grace Ch., a member.....	80 00	
<i>Warwick Neck</i> —Box 4195.....	2 25	
<i>Westerly</i> —Christ Ch. S. S., two classes, for Africa.....	61 10	146 35
SOUTH CAROLINA.		
<i>Abbeville</i> —Trinity.....	15 00	
<i>Charaw</i> —St. David's, "S" \$2.50, Boxes \$19.12.....	21 62	
St. David's, a S. S. class, for purchase of books for Miss Baldwin's sch'l, Joppa.....	5 00	
<i>Chester</i> —St. Mark's.....	7 50	
<i>Fairfield</i> —St. John's.....	7 50	
<i>North Santee</i> —Ch. Messiah.....	14 25	
<i>Pee Dee</i> —Prince Frederick's Par.....	2 31	
<i>Waccamow</i> —All Saint's.....	4 13	77 31
TEXAS		
<i>Galveston</i> —Trinity, Mr. A. N. Mills.....	5 00	
VERMONT.		
<i>Belhel</i> —Christ Ch., Box 13402.....	5 00	
<i>Sheldon</i> —Grace \$3.63, Boxes 3194, '95, '96, \$200 to \$203, \$14.63.....	18 26	23 26
VIRGINIA.		
<i>Accomac Co.</i> —Modest Town, Box 8869.....	4 00	
<i>Alexandria</i> —Grace.....	17 72	
St. Paul's S. S., for Joppa.....	74 00	
Anna S. Derrick.....	2 00	
Rt. Rev. J. Johns, D.D.....	10 00	
<i>Amelia Co.</i> —Raleigh Par.....	5 00	
<i>Berkely Co.</i> —Martinsburgh Trinity Ch., 22 Boxes.....	17 42	
<i>Clarke Co.</i> —Berryville Grace S. S., for Miss Baldwin's sch'l, Joppa, scholarship \$12.93, 21 Boxes \$23.17.....	36 15	
<i>Columbia</i> —St. John's S. S., \$2.50, Box 2022, 25 cents.....	2 75	
<i>Fairfax Co.</i> —Anonymous.....	1 45	
<i>Fauquier Co.</i> —Leeds Par., for Leeds' scholarship in Rev. W. J. Boone's school, Wuchang, China, of which \$9.00 from Missy Boxes.....	20 00	
<i>Fredericksburgh</i> —St. George's.....	18 63	
A Friend, for Miss Baldwin's school, Joppa.....	1 00	
<i>Hampton</i> —St. John's.....	3 42	
<i>Kanawha, C. H.</i> —Box 8338.....	2 00	
<i>Liberty</i> —Box 3247.....	1 20	
<i>Louisa Co.</i> —St. John's, Box 11227 for Joppa.....	7 65	
<i>Norfolk</i> —Box 10550.....	1 60	
Christ Ch.....	14 25	
<i>Old Point</i> —Rev. Mh. Chevers, U. S. A.....	15 00	
<i>Portsmouth</i> —St. John's, Box 1538.....	1 50	
<i>Port Royal</i> —Box 12716.....	5 00	
<i>Smythe Co.</i> —Marion, Boxes 7758 and 7759.....	11 78	
Box 654.....	2 00	
<i>Staunton</i> —Trinity.....	100 00	375 52
WESTERN NEW YORK.		
<i>Buffalo</i> —Mrs. R. H. Heywood, for Italian Committee \$5.00, for books for China \$10, for Bp. Auer's school, Africa \$10, for Joppa \$10.....	35 00	
<i>Rochester</i> —Trinity, box 14870.....	1 25	36 25
WISCONSIN.		
<i>Alderly</i> —Box 11808.....	55	
<i>Berlin</i> —Box 6161.....	1 43	
<i>Green Bay</i> —Mrs. E. S. W.....	2 50	
<i>Sussex</i> —Boxes 8845, 8846.....	2 00	6 48
LEGACIES.		
<i>Mt. Holly, N. J.</i> —Estate Eliza Cann, part of.....		331 50
MISCELLANEOUS.		
Box 8769.....	3 55	
Cash, for Japan.....	10 00	
Box 8829.....	7 00	
Balance Gordon scholarship, Bridgman School, Shanghai ..	10 00	
S. E. B.....	1 00	
Box 14142.....	1 62	
Box 11562.....	50	
A Friend of the cause.....	20 00	
P. L., Bequest Fund thro' Rev. Dr. P. L., Bequest Fund thro' Rev. Dr. Dunne, for Locksmith's tools, for Africa.....	58 87	
Honeybrook.....	50	
Interest Bohlen Fund.....	66 07	
Interest Keith and Trinity Ch. Fund.....	495 57	674 58
Amount previously acknowledged....	\$5,596 85	
	14,794 43	
		\$20,391 28

FOREIGN STATIONS.

WESTERN AFRICA,

Capt Palmas District.

