

Title: *The Spirit of Missions*, 1879

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THE
SPIRIT OF MISSIONS.

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

BY THE

SECRETARIES OF THE BOARD OF MANAGERS.

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22 Bible House, New York.

Mr. LLOYD W. WELLS, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *to be used for work among the Indians, or for work among Colored People*.....

MAY, 1879.

LEGACIES.

"Bless you, gentlemen! learn to give
Money to colleges *while you live.*
Don't be silly, and think you'll try
To bother the colleges when you die
With codicil this, and codicil that,
That knowledge may starve while law grows
fat;
For there never was pitcher that wouldn't
spill,
And there's always a flaw in a donkey's will!"

So sings Dr. Holmes concerning gifts to colleges. The advice, "learn to give," might well be expanded to other objects than seats of learning. For there is another evil which affects such devises and bequests that is worse than the blundering ingenuity of testators. The courts of law of America have of late practically established a rule which almost denies the right of disposing of property by will beyond a certain amount, save with the consent of the heirs-at-law.

It is notorious that if the estate be large enough to pay the expenses of a contest, hardly any will is safe unless it is so drawn that the parties expectant at law cannot benefit by breaking it. There will always be somebody found to swear to some eccentricity on the

part of the testator, and a complacent jury to infer that unsoundness of mind which unfits a man for rightly disposing of his property. We expect soon that some daring counsel will ask the courts to rule that dissatisfaction of the heirs-at-law is *prima facie* evidence that the maker of the will was incompetent, and that the burden of proof is upon the devisees to show affirmatively a testamentary capacity.

It is desirable that gifts to charities (especially to corporations, upon which the law from the time of the Statutes of Mortmain has never looked too kindly) should be made so that they cannot be drawn into the whirlpool of litigation. They may be absorbed in the contests of the courts—indeed, we have a case in mind where a most righteous and praiseworthy bequest, being residuary in its nature, has been utterly eaten up by protracted law proceedings which have no foundation in equity or just claim of kindred, and which will only reach a hearing to be dismissed.

And it is quite safe to say that no large fortune has of late years been per-

mitted to pass undisturbed where the attempt to dispose of it by will has been made. It is possible that there may be a reaction of popular feeling on this topic, but at present there are no signs of it. The public make up their minds how a man should leave his property, and will not sustain, if they can help it, any different disposition. We therefore hold that the best way to aid any cause like ours of Missions is to give to it outright. If a man purposes to leave a legacy to the Domestic and Foreign Missionary Society, he would do much better to send a check for the amount to the treasury he elects to favor.

But all men will not do this. They feel the uncertainties of fortune, and prefer to wait till it shall be seen how much they have to leave to their heirs. They may need the income of their property unbroken during their lifetime, or may prefer to keep the principal under their own control. In this case, the only way they can aid the Missionary cause by the gift of a considerable sum must be by a legacy. This is the next best way. There are often men of wealth who have no near relatives, and are not bound by any moral obligation to provide for their heirs-at-law. There are rich people whose kindred are wealthier than themselves. There are those who have means and are alone in the world. Such can make no better use of their money than by bestowing it upon benevolent and religious objects. And there are no more meritorious objects than the Missionary cause presents.

It may be said that Missions must depend upon the constant giving of the parishes. We hardly suppose that any one can mistake our views on this subject. We are constantly advocating systematic, regular, universal giving to Missions. We regard it as a duty. But any one who has looked into the matter at all must know that such giving is inevitably subject to fluctuations, and that no care can prevent

occasional embarrassment on the part of the financial managers. It is assumed that the work to be done will be kept up nearly, if not quite, to the level of the anticipated supplies. Work develops work. There will always be opportunities waiting for increased funds.

"The field is the world." These legacies, then, of which we speak, come in as very precious and often needful aid of the possible deficiencies of one year and another. They save the administrative Boards from falling into debt—debt which is almost inevitable if regular collections are trusted to exclusively.

For we beg our readers to bear in mind that Missionary engagements have to be made upon the strength of probable incomes. As we showed in a former paper, the men must be first had and then the money. The LORD's command was to pray for men. "Pray ye the LORD of the harvest that He will send laborers." He adds, as a law of ministerial and Missionary life, that "the laborer is worthy of his hire," but this shows the order of precedence.

The value of legacies, then, to the Missionary cause is very great. It often means the difference between assured and timid working. It is *auxiliary*, and the meaning of that word is one which needs to be studied by those who would appreciate the task of carrying on great enterprises like the Domestic and Foreign Missions; for it means that reserve of power which is at hand when the need is sorest.

There are one or two considerations which must have risen to the minds of our readers by the time this point has been reached. One is, that several States have laws which make void any devise or bequest to any religious uses, unless the will has been made more than six months before the testator's death.

It is not our business to discuss the propriety of this enactment. We sup-

pose it is aimed at the Romish priesthood, though possibly a general hatred of all religious institutions may have led some to support it. Our purpose is to warn the makers of wills who may read this that it is well for them to learn what they can and also what they cannot do through testamentary disposition. It may determine a man to make gifts when he sees that he is likely to be prevented from making effectual legacies. But our more express purpose is to remind such of the rubric in the Visitation Office for the Sick, that "men should often be put in remembrance to take order for the settling of their temporal estates *whilst they are in health.*"

We do not press this because it is a rubric of the Prayer Book, though that is a sign which many would accept of the worth of the precept. We do press it because it is a rule of the most thorough common sense. No man should be without a duly executed will from the moment he comes of age, has any disposable property, and any wish or duty to regulate it otherwise than by the statutes of descent. This last is the case with nine men out of ten who have means. And yet we believe that eight out every nine will defer the duty of making a will till the last possible moment.

This is simply foolish, and based on an absurd superstition that every Clergyman should combat. No one's death can be hastened one moment by the execution of a will. No man (as so many express it) "puts his property out of his hands," by making a will. That is an instrument revocable, changeable, inoperative up to the last gasp of life.

There is hardly a holder of combustible property but will take care to have it insured against fire. But the chances that a particular dwelling will be burned are almost as nothing to the certainty that a man *must* die within so many years, and the possibility that he may

die in any one of them. In view of the many forms of sudden death from natural causes, of the increased chances of accidental death which increased travel, etc., have brought about, to go without a will when a will is needed is an act of folly very inconsistent with the usual course of American business life. Men should settle their temporal estates when in health.

This would put an end to two of the troubles we have spoken of above. A man who makes a will when he is thirty, and afterward acquires a fortune, cannot well be accused in court of being unduly influenced on the score of a trifling slip of memory and a little senile infirmity displayed at seventy-five. Nor could that other provision against death-bed dictation interfere with such a will. Nor would it be at all difficult for the possessor of a moderate estate at thirty to make his will provide for increasing legacies to benevolent objects as his property grew. He had better give outright, we repeat, when he has it to give, but there need be no trouble in giving by will if one is so minded.

And now one word to the Clergy. We know they are sensitive concerning anything like making suggestions to wealthy parishioners about their property. But it is a duty which, just because it is onerous and distasteful, needs to be the more carefully thought of. The rubrics of the Visitation Office are express. And although the rubrics had been silent on this topic, the moral duty would none the less exist. The words of the first General Council, that of Jerusalem, as reported by St. Paul to the Galatians are, "Only they would that we should remember the poor, the same which I also was forward to do."

Now, "the poor," if they are not represented by the Missionary Clergy of the Church, would be hard indeed to find. No one can question the claim of those devoted servants. It is the duty of the Clergy, as well in private as in public

ministrations, to "charge them that are rich in this world that they be ready to give and glad to distribute." It is the duty of laymen whom God hath prospered to use their wealth for the good of others, and this is just as much a duty to be considered and taught by the Clergy as any other. And we are much mistaken if men of wealth will not, as a rule, take it kindly, when tact and unselfishness are displayed in the teaching.

Men whose cares are greatly given to their business are often unaware of the pressing needs of the Missionary cause. They want instruction. They need not be told what they ought to give (and that is an unjustifiable liberty in the case of rich or poor), but they can be told what in the Church is most in need, and where giving will do most good. We do not believe that such information will be resented. We have again and again heard complaints in Missionary Conferences, on the part of the laity, that they were not instructed as to their duties. We hold that there is an undue sensitiveness on the part of the Clergy. We do not wonder at it when a man, who is wretchedly underpaid himself, feels that to urge the duty of liberality will appear as an indirect asking on his own part. But it must be done, and we are free to say

that in no way will the position of the parochial Clergy be more likely to be bettered than through increased attention to the wants of the Missionary Clergy. If the Church is roused to understand that "the laborer is worthy of his hire" in one quarter, it will all the sooner come to feel that the truth is general. And there are certainly some of the Clergy who are by fortune so placed above all suspicion of personal need that they can press these points without uncomfortable feelings or invidious remarks.

But, whatever the circumstances, the duty is clear. The Judge of quick and dead will, at the last day, hold the owners of wealth responsible for the use they have made of their riches. Will He not also hold responsible those pastors of the flock who have failed to point out the right employment of this entrusted treasure? It is not only the Clergy who are meant by the strong words of St. Paul concerning stewardship. They are bound to instruct their people in regard to these most practical of duties, just as much as the others are called upon to fulfil them. Lost souls, and suffering seekers for lost souls, will alike rise up at the bar of God to condemn those who had to give and gave not, and those who had a message to deliver and were silent.

A VISITATION IN WESTERN TEXAS.

LETTER FROM THE MISSIONARY BISHOP OF NORTHERN TEXAS.

DALLAS, TEXAS, March 11th, 1879.

REV. AND DEAR SIR: I have returned from a visitation in Western Texas, undertaken, as you know, for Bishop Elliott, who is absent on sick leave. I was rejoiced everywhere by the deep sympathy felt for him in his affliction, and by the profound impression which his ability, zeal, and prudence have made upon his people. Happy indeed must the Bishop be who is so warmly loved, highly esteemed, and thoroughly appreciated by those over whom he has been placed in the Lord.

My work began at San Antonio, that old

historic town of tragic memories and quaint combinations. Here the manners and customs of widely dissimilar peoples are still preserved with manifest distinctness. The Mexicans and Americans are as unlike in their ideas and modes of life as in their persons. Here Rome exhibits herself in the ruin of decay and the strength of a fresh life. Here Protestant bodies of different names, like fossils of a more recent geological age in uncomfortable strata, seem attached to the exterior of society by some freak of modern movement. It would be difficult to find a

field offering a finer opportunity, among a restless and constantly increasing population, for the calm and dignified presentation of Apostolic doctrine and fellowship in harmonious combination. This St. Mark's Cathedral is well adapted to effect. The building, chaste in design and workmanship, is well fitted for its purpose. The rector, the Rev. W. R. Richardson, is a man of ability and fine character. The energy and wisdom of the Bishop only need his restoration to health to enable him to secure a glorious future for the Church in this singular city of the West. He has already perceived the necessity of opening Missions in other portions of the city, and has, I believe, secured sites for two chapels. I hope that some of his many friends will supply him with the funds necessary for their erection.

Having performed all the duty required of me, I proceeded to Seguin. This is a growing and prosperous town upon the San Antonio and Harrisburg railroad. Here the Rev. Wallace Carnahan, with the forty-seven cadets of St. Andrew's Academy, received me in such style as became an officer of the Church militant. The array was so formidable, or possibly it may have been the cheer which was so hearty, that the horses of the omnibus were frightened out of their usual good behavior. Our Jehu was equal to the occasion, and by the vigor of his arms saved the Bishop from being put to flight. I afterward visited the Academy, and addressed a few words of encouragement and advice to the boys.

We then drove over to Montgomery Institute, where I found twenty-seven young ladies receiving instruction from four teachers. I spoke such encouraging and instructive words as I could, to which all listened with graceful attention. There is no part of the Bishop's work more encouraging, and none more important than this. The Montgomery Institute building at present erected is but the wing of a larger place, to be completed as funds are obtained and necessity may require. The work has been done in a good and substantial manner. The recitation rooms are convenient and well ventilated. The school is not yet self-supporting. The good Bishop is obliged to defray a portion of the current expenses from such special contributions as the friends of his work may send him for that purpose. I sincerely hope those friends will remember this fact in his absence. Were he present they would scarce-

ly be allowed to forget it. It will be more noble in them to care for it now than when stimulated by the personal appeal of one whose heart they love to cheer.

St. Andrew's church is a neat and churchly structure. It was filled at all the Services held during my stay.

The work here being accomplished, I proceeded to Luling, the town where the Gospel was first preached in a railway car. The church has grown with this growing place. Here the Rev. N. P. Fuller does faithful duty. He was absent at one of his Mission Stations when I arrived, but shortly after appeared upon his mustang pony, carrying his salary at his saddle-bow in the shape of two fat turkeys—primitive at least, if not apostolic. I was charmed and refreshed by the simple faith of this earnest soul. Carpenters were busy putting windows of glass into the church instead of the canvas which had hitherto discharged that duty. As soon as the carpenters could be driven out, the ladies took possession, and with brooms and dust-ers made the dust fly. All things being ready, the hour of Evening Prayer arrived, and with it the congregation. A very hearty, earnest Service was had, and one person was confirmed.

Next morning two raw-boned steeds, exceeding thin, attached to a buggy with broken dash-board and other symptoms of weakness, took Mr. Fuller and myself to San Marcos. Much patience was needed, and not a little stern persuasion, to induce the steeds aforesaid to keep moving. Finally Fuller triumphed, and we reached our destination. This county-seat is situated at the head of the San Marcos River, whose valley is celebrated for the beauty of its scenery and the fertility of its soil. It is a thriving and pleasant town, possessed of many houses of prayer, and a college of some note, under denominational influence. A neat and churchly building received the congregation at the hour of prayer. A refreshing Service was had, which seemed to be thoroughly enjoyed and appreciated by all.

In the morning we traced the river to its source. It flows in full current from beneath the limestone rock on which a vast hill of gravel-drift has been piled up; and a few yards farther down it boils up from a depth of twenty feet, with a distinctly-marked upheaval of the surface water. I was busy speculating upon the unspeakable blessing

which this unusually fine spring must be to the thirsting inhabitants all along its banks, when my meditations were rudely disturbed by the appearance upon the scene of a negro with an immense bundle of soiled clothes, which she proceeded to wash in the very fountain-spring of this beautiful river. I lost no time in retracing my steps, furnished with a text for a sermon or two, but with my poetic reverie in a sad condition.

Our crazy equipage is again ready, and we are off for Lockhart, accompanied by a party of Church people who desire the refreshment of another Service. We are waylaid by a mother in Israel, who insists upon our having dinner under her roof. In due time we are allowed to proceed uninjured. Arrived, we make all necessary preparation for the Evening Service without delay. Lockhart has been recently visited by a severe storm, which wrecked utterly several houses and a church or two. Providentially ours was spared. It is a curious old place, innocent of art or architectural beauty, but substantial and sufficient for present needs. We all thoroughly enjoyed the service, and felt doubly repaid for any labor incurred by the way.

These people are anxious to keep up their Sunday-school under some serious difficulties. I promised to ask for a small Sunday-school library to help them in this good work. I know it is only necessary to whisper this in your ear to have it sent forward with all speed. Let it be addressed to Mr. Fuller at Luling, and he will see that Lockhart receives it in due course. While on this subject I have another whisper, which I hope you will allow Mr. Pott, of the New York Bible and Prayer Book Society, to overhear. The Rev. J. H. Potts, who teaches in St. Andrew's Academy, Seguin, also does Missionary work at Hallettsville. He is sadly in need of about four or five dozen Prayer Books and Hymnals, some of them with large print for persons whose eyes are no longer young. They may be sent via Galveston.

But morning has come again upon the wings of a freezing norther. We are off betimes, wrapped in overcoats, and eulogizing the glowing climate of the sunny South. Happily our course is nearly due south. There are, I now discover, many holes in the top of the buggy, through which the whistling wind plays first within my ear, and then upon the last joint of the cervical vertebrae. All things have an end even in Texas, and at

length our fleshless steeds reach Luling, bringing us with them. In due course the church is warmed and swept, and the congregation, comfortably housed, listened with unwavering attention until the last word of blessing dismissed them to their homes in peace.

The norther continues all night with increasing severity, and the morning dawns clear and cold. Our fiery roadsters are again at the door, and we set out for Gonzales. We pass over historic ground, where the varying fortunes of war were tried in former days between the Texans and Santa Anna. Here the cattle now browse in peace, and the husbandman pursues his daily toil under the protection of the Stars and Stripes, with none to make him afraid.

In Gonzales we have no church building, but certainly ought to erect one as soon as may be. I know it is very near the Bishop's heart to do this, but it is no easy matter without special contributions for the purpose, which seem to be growing fewer and still more few every day. The Methodists kindly loaned us their house of worship. Here we gathered our little flock. An earnest, hearty Service removed all traces of fatigue, and made us forget the unpleasant features of our drive. Next morning I bade adieu to Mr. Fuller, who returned to Luling, while I took passage in a hack for Cuero. We arrived after dark, and were brought up abruptly upon a stump. The horses stopped quite willingly; they had been trying to do so frequently before. The driver groped about in the dark to discover the cause of detention, but without any marked effect. Happily, after much fruitless labor on our part, a man with a lantern appeared in sight. I hailed him. We lifted the hack out of the difficulty, and I was soon enjoying the hospitality of Governor Stockdale.

Sunday morning dawned bright and cold. The Rev. F. R. Starr, my old friend, whose jurisdiction I had now entered, joined me here, and set me to work with an energy which assumed that I had been out upon a holiday trip and must now resume duty with redoubled earnestness. Sunday and Monday were spent in this work with most happy effect, and not, I think, without much promise for future good. The site and surroundings of Cuero are beautiful. Some exceedingly fine forest trees give the country the appearance of a vast park in which only the finest

specimens of natural growth have been preserved. This must eventually be a place of some importance, because of the facilities its situation and soil afford for commerce and agriculture.

Our work here accomplished, we set out by rail for Victoria. Here I was much distressed to find that Mrs. Starr had been ill and confined to bed since Christmas. She is a noble type of a true Missionary's wife: patient, meek, faithful, and self-denying. She needs change of air and scene, and ought to have it without delay. It was sweet to see how kind and thoughtful the people were, and how many things they did for her, prompted by sympathy and love. Here Services were held for three days; much interest was aroused and good work done which will remain to the glory of God.

On Saturday we proceeded in a buggy to Goliad. This ground is both historic and beautiful. The Presbyterians kindly loaned us an "upper room," which they have fitted up comfortably for religious uses. Saturday evening and Sunday found it filled with an earnest and attentive congregation. In consequence of a change of schedule on the railroad, we were obliged to hurry back to Victoria on Sunday evening, arriving about nine o'clock. Next morning at eight we were on the road for Chocolate, an agricultural settlement on the stream of that name. Here we found St. Paul's in the Fields, as the little church, standing out by itself in the prairie, might fairly be called. One good woman arrived at the church door almost simultaneously with us, having walked five miles to be present. She carried the elements for the Holy Communion. Soon the little flock was gathered in, headed by the old patriarch of the settlement, now past eighty. This solemn Service over, we marched in procession to the piece of ground, one acre in extent, which had been deeded to Bishop Elliott for a burial ground. This I consecrated, at the earnest request of the original owner, as well as of the other inhabitants of the place. Evening found the little church full again. A very hearty and impressive Service was had, and five persons were presented for confirmation. Next morning we were driven over to Lavaca, once an important town, but now in a sad condition of decay. Here also the Holy Communion was ministered in the morning, followed by Evening Prayer at night.

Next morning we were driven over to In-

dianola. Of course, you remember the terrible visitation by which, in 1875, the then flourishing city was swept out into the Gulf of Mexico. It has not recovered that fearful blow, and possibly never will. A few earnest, faithful souls still remain, true to the Church and to God, though they have suffered the loss of all things. Their beautiful church was washed away like the baseless fabric of a vision. They are utterly unable to replace it. Still, they need and ought to have a little chapel of their own in which to offer up their confessions and prayers. A hearty Service was had in the Presbyterian house of worship, and one person was presented for confirmation. In the morning we took passage in the mail-boat, a sloop of about ten tons, for Corpus Christi. After the usual experiences attendant upon such a mode of travel, we arrived safely about noon the following day. The time spent here was filled in solidly with work. The church was filled upon every occasion of Service with thoroughly appreciative congregations. Friday, Saturday and Sunday had each their congregations, and on no occasion were they sent away empty. On Sunday the work began with the Sunday-school, which was large, and, as far as a stranger could judge, well supplied with teachers. Of course, I addressed them. Besides the regular Morning and Evening Services, we had an afternoon special Service for Baptism. The church was nearly full. I delivered an address upon the sacrament which had just been ministered. Monday was devoted to the business of the parish. The vestry met at my request, to consider the course best to be pursued with a view to supplying the vacancy in the rectorship, and also to consider other matters of business.

Tuesday morning we resumed our places in the mail-boat to return to Indianola. We stopped for half an hour at Rockport, during which I baptized an infant, to the unspeakable joy of its sick mother. We continued our course, arriving at Indianola the following day. Mr. Starr here took leave of me and returned to Victoria. I held Divine Service that evening, and baptized an infant. The next day I baptized another infant, and then bade adieu to this wave-swept city of the past. The Morgan steamer Norfolk is a great improvement on the little sloop. In due course I reached Galveston, and finally my own study once again.

I cannot close this already too long letter

without expressing my grateful thanks to the Clergy and laity of the jurisdiction of Western Texas for their generous reception and warm-hearted hospitality. To the San Antonio and Harrisburg Railroad Company, the Indianola and Cuero Railroad Company, the Agents and Captains of the mail-boats, and of the Morgan steamer before referred to, I am under obligations for favors received, which I thus publicly and thankfully acknowledge.

Some few points more difficult of access, such as Brownsville and Fort Concho, I hope to reach after some other pressing matters have been attended to.

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Faithfully yours,

ALEXANDER C. GARRETT.

MEN FOR NEW MEXICO AND ARIZONA.

MY DEAR DR. TWING: The following letter from our Missionary in New Mexico will be read with great interest. His suggestions in regard to the work are important. I desire very much to find a Clergyman who will labor at Las Vegas and the northern parts of the Territory, so that Mr. Forrester can give his labors to Messilla and the South. Las Vegas will have a rapid and large growth as soon as the railroad reaches it, which will be, it is supposed, in about two months. One of my Missionaries recently held Services at Ottero, the present terminus of the railway, had congregations of over 200, and very great interest was manifested. This field is suffering from neglect. The Church will see it by and by. May it not be too late! I want to secure three able, strong, self-denying, unmarried men for New Mexico and Arizona. The sooner they come the better.

JOHN F. SPALDING.

Denver, Colorado.

To the Right Reverend the Provisional Missionary Bishop of New Mexico and Arizona:

MY DEAR BISHOP: The Mission at Messilla is doing as well as possible under the circumstances, but more frequent clerical ministrations would be of great advantage.

Silver City and vicinity I had not visited for nearly three years. Mr. Greene spent a short time in that region in the summer of 1877, and ministered to the people during his stay. Had it not been for this the scattered members of our flock—of whom there are a good many—would have had neither Sacrament nor Service since my former visit. It is very sad that people should be so cut off from Church privileges. In time of health and prosperity they are without the restrain-

ing and sanctifying influences we all so much need; and in time of trial they greatly miss the Church's consolatory ministrations. They feel it deeply in both cases. One frankly said to me, "We are going to the bad. Being so long without the Church, we have become negligent, and have fallen into bad habits. If we could have Service only once a month it would keep us straight."

Many who are not of us are desirous of our Services. Mr. Greene made a strong and good impression upon them, predisposing them toward the Church. This class might be greatly benefited by regular ministrations.

If we could put a good and wise man at Silver City, a good work might be done. He could visit Georgetown, Mimbres, and Fort Bayard, at all of which we have members, and where there are at present no Services of any kind. The people express a willingness to do all they can toward supporting a Clergyman, and I think it probable that half his support would be contributed.

Three years ago I became acquainted with some intelligent Mexicans in the Messilla Valley. They then manifested deep interest in what I told them of the Church, and, afterward, in the tracts I published in 1876. When I visited them, the other day, they received me very warmly, and said they had for some time been hoping to see me. One of them had been very ill, and had needed the helps of religion. They made a most earnest appeal for the establishment of a Mission. One of them said, "We want to be connected with some Church. We have renounced Romanism. Methodism does not satisfy us. If you will establish a Mission here, you will soon have a large congregation."

Now, my dear Bishop, cannot something be done for these people? Cannot a man be found for Silver City and vicinity? Can you not get some one to take the northern part of the Territory off my hands, and let me go to the Messilla Valley? If you can do only the latter, I could do something for Silver City and vicinity.

Here are the Church's own children crying to their spiritual mother for the bread of life. Should she give them a stone?

Here are people who are not of the Church, desiring and asking for her ministrations, and offering to pay for them, too. Will she not *sell* them her treasures, if she cannot give them?

Here are Mexicans, dissatisfied with Romanism, asking for the pure Gospel, and looking to us to afford them a refuge. Shall we refuse them shelter, and drive them from our doors to perish?

Oh, that our highly privileged people in the East could understand and appreciate what it is to have no church to go to, no op-

portunity to receive the Holy Communion, no Minister to visit and comfort them in hours of suffering and trial; to wait and wait, month after month and year after year, for a Clergyman to come and baptize their little ones; to see their loved ones die without the loving ministries of the Church, and to have their bodies committed to the earth without her benediction; to feel themselves gradually losing their hold of spiritual realities, slowly but surely slipping from the rock of faith into the sea of doubt, or indifference, or rebelliousness. If those privileged ones could only *realize* these things, they would soon cease to be.

Some persons think I ought to sit still in Santa Fé and try to build up a strong congregation. They would not think so if they could go with me on one of these journeys, and see and hear what I see and hear. The "ninety and nine" at Santa Fé are reasonably safe. It is the hundredth, straying in the wilderness, that needs to be sought out and cared for.

H. FORRESTER.

WORK AMONG THE INDIANS.

LETTER FROM OUR MISSIONARY TO THE ONEIDAS.

INDIAN MISSION, HOBART CHURCH,
ONEIDA, BROWN COUNTY, WIS.

REV. AND DEAR DOCTOR: The work here has been long established, and a deep impression has been made. The results are not showy or startling. But a quiet and steady progress toward better things has been observed by all fair-minded persons, who have given their attention to the condition of the tribe from time to time. We advance slowly, and we increase in numbers yearly.

The character of the Indians is one not to be despised, for it is capable of cultivation. Their minds are susceptible of religious instruction and of faith in God. It is our aim to help them attain a higher life—physically, mentally, morally, and spiritually—in the state in which they are placed by Divine Providence. In our efforts to aid them we must take care not to unfit them for the labor by which they must maintain themselves, but seek to impress upon them the fact that toil and industry in any calling are honorable. In the past we have done but little more than to awaken and keep awake the desire for advancement; but the little we have done has been so blessed that we ought to be encouraged to do more.

The hand-maiden of the Mission work is the Mission Day-school. This kind of a school for a people situated as this people are is better, in my opinion, than a boarding-school, because the children return to their homes every evening, and carry with them some of the instruction received during the day; and thus their parents and brothers and sisters who cannot attend school are taught many things without knowing it, and gradually elevated along with the children; whereas, in a boarding-school, the children advance greatly while absent from home, and when they return there is a gulf between them and their friends, their sympathy for each other is severed, and the children either become isolated and uninfluential for good, or else they fall back into a worse state of degradation than at first. But I have often thought that if I could provide a well-cooked and a well-served dinner daily for the school children, it would prove a great help.

Mrs. Goodnough and myself teach the school; she takes charge of the younger ones, while I attend to the older ones. We keep the school in session from the first Monday in October to the last Thursday in June, with the exception of a two weeks' vacation at

Christmas. The number of children attending this term is eighty-two; forty-five girls, thirty-seven boys. The average daily attendance is: girls, twenty; boys, twenty-one; total, forty-one. The Indians belonging to the Church esteem the school highly, and cheerfully do all they can in support of it; but their means are limited, and at the most they cannot do much. For some years past, with the exception of one year, the United States Indian Agent has paid me \$400 a year as teacher; but he wrote to me last September that he should not be able to pay me any longer, without giving any reason for this decision. Since then he has not paid me anything, while Mrs. Goodnough has taught for three years without any salary.

At Christmas we distribute to the children and the needy such clothing, etc., as we have had sent by friends. At the close of school in June we have for several years given to the school children new cloth and materials for clothing.

At Christmas, St. Mark's Day, and at the close of school for the vacation we have festivals.

Several years ago we began to gather material and means to build a new church, a plain, substantial stone edifice, to take the place of the present one. We have a quantity of stone hauled to the site; and we have \$1,237.80 in the savings bank at Green Bay. There is also some money, held by the Domestic Committee, that has been given by friends of the Mission for this building. The new church ought to be built this coming summer, or else the money should be used to repair and strengthen the old church.

I think that, if possible, the new church should be built, for it will be expensive to repair the old one; and then it will not be as suitable as the new one. The money that it will take to repair the old one will help a great deal in building the new one. But the old one is hardly safe to use much longer in its present condition.

It is estimated that the new church will cost about \$7,000 in cash, aside from the value of the labor of the Indians. According to our first plan, the builder offered to furnish all the material and everything required besides the stone, which we have already gathered, and do all the work of every sort, completely finishing the building, for \$4,500. But the plan we now have is more expensive, and, of course, better in proportion to the cost.

These Indians are settled on small farms; farming on a small scale being their occupation, with some little lumbering in the winter season. They have given up altogether the chase as a means of livelihood. They have the character and ideas and habits, in a great measure, of a community of whites in their condition of life. It is our wish to make them better farmers and lumbermen in every way; we do not urge any of them to prepare for the reception of Holy Orders, because we believe that the desire for them should spring, under God, from their own minds.

The laws of the State are not in force upon the Reservation. The laws they have among themselves are few, and are with difficulty executed. They do have trials and punishments, but public opinion is the only power by which they are upheld, and they do not amount to a great deal; still, they are better than nothing, and the people are remarkably quiet and orderly.

The settlement is twelve miles long and two or three miles wide. It is located on both sides of Duck Creek, which flows north-easterly, and empties into Green Bay. The settlement is divided by a line running across near the centre: the south-western part is the field of a Methodist Mission; the north-western part is our field. In our field there are about 850 souls; they all attend our Services at times, but not at the same times; some of them always stay at home while others are attending the Services.

We generally have in attendance from 250 to 300, with about 100 who are always in attendance; I mean these one hundred particular individuals scarcely ever miss a Service from one year's end to another. They are a Christian people as a whole, and they love and respect the Church and her Services and ordinances; but they are feeble Christians, who require help to advance farther in the right direction. There are in good standing, *i. e.*, sober and law-abiding and faithful to Christian duties, 153 communicants.

It may be that many years will elapse before this people will be elevated to the highest standard of civilized and religious life, but they certainly manifest in many ways a good disposition to advance toward it. Anything that we can do as servants of the Blessed REDEEMER, Who gave Himself for all men, will not be too much. Very gratefully your servant in CHRIST,

E. A. GOODNOUGH,
Missionary to Oneida.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

LETTERS FROM THREE MISSIONARIES AND FROM THE BISHOP OF NORTH CAROLINA.

ST. MARY'S CHURCH, WASHINGTON, D. C.

REV. AND DEAR SIR: The work in St. Mary's Mission, Washington, D. C., runs its due course, with very little of an extraordinary nature to characterize it. It is a work of full and constant attendance on Divine worship, of very liberal gifts of labor and money, of much zeal for Church extension, and of no little manifestation of charities.

1. Our chapel on Sunday mornings is invariably filled with an earnest and devotional congregation. St. Mary's is located in a most inconvenient, out-of-the-way corner of the city of Washington, remote from the residences of the entire congregation. But this makes not the slightest difference. The people come, have continued to come for years, to their humble chapel, two, three, four miles, for worship; and worship they do, with loud, full, hearty responses, and joyous singing of anthems and hymns.

2. Our Church work is chiefly Sunday-school work. We have St. Mary's Sunday-school, Twenty-third street, under the superintendence of Mr. C. A. Shorter. The school not long since, under bad management, went down. But since Mr. Shorter has taken hold of it, it has run up to a regular attendance of thirty-three children, with fifty on the roll.

Next we have St. Luke's Sunday-school, on L, near Sixteenth, under my own immediate direction. We have on our roll one hundred and fifteen, an attendance varying from seventy to eighty, with a large corps of intelligent teachers, thoroughly devoted to their work, and with several other attendants and helpers. Our great need in this school is a good library, for which I use this opportunity to solicit both books and money.

Our third school is St. Peter's, near Howard University, of which Mr. C. Chambers, a student and a prospective Candidate for Holy Orders, is Superintendent. Fully one hundred and twenty-five children are enrolled on the lists of this school, with an attendance of eighty children at its school sessions.

3. The chief anxious endeavor of St. Mary's people is the completion of the new church, St. Luke's, now building, on Fifteenth street, near P. The exterior of this edifice is finished, the sheathing of the roof put upon it, and the slating will be done

within a very few days. Our great need is pecuniary aid. Every possible effort has been made by this congregation, and constant endeavors are put forth to secure the needed funds. Last year, besides current expenses of the chapel (\$400), the congregation, by personal gifts and the exertions of societies, contributed \$826.79 toward the erection of this new church. This year the whole congregation is alive with activities in divers ways, especially in a projected bazaar, which they purpose opening Monday in Easter Week for the sale of goods and articles. We feel we are suffering great loss through delay in occupying our new church; and hence its completion seems the great work imposed upon us.

ALEX. CRUMMELL.

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

REV. AND DEAR SIR: We have registered since the 1st of October, when the current term began, eighty-one boarding and day scholars, of whom forty-five are males and thirty-six are females. Of this total registry, fifty-one have been boarding-scholars, of whom twenty-six are males and twenty-five females. Three of these boarders are now absent from the school, by dispensation, and engaged in teaching, for a two or three months' term, in the public schools of the State; one has been expelled for misconduct, and four have been obliged, by various exigencies, to return to their homes. The number of our boarders is larger than it has ever before been at this period of the term. I expect the arrival to-day of four more of this class of scholars, and have little doubt that we shall be pressed by want of room for them before the middle of the term. We report fewer day scholars than in last February, on account of the recent opening of a free graded school in the heart of the town, from which we, situated beyond its corporate limits, are more than a mile distant.

Of those scholars, thirteen in number, who have been recommended to us during the past six years to be trained for the Ministry, and who have received from the School, for longer or shorter times, through the aid given to us by the Commission of Home Missions and the Domestic Committee, free tuition, books, board, washing, fuel, light, etc., two have

been ordained to the diaconate after finishing their course in the School, one is pursuing Divinity studies in Philadelphia, one has been dropped for incompetency, and nine maintain their connection with the School. Of these nine, three are candidates for Holy Orders and two are postulants. A further elimination among them will shortly be necessary, which will throw off one, perhaps two, more of their number for lack of sufficient mental parts. This class of our scholars have come to us from North Carolina, Tennessee, Maryland, and New York, well provided with certificates as to their morals, piety, and fitness for a training for the Ministry, but barely able, in the majority of instances, to fulfil the literary conditions requiring, for admittance to the School, a mere abecedarian scholarship. We must depend upon academic drill, to which they have not been subjected before they come to us, for sifting out those who are intellectually unfit; and this sieve we endeavor to use with a very patient hand. A long, and, in the case of the older men, a very slow and painful progress toward the goal they have in view is before them; and disappointment, in some cases, in the result of our labors, it seems to me, should not be unexpected or discouraging.

In our corps of teachers, Miss Pettipher, of New Berne, N. C., takes the post of Miss Thomas. Our other teachers, the Rev. G. A. C. Cooper and his wife, and our matron, are the same as heretofore reported.

Since my last report several of our scholars have been baptized, and five have been confirmed.

Very faithfully yours,
JOHN E. C. SMEDES.

REV. AND DEAR SIR: I have recently made a visit to Raleigh, and inspected the condition of the Normal School, and the result was so satisfactory that I felt disposed to communicate it to you.

There are fifty-three boarding pupils, nearly equally divided between the two sexes, and some twenty-eight day-scholars. There are nine of the young men looking forward to the ministry, of whom three are candidates and two are postulants.

That, however, which was especially gratifying to me was the progress which the pupils seem to be making in their studies. While heretofore several of the girls have shown remarkable proficiency, I was much

less satisfied with the evidences of diligence and intelligence exhibited by the young men. On this occasion the examination was of these last, and it was very creditable both to them and to their teacher, for it was quite searching; and though mistakes were sometimes made, yet the answers generally given to difficult and often complicated questions were, on the whole, surprisingly good. A distinguished professor who was with me said that he would hesitate before putting one of his classes in competition with these. It showed the effect of intellectual drill and discipline, skilfully and patiently applied.

I remain very truly yours,
THOMAS ATKINSON.

PETERSBURG, VIRGINIA.

OUR congregation numbers about one hundred communicants, and including their children, the membership, old and young, equals about one hundred and fifty. Adding the visitors to the church, and excluding children, the average attendance on the services of the church has increased this year to about one hundred and fifty persons. In this connection, let me say that our church is becoming very popular with the leading and more respectable of the colored people here. For instance, last night (Sunday), in a very full congregation, I noticed several of the foremost colored citizens of our town with their families.

Mrs. Payne has been largely instrumental in increasing the congregation by her frequent visits among the people. In this respect, and in other ways, I have already found her invaluable. Let me here report that she has made since the 5th of last November one hundred and seventy-nine visits. She has also organized a Bible-class for aged and other females, and a sewing society to teach the girls to sew, and also to furnish clothing for the needy of the congregation.