Rt. Rev. J. G. Auer, D.D.	.....	Cavalla.
Rev. S. D. Ferguson (Liberian)	.....	Cape Palmas.
Rev. Samuel W. Seton (Native)	.....	Hoffman Station.
Rev. Edward Davis (Deacon)	.....	Cavalla.
Charles Lelmenstoll	.....	Cavalla.
Gustavus Lehman	.....	"
Mrs. Auer	.....	"
Mrs. Ware	.....	Orphan Asylum, Cape Palmas.
Miss Margaretta Scott	.....	Cavalla.
Miss Julia De B. Gregg	.....	Rocktown.
Miss Mary E. Savery	.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Boitt	.....	"
L. L. Montgomery (Liberian), Teacher, Candidate for Orders	.....	Cavalla.
Edward Hunt (Liberian), Teacher	.....	Cavalla.
Mrs. S. J. Simpson (Liberian), Teacher	.....	Cape Palmas.
Mrs. Ann Toomey	.....	Orphan Asylum, Cape Palmas.
M. P. Valentine (Native), Candidate for Orders	.....	"
Catechist	.....	Rocktown.
Joseph A. Russell (Native) Candidate for Orders, Catechist	.....	Tebo.
Samuel Boyd (Native), Teacher	.....	Falktown.
Alonso Potter	.....	Hoffman Station.
John Farr	.....	Half-Grauey.
B. B. Wisner	.....	Sereby.
John Bohlen	.....	Bohlen.
Richard Killen	.....	Rockbokeh.
O. E. Shannon	.....	Kabla.

Siaco District.

Rev. R. H. Gibson, Deacon, Liberian	.....	Siaco.
J. Neyle, Liberian, Catechist	"

Bassa District.

J. J. Blyden, Liberian, Candidate for Orders	Bassa.
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Monrovia District.

Rev. G. W. Gibson (Liberian)	Monrovia.
Rev. A. F. Russell	Clay Ashland.
Rev. N. T. Dolden, Liberian, Deacon	.....	Yegoon.
Rev. J. W. Blackledge, Liberian, Deacon	.....	Clay Ashland.
John T. Therpe, Liberian, Teacher	.....	Croisville.
W. M. R. Richards, Liberian, Catechist, Candidate for Orders	.....	Monrovia.
	.....	Toto-Korie.

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop	.....	Shanghai.
Address	.....	"
Rev. Robert Nelson	.....	"
Rev. Elliot H. Thomson	.....	"
Rev. Samuel I. J. Scherechewsky, D.D.	.....	Peking.
Rev. Augustus C. Hoehling	.....	Hankow.
Rev. S. R. J. Hoyt	.....	Wuchang.
Rev. W. J. Boone	.....	"
Rev. Kong-Chai Wong	.....	Shanghai.
Rev. Yung-Klung, Yen M. A.	.....	Hankow.
Rev. Hoong Neok Woo	.....	Shanghai.
Rev. Kia-Sung Ting	.....	"
Rev. Francis H. Stricker	.....	"
Mrs. Nelson	.....	"
Mrs. Thomson	.....	"
Miss Lydia M. Fay	.....	"
Mrs. S. Scherechewsky	.....	Peking.
Mrs. Hoehling	.....	Hankow.
Mrs. Hoyt	.....	Wuchang.
Mrs. Boone	.....	"

YAW.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.	.....	Yedo.
Rev. A. R. Morris	.....	Oaika.
Rev. G. D. B. Miller	.....	"
Rev. J. Hamilton Quibby	.....	"
Rev. Charles H. Newman	.....	Yedo.
Rev. William B. Cooper	.....	"
Rev. Clement T. Blanchet	.....	"
Henry Laning, M.D.	.....	Oaika.
Mrs. Miller	.....	"
Mrs. Quibby	"

GREECE.

Miss Marion Muir, with twelve Assistant Greek teachers	Athens.
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PALESTINE.

Miss Mary B. Baldwin, with three teachers	Joppa.
---	-------	--------

HAITI.

Rev. J. Theodore Holly	Port-au-Prince.
Rev. St. Denis Baudy	.....	"
Rev. Julien Alexandre	.....	Cabaret Quatre.
Rev. Pierre E. Jones	.....	Jeremie.
Rev. Charles E. Benedict	.....	Cayes.
Rev. John Elisee Salomon	.....	Anse a Vau.
Rev. Pierre Loula Benjamin	.....	Gonaives.
Rev. Joseph N. Durant	.....	Cape Haitien.
Rev. Pierre Talma Delaour	.....	Port-au-Prince.
Rev. Louis Duplessis Ledan	.....	"
Rev. Charles Jerome Bistoury	.....	Port au Prince.
Rev. Alexander Battiste	.....	"

Committee for Foreign Missions.

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

REV. JOHN COTTON SMITH, D.D.	REV. W. R. NICHOLSON, D.D.	SEWART BROWN, Esq.
REV. H. DYE, D.D.	REV. RICHARD B. DUANE, D.D.	LEMUEL LOFFIN, Esq.
REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.
	FREDERICK S. WINSTON, Esq.	

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

STATED MEETINGS—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 AND JAPAN.—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).	10 cts.

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

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

HAITI.—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.

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 JAMES M. BROWN, Esq., Treasurer 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.

FEBRUARY, 1874.