The regular Services of the church are Morning Prayer at 11 A. M. and Evening Prayer at 7:30 P. M., on Sunday; Evening Prayer every Wednesday at 7:30 P. M., besides appropriate Services on Saints' days; Bible-class every Friday at 7:30 P. M. These Services are well attended.

The school numbers 192 actually attending, with about 250 on the roll. The four regular teachers are all colored, and I have an infant department under Mrs. Caroline W. Bragg, who has been identified with the work since

its inception. The session is for twelve months, with a short vacation at Christmas, and one month for the infant and two months for the other departments in the summer. Regular Service is held every morning, except Sunday, at 9 o'clock, and consists of Morning Prayer and lecture. The children, like the congregation, have a Burial League, which, for ten cents paid at the death of any member, entitles each one to a decent burial, without expense to the family. Latin, French, mathematics, and the English branches are taught in the first department; reading, writing, and arithmetic in the other departments, with the alphabet and Calvary Catechism, orally, in the infant department. Mrs. Payne spends one hour every Friday afternoon in teaching the Bible and the Church Catechism to the departments in turn.

Morning and afternoon Sunday-schools are well attended. Considering the colored Baptists and Methodists use every means and device to keep the children away, and that many of the children are too young and small to come alone, the attendance averages over one hundred. The scholars of the morning Sunday-school attend Morning Prayer in the church, and thus make part of the congregation. I teach both Sunday-schools, assisted by one of the young men, who is studying for the Ministry. Mrs. Payne teaches the children in the afternoon Sunday-school, who are too young to understand the leaflets which we use with the older scholars. Our church and Sunday-school organists are two of my Normal female scholars.

The theological department, under the Rev. Prof. Spencer, has two regular candidates for our Ministry, and one Baptist and two Methodist preachers attend the lectures. Mr. Campbell, who is now acting as one of my teachers, has decided to study for the Ministry of our Church. Prof. Spencer devotes about three hours to his theological classes every day except Saturday and Sunday. These students also act as Missionaries, thus doing much good to their race in Petersburg.

The finances of the colored work here are managed by a sub-committee of the Commit-

tee on Colored Congregations for this Diocese. The committee meet the second Thursday in every month, and consider the ways and means of carrying on the work.

As to my own labors, I can only say that I try to be occupied all the time in doing the work the Master has given me to do. Since September, besides my regular duties here, I have been to Powhatan Co., Va., on the invitation of the Rev. Frank Stringfellow, and preached for the colored people there three nights. The colored people are taking more interest in the Church, not only in Petersburg, but throughout the State, than heretofore.

There is a great opportunity now presented here for doing away with the prejudice that the colored people have always entertained toward the Church, if I had the means at my command. Our professor in charge of the theological department only receives \$600 per annum for his labors, and his salary is raised by outside contributions. My teachers receive only \$250 per annum, which barely supports them. The theological classes meet in an out-house, and the school is so crowded that the fourth department is also taught in an out-house. We have desks for not half our scholars, and very few conveniences and appointments of a well-ordered school. How we have accomplished anything at all, under so many difficulties, is simply marvellous. But for its being God's work, and not man's, it would have gone down long ago. Give me enough to procure teachers of a higher grade, and I will be able to raise the standard of the school. Let the theological department be liberally sustained, and it will become, on account of its location, in time, the theological training school for the colored people of the South.

In conclusion, let me solemnly declare to your Committee, after ten years' experience in the colored work, that well-managed and well-taught Church schools will be (under God) the only successful way of reaching the colored people, along with preaching the Gospel to them, whenever they can be gathered together.

Respectfully submitted,

G. B. COOKE.

MITE CHEST RETURNS.

THE Mite Chests have done very effective service in days that are past, and in many parishes in our Church. They are, we are

sorry to say, getting a little out of fashion now, and yet, in certain quarters, they are used with as much energy and success as ever.

The Church of the Holy Communion, New York, where two hundred and thirty-one Chests have been in use the past year, has just sent us, as the result, \$384, most of it coming from the children and teachers of the Sunday-school. This parish continues, as for several years, to lead all others in the successful use

of this appliance; and mainly, if not wholly, through the persistent care and energy of a single man. If we had a Mr. Delano in every parish in the land, with every Rector cheerfully coöperating, as the Rev. Dr. Lawrence has always done, a million of dollars might be raised by means of the Mite Chests.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from March 1st to April 1st, 1879:

FOR GENERAL DOMESTIC MISSIONS.

ALABAMA.		MAINE.	
<i>Greensboro</i> —St. Paul's Church.....	\$5 00	<i>Exeter</i> —Holy Trinity Mission.....	5 00
<i>Mobile</i> —Christ Church.....	35 75	MARYLAND.	
	40 75	<i>Baltimore</i> —St. Bartholomew's Church.....	11 16
ALBANY.		St. Paul's Church.....	140 00
<i>Green Island</i> —St. Mark's Church.....	6 35	<i>Prince George's Co.</i> —St. Paul's Parish, part from Mite Chest.....	21 53
<i>Portlandville</i> —"G.".....	5 00		172 69
<i>Schenectady</i> —St. George's Church, Mite Chest.	1 00	MASSACHUSETTS.	
	12 35	<i>Cambridge</i> —St. James' Church, "In memo- riam".....	100 00
ARKANSAS.		<i>Greenfield</i> —St. James' Church, of which from S. S., \$3; Mite Chest, \$3 05.....	31 05
<i>Camden</i> —St. John's Church, for Missions in Colorado.....	7 00	<i>Quincy</i> —Christ Church, of which from Mite Chest, \$18.53.....	29 16
<i>Hot Springs</i> —St. Luke's Church.....	7 30	<i>South Groveland</i> —St. James' S. S.....	1 00
	14 30	<i>Taunton</i> —St. Thomas' Church, M. C.....	2 00
CENTRAL NEW YORK.			163 21
<i>Binghamton</i> —Church Good Shepherd, of which from S. S., \$10.....	32 00	MICHIGAN.	
CONNECTICUT.		<i>Ann Arbor</i> —St. Andrew's Church.....	16 40
<i>Hartford</i> —St. Thomas' Church, Mite Chest....	14 00	<i>Detroit</i> —St. Paul's Church.....	54 34
St. John's Church, additional.....	10 00	<i>Hillsdale</i> —St. Peter's Church, of which from S. S., \$2.80.....	5 35
Lenten Services of Parishes.....	64 57	<i>Jonesville</i> —Grace Church.....	1 25
House Rents.....	19 00		77 34
<i>New Haven</i> —Christ Church, Mite Chest.....	5 00	NEW HAMPSHIRE.	
St. Thomas' Church, Mite Chest.....	6 17	<i>Keene</i> —Mr. E. A. Renouf, \$15; Mrs. E. A. Re- nouf, \$10.....	25 00
<i>Stamford</i> —St. Andrew's Church.....	35 54	<i>Portsmouth</i> —F. G. K.....	45
	154 28		25 45
GEORGIA.		NEW JERSEY.	
<i>Jefferson</i> —Mrs. E. S.....	5 00	<i>Burlington</i> —St. Mary's Church.....	40 29
ILLINOIS.		<i>Mount Holly</i> —St. Andrew's Church, M. Chest..	5 00
<i>Chicago</i> —St. Mark's Church S. S., Mite Chest..	8 44		45 29
Mrs. W. B. E., 10c. a week.....	3 00	NEW YORK.	
<i>Freeport</i> —Zion Church.....	89	<i>Castleton</i> —St. Mary's Church.....	7 78
	12 33	<i>East Chester</i> —St. Paul's Church.....	4 93
IOWA.		<i>Edgewater</i> —St. Paul's Church.....	2 00
<i>Keokuk</i> —A member of the Mission of the Cross	25 00	<i>New York</i> —Calvary Church, additional.....	1 05
<i>Lyons</i> —Grace Church.....	12 00	Church of the Annunciation.....	11 51
	37 00	Church of the Incarnation.....	329 25
KENTUCKY.		Church of the Transfiguration, two mem- bers.....	20 00
<i>Louisville</i> —Christ Church.....	78 25	Grace Church, additional.....	100 00
LONG ISLAND.		St. Clement's Church, monthly offerings, additional.....	72 65
<i>Astoria</i> —Church of the Redeemer, Mite Chest, 10c. a week.....	5 20	St. Peter's Church, Mite Chest.....	7 15
<i>Brooklyn Heights</i> —Grace Church, two mem- bers, quarterly payment of stipend.....	49 50	St. Thomas' Church, additional.....	80 00
Holy Trinity Church, Mite Chest.....	5 19	"Y." through Trinity Church, additional..	50 00
A friend.....	50 00	Φ. B. K., part payment of stipend.....	50 00
<i>Newton</i> —St. James' Church, Mite Chest, additional.....	2 00	Miss C.....	5 00
	111 89	Mrs. John L.....	50
LOUISIANA.			741 87
<i>New Orleans</i> —Calvary Church.....	5 65		

NORTHERN CALIFORNIA.		TEXAS.	
<i>Suisun</i> —Grace Church.....	2 40	<i>Matagorda</i> —Christ Church.....	1 25
NORTHERN NEW JERSEY.		<i>Waco</i> —St. Paul's Church.....	5 93
<i>Morristown</i> —Church of the Redeemer M. C....	1 00		7 18
<i>Newark</i> —Trinity Church.....	91 52	VERMONT.	
<i>Orange</i> —St. Mark's Church.....	78 83	<i>Brattleboro</i> '—St. Michael's Church, Mite Chest	7 81
	171 35	<i>Burlington</i> —H. W.....	10 00
		<i>Higglegate</i> —St. John's Church.....	7 00
			24 81
OHIO.		VIRGINIA.	
<i>Cleveland</i> —All Saints' Church.....	1 75	<i>Northampton Co.</i> —Hungars Parish, Mite Chest	11 32
Trinity Church, of which from Mite Chest,		<i>Petersburg</i> —Grace Church, Parochial Society,	25 00
\$28.42.....	252 69	St. James' Church, Northam Parish, of	
	254 44	which from Mite Chest, \$1.90.....	4 90
OREGON.			41 22
<i>Portland</i> —St. Stephen's Chapel, Mite Chest....	16 26	WESTERN MICHIGAN.	
PENNSYLVANIA.		<i>Grand Rapids</i> —Church of the Good Shepherd.	2 00
<i>Philadelphia</i> —Memorial Church of the Holy		<i>South Haven</i> —Mission.....	2 55
Comforter.....	35 50		4 55
St. James' Church.....	310 00	WESTERN NEW YORK.	
St. Luke's Church.....	1,129 26	<i>Geneva</i> —Grace Church, Mite Chest.....	3 40
St. Mark's Church.....	30 00	St. Peter's Church, Mite Chest.....	32 90
	1,504 76	Trinity Church, Mite Chest.....	19 05
PITTSBURGH.			55 35
<i>Beaver Falls</i> —St. Mary's S. S., Mite Chest....	1 60	WISCONSIN.	
RHODE ISLAND.		<i>Racine College</i> , St. John's Chapel.....	10 00
<i>Pontiac</i> —All Saints' Church.....	8 00	LEGACY.	
<i>South Portsmouth</i> —St. Mary's Church.....	3 45	<i>Md., Baltimore</i> —Estate of B. H. Latrobe.....	50 00
	11 45	MISCELLANEOUS.	
SOUTH CAROLINA.		Proportion General Mission offerings.....	525 95
<i>Columbia</i> —Trinity Church.....	28 95	Interest on Investments.....	142 50
<i>Richland</i> —St. John's Church.....	2 50	J. J. R.....	5 00
Zion Church.....	5 00		673 45
<i>Statesburg</i> —Claremont Church.....	3 00	MITE CHESTS.	
	39 45	Receipts for the month not credited to parishes	34 95
SOUTHERN OHIO.		Receipts for the month.....	\$4,669 74
<i>Cincinnati</i> —Walnut Hills, Church of the Ad-		Amount previously acknowledged.....	57,419 28
vent, through Woman's Auxiliary.....	18 60	Total receipts since September 1st, 1878....	\$63,089 02
SPRINGFIELD.			
<i>Champaign</i> —Emmanuel Mission, of which from			
Mite Chest, \$3.62.....	8 87		
TENNESSEE.			
<i>Somerville</i> —"Widow's mite".....	5 00		

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.		MASSACHUSETTS.	
<i>Baldwinsville</i> —For Rev. G. B. Cook's work, of	\$12 00	<i>Amherst</i> —Grace Church, through Woman's	
which from H. C., \$10; Mrs. B., \$2.....	25 00	Auxiliary, for Mrs. Payne's stipend.....	2 86
<i>Utica</i> —Mrs. A. H. D., for Mrs. Buford's work.	37 00	<i>Boston</i> —Emmanuel Church, through Woman's	
		Auxiliary, for Mrs. Payne's stipend.....	15 00
CONNECTICUT.		St. Mary's Church, through Woman's Aux-	
<i>Bethel</i> —St. Thomas' Church.....	5 00	iliary, for Mrs. Payne's stipend.....	10 00
<i>New Haven</i> —Mrs. S. A. T., for Mrs. Buford's	3 45	<i>Lovell</i> —St. Anne's Church, two friends, for	
work.....	8 45	Mrs. Buford's work.....	10 00
			37 86
DELAWARE.		MICHIGAN.	
<i>New Castle</i> —Immanuel Church.....	15 15	<i>Ontonagon</i> —Church of the Ascension.....	2 00
ILLINOIS.		<i>Ypsilanti</i> —St. Luke's Church.....	5 50
<i>Algonquin</i> —L. T., for Mrs. Buford's work.....	5 00		7 50
<i>Chicago</i> S. C., for Mrs. Buford's work.....	5 00	NEW HAMPSHIRE.	
<i>Freeport</i> —Zion Church.....	79	<i>Keene</i> —Of which from Mr. E. A. Renouf, \$15;	
	10 79	Mrs. E. A. Renouf, \$10.....	25 00
IOWA.		NEW JERSEY.	
<i>Lyons</i> —Grace Church.....	5 00	<i>Bound Brook</i> —J. W. R., for Mrs. Buford's	
		work.....	10 00
LONG ISLAND.		NEW YORK.	
<i>Brooklyn</i> —St. Ann's Church, two members, of		<i>Newburg</i> —A. Y. S., for Mrs. Buford's work...	10 00
which for Rev. Samuel Lowery, of Hunts-		<i>New York</i> —Church of the Holy Trinity, Wom-	
ville, Ala., \$20; Rev. J. Pinkney Hammond,		an's Missionary Association, for Mrs. Bu-	
for St. Mary's Church, Powhatan, Md., \$10..	30 00	ford's work.....	25 00
		Church of the Incarnation, for Mrs. Bu-	
MARYLAND.		ford's work.....	55 00
<i>Ellicott City, Howard Co.</i> —St. Peter's Church.	3 00	St. Thomas' Church, Ladies' Missionary	
		Society, Mrs. Dr. Morgan.....	5 00

G. N. T., for Mrs. Buford's work.....	30 00	PITTSBURGH.	
For Mrs. Buford's work.....	10 00	<i>Pittsburgh</i> —St. Andrew's Church.....	100 80
	125 00	WESTERN NEW YORK.	
OHIO.		<i>Geneva</i> —St. Peter's Church, for Mrs. Buford's work.....	5 00
<i>Cleveland</i> —Trinity Church, Mrs. Elizabeth L. Mather, through Woman's Auxiliary, for work under Rev. Calbraith B. Perry.....	100 00	WISCONSIN.	
PENNSYLVANIA.		<i>Racine College</i> , St. John's Chapel.....	5 00
<i>Jenkintown</i> —Church of Our Saviour, for Mrs. Buford's work.....	25 00	MISCELLANEOUS.	
<i>Philadelphia</i> —Woman's Freedman's Committee, of which from St. James' Church, \$60.50; Young Ladies' Bible Class, \$30; St. Luke's Church, \$41; Church of the Redeemer, \$9; Christ Church, \$23; Christ Church Chapel, \$13; St. Stephen's Church, \$11; Church of the Holy Trinity (some of the ladies, through Miss Mary Paul), \$32; Mrs. Bishop Stevens, \$5; Germantown, St. Peter's Church, \$3, for Mrs. Buford's stipend.....	207 50	Miss S., for Mrs. Buford's work.....	10 00
M. A. L., for Mrs. Buford's work.....	3 20	Miscellaneous.....	55 00
	235 70		65 00
		LEGACY.	
		<i>N. N. J., Orange</i> —Estate of Miss Charlotte Harrison.....	2,000 00
		Receipts for the month.....	\$2,826 25
		Amount previously acknowledged.....	4,982 25
		Total receipts since September 1st, 1878.....	\$7,808 51

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		<i>Longwood</i> —Church of Our Saviour S. S., for Scholarship*.....	60 00
<i>Albany</i> —St. Paul's Church.....	\$50 00	<i>Lowell</i> —St. Ann's Church, through Dakota League.....	16 50
CONNECTICUT.		<i>Medford</i> —Grace Church, thro' Dakota League.....	9 00
<i>Bethel</i> —St. Thomas' Church, through Fairfield Co. Indian Aid, for Bishop Hare's work.....	4 00	<i>Oakdale</i> —Church of the Good Shepherd, thro' Dakota League.....	5 00
<i>Bridgeport</i> —Christ Church, through Fairfield Co. Indian Aid, for Bishop Hare's work.....	23 58	<i>Quincy</i> —Christ Church.....	12 50
<i>Southport</i> —Trinity Church, through Fairfield Co. Indian Aid, for Bishop Hare's work.....	100 00		270 75
<i>Stratford</i> —Christ Church, Ladies' Missionary Society, \$23; S. S., through Fairfield Co. Indian Aid, for Bishop Hare's work, \$20.....	43 00	NEW JERSEY.	
Edward S. Clark Scholarship, "In Memoriam," St. Paul's School, Yankton.....	30 00	<i>Bound Brook</i> —J. W. R., for Rosebud Agency..	15 00
	200 58	<i>New Brunswick</i> —Christ Church.....	15 74
DAKOTA.		<i>Princeton</i> —Trinity Church.....	13 79
<i>Cheyenne Agency Mission</i> —St. John's Station..	1 25	<i>Trenton</i> —St. Michael's Church.....	20 00
GREECE		<i>Woodbridge</i> —Trinity Church.....	7 00
<i>Athens</i> —Mission School, Mite Box, Easter offering.....	18		71 53
ILLINOIS.		NEW YORK.	
<i>Freeport</i> —Zion Church.....	1 29	<i>New York</i> —Through Niobrara League; from Ladies' Missionary Society of St. Thomas' Ch. (of which for Church at Flandreau, \$360), \$382.25; Trinity Chapel, toward support of one lady, \$62; Zion Church, semi-annual payment of Gillfillan Scholarship at St. Mary's School, Santee, \$50; St. Mark's Church, Ladies' Missionary Society, \$216.86; Church of All Angels, \$15; Mrs. J. J. Astor, for special education of two Indian boys, \$200; Mrs. Gracie and Miss Furniss, for special education of an Indian boy, \$100; "Pure in Heart" Scholarship, "In Memoriam," M. B. O., Cheyenne School, \$15; Mrs. J. J. Astor, for the erection of dormitory for St. Mary's School, Santee, \$1,000; for Geo. H. Houghton Scholarship, St. Paul's School, Yankton, \$33.75.....	2,054 86
IOWA.		Through Woman's Auxiliary.....	3 50
<i>Cedar Rapids</i> —Grace Church, Woman's Auxiliary, for Sister Julia A. Draper, Yankton Agency.....	25 00	C. W. H.*.....	4 11
KENTUCKY.			2,062 47
<i>Louisville</i> —Christ Church, Mrs. R. C. H.....	3 70	NORTH CAROLINA.	
NEW HAMPSHIRE.		<i>Elizabeth City</i> —Christ Church.....	9 90
<i>Keene</i> —Mr. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	25 00	NORTHERN NEW JERSEY.	
MICHIGAN.		<i>Morristown</i> —Church of the Redeemer, Mrs. D., for Bishop Hare.....	2 50
<i>Ypsilanti</i> —St. Luke's Church.....	5 50	OHIO.	
LONG ISLAND.		<i>Cleveland</i> —St. Mark's Church.....	4 47
<i>College Point</i> —St. Paul's Chapel S. S., for College Point Scholarship, Crow Creek School..	10 00	PENNSYLVANIA.	
MARYLAND.		<i>Philadelphia</i> —St. Mark's Church.....	114 19
<i>Anne Arundel Co.</i> —St. James' Parish.....	9 54	E. B., Esq.*.....	100 00
<i>Baltimore</i> —St. Paul's Church.....	48 00	H-e and C-k*.....	6 50
	57 54	Through Indian Hope Association, of which from Christ Church, \$17; St. Jude's Church, \$24; Church of the Beloved Disciple, \$7; Church of the Atonement, \$9; Church of the Incarnation, \$13; Church of the Covenant, for Covenant Scholarship, \$60; St. Luke's Church, \$32; Church of the Holy Trinity,	
MASSACHUSETTS.			
<i>Amherst</i> —Grace Church.....	8 75		
<i>Boston</i> —Through Dakota League, of which from Church of the Advent, \$9; Christ Ch., \$2; Church of the Good Shepherd, \$2.50; Church of the Messiah, \$22; Trinity Church S. S., for Trinity Scholarship, Cheyenne Agency, \$60.....	95 50		
<i>Cambridge</i> —St. John's Memorial Chapel, thro' Dakota League, for Missionaries' salaries....	56 50		
<i>Lawrence</i> —Grace Church, thro' Dakota League	7 00		

\$16; Calvary Monumental Church, \$8; St. Andrew's Church, Mantua, \$4; St. Mark's Church, Frankford, \$15; Holy Trinity Memorial Chapel, \$7; St. Martin's Church, Marcus Hook, \$5; Church of the Epiphany, \$84; St. James' Church, \$5; St. Peter's Church, Germantown, Dora H., for H. H. Houston Scholarship, \$6; St. John's Church S. S., \$5; through Mrs. Jno. Lucas, \$23; Mrs. I. R., \$2. Through Indian Hope Association, for "Welsh Memorial," of which from Church of the Holy Trinity, additional, \$90; St. Mark's Church, of which from Mrs. T. W., \$25 (\$106.82); Church of the Saviour, West Philadelphia, \$25; Christ Church, Mrs. E. C., \$25; St. James' Church, Mrs. C., \$25; St. Paul's S. S., Chestnut Hill, \$25; St. Mark's Church, Frankford, two Bible Classes, \$5; Church of the Covenant, \$5; Calvary Church, Rockdale, four members, \$20; Miss R. * \$25.	342 00
<i>Chestnut Hill</i> —St. Paul's Church, a member, *	10 00
<i>West</i> —Church of the Holy Comforter S. S., for Holy Comforter Scholarship, Cheyenne School.	9 00
	933 51
RHODE ISLAND.	
<i>Bristol</i> —St. Michael's Church S. S. (of which for St. Michael's Scholarship, \$60*), \$65; A. De W., 45c.	65 45

SOUTHERN OHIO.	
<i>Delaware</i> —St. Peter's Church, through Woman's Auxiliary.	38 88
TENNESSEE.	
<i>Athens</i> —Rev. J. Foster.	5 00
VIRGINIA.	
<i>Alexandria</i> —Christ Church, Woman's Missionary Society, M. E. S.	2 00
St. John's Church, Heber Parish.	5 00
<i>Portsmouth</i> —Trinity Church, Heber Parish, a member.	5 00
	12 00
WISCONSIN.	
Racine College, St. John's Chapel.	5 00
MISCELLANEOUS.	
Interest on Bishop Whipple Hospital Fund.	175 00
For Mary E. Hinman Memorial Scholarship.	30 00
Miss Van P.	5 00
	210 00
Receipts for the month.	\$4,071 50
Amount previously acknowledged.	12,049 58
Total amount received since Sept. 1st, 1878.	\$16,121 08
* Per Bishop Hare.	

SPECIAL CONTRIBUTIONS.

ALBANY.	
<i>Rensselaerville</i> —E. C., for Rev. Dr. Cole.	\$8 00
CENTRAL NEW YORK.	
<i>Cazenovia</i> —R. J. H., for Bishop of Iowa.	20 00
CENTRAL PENNSYLVANIA.	
<i>Harrisburg</i> —R. A. L., for Bishop Spalding.	10 00
CONNECTICUT.	
<i>Hartford</i> —Church of the Good Shepherd, Mrs. E. H. Colt, through Woman's Missionary Society, of which for Bishop Garrett, \$25; Bishop Tuttle, \$25.	50 00
<i>Meriden</i> —A friend, for Bishop Spalding.	5 00
<i>Milford</i> —Miss J. M., for Rev. J. A. Gillilan, for Church at Red Lake.	100 00
	155 00
LONG ISLAND.	
<i>Brooklyn</i> —St. Ann's Church, two members, for Mrs. A. M. Lewis, of Menomonee, Wis.	35 00
MASSACHUSETTS.	
<i>Pittsfield</i> —St. Stephen's Church, Woman's Missionary Society, for Sister Eliza's support.	10 00
NEW YORK.	
<i>Fordham</i> —St. James' Church S. S., for Scholarship in St. Mark's School, Salt Lake City.	40 00
<i>Newburg</i> —St. George's Church, for Seabury Divinity School.	30 00
<i>New York</i> —Church of the Incarnation, for work at Hampton, Va., from Mrs. D. J. Ely.	100 00
Grace Church, Ladies' Domestic Missionary Relief Association, for Harris children.	50 00
St. Mark's Mission S. S., for Church and S. S. at Oregon City.	50 00
St. Thomas' Church, Woman's Missionary Association, for Sister Eliza's support.	50 00
	330 00
OHIO.	
<i>Cleveland</i> —Trinity Church, for Bishop Morris.	5 00

PENNSYLVANIA.	
<i>Philadelphia</i> —St. Peter's Church, a member, for Bishop Spalding.	50 00
A. E. S., for Bishop Spalding.	300 00
Of which from M. B. L., \$4; F. L., \$1, for Bishop Garrett School for Girls, Dallas.	5 00
	355 00
PITTSBURGH.	
<i>Pittsburgh</i> —A friend to Missions in the West, for Bishop Clarkson.	150 00
SOUTH CAROLINA.	
<i>Charleston</i> —Grace Church, for Bishop Elliott.	58 55
SOUTHERN OHIO.	
<i>Columbus</i> —Trinity Church, through Woman's Auxiliary, for St. Mark's School for Girls, Salt Lake City.	17 45
VERMONT.	
<i>Bellows Falls</i> —St. Agnes' Hall, semi-annual payment of Scholarship in St. Mark's School, Salt Lake City.	20 00
VIRGINIA.	
<i>Portsmouth</i> —A member of Trinity Church Parish, of which for Bishop Elliott, \$2.50; Bishop Garrett, \$2.50.	5 00
WESTERN NEW YORK.	
<i>Geneva</i> —Trinity Church Woman's Auxiliary, of which for Sister Eliza's support, \$10; for Indians in Bishop Whipple's Diocese, \$40.	50 00
<i>Niagara</i> —E. S. A., through Woman's Auxiliary, for support of Sister Eliza.	5 00
	55 00
MISCELLANEOUS.	
A Clergyman and his Wife, for Selwyn Associate Mission.	20 00
A mite for Bishop Spalding.	5 00
	25 00
Receipts for the month.	1,249 00
Amount previously acknowledged.	7,816 70
Total receipts since September 1st, 1878.	\$9,065 70

ANALYSIS OF RECEIPTS.

For General Work of Domestic Committee, of which from Legacies, \$11,091.02.	\$62,089 02
Designated for Work among Colored People, of which from Legacies, \$2,800.	7,808 51
Designated for Work among Indians, of which from Legacies, \$600.	16,121 08
Special Contributions.	9,065 70
	\$95,084 31

MISSIONARY MEETINGS IN SEVERAL CITIES.

ARRANGEMENTS are in progress for Missionary Meetings under the auspices of the Board of Managers of the Domestic and Foreign Missionary Society, to be held in the cities of Providence, Cleveland, and Baltimore. It is proposed to devote two days to the meetings at each place. In the mornings there will be Divine Service and sermon; in the afternoons an informal conference, at which all present will be invited to participate in the discussion. In the evenings appointed speakers will occupy the time. The dates for Providence are May 7th and 8th; for Cleveland, May 15th and 16th; for Baltimore, June 3d and 4th. The Bishops of the Dioceses will preside.

The programme for the Providence meeting, the only one completed, is as follows:

Wednesday, May 7th, 11 A. M., St. Stephen's Church, Holy Communion, with address by the Bishop of the Diocese; 3:30 P. M., All Saints' Memorial Church, informal discussion—general topic, "Missions within the United States"; 7:30 P. M., General Missionary Meeting—speakers, the Rev. J. HOUSTON ECCLESTON, D.D., Rector of Trinity Church, Newark, N. J.; the Rev. WILLIAM A. SNIVELY, S.T.D., Rector of Grace Church on the Heights, Brooklyn, L. I.; and Mr. A. A. HAYES, Jr., late of China.

Thursday, May 8th, 11 A. M., Grace Church, Morning Prayer, with sermon by the Rev. PHILLIPS BROOKS, D.D., Rector of Trinity Church, Boston; 3:30 P. M., St. John's Church, informal discussion—general topic, "Missions without the United States"; 7:30 P. M., General Missionary Meeting—speakers, the Rev. WILLIAM R. HUNTINGTON, D.D., Rector of All Saints' Church, Worcester, Mass.; the Rev. FREDERICK COURTNEY, Assistant Minister St. Thomas' Church, New York; and E. O. MATTHEWS, Commander United States Navy.

NOAH HUNT SCHENCK,
 GEORGE LEEDS,
 WILLIAM R. HUNTINGTON,
 H. P. BALDWIN,
 LEMUEL COFFIN,
 A. T. TWING,
 JOSHUA KIMBER,

} Committee on Missionary Meetings.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS, from March 1 to April 1, 1879:

ALBANY.		MASSACHUSETTS.	
<i>Rensselaerville</i> —Trinity Church, 5-ct. collection	\$13 15	<i>Malden</i> —St. Paul's Church.....	\$10 40
COLORADO.		<i>Taunton</i> —St. Thomas' Church.....	115 75
<i>Colorado Springs</i> —Grace Church S. S., Lenten offering	2 00		196 15
CONNECTICUT.		MISSISSIPPI.	
<i>Bloomfield</i> —St. Andrew's Church	7 00	<i>Natchez</i> —Trinity Church.....	30 45
<i>East Haddam</i> —St. Stephen's, a member.....	10 00	NEW YORK.	
<i>New Milford</i> —St. John's Church.....	8 08	<i>New York</i> —St. John Baptist Church.....	1 75
<i>Trumbull (Nichol's Farms)</i> —Trinity Church ..	6 35	St. Luke's Hospital.....	54 75
	31 43		56 50
ENGLAND.		NORTH CAROLINA.	
<i>Lichfield</i> —Cathedral, £114 12s. 8d.; less exchange	553 82	<i>Lenoir</i> —St. James' Church.....	2 00
MAINE.		NORTHERN NEW JERSEY.	
<i>Brunswick</i> —St. Paul's Church	15 75	<i>Hackensack</i> —Christ Church	38 25
<i>Hallowell</i> —St. Matthew's Church	5 45	VERMONT.	
<i>Portland</i> —St. Luke's Cathedral	61 26	<i>Montpelier</i> —Christ Church	9 54
<i>Rockland</i> —St. Peter's Church	2 00	VIRGINIA.	
	84 46	University of Virginia, J. L. C.....	20 00
LONG ISLAND.		WEST VIRGINIA.	
<i>Jamaica</i> —Grace Church.....	53 20	<i>Fairmont</i> —Christ Church	2 00
LOUISIANA.		Receipts for the month.....	\$1,070 61
<i>Houma</i> —St. Matthew's Church, a communicant.....	5 16	Amount previously acknowledged.....	3,471 13
INDIANA.		Total receipts since September 1st, 1878.....	\$4,541 74
<i>Terre Haute</i> —St. Stephen's Church Woman's Missionary Association.....	25 00		
MARYLAND.			
<i>Howard Co.</i> —Queen Caroline Parish.....	5 00	In the March number, under the head of Kentucky, Louisville, Christ Church, \$78.26 should have been credited to Domestic Missions, making the total for General Missions this month read \$4,669.49.	
<i>Washington</i> —The Rev. J. McC.....	12 50		
	17 50		

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" John A. Paddock, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Wm. R. Huntington, D.D.,

Mr. F. S. Winston,
" Stewart Brown,
" Lemuel Coffin,
" Charles R. Marvin,
" Benjamin Stark,
" Thomas A. Tillinghast,
" Cornelius Vanderbilt,
" James M. Brown.

Rev. JOSHUA KIMBER, *Secretary,*
23 Bible House, New York.

JAMES M. BROWN, *Treasurer,*
23 Bible House, New York.

Form of a Bequest to Foreign Missions.

I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....
Should it be desired, the words can be added: *For Work in Africa, or China, or Japan, etc.*.....

MAY, 1879.

SCHOLARSHIPS IN THE FOREIGN FIELD.

IN another place in this number will be found the usual annual list of scholarships, revised to the 1st ultimo. By a comparison with last year's list, a considerable growth will be noticed; for, besides the usual changes and the natural increase, this department of work, or manner of working rather, has received a decided impulse from the inception of the Missionary College in China and the opening of the Boys' school at Cape Mount, West Africa.

It may not be inappropriate here to rehearse briefly the history of the scholarship plan. As has been intimated in other articles bearing upon the subject, it was formerly quite the custom for Sunday-schools and individuals, who wished to do a definite thing in the foreign field and to do it all, to contribute annually for the support of a particular child in Africa or in China. In frequent cases such child was given a name by the contributor. This plan, excellent in theory, was found to work very badly in so many instances that it was finally determined to discourage all such contributions. The boys and girls in our Missions, like boys and girls in Christian lands, sometimes

in after life failed to honor their names. And, again, scholars would be recalled by parents from the schools, and then be entirely lost sight of, to the distress of those who had done so much for their spiritual enlightenment. It was for these reasons that the Scholarship plan was adopted.

For all their Boarding-schools the Committee for Foreign Missions were in the habit of making definite appropriations annually. An appropriation of a given number of dollars implied the support and education of a given number of scholars. It was therefore concluded to invite from individuals, branches of the Woman's Auxiliary, churches, and Sunday-schools definite contributions of either seventy-five dollars, or forty dollars, or twenty-five dollars, as the case might require, for the support of these scholarships; with the understanding that some scholar should always be kept upon each, and an account of the beneficiary, for the time being, sent annually to the supporter.

The plan as above set forth seems to be the best possible one for all concerned, and is continued with the concurrence of the Foreign Missionary Bishops, who, under the present canon,

suggest the details of appropriations. The *Missionary* is assured at the beginning of the year for just how many scholars he will positively receive support, for which gross sum he is to look to the Foreign Committee alone; the *contributor* knows that his comparatively small amount is not subject to the contingency of a separate remittance; and the *Foreign Committee* are reasonably certain that the amounts they advance at the beginning of each quarter for this specific purpose will flow back into their treasury in the course of the year.

We have implied that in approving schedules of appropriations the Committee and Board take these scholarships into account, though in many instances, so far, they have been obliged to make their grant larger than the sum of the proceeds from scholarships. However this may be, in all instances where the opposite is true—that is to say, where the aggregate sum from scholarships exceeds the appropriation for any particular school—the excess is paid over to the Missionary in charge. For instance, Duane Hall has, at the present time, two scholarships more than the amount appropriated would provide for, and hence the institution receives the whole amount appropriated, and in addition thereto the proceeds of the two

extra scholarships; while, on the other hand, there is a lack of scholarships in the Missionary College, China, in the new Hoffman Institute at Cape Palmas, Africa, and in several of the other schools in these fields.

It ought to be explained, before closing, that as Bishop Williams has not asked heretofore for money for the purpose, all sums received for education of Japanese youth have been "special," *i. e.*, over and above appropriation. The reason for this was, that up to a recent date there was no great difficulty in securing self-supporting scholars. A change has come, however, because of the opening of Government schools, and it is now necessary for the Bishop to modify his plans somewhat. It will be remembered that in a letter quoted in the last SPIRIT OF MISSIONS, speaking of the Girls' School at Tokio, he said: "The ladies in charge of the school can find as many scholars as you can find scholarships." It is more than probable that in another year provision for the support of the Boarding-schools in Japan will be included in the estimate for the Mission.

We need not say that the Secretary would be very happy to enter into correspondence with such of the friends of Foreign Missions as incline to undertake this definite work.

DEATH OF A FORMER MISSIONARY.

CHINA.—We are informed of the death, in the city of Baltimore, on Wednesday evening, March 19th, of Miss EMMA G. JONES. Miss Jones was one of a party of seven who accompanied Bishop Boone on his return to China in 1845. She was a most faithful Missionary in Shanghai until 1862, and for a great part of the time the principal of the Girls' Boarding-school there. She had one or more ladies from America as assistants. One of these, Miss Catharine E. Jones, succeeded to the charge, but died in 1863. There was no one then in the field to take the place;

the Mission was, moreover, very straitened in consequence of our civil war, which caused a lack of contributions and exorbitant rates of exchange, making it almost impossible to remit to China. The Girls' Boarding-school was therefore discontinued.

Miss Emma G. Jones still lives in her work. The Christian wives of the native Clergymen, Catechists, and Teachers of to-day were, for the most part, her pupils, others of whom became Teachers of day-schools, Bible-readers, or the wives of Christian tradesmen.

In 1876 the Girls' School was reopened un-

der the charge of Miss Mary C. Nelson, and received the honored name of "The Emma Jones Boarding-school." The present matron is the daughter of a former pupil.

This record is but another exemplification of the words heard by St. John the Divine touching the blessed dead who die in the LORD, "Their works do follow them."