**** All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office, No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. BENJ. I. HAIGHT, D.D., LL.D., Chairman, the REV. E. A. WASHBURN, D.D., Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary and Acting Treasurer. Remittances to be made to MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

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.

MISSISSIPPI.

JACKSON CONVOCATION.

THE Jackson Convocation met on Thursday, December 4. Morning prayer was said, and the Holy Communion administered. The Rev. Dr. Crane preached.

At 5 P. M. a business meeting was held, and the usual routine business was attended to.

At 7 P. M. a Missionary meeting was held, and the duty of the Church to the colored people discussed at some length. The Rev. Dr. Crane introduced the subject, and was followed by the Rev. Mr. Douglas, who offered the following preamble and resolutions :

WHEREAS, The Church is the Divinely appointed institution for the evangelization of the world, and whereas, as Divinely appointed, its Bishops and Clergy are the rightful persons to carry the gospel to all classes of men,

Resolved, That it is the sense of this Convocation that all efforts for the evangelization of the colored people should be made through the Bishops and Clergy having jurisdiction.

Resolved, That the Clergy of this Convocation pledge themselves to cooperate with all *proper* efforts to promote the spiritual welfare of the colored people.

The resolutions were ably supported by the mover, and were unanimously adopted. Remarks were made by most of the clergy present, and all seemed to feel that it is incumbent upon the Church to do what she can to provide for the spiritual needs of the colored race.

In this connection it will perhaps be proper for me to say something in regard to the work which has been carried on in this Parish among the colored people. Some five or six years since, a lady communicant of the church opened a Sunday-school for their benefit. From that time to this, under many discouragements, this faithful servant of CHRIST has been doing what she could to teach this people the principles of the moral law, and to make them better. She is a Southern lady, has been brought up among this people, and is attached to them by many ties. Knowing what they are, and realizing their needs, she has steadily carried on this work for CHRIST'S sake, and in love to souls. As the Parish has had regular ministrations from the clergy but a small portion of the time, this lady has had but little support and encouragement from the authorities of the Church. In consequence of this, the visible results of her labors are not as great as they might have been. But good seed has been sown, and with diligent and proper cultivation a harvest may be reaped from it. The Clergy of the Associate Mission have made arrangements to give a Service to the colored people on the afternoon of their regular appointments here, and will do more as opportunity offers. Opportunity is what the Clergy lack. Situated as they are, not being able to give half attention to the needs of their own people, who sustain and provide for them, it is but little they are able to do for the colored people. It is hoped that the laity may be interested in the work, and that with the occasional ministrations of the Missionaries instruction may be regularly given, and much good accomplished. If our brethren in the North could be made to understand the situation, and to realize that the Southern Clergy are not only not indifferent to this subject, but anxiously desire to work for the spiritual interests of this people, the means they now expend in providing for their *secular* education might be used to much greater advantage in teaching them the principles of the blessed Gospel. The State sufficiently provides for their instruction in secular knowledge. It is the Church's part to give them the teachers in spiritual things. But we must make the best of the situation and do what we can, praying God to help us, and to provide men and means for this work, in His own good time.

MARYLAND.

MISSIONARY SERVICES AT ANNAPOLIS.

THE most important subject of the Relation of the Church to the Colored Population of the State was discussed, in the most elaborate and exhaustive way, by the Rev. Dr. Giesy of Baltimore. We learn that this paper had been already read, at a similar meeting in Washington—and it was so

highly appreciated that the Rev. gentlemen was earnestly requested to repeat it at Annapolis—and, if we laymen may be permitted to express an opinion on such a subject, we should say that it is worthy of many repetitions. The paper went into the most painstaking analysis of the moral and intellectual condition of the colored population in Maryland. The large comparative ratio to the whole population, their great increase, especially in our great commercial centres, their ignorance and the important part which they must act in the State, are points which are well calculated to arrest the attention of every thoughtful man. The Rev. gentleman was right, in our judgment, in insisting that the Episcopal Church, with its highly conservative tendencies and a Service which requires of its members more than ordinary culture in order to its full appreciation, must serve as an educator of the highest and most useful kind, of this portion of the population of our State. If we may venture to offer a suggestion—it would be, that these most useful and important discussions of the great problems of social life might be rendered still more effective by enlisting the services of some of our more prominent laymen, who are interested in such matters. We congratulate our people on the rich treat it has been their privilege to enjoy, and only hope that it may not be very long before our good friends may be able to give us a repetition of it.

SUPERSTITION AND FANATICISM AMONG THE FREEDMEN.

A MISSIONARY in one of the Southern States, writes: "It is impossible to labor among the Freedmen without being impressed with the importance of immediate and active exertion to save them from fanaticism. Strongly inclined to be religious, and having vivid imaginations, they drift into all manner of excesses. In their camp-meetings they sometimes spend whole nights in singing and shouting. They form processions and march at their religious meetings, and have an exercise which they call 'The Holy Dance,' which reflects no credit on our civilization. Another of their peculiar services is 'The Midnight Cry;' founded on the parable of the Ten Virgins. The assembly waits until midnight when their minister comes in disguise, so that it is difficult to recognise him, representing the Bridegroom. His coming, when discovered, is announced by a sentinel, and he is received with much pomp and ceremony, etc."