AN APPEAL FROM BISHOP PENICK.

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church:

I HAVE just received the November and December copy of THE SPIRIT OF MISSIONS for 1878. At the foot of page 483, in large, deep black letters, I read, "*Treasury overdrawn this date, \$17,508.78.*"

Men and brethren, I have read wondrous things of your doings at home in the past year. Debts on individual churches, ranging from \$500 to nearly \$200,000, have vanished or been swept away by congregational or individual effort. And yet this debt, owed by every Bishop, Minister, and Communicant of our Church, involving not only the sacred honor, but the loyalty, faithfulness, and trueness of every member of our vast body, stands and heaves back our efforts to advance, like some cold, strong, narrow breakwater does the vast ocean's surging swells. Is this state of things to the honor of the Church, the glory of God, or the salvation of men? Because, forsooth, the trueness of every member of our Church is bound up in this cause, is any individual less responsible? Because this debt is owed by over 300,000 *Christian men and women*, is it any the less good? Do we realize what is behind neglect or indifference in this matter? Millions of perishing heathen: the soul of each nameless one as dear in God's sight as that of your own fondest and dearest. Yea, more, our own relationship to God with the trueness of our own fidelity. I confess my soul is deeply startled when I contrast the vast congregational and individual efforts of the past year with the appalling indifference on the obligation of this debt. Must the honor of the great whole bleed while favorite

specks revel? Does not this tremendous localizing of sympathy speak more of self than of God? more of the glory of man than the salvation of men? Is there not something in this state of things that bespeaks a want of sympathy with that God Who so loved the world that He gave His only begotten Son, that *whosoever* believed on Him should not perish, but have everlasting life? Is there not in it a drawing back from the vast grasp of His soul, Who gave Himself a ransom for the sins of the *whole world*? Does it not demand a widening of sympathy and a deepening of the sense of that responsibility which JESUS lays on His every follower when He ransoms his soul from death and commands him to pray, "Thy kingdom come," and "Thy will be done on earth as it is in heaven"? I confess to a deep sense of mortification when I read this placard of our shame, and feel that under the paltry sum the sacred honor and fidelity of 63 Bishops, 3,211 Clergymen, 302,069 Laymen bleed. Men may say, No! no! This is the Foreign Committee's debt. I say, nay: it is the Church's debt—yea, duty. We want a keener, deeper sense of Church honor; hearts that feel with, and bleed for, her honor with a quicker, sharper pang than for our individual or congregational shame. This great widening, soul-expanding truth is a part of our LORD's glorious, world-saving Gospel which our Bishops and Clergy must preach, live, and enforce with a more burning love, vivid realization, and triumphant heroism.

Standing here by your request, and the call of my MASTER's love, I gaze with horror upon the vastness of the misery, woe, and death around me. To meet all this, I started with a band o

helpers less than that which stands in a good congregation, well organized, in any of our cities, and even from this small line I have seen workers fall by sin, disease, and death, until now the ranks stand but a shattered handful, facing the uncounted millions of the lost (yet facing them, I trust, in the strength of the living God). And when I call for help the answer comes back, No more appointments can be made until the debt is paid; in short, that over 300,000 Christians must stand and look on while a world is perishing, and your men at the front are sinking under overwhelming odds, until \$17,508.78 are paid.

Brethren, to die for CHRIST here with this faithful handful is just as glorious to us as to fall amid the onward surge of the great army. But our hearts do bleed for the honor of Zion, and cry aloud for the help of these perishing millions. By all that is true within us, let us dash down this reproach and order the army "forward!" I was promised

support and sympathy by my elder brethren of the House of Bishops ere I said "farewell" to them in Boston.

Brethren, I come now in all sincerity and fidelity to test the trueness of your promise. If you would gladden my heart and add strength and joy to my efforts, *pay that debt!* Begin in earnest, nor stop until its last shameful figure is wiped from the face of our honor. I appeal to every brother Minister, by all the ties that may bind us, to come forward at once and vindicate our trueness, and testify our sense of right by meeting the honest indebtedness of our Church.

Where the honor of our Church is at stake, I do not deem it a fit time to count and proportion cents among 300,000 Communicants or 3,000 Clergy. Let each one give as he is able, until we stand clear of every incumbrance, and then press on to save a world with all the speed and power GOD may grant us.

Your brother in CHRIST and His work,
C. C. PENICK.

A MATHEMATICAL PROBLEM.

AFTER the matter for this number was all in form we received the foregoing fervent appeal from the Missionary Bishop of Cape Palmas and Parts Adjacent. At the same time the communication here appended appeared in the New York *Herald*. Without stopping to verify the figures, we hesitate not to believe that it is sufficiently accurate for all practical purposes. We are moved to ask, Could there be a more suitable and proper commentary upon the Bishop's closing words: "Let each one give as he is able, *until we stand clear of every incumbrance*, and then press on to save a world with all the speed and power GOD may grant us"? As we read the signs of the times, we cannot help feeling that the question before us now is not whether the heathen are to be speedily converted—facts seem to

have answered that affirmatively—but that other question, of so much importance to each one of us *personally*, is surely before us, and must be answered: What part we are taking, and to take, in this great and glorious work in view of our accountability to the Lord of the Harvest. As one of our Western Bishops is reported to have put it: "We have nothing whatever to do with the question, What will be the condition of the heathen at the last day without the Gospel? but we have everything to do with the question, What will be our condition *then*, if, in disobedience to our LORD's command, we from the heathen have withheld the Gospel?"

A MATHEMATICAL PROBLEM.

To the Editor of the *Herald*:

At the close of the first century Christianity

numbered less than half a million, hid in dens and caves of the earth to avoid persecution; at the end of the fifth it was 15,000,000; at the end of the fifteenth it was 100,000,000; at the end of the eighteenth, 200,000,000. The present estimate is over 400,000,000, and though still less than half, it is the power which governs and controls the whole human family. By some it is styled fanaticism, by others superstition; but whether Jews, Turks, heretics, or infidels, all unwillingly acknowl-

edge that all the powerful and enlightened governments of the world are subject to its influence; that they have the sword and the power, and that if there be the means ordained, the present century will finish the work. But your curious correspondents may apply the figures to the foregoing facts, and by geometrical progression they will have a period when the knowledge of the Lord will cover the earth as certainly as the waters cover the sea. CRUX.

AFRICA.

WE give below a letter from the Missionary Bishop of Cape Palmas, addressed to this publication; but besides that we have other letters to February 26th, containing information of general interest. The Bishop writes:

Now for the news. On the 8th of February we (*i. e.*, Mr. Hall and I) left Cape Mount for the southward on the German cutter. Mr. Hall was very sick with fever coming down. On the 12th we took steamer, I for Sinoe, Mr. Hall for Cape Palmas. . . . On the 18th, Mr. Attear, a Jewish merchant, sent me to Cape Palmas, eighty miles, in his schooner "Lena," where I arrived at 5 P. M., 20th, and found Mr. Hall awaiting me. Am now pressing the Orphan Asylum repairs, and hope to get into the building within eight weeks. Mr. Grubb and wife are well.

LETTER FROM BISHOP PENICK.

CAPE PALMAS, February 26th
(Ash Wednesday).

DEAR SPIRIT OF MISSIONS: Here we are again at the south end of the jurisdiction after an absence of nine months. How changed! Mr. Parker gone home sick, the Rev. Mr. and Mrs. Fair in America, the Orphan Asylum and Girls' School closed, and the old house hushed, furniture all boxed, decay's silent tooth gnawing mercilessly away, until part of the south-west piazza has fallen. Death too has been hard pressing this little town, and some of the most prominent and useful members of the community are gone. Such was the picture that stood before me as I looked around the morning after my arrival here, the 21st. I turned my back on the scene and bent my steps toward the high jagged rocks against whose base the relentless breakers ever surge. Those rocks wear the same blackened, defiant aspect; the surf came

in the same as when I first saw the spot. The same old restless crabs appeared to be wandering about the crevices and plunging through the surges. Yes, these all appeared just the same, and I asked myself, Can it be the same man is gazing on? The same, yet not the same. How vast and deep and indelible the changes fifteen months can make in one here! My soul almost shuddered at the waves that have broken over it in these short days—waves which, but for God's wondrous grace, would ere this have carried me hence. I gazed with silent, deep emotion on the scene, and especially the crabs. When I came a year ago, full of vigor and boyish life, they strongly tempted me to shy stones at their ungainly, conspicuous forms; but now no such inclination rises. They speak another lesson to my soul as they run on their courses so rapidly between the breakers, then grapple the rock, all secure, while the mightiest surges sweep over them, to rise all unharmed from this solid refuge. "Here, my spirit, is thy lesson," I said; "the breakers of trial, deep, strong, and relentless surge, and will surge on thee as constantly as these waves on these cold black rocks; thou too must speed on thy duty between their rollings, and when they come sweeping down on thee, cling to 'The Rock,' the Eternal Rock of Ages! Only rise to stand above in thine own strength, and thou art gone. The lower thou liest the closer thou shalt get to the Rock, and the more the Rock's strength becomes thine!" I turned back stronger, more rested, than before. Glad to feel His strength made perfect in my weakness.

But it may be asked, What has all this to do with the work? Why print it? I answer, much, for Mission work is heart work. The New Testament is a heart book. The heart's sympathy has been, and ever will be, the

great moving power of the conquest. And they who would make Missions simply figures and facts can never, never know the main-spring of power in this work. When the hearts at home and abroad beat as one, glorious will be the advance and glad the triumph of the Cross.

SINOE STATION.

But I must go back a little now, and tell something of Sinoe. I landed there on the morning of the 14th, from the steamer "Nubia." Mr. H. A. Hall came directly on here. Sunday, Feb. 16th, I preached, celebrated Holy Communion, and confirmed nine. The Rev. Mr. Monger reports now twenty-six communicants on his roll. Yesterday I happened to pick up an old pamphlet entitled "Foreign Missions of the Protestant Episcopal Church," February, 1854. Looking over this I found an account of what seems to be Bishop Payne's first visit to Sinoe. How strangely things contrast now with then; how sadly the Bishop's bright hopes have fallen through! He writes: "Greenville, the seaport town of Sinoe, presents altogether the most pleasant and respectable appearance of any in Liberia. . . . I believe all the trades are there represented, from the goldsmith to the blacksmith; a fine steam saw-mill has been erected and is in operation on the Sinoe river. . . . My plan of operation here, as in other cases, would be a Minister and Teacher, with Services and high-school for the colony, and, as soon as possible, a strong and central station for the natives. An expenditure of about \$2,000 per annum will be necessary." Now, after twenty-six years, I see the place; houses decayed, town lots grown up, steam mill gone, the church the good Bishop had built rotted to pieces and patched with mats, the schools gone; and though the congregation are moving toward repairing the church, yet they do not pay their Minister anything; he lives by his own exertions; is now teaching public school. I was diligently entreated for aid to build the church over and pay the Minister. To a casual observer the case appears "worthy." Yet I fear to aid too much, even if I had the means, which I have not. The following conversation, I think, will show the danger. A judge and one of the head members said to me:

"Bishop, you see we need help here. Our church is rotten, and Mr. Monger ought to be paid, so as to give more time to the Ministry.

We are very poor here, and not able to do anything."

"I see, Judge, things are pretty well to pieces here; and Mr. Monger certainly ought to be helped. By the way, Judge, that is a splendid coffee-tree at your gate."

"Yes, a very good tree; but I have better."

"How much does it yield you a year?"

"Well, from three to four crews; and each crew is equal to four pounds."

"Ah! then that tree brings you from three to four dollars annually?"

"Yes; about that I should say."

"Is it not an extraordinary tree?"

"Yes; a little over the average, but not very much."

"Then your trees will average twelve pounds, think you?"

"Yes; I would say about that."

"How many trees do you put to the acre?"

"About two hundred and fifty or three hundred. One man ought to attend about one thousand."

"Say two hundred and fifty per acre. Two acres would give five hundred trees?"

"Yes."

"And five hundred trees would give fifteen hundred dollars, according to your count; and it would take a good man half of his time to work them. Now, Judge, there are twenty-six communicants in this church. Here is plenty of land; let them put in two acres and work it for the church, and the whole question is met. What say you?"

"But, Bishop, we haven't the land."

"I'll give you two acres."

So then we dropped the conversation, after I had remarked that if they valued the Gospel and the Church, this was not much to do.

Oh, it is so easy to beggar a people and so hard to raise them up to be independent and self-sustaining. I met the Liberian lady who teaches the Methodist school, from whom I learned that the Methodist Board had cut down their appropriation from \$250 per year (originally, I think) to \$75 now, supposing the people themselves would gradually come forward and keep up the salary. But not so; the people do not pay anything, not even to buy books. These are facts that will show some sides of the problem with which we must grapple; and they show at a glance that money is a factor, but by no means the principal factor, in the problem. The Church has to draw deep and strong on its mental

and spiritual, as well as its material, wealth, ere success, solid, beautiful, and living, crowns her efforts.

A HAPPY MEETING.

Mr. Attear, a Jewish merchant, kindly gave me passage in his schooner to Cape Palmas. I went aboard at sundown on the 18th. The captain is a Portuguese, the mate an Englishman. I met on board a Portuguese boy, "Joseph," the first white boy I have seen for

twelve months, and it just made my heart leap for joy. His outfit was pretty nearly that of a bootblack, and his air also reminded me of my dear old night-school boys. "Joe" couldn't speak English, nor I Portuguese, but we could look into each other's eyes and smile sympathy—the heart's own language—and feel glad and grateful.

Friends will please continue to address my letters to Monrovia.

CHINA.

We have intelligence from China, through sources direct and indirect, down to February 22d. Bishop Schereschewsky had confirmed seventy-six persons during January: twenty-two in Shanghai proper, twenty-eight at Hong Kew, and twenty-six at Kong Wan. He wrote that he expected to leave for Wuchang and Hankow immediately. At the former place Mrs. Hoyt informs us her husband has recently baptized thirteen persons—three men, three women, and seven children—and has four candidates under preparatory instruction. The following paragraphs from *The Churchman* of March 22d have reference to the same Station:

It is a matter of constant regret to our people that the chapel of the Nativity is too small. Extra seats and more room are needed every Sunday morning. It is not an uncommon thing to see men, and even women, coming to church with stools or benches under their arms, that they may be assured of a seat. It will be remembered that this chapel was built at a very small cost, and therefore not very well, to serve until the Committee for Foreign Missions could see their way to put up a suitable building. That time has not yet come. But our congregation has outgrown our chapel.

It is a pity that on the pretty hill between the Bishop Boone Memorial School for boys and the Jane Bohlen Memorial School for girls there does not stand a memorial church. Our Mission does not want a sixty-thousand dollar church, but one to cost *one-thirtieth* part of that it does want, and must have.

A large class of candidates for Confirmation are awaiting a visit from Bishop Schereschewsky.

We are glad to append here a letter from the Rev. Dr. Mombert, which recalls some interesting facts concerning our Chinese Clergyman, the Rev. Hoong Neok Woo, a personal letter from whom he hands us for publication.

JERSEY CITY HEIGHTS,
March 8th, 1879.

REV. JOSHUA KIMBER, Secretary, etc.:

REV. AND DEAR BROTHER: A number of years ago I became acquainted with Hoong Neok Woo, one of the Chinese lads brought to this country, I think, by the late Bishop Boone. He was apprenticed at Lancaster, Pa., to a printer, and afterward employed by him as a journeyman to his entire satisfaction. He was for a number of years a regular attendant and an exemplary communicant at St. James'.

I knew that he had the right stuff in him, and took much interest in his welfare; that interest was shared by my parishioners. When, after his return to China, he informed me that he was a Candidate for Holy Orders, I sent him a literary outfit.

A few days since I received from him a letter, herewith enclosed, which I shall thank you to publish with this explanatory note in *THE SPIRIT OF MISSIONS*, in the hope that this spontaneous utterance of gratitude may deepen the interest of the Church at large in our Chinese Mission, and help to further the plans which Bishop Schereschewsky has so much at heart.

Will you please return to me the original when you have done with it, and oblige,

Yours very truly,

J. I. MOMBERT.

SHANGHAI, February 4th, 1879.

MY DEAR DR. MOMBERT: I am exceedingly glad to learn from the Protestant Episcopal Almanac that you are in America again. I believe I have written to you once some two years ago. I presume that letter never reached you. Ever since I am looking forward to have an answer from you.

I often think of you and Mrs. Mombert, and as well as my other former Christian friends I made in Lancaster twenty years ago.

This evening I happened to be here at Mr. Wong's, and learn there is an American mail will leave here to-morrow at 10 A.M. So I took the liberty to write you a few lines to show you that I will not forget my friends afar off. If I was a good English scholar I would write to all my good Christian friends in America, and would write anything which will interest the people.

Since my ordination in 1st of May, 1873, I was order by Bishop Williams (now in Japan) to my present out-station of our Hong-kew church, Kong-Wan. Since, I have had branch out four more stations from Kong-Wan. San-Ting-Kur is the most prominent one at present. I have no doubt that you have seen something in THE SPIRIT OF MISSIONS about this place. Since I undertook the Church work at Kong-Wan and San-Ting-Kur, we have had baptized 105 men, women, and children in and around these two stations. I have no doubt that you will be glad to hear that one of your former members, which you have done so much for him, are doing something now towards his benighted countrymen. Every time when I use the good Commentary on the Bible and Prayer Book you presented to me about ten years ago I think of you. Those books were my real teachers and professors. Most of my present knowledge of the Christian religion is from them.

I beg, my dear Doctor, to excuse me for not writing to you before.

But I can tell you, sir, I am a different man now from fourteen years ago. At that time not only my sisters and brother are heathen, but myself were rather a delicate and very weak Christian. Thank God, and all my ministers and friends, have so far raise and

assist me in part of this great and honorable works of CHRIST, have strengthened my own faith and the knowledge of the truth, and that my whole family are now earnest members of the Protestant Episcopal Church.

I am also glad to inform you that the Mission works in my district is, so far, very hopeful.

A new Chapel is under way to put up at the San-Ting-Kur village.

Our new Bishop has decided to remain in Shanghai. Every members were glad of it. We have had seventy-five persons confirmed in three churches here of late. Just one-third of the numbers were of my Kong-Wan Chapel. The Bishop will confirm my San-Ting-Kur members after he comes back from Hankow, about three weeks from now.

Bishop Schereschewsky is very quick in acting his affairs.

Mrs. Schereschewsky is a most active, kind-hearted and lovely lady in our Mission now. Every one who knows anything of her likes her. She will, indeed, be a great *light* to our female members of our church here in future.

Mr. and Mrs. Bates and Sayres are all study the Chinese very diligently in the Mandrine. They seems all very kind and nice people.

My family consist now one boy of twelve years old, and a girl of nine and a half years, and widow sister-in-law, and a niece of thirteen years old, and also a widow sister. The latter is going to help me \$200 towards my San-Ting-Kur Chapel.

Excuse this unintelligible letter, and with my sincere regards to yourself and Mrs. Mombert. Ycurs faithfully,

HOONG NEOK WOO.