THE NEGRO RACE IN THE SOUTH INCREASING.

In 1860 there were 3,953,760 slaves in the Southern States. In 1870 the census returns showed a population of 4,880,070 colored citizens. This increase of 20 per cent. is a sufficient rebuke of the contemptuous prediction of the black man's decay. The negro is also developing the resources of the country. In 1860 the cotton crop reached 3,850,000 bales; in 1866, the war having just closed, the yield was only 1,900,000; but in 1872 the

voluntary laborers, once slaves but now freedmen, sent to market 3,900,000 bales. As an evidence that the negroes at the south are improving morally, let me quote from reports touching the condition of thirty-one counties of Mississippi, which in 1865 had but nineteen colored schools, and in 1872 no fewer than 148. In 1865 only 564 marriage licenses had been issued to the blacks. In 1872 the number had increased to 3,950. I have great hopes for the negro. To be sure, the system of slavery was not the best school in which to learn the science of government, but we have not yet heard that a negro Congressman was in any way implicated in the Credit Mobilier scandal, and I do not believe that the negro Legislature of South Carolina was any more purchasable than the New York Assembly during the days of the Ring. What the negro wants is, a chance to advance with the rest of mankind. In the North, the theatres, the hotels, even the churches are closed to him, and when he dies, prejudice actually defies the equality of the grave.—
From Address of Gen. R. A. Prior.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for December, 1873.

VERMONT.		PENNSYLVANIA.	
<i>St. Albans</i> —St. Luke's Ch.....	\$10 00	<i>Warren Co.</i> —Warren.....	3 75
<i>Northfield</i> —St. Mary's Ch.....	4 00	<i>Philadelphia</i> —Southwark, Trinity	23 42
	14 00	Advent.....	10 00
MASSACHUSETTS.		St. Jude's Ch.....	14 35
<i>Boston</i> —Emmanuel Ch, 1st quarter-		Ch. St. John the Evangelist	6 08
ly instalment for a	62 50	St. Mark's Ch.....	60 05
teacher at Savannah, Ga.	12 84	Calvary Chapel.....	4 00
<i>Pittsfield</i> —St. Stephen's Ch.....	114 50	Rev. J. Saul, for Rev. N.B.	
<i>Dorchester</i> —St. Mary's Ch.....	8 66	Fuller for school-house	53 00
<i>Andover</i> —Christ Ch.....	198 50	at Upper St. John's, S.C.	10 62
		<i>Germantown</i> —Christ Ch.....	185 27
CONNECTICUT.		CENTRAL PENN.	
<i>Guilford</i> —Christ Ch.....	5 94	<i>Carbondale</i> —Trinity Ch.....	7 00 7 00
<i>Salisbury</i> —St. John's Ch.....	8 20	PITTSBURGH.	
<i>New Haven</i> —Grace Ch.....	10 00	<i>Franklin</i> —St. John's Ch.....	7 00
<i>Fair Haven</i> —St. James.....	20 60	<i>Allegheny</i> —Christ Ch.....	52 60
	44 14	<i>Erie</i> —St. Paul's Ch.....	30 26
NEW YORK.		<i>Pittsburg</i> —St. Luke's Ch.....	3 50 93 36
<i>New York</i> —Ch. of St. John the		MARYLAND.	
Baptist.....	6 00 6 00	<i>Frederick</i> —All Saint's.....	22 56
		<i>Baltimore</i> —St. Matthew's.....	10 00 32 56
ALBANY.		MICHIGAN.	
<i>Potsdam</i> —Trinity.....	18 25	<i>Owasso</i> —Christ Ch.....	3 00
<i>West Troy</i> —Trinity.....	10 00	<i>Detroit</i> —St. John's Ch.....	54 19
<i>Canton</i> —Grace.....	3 25	<i>Fort Wayne</i> —C. W. F.....	1 00
<i>Brush's Mills</i> —St. Peter's.....	1 60	<i>Grand Rapids</i> —St. Mark's Woman's	
	33 10	Miss'y Asso'n.....	3 05 61 24
WESTERN NEW YORK.		MINNESOTA.	
<i>Albion</i> —P. A. F.....	4 00	<i>Red Wing</i> —Christ Ch.....	12 40 12 40
<i>Allen's Hill</i> —C. A. Wilson.....	3 00	CALIFORNIA.	
<i>Warsaw</i> —A. C. G.....	5 00	<i>Santa Cruz</i> —Calvary Ch., Easter	
<i>Geneva</i> —St. Philip's Mission.....	4 94	offering.....	5 00 5 00
	16 94	MISCELLANEOUS.	
NEW JERSEY.		Anonymous.....	1 00 1 00
<i>Trenton</i> —.....	10 00		820 65
<i>Moorestown</i> —Trinity Ch.....	4 27	Amount previously acknowledged....	\$1,174 27
<i>Perth Amboy</i> —St. Peter's Ch.....	50 00		
<i>Burlington</i> —St. Mary's Ch.....	40 87	Total.....	\$1,994 92
	105 14		
DELAWARE.			
<i>Wilmington</i> —Trinity Chapel.....	5 00 5 00		