JAPAN.

FROM LETTER OF REV. A. R. MORRIS.

OSAKA, JAPAN, January 14th, 1879.

ONE afternoon a young man came to the chapel to talk, and came again on Sunday to the Services. He said then that he was going to his province the next day, and would like to learn some more about the Gospel, so I gave him some tracts and portions of the New Testament. Soon after he had reached his province he wrote, saying that he had been reading the books, and had shown them to some of his friends and talked to them, and asked if I would send him some others, which I did.

I had another similar case. My teacher received a letter from a friend of his occupying quite a high position, off in one of the provinces, asking if he would send him some Christian books. I sent quite a number, and my teacher received another note a few days ago expressing great pleasure in reading them, and asking for more. My teacher said frankly that he did not know how much of the pleasure was real and how much for the sake of politeness, but the request for more books at least showed some interest.

Mr. Yoshikawa [a former Catechist] left us in December to go to Tokio to study law.

There has been some falling off in the attendance at our Sunday Services in consequence of his leaving. One of the young men, however, is soon coming to us from Tokio, whose name is Kawashima, from whose labors I hope there will be good results.

On December 13th, we were cheered by the arrival of Rev. Mr. and Mrs. Tyng, whom we had been long expecting. This new accession to our force, which would have been very acceptable in any case, was especially so now, when we were so sorely needing help.

Only three days after the arrival of our friends there was a large fire in the native town, but quite near the Foreign Concession, with a strong wind blowing in that direction. The sparks fell like rain, but fortunately there was a river between, and the Foreign quarter escaped.

Soon after I sent off my last letter we had the pleasure of a visit from the Rev. and Mrs. D. M. Bates, on their way to their work in Shanghai.

Believe me, yours sincerely.

MEXICO.

THE Third Annual Meeting of the Mexican League, Auxiliary to the Domestic and Foreign Missionary Society, was held in Calvary Church, in this city, on Wednesday, March 26th, Mrs. Fordyce Barker, President, in the Chair. Mrs. H. Dyer, Recording Secretary, read the Minutes of the last annual meeting, which were approved. Miss Charlotte A. Hamilton, Corresponding Secretary, presented and read the annual report, which we should be very glad to reproduce in full did our space permit.* As it is we are obliged to content ourselves with giving the extracts which follow this paragraph. The Rev. Abbott Brown, General Secretary, acting for Miss M. A. Stewart Brown, Treasurer, presented and read the financial statement for the year. Addresses were made by the Rt. Rev. Dr. Bedell, Bishop of Ohio, the Rev. Dr. Washburn, Rector of the Church, and the Secretary for Foreign Missions. Large contributions were received by delegates from Branch Leagues and others.

EXTRACT FROM THIRD ANNUAL REPORT OF THE LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH, 1878-'9.

The Corresponding Secretary respectfully reports that, through the Divine blessing, the third year of the League has been one of rich results. Branches having been formed in Pittsburgh and in Delaware since the last annual meeting; it is now represented in seventeen dioceses, and in that of Huron, Canada. We are encouraged to hope that each successive year may bring us like increase, and that

*Copies of this report will be furnished, without charge, on application to the officers of the League, or to the Secretary for Foreign Missions.

the aim of the Association to unite the whole Church in this noble work may be reached.

The officers of the Branch Leagues have been zealous and efficient, as the generous contributions from their respective societies prove. The contributions have been raised in different ways, by annual subscriptions, donations, collections in churches, and, in a few instances, by lectures, concerts, and, simple entertainments, each Branch choosing the method best suited to its surroundings. The funds collected have usually been for general work, but sometimes special objects have been chosen, the Orphanages being favorite ones. In addition to many gifts for these institutions, sixteen scholarships are pledged. The Branch in Cincinnati has for its beneficiaries the Rev. Mr. Maruri and the orphans under his care.

We are happy to state that the \$7,000 asked for by the Rev. Dr. Riley for the repairs on the Church of St. Francis were raised some months since, and we cannot sufficiently thank the donors for their generous gifts for this important object. . . .

We were highly favored last spring by the presence among us of a Mexican lady, whose persuasive eloquence touched all hearts and aroused an earnest and abiding sympathy in the work. . . .

The General Secretary, the Rev. Abbott Brown, . . . has during the year presented the needs and claims of the cause upon seventy occasions. . . .

The very cordial welcome extended to him and the generous aid rendered by Clergy and Laity are most thankfully acknowledged.

We are indebted to many of the reverend Clergy for timely and kind coöperation. The Bishop of New York presided at a special meeting held in Calvary church on the even-

ing of January 6th, and spoke with great power of the growing desire for a purer faith in the Republic of Mexico. The Rev. Drs. John Cotton Smith and J. N. Galleher and the Rev. Messrs. C. C. Tiffany and Abbott Brown followed with eloquent and forcible addresses, impressing their hearers with the importance and promise of the work. The Rector, the Rev. Dr. Washburn, closed the meeting with these encouraging and impressive words, "The work is of God, it cannot fail."

The Bishops of Delaware, Pennsylvania, Pittsburgh, and New Jersey have also presided at meetings of the Branch Leagues, and expressed their confidence in the cause and their cordial sympathy with the efforts made in its behalf. . . .

We would also acknowledge two surpluses from a circle of young ladies of the Church of the Redeemer in Brooklyn, two from the "Altar Society" of St. Mark's church, Philadelphia, and two from the ladies of St. John's church, Wilmington; fifty needle-books from Sunday-schools in Germantown, Pa., through Mrs. Morgan, and a valuable box of shawls and umbrellas given by the Philadelphia Branch of the League, in response to a request from Mrs. Hooker.

We also present the thanks of the League to the young ladies belonging to the Mexican Mission Helpers in this city, to the bands of young girls in Elizabeth, Wilmington, and Baltimore, to Miss Alsop's Men's Bible Class in Middletown, and to Master Willie Parker, of Longwood, Mass., for their fruitful efforts in the past and their kind purpose for the future.

The receipts for the year ending March 20th, 1879, have been \$18,824.90; in excess of last year's, \$6,220.88.

The expenditures have been only those indispensable to the furtherance of the cause—publications, advertisements, stationery, postage, and travelling expenses. Nine hundred copies of the last annual report were distributed, 19,000 pamphlets and leaflets have been issued, the whole number of pages being 237,000. Of these pamphlets and leaflets 16,000 have been circulated, leaving for future use 3,000 on hand.

Prior to the return of the Rev. Dr. Riley to Mexico he generously published all the pamphlets (with the exception of the annual reports) at his own expense. This duty having since devolved upon the Central Board o

the League, the expenditures have naturally been much larger. The applications for leaflets are constant and are gladly responded to, since they bring us a hundred-fold return. In this connection it is gratifying to state that a letter has recently been received by the President from Canon Ryle, of England, expressing deep interest in the Mexican Branch of the Church, and requesting that Bishop Lee's pamphlet on the Reformation in Mexico and other publications should be sent to him for circulation. This kindly interest is in some measure due to the fact that many of Canon Ryle's tracts were translated into Spanish by the Rev. Dr. Riley, and have been important instruments in the conversion of the Mexicans from the errors of Rome. The presence of the Bishops of the Mexican Commission at the Lambeth Conference afforded Bishops Lee and Bedell an opportunity to speak of the promising field for Christian effort now opened to the Church. The noble and generous sympathy with which "Our Kin beyond the Sea" always respond to any appeal for the cause of Christ will not be lacking in this instance, and will strengthen the cords of love which already unite us as members of one household of faith. . . .

Our Treasurer, Miss Stewart Brown, with the Mexican lady as her guest, visited England last summer, and the interests of the Mexican Church were not forgotten. It is mentioned in a German publication that at the General Missionary Conference held in London in October, "A Mexican lady, in glowing and eloquent language, thanked the English nation for the gift of the Holy Scriptures to her Fatherland, and described the blessed progress of the work of evangelization there." Under the auspices of the Bishop of Pennsylvania, two meetings were held in Paris, several of the Bishops of the Mexican Commission being present, at which she also presented the cause.

This brief summary of the year's work shows that our cause for thankfulness is great; the contributions have been largely increased and the circle of our friends widely extended. . . .

Like wise master-builders, those at the front are laying the foundations wide and deep by the thorough organization of the educational departments, conscious that the future welfare of the Reformed Church depends upon the Christian training of the rising generation.

The Theological Seminary, the High School for Boys, the Girls' Orphanage, and the Boarding and Day School for Young Ladies are located in a central part of the city, near the great Cathedral of St. Francis. The Orphanage for Boys occupies an ex-convent building in the vicinity of the fine church of St. Joseph.

The Theological Seminary is of exceeding importance. It has an able staff of professors and fifteen enthusiastic and studious scholars. The demand for native ministers is constant; three are at this moment needed in the State of Puebla, and the same number in Cuernavaca. The appeal for them is in these pathetic words: "It is true that we read the Bible, but we are only as yet babes in CHRIST, newly converted, and we ask for a Pastor that he may explain to us the words of life, for we feel as sheep that are scattered abroad, having no shepherd."

The Orphanages and Girls' Schools, under the supervision of Mrs. Herman Hooker, are admirably conducted. The children cared for by the Church number 500. We must look upon them as the laborers of a future day, and estimate fully the importance of developing their understandings and bringing them up "in the nurture and admonition of the LORD." . . .

The great church of St. Francis, second in size only to the Cathedral of Mexico, was opened for the first Protestant Service on the evening of Ash Wednesday, February 26th. The Rev. Tomas Valdespino preached an able sermon upon the text, "I will build my Church," before a numerous congregation.

This is an era in the history of the movement; a great historic temple, in which, after the lapse of ages, the purpose for which it was built, "that there might be preached the Gospel of our LORD JESUS CHRIST," is for the first time fulfilled.

As Paris is to France, so is the City of Mexico to that Republic. Every movement there influences and controls the nation, and from thence the Mexican Branch of the Church, primitive, historic, and national, has extended into eighty towns and villages in the other States. In the three dioceses already formed there are seventy-one congregations, with 3,500 regular members and as many more worshippers. . . .

Shall the appeal which so wonderful a movement, so manifestly the work of our LORD, makes to Christian hearts fall on unheeding ears? As in the early Gospel days the seed has been sown among the poor and lowly. The appropriation which the Foreign Committee of our Church has been enabled to make to Mexico is not sufficient for its needs.

The Rev. Dr. Riley has supplemented it to the extent of his ability, yet unless increased funds can be obtained, part of this promising and prosperous work must be suspended.

The response to this question rests with the members of our communion; surely they will not be found wanting in extending the requisite sympathy and succor to a sister Church in its present condition of suffering and distress. We ask, then, for generous gifts and for the prayers which prevail.

CHARLOTTE A. HAMILTON, *Cor. Sec.*
New York, March 26th, 1879.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

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 NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from March 1 to April 1, 1879.

ALBANY.		ARKANSAS.	
<i>Albany</i> —St. Peter's, of which Miss A. E. Tweddle, for Endowment Fund, Missionary College, China, \$200.	\$251 73	<i>Little Rock</i> —Rev. T. C. Tupper, for Jaffa.	1 00
<i>Green Island</i> —St. Mark's	6 75	CENTRAL PENNSYLVANIA.	
<i>Troy</i> —St. John's, for Mexico, \$33.85; S. S., \$12.04.	45 89	<i>Columbia</i> —St. Paul's.	4 53
	304 37	CONNECTICUT.	
		<i>East Haddam</i> —St. Stephen's, of which for Mexico, \$10.	26 69

<i>Hartford</i> —Church of the Good Shepherd, Woman's Missionary Society, for Mexico.....	15 00	Trinity, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, Miss'y Coll., China.....	15 00
<i>Hebron</i> —St. Peter's.....	5 00	<i>Cambridge</i> —Christ Church, through Woman's Auxiliary, for Africa.....	1 00
<i>Huntington</i> —St. Paul's.....	3 60	St. James'. In Memoriam.....	100 00
<i>North Haven</i> —St. John's, "Miss Harriet Pierpont," for China.....	10 00	St. John's Memorial Chapel, through Woman's Auxiliary, for Insurance dues, Rev. Mr. Tyng.....	12 50
<i>Thomaston</i> —Trinity.....	5 55	<i>Greenfield</i> —St. James', of which S. S., \$4.....	12 00
	65 84	<i>Quincy</i> —Christ Church, Missionary Boxes.....	5 00
DELAWARE.		<i>South Groveland</i> —St. James' S. S.....	1 00
<i>Claymont</i> —"J. H. Carey".....	5 00	<i>Taunton</i> —St. Thomas', through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, Missionary College, China.....	11 50
<i>Christiana Hundred</i> —Christ Church, 5c. collection for school at Cape Mount.....	30 30		175 03
<i>Newport</i> —St. James'.....	90	MICHIGAN.	
<i>Wilmington</i> —St. Andrew's, of which S. S., for "Rev. Wm. Russell" Scholarship in Cape Palmas Orphan Asylum, \$75.....	177 28	<i>Fenton</i> —St. Jude's.....	3 50
"A friend," through Woman's Auxiliary, for Publication Fund.....	10 00	<i>Hillsdale</i> —St. Peter's, of which S. S., \$2.....	3 75
	223 48	<i>Jonesville</i> —Grace.....	1 55
GEORGIA.		<i>Ontonagon</i> —Ascension.....	2 00
<i>Savannah</i> —St. John's.....	28 88		10 80
ILLINOIS.		MISSOURI.	
<i>Chicago</i> —"Little Reid and Lucy," for Bishop Penick's Yacht.....	1 00	<i>Kirkwood</i> —Grace.....	58 10
<i>Freeport</i> —Zion.....	1 09	<i>Lexington</i> —Christ Church.....	6 85
	2 09		64 95
INDIANA.		NEW HAMPSHIRE.	
<i>Indianapolis</i> —St. Paul's Cathedral, Woman's Missionary Association, for "Bp. Upfold" Scholarship in Girls' School, Cape Palmas.....	40 00	<i>Concord</i> —St. Paul's.....	23 62
IOWA.		<i>Keene</i> —Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	25 00
<i>Davenport</i> —"Matthew Beck," \$5; "Mrs. Beck," \$5; "John Beck," \$5; "William Beck," \$5; all for support of Rev. S. R. J. Hoyt.....	20 00		48 62
<i>Lyons</i> —Grace, Missionary Box 2106.....	2 00	NEW JERSEY.	
	22 00	<i>Long Branch</i> —St. James'.....	9 50
KENTUCKY.		<i>Mt. Holly</i> —St. Andrew's.....	41 65
<i>Dayton</i> —St. John's.....	2 53	<i>Perth Amboy</i> —St. Peter's.....	28 03
<i>Frankfort</i> —Ascension, for "Ascension" Scholarship in Bishop Boone's Memorial School, Wuchang.....	20 00	<i>Trenton</i> —St. Michael's.....	38 54
	22 53		114 72
LONG ISLAND.		NEW YORK.	
<i>Brooklyn (South)</i> —Christ Church.....	324 79	<i>Castleton</i> *—St. Mary's, of which for Africa, \$5.30.....	8 56
St. Ann's, of which for China, \$20; Mexico, \$20; Africa, \$15.....	389 70	<i>Clifton</i> *—St. John's.....	19 78
Church Charity Foundation, Kittie Kuyler, at discretion of Rev. W. A. Fair.....	1 04	<i>Edgewater</i> —St. Paul's, for Mexico.....	2 00
"A Thank-offering," through Rev. W. A. Leonard, at discretion of Rev. W. A. Fair.....	1 00	<i>New Brighton</i> *—Christ Church.....	29 98
	716 53	<i>New York</i> —Annunciation.....	11 51
MARYLAND.		Eighth Ward Mission, through Woman's Auxiliary, for new wards, Wuchang Hospital Grace, additional, of which Woman's Foreign Missionary Association, for Rev. Dr. Nelson's Insurance dues, \$50; Mrs. Auer's support, \$50; the Misses Hoffman's support, \$50.....	3,504 26
<i>Anne Arundel Co.</i> —St. James' Parish, for Mexico.....	9 55	Incarnation, of which S. S., for "Montgomery" Scholarship in Duane Hall, \$40.....	431 19
<i>Baltimore</i> —Messiah, "The Little Boys' Missionary Society," at discretion of Bp. Penick St. Paul's.....	2 75	St. Augustine's Chapel.....	40 53
70 00	50 00	St. Bartholomew's, of which through Woman's Foreign Missionary Association, for "Loomis" Scholarship at Cape Mount, \$25; Bishop Penick's work, \$46.....	1,172 12
<i>Baltimore Co.</i> —Western Run Parish, Trinity..	50 00	St. George's.....	350 00
<i>Prince George's Co.</i> —St. Paul's Parish.....	21 53	St. James'.....	100 27
<i>Washington Co.</i> —St. John's Parish, St. John's.....	38 80	St. John's Chapel.....	65 06
	192 63	St. Paul's.....	146 16
MASSACHUSETTS.		St. Peter's, A. W. Babcock, for Mexico, \$5; Miss Rogers' Bible Class, through Woman's Auxiliary, for Miss Nelson's support, \$1.....	6 00
<i>Boston</i> —Church of the Good Shepherd, through Woman's Auxiliary for Foreign Missions, Fund \$14.30; "Lydia Mary Fay Memorial" Scholarship, Missionary College, China, \$2.....	16 30	St. Thomas' Woman's Missionary Society, for Mexico, \$12; "Cornelia Jay" Scholarship, Missionary College, China, \$30; Mr. Hall's support, \$33.....	75 00
Messiah, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, Missionary College, China.....	1 00	Trinity.....	108 95
<i>(Dorchester)</i> *—St. Mary's,		Trinity Chapel, of which through Woman's Foreign Missionary Association, for Miss Nelson's support, \$25.....	973 23
		"A friend of For. Missions," for the Debt. Rev. J. J. Roberts.....	292 95
		"J. S. W.," through Woman's Auxiliary, for new wards, Wuchang Hospital.....	5 00
		<i>Pelham</i> —Christ Church, Woman's Missionary Asso'n. for new wards, Wuchang Hospital..	2 00
		<i>Piermont</i> —Christ Church.....	58 75
		<i>Southfield</i> *—Holy Comforter.....	14 53
			5 95

*The amount acknowledged from this source in the April number is now stated to have been intended for the Rev. Mr. Fair's work, Africa.