SUPPLIES.—One Box of Clothing, through Miss Emery. 500 copies New Testament from Am-
 Bible Society.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

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

THE first Anniversary of the Woman's Missionary Association of the Diocese of Long Island was held on the 25th of November last, at St. Peter's Church in Brooklyn. At eleven in the morning the Holy Communion was celebrated, many of the Clergy of the Diocese, as well as many of the members of the Association, being partakers of the Feast. The address by the Bishop of the Diocese was listened to with the most earnest attention; and, as it was full of thoughtful and valuable suggestions which it was felt would be useful in other Societies than the one before which it was delivered, a copy has since been requested and kindly furnished for publication in the SPIRIT OF MISSIONS. It is hoped that it may be read with care by all who are interested in this especial branch of Woman's Work.

After the Service, the greater part of the congregation adjourned to the pleasant parish parlor connected with the chapel, where a bountiful lunch had been provided, and where the hour of social intercourse which followed helped to increase the personal acquaintance and friendship of those who had been drawn together, during the year that had passed, by a mutual effort in aid of the Missionary work of the Church.

In the afternoon, after the reading of the Report given below, a very interesting account of the work in his Jurisdiction was given by the Bishop of Niobrara; and in the evening a Missionary Meeting was held in the chapel, when addresses were made by the Rev. Dr. Haight, the Rev. Dr. Twing, the Rev. Dr. Duane, and the Rev. Dr. Hall.

During the day, a very attractive assortment of fancy articles was offered for sale in the Bible-class rooms opening out of the chapel—the gift of the teachers and pupils in our Mission schools in Athens to our Mission schools among the Indians. Something over one hundred and fifty dollars was received as the result of this contribution from across the seas, which sum was devoted to St. Paul's Boarding School at Yankton Agency.

Before closing this brief notice of a very pleasant day, it may be well to draw attention to the fact that this Association does not have for its aim the raising of any large sum of money during the year, but rather the cultivation of the Missionary spirit in the various parishes represented in it, and the mutual strength and sympathy which comes from frequent intercourse and

the interchange of thought and plans regarding work. It should also be remarked that this is the only *Diocesan* Missionary Association connected with the Woman's Auxiliary—the Bishop of the Diocese having in this case himself organized the movement, and being from the beginning its recognized head.

REPORT.

The undersigned, in behalf of the Woman's Missionary Association of the Diocese of Long Island, begs leave respectfully to present the following Report of work accomplished in its various Branches, and also of the money collected and disbursed in its own name during the year 1873.

St. Peter's Church, Brooklyn, reports 4 boxes, valued at.....	\$580 00
Grace Church, Brooklyn, 4 boxes.....	550 00
And 5 surplices and stoles.....	60 00
Church of the Holy Trinity, Brooklyn, 1 box.....	100 00
And 1 stone Font.....	50 00
St. James' Church, Brooklyn, 2 barrels.....	200 00
Sent to a Missionary.....	150 00
St. Georges' Church, Flushing, 7 boxes.....	725 00
Grace Church, Jamaica, 3 boxes.....	650 00
Church of the Redeemer, Astoria, 1 box.....	325 00
St. Paul's, Brooklyn, 1 box.....	78 00
St. Matthew's, Brooklyn, 1 box.....	125 00
St. Stephen's, Brooklyn, 1 box.....	60 00
Total value.....	\$3,856 00

Also from St. James' Church, Newtown, four barrels; and from St. Mark's Church, E. D., St. Mary's Church and Church of the Reformation, Brooklyn one box each,—value not given of either.

An offering of \$40.50 in favor of the Indians under Bishop Hare, having been made by poor women, attendants upon the Mothers' Meetings of Christ Church, South Brooklyn, this Society received and conveyed that amount to the Treasurer of the Indian Commission.

The dues from the members of the Long Island Association amounted for the year to \$80.00. It was resolved that this amount should be given to Bishop Morris, to be used in his Diocese at his discretion.

At the Regular Monthly Meeting held October 9, 1873, one lady pledged herself for a scholarship of \$60.00 in Bishop Hare's Jurisdiction. At the same time the members of the Bible-class of St. Mary's Church, Brooklyn, pledged themselves for a scholarship in the same Diocese, and also for one in the Chinese school under Bishop Morris.

The Monthly Meetings of this Association have been regularly held. The largest number attending has been seventy; the smallest, fifteen; the average attendance, forty. While this general attendance is not so large as could be desired, the interest evinced by those who have been present, either as delegates or as visitors, has certainly been sufficient to prove the usefulness of the Organization, and to encourage all who are interested in the cause it represents.

MRS. D. E. MORAN, *Secretary.*

ADDRESS AT THE FIRST ANNIVERSARY OF THE WOMAN'S
MISSIONARY ASSOCIATION OF THE DIOCESE OF
LONG ISLAND, NOV. 25, 1873.

DELIVERED BY THE RT. REV. A. N. LITTLEJOHN, D.D., BISHOP OF THE DIOCESE.

DEARLY BELOVED: On this, the first Anniversary of the Woman's Missionary Association of the Diocese of Long Island, it may be well to restate the nature and object of the organization, and to consider some of the reasons why it devolves upon you to make it as effective as possible. The work done during the year will be stated in your Report. The statistics of that work will be found satisfactory, and yet they are not such as to make any very strong impression on the general Church public. The one vital fact just now is not the amount accomplished, but the fact that such an organization exists. It has yet to make its history, and to vindicate for itself an honorable place among the recognized instrumentalities of the Church. This cannot be done without energetic zeal and judicious management, and especially an intelligent understanding of the range and quality of the work attempted to be done. It is the fault of some of our practical Church movements that they lead to much talk and little real work. Our speech is out of all proportion to our doing. Fluency of tongue is an American habit, and it is sometimes very barren of results. It is not difficult to organize a society, but it is very difficult to make it in reality what it claims to be on paper. The Church is already sufficiently loaded down with wheels that will not turn, and levers that will not lift, and screws consumed by their own rust. For one, I do not wish to be a party to increasing such useless machinery. Time will show whether we are engaged in any such idle and needless task, or whether we are likely to add anything to the Church's living forces. The principles, the duties, the methods of Missionary work have been made sufficiently plain by the discussions and experiences of the last fifty years. The thing to be done now is to put them in motion—to make them fruitful, to drive them home upon the individual and collective Christian conscience. We are surrounded by the dry bones of admitted obligations, and the one supreme task of the hour is to clothe them with the flesh and blood of actual performance, and for this purpose the Church has of late turned to her godly women. She asks them to step to the front, she calls upon them to invigorate and intensify her traditional Missionary activities; she begs them by the warmth of their Christian impulse, by the flow of their sympathy and the enthusiasm of their religious convictions, to breathe a new and nobler life into instrumentalities already in the field. The Church's heart needs fresh fire, and she looks to the feminine side of her life to supply it. When things are dry and hard and cold, when her machinery shows signs of corrosion and decay, when the frost of selfishness and indifference settles on the sinews of her power, she naturally and properly turns to woman to help work the needed changes and reforms—to

woman, whose affections are always easiest to enkindle, whose faith in CHRIST and His promises is always most instinctive and profound, and whose hands and feet are ever readiest in the service of the MASTER. These are not words of compliment, but of sober truth, as proved by the Church's history from the beginning. Dearly beloved, this is what she asks for and expects from you. And now that she has made the appeal and opened up the way to an answer, shall she be disappointed? To give this answer is part of the meaning of this Anniversary.

The object you have in view is a simple one—it is to aid the Church in the persons of her Bishops, Priests and Deacons, and through such means as her wisdom and experience have devised, to spread abroad among the benighted of our world a saving knowledge of the Gospel of the Son of God with all its attendant, earthly as well as heavenly blessings. It is to supersede nothing that has been found useful to this end, but to supplement all things that contribute to its realization. The field in which you are invited to labor is as broad as the object. It is no narrower than the world itself. It takes in all tribes and kindreds of men. It begins with the Diocese and sweeps over the vast circuit which defines the present and future orbit of the Holy Catholic Church. It brings you into relations of sympathy and co-operation with the heralds of the Cross in all lands, in our own Continent, in Asia, Africa, and the Islands of the Sea. It requires you to encourage, to support, to pray for them. It makes it your duty to help replenish the Missionary treasury, to prepare and send out tokens of your interest and sympathy, to lighten the toils, and sweeten the solitude, and stimulate the labors of all who have gone forth into the LORD'S harvest. But if such be the object, and such be the field, it may be asked precisely what line are your efforts to take ; in what direction, by what means are you to move. There is no danger of your running into any serious error, let your modes of action be never so multifarious. This Association is not the offspring of any one's whim or self-will. It was not formed in a corner. It was not the result of any happy accident, or of the suggestion of any one enthusiastic brain. It is no loose, unrecognized appendage of our Church organism. Its organization was begun and completed under authority, and authority has assigned it its due place among the Missionary agencies of the Diocese. There is no risk, then, of its colliding or interfering with any other plans of the Diocese.

The Clergy have their own methods for awakening an interest and stimulating activity in Missions. They can instruct and exhort and plead with their flocks. They can bring to bear the whole weight of their Ministerial Office. They have authority—if need be, to warn the careless, to rebuke the lukewarm and to oblige all members of their cures to give them a hearing when they plead for the wider diffusion of the message of eternal life. They have, too, their own modes of reaching God's people one by one in the exercise of their pastorate from house to house. They can convert their par-