<i>West Brighton</i> *—Ascension	34 40		
<i>Yonkers</i> —St. Paul's, Children's Missionary Society, through Woman's Auxiliary, for "Virginia Clark" Scholarship in Emma Jones' Girls' School, Shanghai.	10 00		
	7,470 84		
NORTH CAROLINA.			
<i>Edenton</i> —St. Paul's.	2 90		
<i>Raleigh</i> —St. Mary's School, for "Albert Smedes" Scholarship in Emma Jones Girls' School, Shanghai.	20 00		
<i>Wood Leaf</i> —St. Andrew's.	75		
	23 65		
NORTHERN NEW JERSEY.			
<i>Jersey City (Heights)</i> —"The Rector's Brotherhood" of St. John's S. S., for Mexico.	10 00		
<i>Orange</i> —"A Communicant," through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, Missionary College, China.	20 00		
	30 00		
OHIO.			
<i>Cleveland</i> —Trinity, Elizabeth L. Ma'her, through Woman's Auxiliary for salary Rev. Yang Kiung Yen, \$300; for Cuban Mission under Rev. Mr. Kenney, \$100.	200 00		
PENNSYLVANIA.			
<i>Philadelphia</i> —Church of the Atonement, "R.," for Missionary College, China, Interest.	30 00		
Christ Church.	53 09		
Holy Comforter, Memorial.	45 05		
Holy Trinity, Miss Blanchard, through Woman's Committee on Work for Foreign Missionaries, for "Woman's Auxiliary" Scholarship in Missionary College, China.	50 00		
St. Andrew's, of which from S. S., for Jaffa, \$50; Baird Hall, \$100; from Society for Promotion of Religion, for Baird Hall, \$25; and for Orphan Asylum, Cape Palmas, \$25.	446 51		
St. James'	190 35		
St. Jude's, "R. P. C.," for Missionary College, China, Interest.	6 00		
St. Mark's	20 00		
(<i>Germantown</i>)—St. Peter's, through Woman's Committee on Work for Foreign Missionaries, for "Eleanore Clement" Scholarship in Emma Jones Girls' School, Shanghai.	10 00		
	851 00		
PITTSBURGH.			
<i>Pittsburgh</i> —St. James'.	5 00		
SOUTH CAROLINA.			
<i>Beaufort</i> —"From a departed friend".	4 00		
<i>Charleston</i> —Grace, for "Grace Church" Scholarship in Bishop Boone's Memorial School, Wuchang.	30 55		
St. Philip's, for China.	60 63		
<i>Richland</i> —St. John's.	2 50		
Zion.	5 00		
<i>Wellsford</i> —Missionary Box.	5 00		
	107 68		
SOUTHERN OHIO.			
<i>Cincinnati</i> —St. Luke's Chapel.	9 73		
<i>Columbus</i> —Trinity, through Woman's Auxiliary, for Mexico, \$17.45; at discretion of Rev. T. S. Tyng \$17.45.	34 90		
<i>Pomeroy</i> —Grace S. S., through Woman's Auxiliary, at discretion of Bishop Penick.	6 75		
	51 38		
TENNESSEE.			
<i>Somerville</i> —"Widow's mite".	5 00		
TEXAS.			
<i>Waco</i> —St. Paul's.	5 92		
VERMONT.			
<i>Bethel</i> —"Miss L. S.".	3 45		
VIRGINIA.			
<i>Albemarle Co.</i> —Fredericksville Parish, Christ Church, for Mexico.	27 00		
<i>Alexandria Co.</i> —Fairfax Parish, Christ Church, of which "Mrs. P. S." for Mexico, \$5; Woman's Missionary Society, for support of Mr. Parker, \$20.	25 00		
Fairfax Parish, Grace, through Woman's Auxiliary, for "Grace Church" Scholarship in Baird Hall.	10 00		
<i>Bedford Co.</i> —Heber Parish, St. John's.	10 00		
<i>Goochland Co.</i> —St. James' Northam Parish, St. Paul's, of which Missionary Box, \$5.40.	8 40		
<i>Hanover Co.</i> —St. Martin's Parish.	10 00		
St. Martin's Parish, St. James', of which Rev. James Grammer \$3.04.	6 15		
<i>Henrico Co.</i> —Henrico Parish, St. Andrew's, for Bishop Penick's salary.	8 00		
<i>Louisa Co.</i> —Trinity Parish, Trinity, "A member," for Mexico, \$5; Africa, \$5; China, \$5; Japan, \$5; J'ffa, \$5.	25 00		
<i>Norfolk Co.</i> —Elizabeth River Par., St. Luke's.	5 31		
<i>Northampton Co.</i> —Hungars Parish.	4 00		
<i>Richmond Co.</i> —For "Bishop Johns" Scholarship, Baird Hall.	13 00		
	151 85		
WESTERN MICHIGAN.			
<i>Paw Paw</i> —St. Mark's.	1 34		
WESTERN NEW YORK.			
<i>Geneva</i> —St. Peter's, "A member," Missionary Box.	1 00		
<i>Suspension Bridge</i> —St. Ambrose Chapel of De Veaux College, for the Church of the Nativity, Wuchang, China.	5 61		
	6 61		
WEST VIRGINIA.			
<i>Jefferson Co.</i> —St. Andrew's Parish, Trinity.	17 00		
WISCONSIN.			
<i>Portage</i> —St. John's.	15 00		
<i>Racine</i> —Racine College, St. John's Chapel.	5 00		
	20 00		
LEGACIES.			
<i>N. J., Orange</i> —Estate of Miss Charlotte Harrison.	3,000 00		
<i>Md., Baltimore</i> —Estate of B. H. Latrobe.	50 00		
<i>Mass., Lanesboro</i> —Estate of Miss Lucy Curtis.	287 42		
	3,337 42		
MISCELLANEOUS.			
U. S. Coupons.	222 08		
Mexican League, of which for Orphanage, \$183; Bibles and Prayer Books, \$108; Miss Grut's personal expenses, \$24.	1,561 50		
House Rents.	19 00		
Miss Converse.	5 00		
"Ada and Nettie," for Africa, at discretion of Rev. W. A. Fair.	20		
47 per cent. of amount received for General Missions during March.	496 41		
	2,274 19		
Receipts for the month.	\$16,600 10		
Amount previously acknowledged.	68,218 23		
Total receipts since Sept. 1st, 1875.	\$84,818 33		
ANALYSIS OF RECEIPTS.			
For Specials.	\$9,250 15		
Work of the Com. for Foreign Missions (of which from Legacies, \$10,940.92).	75,568 18		
Total.	\$84,818 33		

* Through Staten Island Branch of Committee on Work for Foreign Missionaries. Of the total of these sums, \$50 was for the two "Staten Island" Scholarships in School at Cape Mount, Africa.

ACKNOWLEDGMENTS

OF THE MEXICAN LEAGUE.*

The Treasurer of the LEAGUE IN AID OF THE "MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from March 1 to March 26, 1879:

CENTRAL NEW YORK.			
<i>Rome</i> —Zion, Branch Woman's Auxilliary.....	\$20 00	Mrs. Wm. Astor.....	50 00
CONNECTICUT.		Mr. J. T. Farish.....	50 00
<i>Middletown</i> —Holy Trinity, Men's Bible Class, quarterly payment.....	15 00	Mrs. Wm. Walter Phelps.....	25 00
<i>New London</i> —Miss C. E. Rainey.....	10 00	Miss Rhineland, through Mexican Mission Helpers.....	20 00
	25 00	Proceeds of lecture by Rev. Dr. Eccleston, through Miss Hamilton.....	232 89
ILLINOIS.		<i>Peekskill</i> —Miss Josephine Carter.....	2 00
<i>Hyde Park</i> —St. Paul's.....	15 00	<i>Poughkeepsie</i> —Mrs. Sarah M. Carpenter.....	25 00
IOWA.		<i>Staten Island, Clifton</i> —St. John's.....	1 00
<i>Lyons</i> —Grace Parish.....	4 00		505 89
LONG ISLAND.		NORTHERN NEW JERSEY.	
<i>Brooklyn</i> —Woman's Missionary Association, L. 1., of which St. James', \$3; for sale of a photograph, 25c.....	3 25	<i>Newark</i> —Mrs. E. B. Vanderpool.....	25 00
MARYLAND.		OHIO.	
<i>Baltimore</i> —Branch League.....	123 83	<i>Cleveland</i> —Trinity, Branch Woman's Auxilliary, Mrs. Elizabeth L. Mather, mainly for Bibles and Prayer Books.....	100 00
<i>Frederick City</i> —All Saints' Parish, Br. League.....	20 32	PENNSYLVANIA.	
	144 15	<i>Philadelphia</i> —Branch League, of which Miss McVickar's Bible Class, for Scholarship, \$28; Ladies' Society for Promoting Religion, St. Andrew's, for orphanage, \$20.....	566 21
MASSACHUSETTS.		PITTSBURGH.	
<i>Boston</i> —Woman's Branch Auxilliary, of which St. John's Memorial, Cambridge, \$20; Christ Ch., Fitchburg, \$8; Emmanuel, Boston, \$2..	30 00	<i>Pittsburgh</i> —Calvary.....	1 00
<i>Cambridge</i> —"B. H. C.".....	2 00	RHODE ISLAND.	
	32 00	<i>Providence</i> —Branch League, of which Ladies, St. Michael's, Bristol, \$5; S. S. Class, Grace, Providence, for Bibles, \$8; balance from entertainment by League.....	326 43
NEW JERSEY.		TENNESSEE.	
<i>Elizabeth</i> —Through Mrs. R. Bowne, Treas., of which Christ Church Guild, Woodbury, \$5; Mrs. S. A. Clark, St. John's, Elizabeth, \$1..	6 00	<i>Nashville</i> —Christ Church.....	12 50
NEW YORK.		WESTERN NEW YORK.	
<i>New York</i> —Calvary, Mr. J. Gallatin, \$5; Mrs. J. Gallatin, \$3; Mrs. Townsend Cox, \$2, annual subscriptions.....	10 00	<i>Le Roy</i> —S. S. Class of Mrs. M. A. D. Stanley..	6 00
Holy Communion, through Mrs. I. Abbott, of which for Miss Grut's personal expenses, Mrs. M. K. Richards' annual subscription, \$12; Mrs. Scriven's annual subscription, \$12; for general work, of which Mrs. Abbott, \$5; Miss Lindermere, \$1.....	30 00	WEST VIRGINIA.	
Holy Trinity, Woman's Miss. Ass'n, add'l. St. Clement's, from Miss Louisa D. Kane..	20 00	<i>Shepherdstown</i> —Trinity Parish, of which Mr. Unsel, \$5; Rev. Dr. Andrews' grandchildren and Mary, one of the family, Easter offering, in advance, \$3.....	38 00
Mrs. J. J. Astor, through Mrs. Barker.....	25 00		\$1,830 43
		Amount previously acknowledged.....	16,994 47
		Total for the fiscal year.....	\$18,824 90

* Distinct from the foregoing: all sums received by the Foreign Committee from the "League" are included in the monthly total of that Committee.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBEE, Secretary, 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.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each	2 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each	5 cts.
half ounce or fraction thereof,	2 cts.
Newspapers, each	2 cts.
Book Packets, each two ounces or fraction thereof.	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each	5 cts.
half ounce or fraction thereof,	2 cts.
Newspapers, each	2 cts.
Book Packets, each two ounces or fraction thereof,	2 cts.
HAITI.—Steamers (Weekly), Postage 5 cents. Newspapers and Books free through the Mission Rooms.	10 cts.
MEXICO.—(By steamers about twice a month.) Letters,	5 cts.
Papers, 1 cent for each two ounces, or fraction thereof, and in addition 1 cent for each paper,	2 cts.
LIBERIA.—Via Southampton (thence weekly). Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each	2 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.

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, Protestant Episcopal Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends a Christmas offering, and an Easter Card will go to each one who sends an Easter offering.

SCHOLARSHIPS IN THE FOREIGN FIELD.

DUANE HALL (BOYS), SHANGHAI, CHINA.

Appropriation for 1879, Taels, 1,000, say \$1,300. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
John Henshaw	St. Peter's, Ladies' Foreign Missionary Society, Baltimore, Md.
William Woodward	" " " " " " " "
Julius Grammer	" " " " " " " "
St. Paul	Church of the Advent, Philadelphia, Pa. Men's Bible Class.
Bishop Boone	" " " " " " " "
Lydia Mary Fay	" " " " " " " "
Edward W. Syle	" " " " " " Miss E. M. Biddle.
Grace	Grace Church, Orange, N. J., Mrs. Mary F. Cox.
Grace Church	Grace Church Sunday-school, Petersburg, Va.
Ryall	Mrs. L. S. Vought, Freehold, N. J.
St. Luke's	Through Miss Mary Lewis, Philadelphia, Pa.
Alonzo Potter	Episcopal Hospital, Philadelphia, Pa.
Hope	Christ Church, Ladies' Missionary Society, Rye, N. Y.
Bishop Griswold	St. Michael's Church, Bristol, R. I.
Leighton Coleman	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton	Trinity Church, Asheville, N. C., through Woman's Association.
Frederick Mason	Miss S. C. Mason, Brooklyn, N. Y.
Mrs. Emily L. Hewson	St. Paul's Church, Albany, N. Y. (Endowed.)
Washbourne	St. James' Sunday-school, Brooklyn, N. Y.
Dr. Haight	St. Paul's Chapel, Woman's Missionary Society, N. Y.
Randolph H. McKim	Christ Church, Woman's Missionary Society, Alexandria, Va.
Montgomery	Church of the Incarnation Sunday-school, New York.
St. James	St. James' Sunday-school, Bristol, Pa.
Theological Seminary	Theological Seminary, Va., Missionary Society.
Henrietta F. Boone	St. James' Church, Woman's Missionary Society, Cambridge, Mass.
Dudley Tyng	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity)	Under Bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Longwood	Church of Our Saviour, Longwood, Mass.
W. A. Smallwood	St. James' Church, Zanesville, Ohio.
Anne Allen Ward	Anne Allen Ward and Lillian Mary Ward, in memory of their Mother. Brooklyn, N. Y. Paid in full to March 1st, 1885, through Woman's Missionary Association, Diocese of Long Island.
Frances Stanton	Mrs. Hugh Allen, thro' Woman's Missionary Association, Diocese of Long Island.
Bishop Seabury	St. James' Church, New London, Conn., through Woman's Auxiliary.
Mrs. Anna L. Paddock	Christ Church, Hyde Park, Mass. (one-half) } thro' Woman's Aux. All Saints' Church, Worcester, Mass. (one-half) }
Richard B. Duane	Grace Church Sunday-school Working Association, Orange, N. J.

BRIDGMAN MEMORIAL SCHOOL (GIRLS), SHANGHAI, CHINA.

Appropriation for 1879, Taels, 1,000, say \$1,300. Scholarships, each, \$40.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Edmund Lincoln B.	Mrs. N. E. B., New York.
Caroline Keller	St. Mark's Sunday-school, Boston, Mass.
S. G. Wyman	Mrs. S. G. Wyman, Baltimore, Md.
E. R. Byrd	Trinity Church, Woman's Association, Princeton, N. J.
Louisa C. Tutbill	St. Mary's Hall, Burlington, N. J.
St. Mary's Hall	St. Mark's Church, Woman's Association, Frankford, Pa.
St. Mark's	St. Peter's Church, Cazenovia, N. Y., "Two Friends," one-half paid by legacy to Dec. 31st, 1882.
Bridgman	Christ Church, Woman's Association, Norfolk, Va.
Bishop Meade	Christ Church Sunday-school, Christiana Hundred, Del.
Eleuthera Smith	E. W. H., Reading, Pa.
Bishop M. A. De W. Howe	Church of Our Saviour Sunday-school, Brooklyn, N. Y.
Sarah Luquer	Christ Church, Young Ladies' Bible Class, Cincinnati, Ohio.
Josephine Foster	St. Paul's Church, Branch Woman's Auxiliary, Syracuse, N. Y.
Yan-Yung	Christ Church, Quincy, Mass.
Sarah C. Brackett Memorial	Grace Church, Newton, Mass., through Woman's Auxiliary.
Grace Church	"Anon," Boston, Mass., through Woman's Auxiliary.
Christian Renton Loring (In Memoriam)	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
St. Paul's	

BAIRD HALL (BOYS' SCHOOL), SHANGHAI, CHINA.

Appropriation for 1879, 600 Taels, say \$800. Scholarships, each \$40.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Robert Nelson	Grace Church, Lexington, Va.
Bishop Johns	Missionary Aid Society, Lunenburg Parish, Warsaw, Va.
Rev. Dr. Brooks	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington	St. John's Church, Richmond, Va.
Dudley Tyng	Holy Trinity Church, New York, "Four Ladies."
William A. Robinson	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school	Calvary Church Sunday-school, Pittsburgh, Pa.
Carrie Louise Paddock	Mrs. A. L. P., through Woman's Auxiliary.
Grace Church	Grace Church, Woman's Missionary Association, Alexandria, Va. (Ex- pires April 1st, 1880.)
Bishop Hobart	Trinity Church, New York, "A Few Members," thro' Woman's Aux.
Lenten Offering	Mrs. M. H. Buck, Emporia, Kansas.

BOYS' SCHOOL (NEW), CAPE MOUNT, AFRICA.

Appropriation, \$750. Scholarships, each, present estimate, \$25.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt	St. Peter's Church, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease	St. David's Sunday-school, Manayunk, Pa.
W. B. Stevens	" " " " " " " " " " " "
Harriet Schuyler	A lady, through Woman's Auxiliary.
Pauline Beck Hewson	St. Paul's, Albany, N. Y.
Grace Church No. 1	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church No. 2	Miss C. L. Wolfe, of Grace Church Woman's Foreign Missionary Association, New York.
W. A. Fair	Mrs. Schuyler Staats, St. Bartholomew's Church, New York, through Woman's Auxiliary.
Bishop Penick	Miss Eliza A. Prall, St. Bartholomew's Church, New York, through Woman's Auxiliary.
Ten Broeck Memorial	Mrs. N. E. Ten Broeck, St. Bartholomew's Church, New York, through Woman's Auxiliary.
Loomis	St. Bartholomew's Church, through Woman's Foreign Missionary Association, New York.
C. C. Hoffman	All Saints' Church, Frederick, Md.
Mary B. Blackford	Missionary Society, High School, Va.
Staten Island No. 1	Staten Island Branch of Woman's Auxiliary.
Staten Island No. 2	" " " " " " " " " " " "

*** There are a number of Scholarships in the Mexican Schools which are managed by our Auxiliary, the Mexican League: of which Scholarships, therefore, the Foreign Committee have no particulars.

Besides these there are several Scholarships pertaining to the schools of the Haitian Church, the educational department of which is not directly aided by the Board; the record of these Scholarships is kept by Bishop Holly himself.

FOREIGN STATIONS.