ishes and even the separate households of which their parishes are composed into Missionary Societies. But after all these things are done still there is room for others to work—room and plenty of it, for the influence and labors of godly women. They can water and watch the seed of the Word which the Pastor has sown. They can by sympathy and example fan into a flame of holy zeal the live coals of counsel and exhortation which have fallen from the preacher. They can build in each Christian home an altar of prayer and sacrifice in behalf of the Church's Missions. They can scatter broadcast over the circle in which they move, interesting items of intelligence, Missionary tracts, papers, leaflets which shall present the work at home and abroad with photographic freshness and fidelity to those who have little time to read or whose daily cares may tend to wipe out the memory of what has been read ; and, what is of as much moment as anything else, they can gradually shape into the Missionary mould, and fire with Missionary feeling the tender hearts of the young at the fireside and in the Sunday-school. In these ways it is competent for the earnest women among us to leaven with a new life every nook and corner of the Diocese ; or, to change the figure, to swell drop by drop the now meagre streams of our Missionary zeal into a very river of aggressive, evangelizing power. Generally speaking, the grand office of this Association is to diffuse light and knowledge and to concentrate effort. Nor will this office be fully discharged until every congregation in the Diocese shall have its own society, its own work and its own report to make to this central and representative body.

But some one may say as Philip said to our LORD when he looked about for the loaves and fishes wherewith to feed the multitude, "What are these among so many?" The SAVIOUR gave the answer in making the five barley loaves and two small fishes satisfy the hunger of the five thousand. So He is ready to give a like answer to a like question now. It is only the feeble and faithless spirit that can render any instrumentality feeble and useless which the Church has adopted. Without CHRIST the strongest can do nothing, with CHRIST the weakest can do all things. Believe then in the tools providentially put into your hands. Use in faith and nothing doubting the methods of work suggested by a sound Christian judgment, and you will find them overflowing with power. The HOLY GHOST will be in them. The GOD of all strength will endue them with His own energy and might. Pious women have wrought great things for the Church in days gone by and there is no reason why they should not do it again. They have done personal service in and for the kingdom of GOD of which the Scriptures make honorable mention, and so also the records of the Church in the ages all along. They have carried the Word of Life where men could not go. There were Phebes, and Priscillas and Tryphenas of old, of whom Paul speaks as his fellow-laborers in the Gospel. And shall there not be such again? Women of the Church—why they have been Missionaries of the Cross themselves and by their zeal and love they have raised up and trained others to do what they could not

do themselves. What words can fitly acknowledge the value of their work in rearing for the Church's service the good and great, the learned and heroic teachers, thinkers, apologists and evangelists of every Christian generation. Well may woman work for the Cross when she remembers what the Cross has done for her. To realize the extent of her indebtedness, her gratitude, her duty, she has only to contrast what she once was under pagan, with what she is now under Christian civilization. But on this I may not dwell.

Dear Friends and Brethren, it is well that we are to have the Communion of the Body and Blood of CHRIST, to ratify the observance of this Anniversary. As our work is the work of Christian Missions, it is, before all things, meet that we should remember the Chief and Pattern MISSIONARY to our world, and that we should do so, in the Sacrament which He instituted specially for this purpose. It is His Presence and blessing that we seek and in this it is promised that the faithful shall find them. It is the Redemption purchased by His Blood, that we would carry to a world dying in its sins, and it is here that we may taste its preciousness and behold its power and great glory. While we shall eat the Bread of Life, may we remember with tears the millions who have it not: and, as we remember them, may we pledge ourselves before the Altar that our hands shall not rest nor our eyelids slumber until we shall have striven, as we have not, to bring the Kingdoms of this world into subjection to the Kingdom of our LORD and of His CHRIST.

MRS. STANFORTH AND THE PONKA INDIANS.

A FRIEND of Mrs. Stanforth has kindly given us permission to publish a private letter from her, received, it is true, some months ago, but in which we are sure our readers will be interested, even though it is not of recent date. The work at the Ponka Mission is still continued by the occasional visits of the Bishop and Clergy from Yankton Agency; and it is hoped that some resident Missionary will again be appointed to minister to this poor and forlorn tribe of Indians, when it is known whether Government will leave them longer where they are, or remove them to some other Reservation.

ALTONA, *September 1, 1873.*

MY DEAR FRIEND: Your last letter reached me in Baltimore a few hours before I started West. I then thought that I would answer it soon after my arrival at Ponka; that was my intention. When I reached the Mission house I found my son looking very worn, and both the lady workers, Sister Mary and Miss Ives, broken down from their nine month's work. Sister Mary had two bilious attacks; next, Miss Ives was taken sick. The Bishop sent them both to the Santee Mission for a rest; in fact, my son requested it, as they said that they were too weak to even walk to the village.

or attend more than one Service on Sunday, and he thought it best for me in my new strength, not to be over-worked. I am glad to say that both are now well. Sister Mary is very delicate.

After the departure of the two helpers, I was again the only female of the Mission. The Bishop insisted on my giving up all Mission work, and just trying to live along and care for our family till fall. I tried to, but oh! there was so much to do and no one to help, that I could not help doing rather more than was exactly prudent. Soon after the ladies left we had an inundation. There had been such heavy rains all the spring that both the creeks had overflowed twice, our cellar was filled with water, and the odor from it was very offensive. At last we had two days heavy rain with easterly winds, the water of the Missouri backed up, the banks caved in, ton after ton of earth falling, till one thousand feet of our river bank, all along the front, had disappeared in the rapid current of the Missouri. Vegetation was very rank, and the decay of this, and our house becoming musty from the dampness, caused my son to be attacked with malarial fever. I sent to Yankton, forty-five miles, for a doctor. On the doctor's arrival he examined our cellar and our surroundings, and ordered the cellar to be cleared of water and to be filled up, as it filled with water almost as fast as it was bailed out. The doctor said that my son must leave at once. He went to Yankton City and boarded two weeks, returned much stronger, but soon grew worse again. The doctor then said it was suicide for us to remain. The Bishop came to make arrangements for us to go East, but by that time the measles had broken out among the Indians; Mac had them, then Angelique. Of course I could not leave; I could not desert the children. My son went and I stayed. After his departure I had the fever; next, Lucy was taken; then the Indian woman in the kitchen was taken ill with dysentery. Oh! I cannot tell you how I felt with these sick ones; no doctor, and not a white person with me. I was very weak after my second attack of fever. Bishop Hare being obliged to go East, came to our house on the 24th of August, to see if I would not consent to take Lucy, Mac and Angelique to the Santee Mission, and for me to go East with him. He said he did not like to go East and leave me alone in that unhealthy place. I, feeling it my duty to get away so as to try and save my life, consented. We started from Ponka on last Monday morning, and were met at Springfield by Mrs. Hinman, who has gone East to consult physicians in regard to her throat, that has become dreadfully diseased.

Now you may form some idea of why I have not written to one who has been so kind, one whom I shall never forget. Even if our health had not failed we would have been obliged to close the Mission, as we lived in a Government house, and the Indian Commissioner, Mr. Smith, demanded it as a residence for the U. S. Agent. The Agency was washed away, and the Government, like the Church, will not spend another dollar on the flat where the Ponkas now are.

Bishop Hare had such a nice plan for the Hospital and the Industrial School. He had been to Sioux City and made the contract with the carpenters, and the Hospital and School would have been built, had it not been for the inundation and a Sioux raid. The Ponkas will be moved in the spring, I expect, and then the Mission will go on again.

I do not know what to say about our poor Indians. God's ways are not as our ways. His providences are mysterious and past all finding out. My heart felt as if all crushed when I turned from the little Mission house where I had striven to benefit the people, striven to teach them of JESUS. Then when I had to part from my three little ones at Springfield, I felt as if it was almost more than I could bear. Yet God is Almighty. He orders all things for the best. I cannot see one day ahead, but He knows all the future. He has blessed the Indians by giving them such a holy man for a Bishop. Bishop Hare is one of the most considerate men for others, one of the most practical men, one who will build up Indian Missions. He has been so kind to me; if he had been my own brother, or son, he could not have been kinder. May God ever bless him!

I feel stronger than when I left Ponka. I am not broken down as badly as I was last summer. I think that a quiet, cheerful life will soon restore me again.

Hoping that you are well, and trusting that we may meet some day, I am, very truly yours in Christian love,

MARIA S. STANFORTH.

ACKNOWLEDGMENTS.

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

Received from December 1, 1873, to January 1, 1874.

CALIFORNIA.				
<i>San Francisco</i> —The Savings of little Lizette, not yet five years old, for Indian Miss.	3 25	3 25		
CONNECTICUT.				
<i>Woodbury</i> —Woman's Miss'y Ass'n of St. Paul's Ch., of which for Indian Missions, \$13. for Miss Fay's school, \$2.	15 00	15 00		
MICHIGAN.				
<i>Grand Rapids</i> —Woman's Miss'y Ass'n of St. Mark's Ch. Indian Commission, (of which for Bishop Hare, \$5) \$8 30, Domestic Missions, \$3.80, Foreign Missions, \$2.50, Missions to Colored People (of which from the little women of the Good Shepherd Sewing-school, 50 cts.), \$3.05.	17 65	17 65		
NEW JERSEY.				
<i>Bergen Point</i> —Trinity Ch. Member of Woman's Miss'y Association, quarterly paym't scholarship in St. Mark's School, Salt Lake City...	10 00	10 00		
NEW YORK.				
<i>New York</i> —Ch. of the Ascension,				
				through the Niebrara League, for support of one lady in the Indian Missions.....
				500 00
				<i>Rye</i> —Woman's Miss'y Association of Christ Ch. for Haiti, of which for rebuilding the church, \$100, special Christmas gift for Mr. Holly, \$25.00.....
				125 00 625 00
PITTSBURGH.				
<i>Franklin</i> —St. John's Ch., Indian Missions, \$7.00, Freedmen, \$7.00.....	14 00	14 00		
VIRGINIA.				
<i>Petersburgh</i> —Grace Ch. S. S. semi-annual payment scholarship in Miss Fay's school	20 00	20 00		
WESTERN NEW YORK.				
<i>Geneseo</i> —Ladies' Miss'y Society of St. Michael's Ch. for fre'gt	5 00	5 00		
MISCELLANEOUS.				
				S. E. B. Domestic Missions, \$1.00, Foreign Missions, \$1.00, Indian Missions, \$1.00.....
				3 00 3 00
				Total Receipts for December.....\$702 90