GREECE.	CHINA—(Continued.)
Miss Marlon Muir, with twelve assistant teachers (Greek)..... Athens.	Mrs. Bates.....Shanghai.
	Miss Mary C. Nelson..... " " " " " " " " " " " "
	Also forty-seven Catechists and Teachers.
AFRICA.	JAPAN.
The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary Bishop, Cape Mount. Cape Palmas District.	The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.
The Rev. S. D. Ferguson (Liberian)..... Cape Palmas.	The Rev. A. R. Morris.....Osaka.
The Rev. R. H. Gibson (Liberian), suspended..... " " " " " " " " " " " "	The Rev. J. Hamilton Quinby.....Tokio
The Rev. M. P. Valcaine Koda (Native)..... Cavalla.	The Rev. William B. Cooper..... " " " " " " " " " " " "
The Rev. Wm. Allan Fair..... Hoffman Station.	The Rev. Clement T. Blanchet.....Tokio.
The Rev. O. E. Shannon (Native)..... Hoffman Station.	The Rev. Theodosius S. Tyng.....Tokio.
H. W. Dennis, M.D. (Native), Missy's Physician, Hoffman Station.	The Rev. Isaac K. Yokoyama.....Osaka.
Mrs. Fair..... Cape Palmas.	Henry Laning, M.D., Missionary Physician.....Osaka.
Mrs. S. J. Simpson (Liberian), Teacher..... Cape Palmas.	Mrs. Cooper.....Tokio.
Mrs. Ann Toomey..... Fishtown.	Mrs. Blanchet.....Tokio.
E. W. Appleton (Native) Teacher..... Hoffman Station.	Mrs. Tyng.....Tokio.
Alonso Potter " " " " " " " " " " " "	Miss Ellen G. Eddy.....Osaka.
John Fair " " " " " " " " " " " "	Miss Florence R. Pitman.....Tokio.
B. B. Wisner " " " " " " " " " " " "	Mr. Hirome Fukai, Catechist..... " " " " " " " " " " " "
Richard Killen " " " " " " " " " " " "	Mr. Masa Kaza Tai, " " " " " " " " " " " "
A. H. Vinton " " " " " " " " " " " "	Mr. T.rajiro Nakashima, " " " " " " " " " " " "
T. C. Brownell " " " " " " " " " " " "	Mr. Mototske Nuki, Teacher.....Tokio.
Harry C. Merriam " " " " " " " " " " " "	Mr. Kondo, " " " " " " " " " " " "
	Mrs. Kiku Ando, Bible Reader..... " " " " " " " " " " " "
	Mr. Sakamoto, Teacher.....Osaka.
SINCE and Bassa District.	HAITI.
The Rev. L. L. Montgomery (Liberian).....Bassa.	The following Clergy of the Church in Haiti are sustained by the Board of Managers:
The Rev. J. G. Monger, " " " " " " " " " " " "	The Rt. Rev. J. THEODORE HOLLY, D.D.....Port-au-Prince
	The Rev. St. Denis Bauduy..... " " " " " " " " " " " "
	The Rev. Julien Alexandre.....Buteau.
	The Rev. Pierre E. Jones.....Jeremie.
	The Rev. Charles E. Benedict.....Cayes.
	The Rev. John Elise Salomon.....Anse a Veau.
	The Rev. Pierre Louis Benjamin.....Gonaives.
	The Rev. Louis Duplessis Ledan.....Torbeck.
	The Rev. Alexander Battiste.....Port-au-Prince.
	There are besides, one Presbyter, three Deacons, nine Lay Readers, and ten Teachers.
CHINA.	MEXICO.
The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D., Missionary Bishop, Shanghai.	The Rev. HENRY CHAUNCEY RILEY, D.D., Bishop Elect, Mexico.
The Rev. Robert Nelson, D.D.....Shanghai.	The Rev. I. Maruri..... " " " " " " " " " " " "
The Rev. Elliot H. Thomson..... " " " " " " " " " " " "	The Rev. PRUDENCIO G. HERNANDEZ, Bishop Elect " " " " " " " " " " " "
The Rev. W. J. Boone.....Wuchang.	The Rev. J. L. Perez.....Puebla.
The Rev. S. R. J. Hoyt.....Shanghai.	The Rev. T. Valdespino.....Mexico.
The Rev. Kong Chai Wong.....Hankow.	Prof. P. Rhodakanaty.....Theological School.
The Rev. Yung Kiung Yen, M.A.....Shanghai.	Mrs. Herman Hooper.....Orphan Asylum, " " " " " " " " " " " "
The Rev. Hoong Neok Woo.....Shanghai.	Miss Anna Grut..... " " " " " " " " " " " "
The Rev. Wm. S. Sayres..... " " " " " " " " " " " "	
The Rev. Daniel M. Bates, D.D.....Wuchang.	
A. C. Eunn, M.D., Missionary Physician.....Shanghai.	
Mr. Soong-Lieu Dzang..... " " " " " " " " " " " "	
Mrs. Schereschewsky..... " " " " " " " " " " " "	
Mrs. Nelson..... " " " " " " " " " " " "	
Mrs. Thomson..... " " " " " " " " " " " "	
Mrs. Boone..... " " " " " " " " " " " "	
Mrs. Sayres.....Shanghai.	

There are besides, eleven Candidates for Holy Orders and eighty-one other Lay Readers. There are also two Assistant Teachers in the Orphan Asylum.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

MISSION WORK AMONG COLORED PEOPLE IN PETERSBURG, VA.

THE readers of the SPIRIT OF MISSIONS have been much interested lately in the good work of Mrs. Buford in a remote country district of Virginia, in which she is now sustained by the Domestic Committee through the contributions of the Woman's Committee on work among the Colored People of the Diocese of Pennsylvania.

In this number of the SPIRIT OF MISSIONS we report a similar work going on in Petersburg, the account of which is given us by another Missionary of the Domestic Committee, there sustained by another Diocesan Branch of the Auxiliary.

Since last fall, Mrs. Payne, widow of our late Missionary Bishop to Cape Palmas, has been engaged in Missionary work among the Colored people of Petersburg, Va., and we print extracts from her letters written before and since that time, which show something of the great importance of that work, the motives which led her to undertake it, and the success she has already met with.

Under date March 13th, 1878, she writes Dr. Twing:

"I have been trying to find a few moments to write to you for some time, but pressing duties have prevented me. I cannot now put it off any longer, as I am the bearer of a message or two from the Bishop, who confirmed interesting classes here on Saturday and Sunday. As six of my women were confirmed at St. Paul's, I of course felt much interest in that Confirmation, but St. Stephen's was the place of special interest to me. I wish you could have been with us. A crowded church, and all our beautiful Service so properly rendered by the congregation, which has been trained by Mr. and Mrs. Cooke; for the latter has taught the young people to play and sing. The choir of St. Stephen's I consider the best in the city, though all of its members are colored. It does not monopolize the singing, but leads it correctly and properly. Bishop Whittle wants me to be in this work at St. Stephen's, and I long to be in it, and Dr. Gibson and Mr. Cooke wish it beyond

all things. I feel that it is my proper, natural work, but I also feel rather bound to my present duties until the autumn.

"But I must tell you something of the work and influence of St. Stephen's. There has never been so hopeful and cheering a prospect for our Church among the Colored people as now. Its influence is telling upon the community, and it is a healthy influence, such as our Church always exerts. One intelligent Colored man said to me, 'Our Church is really the hope of the race,' and I felt how correctly he spoke when I saw those eighteen intelligent-looking young people, so grave and proper, go up to the chancel for Confirmation. Bishop Whittle was much impressed, and well he might be.

"Mr. Cooke has peculiar qualifications for this work. When he once thought of going to Africa my husband advised him to remain here and train Colored Missionaries, thinking he could advance the work more here than there; for, as he often said, 'Petersburg was Africa in America.' There are 10,000 Africans here to 8,000 whites."

On July 10th she writes of the examinations and close of the school:

"Every one was struck with the intelligence and progress of the young people and children; progress in the best things, as well as merely intellectual.

"Prospects were never brighter for the advance of the school and work here than now, and I do feel that God is thus rewarding the untiring efforts of His faithful servants, who have persevered in the educating of the Colored people, and have won the respect and regard of those who once opposed them.

"Here is a centre, a most important centre, from which trained Christian teachers and Ministers can be sent out, and have been sent out, all over the State. Mr. Pollard, who has just been ordained at the Virginia Theological Seminary, was a pupil of Mr. Cooke's. I feel so thankful for his Ordination in that class of young white men. It is the breaking down of a race barrier, which must be broken down

in a Christian manner if our Church is ever to become the Church of these people; and from my experience in Africa and this country I am confident that it will make its way, if only an enlarged Christian course is pursued.

"But to return to Mr. Cooke's school. It closed with 165 pupils, though 200 has been the attendance of the past few months. The school and congregations have never been larger than since the last Confirmation, and from the opinions expressed since the last examination, means to employ teachers will be the only limit to the work. Mr. Cooke should have four good teachers; then he could get on admirably.

"And now, having told you about the school, etc., I must consult you about my own plans. I am engaged in an important work, and God has greatly blessed me in it; but my heart is with the African race, and as I cannot go back to Africa, the next best thing is to engage in the work here. I could become one of Mr. Cooke's teachers, and will, rather than not get at work among the Colored people; but I could, I am convinced, accomplish more as a Missionary among the adult population, going in and out among them, establishing Bible Classes and Bible Readings, and guiding them in household duties. Many in comparatively good circumstances do not know how to train their families and make the best of what they have, and the very poor are shiftless and miserable from want of guidance—tender, Christian guidance; so that, looking carefully and inquiringly into work for the future, and seeing the great changes made in many poor white families by the persistent, prayerful effort of one year—it is now just a year since I began my Missionary work here—I feel anxious to make trial of the same plan among the Colored people, feeling that much may be done for them simply by following the dictates of my heart towards them. I have won a warm place in their regards, so that I would begin the work under very favorable circumstances.

"In view of all these considerations I have thought of applying to the Massachusetts Branch of the Woman's Auxiliary to the Board of Missions for a support, I thus becoming their Missionary and keeping them informed of the work.

"I noticed that the intention of that Society was to embrace the Colored work in this country, and an application of this kind from me might hasten the inauguration of this arm of

the work. I have, however, thought it best to consult with you before taking any step. Mr. Cooke, Dr. Gibson and Bishop Whittle want me to take hold of this work, and, as I said before, my whole heart is in it."

On September 24th Mrs. Payne writes of the decision made in the Massachusetts Branch of the Auxiliary:

"A letter received yesterday from the Secretary of the Dakota League settles everything in regard to me as I desire.

"Under date of September 21st she writes: 'I have the pleasure of informing you that, on Wednesday, September 18th, the Dakota League of Massachusetts voted unanimously to accede to your proposition, and accept you as its beneficiary. We anticipate much pleasure, as well as usefulness, from this connection, and hope you will write to us, as frequently as advisable, letters that can be read at our meetings. This is the first organized work that has been attempted by the women of this Diocese for the Freedmen.'

"This, you see, is a very satisfactory letter, enabling me to make trial of the work I am so anxious to attempt among the Colored people."

A letter of November 21st gives some insight into the school arrangements and discipline:

"There are 200 children in school, but not more than 150 will receive presents at Christmas, as Mr. Cooke intends that the presents shall be a sort of reward for constant and punctual attendance at school. There is no one lesson so difficult to impress upon the African race as that of the value of time and the importance of meeting engagements punctually; and though our feelings may lead us to give to all, we must act for the best interests of parents and children.

"Our school has about an equal proportion of boys and girls. But I must explain: by *boys and girls* we mean individuals varying from five years of age to twenty-five. We have quite a number of very nice young women and young men, whom we cannot help feeling a little proud of; they look so different from the other young people.

"I wish you could have been with us last night. One of the best teachers of the school was married, and it was really cheering and delightful to see how nicely everything was arranged and conducted. As I saw our young people so modest and quiet, I felt, as I have often felt before, what an educator and eleva-

tor our grand old Church is. I think it peculiarly suited to the Colored people—but what people is it not suited to?

"I am getting acquainted with a great many people, and am very kindly received by all. There is a vast field for labor here. Oh, that there were more willing to take hold of this work for CHRIST's sake! Ah! well, we must trust and not fear, for 'God can work by few as by many.'"

A letter dated November 14th carries with it grateful thanks to friends in Central New York, who had contributed toward the support of the work:

"Many, many thanks for the money so opportunely sent to me. It is such a great help, as you will see by reading my letter to the kind friends who sent the money. I am getting all I can from the congregation, for the poor; they must be trained to help themselves to become self-reliant men and women."

"NOVEMBER 14th, 1878.

"To kind friends in Central New York:

"DEAR LADIES: How can I find words to express the deep thankfulness of my heart for the generous kindness and Christian interest which prompted your offering to a work so needing and so worthy of that interest? It will, I know, give you pleasure to hear how providentially the offering came. Having organized a sewing-society, we had determined that its first work should be to carpet the chancel and renovate the interior of St. Stephen's, and were casting about in our minds how to accomplish this desirable result when your gift came to assure us of its success. The Colored people are peculiarly influenced by bright, cheerful surroundings, and I believe that the fitting up of the interior of the church will attract and bring many under its wholesome, blessed influences. There cannot be a place where the influence of our Church is more needed than here, and there is no place in the South where the foundation is better laid, and where we can reasonably and faithfully hope for better results from prayerful, earnest labor. As I go among these people, and am so gratefully and warmly welcomed, I cannot but feel that 'a great and effectual door is opened'; though, as in the great Apostle's case, 'there are many adversaries.'

"I have just entered upon a new phase of work here—Missionary work among the grown-up people, who will, for some time yet, need the kind, tender guidance of Christian white men and women. The difficulty is that so few are willing to take hold of this necessary work. But those who will do so

will be amply repaid. They are a grateful people, and have now seen enough of the battle of life as freed men and women to appreciate the outstretched hand and earnest effort in their behalf. My plan is to form them into societies for mutual benefit, and Bible classes and classes for informal instruction; to sit down in their homely homes and tell them the old, old story while the washing and ironing are going on.

"Once interest them, and they will soon go to church. They are, in a certain sense, a naturally religious people. What they need is to understand that the feeling must shape and guide the life, and Mr. Cooke is doing this with the children, so that a different generation is growing up in the parish school. All we want is more room to teach in. If we could only get the money, \$350, to put up two schoolrooms, we could have four hundred, instead of two hundred, daily learning and repeating our grand old Service, which elevates and instructs all nations and tongues brought under its blessed influences. I wish you could help us in getting more room for our children, whom all know on the streets as Mr. Cooke's children, they are so neat and polite and bright.

"I have no words to express my thankfulness that I am in this work. I feel that I am back again in my old, almost lifetime, work; and what I value most highly is the fact that I am again in contact with the earnest Missionary life of the Church—which is true life.

"But I must not weary you with my letter. Trusting God will bless you, and give you more and more of the enlarged spirit of the Gospel,

"I remain yours, in Christian bonds,

"M. PAYNE."

On the 13th of January of the present year a Confirmation Service is described as follows:

"But I must tell you of our delightful Confirmation Service, although it rained and stormed all day. Our Confirmation class was large, though it was an extra season, and the Bishop hopes to be with us again about Easter. We had sixteen—all, with three exceptions, grown men and women; and the three scholars are remarkably fine young people, who are a comfort to us. We therefore felt particularly thankful. As a Clergyman remarked to me afterward, 'I could but think of St. Paul's words: Rejoice in the LORD; and again I say, Rejoice.' This person had known the work from its feeble beginning, and understood what that large interested congregation and class meant on such a stormy night.

"We had an admirable sermon from the Bishop, so clear and simple that the most ignorant could understand it; and yet there was food—abundant food and refreshment

for the most intelligent. Our Bishop seems truly interested in this work, and had many cheering words for Mr. Cooke and myself. He was delighted with everything.

"The \$25 you sent me from those ladies in Central New York was a harbinger of great good. Do you think I could interest any one in that part of the country in getting us a bell? We need one so much, and often any definite object of that kind is at once responded to."

On February 17th we are told that the bell asked for in the last letter is secured.

"Will you please send me one copy of *The Young Christian Soldier and Carrier Dove* from the First Sunday in Advent? I like the Lessons for Infant Classes, and as I have all the little ones on Sunday afternoons, will find a copy of the paper very useful.

"My friends sent me a set of last year's papers, which made many glad hearts yesterday. If you know any persons who wish to do good with their papers after they have read them, our children will be so glad to have them. The date does not signify in the least.

"I did not write to you again about the bell, as a kind gentleman of New York City saw Mr. Cooke's appeal, and at once wrote to him to send on for any kind or size, and he would pay for it. Mr. Cooke selected one to suit him, and then made an estimate of all the expenses, strengthening the tower, etc., and sent it to this gentleman; and a check came from him for the whole amount in the next mail. Was not this noble? And so God blesses us day by day.

"Poor people! they need all the help and enlightenment we can bring to bear upon them. I had no idea of the miserably demoralizing teaching they have had, until last Saturday an old Colored woman told me that she and all of them believed if a person were converted—that is, had wrought himself up to a fearful state of excitement—and then had a vision of his feet taken out of the miry clay, professed, and were plunged under the water, he was safe for time and eternity, no matter how unholy his life was afterward! If he were very bad, God would punish him by sending some terrible illness upon him, but He would not let him die till he was made fit for Heaven. Not one word, not one thought, of CHRIST or His work!

"You can understand from this short account how rejoiced we must feel to draw any from such teaching, and I am thankful to say we are getting many away from it. Eleven more were confirmed on the 9th inst., making twenty-seven in rather less than a month; and more are turning their faces Zionward. The congregation has more than doubled—yea, trebled—and new life seems infused in the old members.

"I am now organizing a Benevolent Soci-

ety and Burial League, from which I hope much good will come. The Colored people are very partial to societies, but they govern each other like children. They impose fines for everything, so that a Benevolent Society is anything but benevolent. Then, too, they have been so cheated by a few sharp people that they have lost all confidence in each other. I want to awaken a better feeling, and get them to act from Christian principle; and as they are attached to me, I think I can. We are such poor creatures without self-respect and confidence in our fellow-creatures!

When I go into the schoolroom on Friday, I feel that I should enjoy teaching, and imagine myself again in Africa, but I do think my work among the grown people is more important for me; so few of them read, and consequently there is so much seed to be sown from house to house and from heart to heart."

The account is closed with a brief and simple statement of three months' work, made to Mr. Cooke:

"MARCH 26th, 1879.

"DEAR MR. COOKE: Looking over my visiting list I find 600 visits have been made since January 1st.

"It gives me great pleasure to be able to say that everywhere I have received a kind, warm welcome; and I do trust that much good has been accomplished in enlightening the people in regard to the views and teachings of our Church on the most important subjects.

"The Benevolent Society of St. Stephen's Church was fully organized on the first Monday in March, and will, I trust, prove most useful. It commences under most favorable circumstances—with a fund of \$68, and enjoying the entire confidence of all. I trust it will have an elevating influence in this community, by manifesting to the people what earnest, practical Christianity demands.

"The sewing-school is most encouraging. There are forty members, and there would be many more if I could attend to them; but being obliged to give my personal oversight to each child and each piece of work, I cannot take more children till these have got beyond the *rudiments*.

"I consider this a most important work. There are so many idlers and street-loafers everywhere among the poor, both white and colored, simply from the fact that they do not know how to employ themselves at home. I hope to teach many other things while the busy fingers move cheerfully on.

"As I look back upon the three last months, I feel most thankful for the blessing vouchsafed to my work, for, 'through the good hand of my God upon me,' I have done far more than I anticipated, and every day the field seems opening and widening.

"Very truly yours,
M. PAYNE."