

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.

VOLUME XLIV., FOR MDCCCLXXIX.

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Form of a Request 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.....*

JULY, 1879.

A LETTER FROM BISHOP WHIPPLE.

THE following interesting letter was in type for our last number, but was unavoidably crowded out. Words from the Bishop of Minnesota, however, are always welcomed by our readers, whenever they can be had, without regard to the date of writing.

EASTER-TIDE, 1879.

DEAR BROTHER: The joy of Easter is joy for us older folk, to whom the grave is nearer, whose homes are broken, whose loved ones are gone, and who hardly know whether those we called our own are here or gone before. It is a holy joy, for it comes down through parted clouds whither our LORD has gone. There are unanswered questions; there are the bitter cries of Rachels weeping; there are some who know where to go, and yet reach out the hand and cannot grasp His hand—it must be theirs to walk by faith and not by sight. This we do know: the revelation of JESUS CHRIST is the best news this sad world has ever heard; the song, "CHRIST has risen," is the only light on the valley and shadow; to know GOD as "our FATHER" is all the poorest or the greatest need to know. There is no trial, no heart-break, no burden which the Fatherhood of God will not help us to bear if we cannot understand.

I did not sit down to write a sermon or an Easter homily. I have, by God's mercy,

passed safely through another of those painful trials to the flesh, and hope to go home able to do some work. It is a great comfort, for I know of nothing which so warms the heart and looses the tongue as to be permitted to tell of His love. I know of no joy like that of welcoming and leading wearied souls to JESUS CHRIST; and if it gladdens our hearts, what must be the gladness of His divine heart when He sees of the travail of His soul and is satisfied!

You love to hear about the trials and triumphs of His servants. I have seldom spent a week as happily as with our good brother, the Rev. C.A. Gilbert, of Key West. He has that which is so necessary in a shepherd, fatherhood; and is one of those who carry all his flock in his heart. I do not think any gift or talent can take the place of this love. The Pastor who loves best, who has room for all, who never wearies, who has learned his love of JESUS, he is the true shepherd. There are few Missionary places of so much importance as Key West. In some respects it is another Corinth, a highway between east and west. It is cosmopolitan in population. It offers marvellous opportunities to extend our MASTER's kingdom. The English-speaking white population have had a succession of godly Pastors, and it is to them the Church owes its position as known and respected of all men. One cannot stay a week in Key

West without hearing the names of laity and Clergy which have become household words, and the fruit of whose labors is seen in redeemed souls.

Key West has a large Cuban population, which came there during the Cuban rebellion. Some have returned to Cuba, but over 2,000 live in Key West.

At Bishop Young's request I ordained the Rev. Juan Baptista Baez, Deacon, a Priest. It was a blessed Service. It is always solemn to convey into human hands that Ministry which our Blessed LORD appointed for the salvation of men. One longs to forget all save only CHRIST, to hear His words and promise. In this case the Service was doubly dear, because our brother may, under God, be an instrument of awakening a branch of these Latin races to a newer and deeper life. His people love him. He has the respect of all. If the Church would only send the Rev. Mr. Gilbert \$1,000 to build a chapel, we should speedily have a self-supporting congregation. It is a great opening, and it will be a disgrace to us if it is lost.

There are many hundreds of colored people in Key West who have come from the English West Indies. They are our Mother's children; they love the Services of the Church. For months they have been without a Pastor. This colored congregation of trained Church people ought to be a nursery for Missionaries all over the South. I had the pleasure of preaching to them, and I have never attended a Service which was more heart and home like.

I am afraid that in Key West, as well as elsewhere in the South, we are losing opportunities which will never come back again. The door is more than open; there are voices ready to welcome the one who will tell of CHRIST and His Church. There ought to be a church built for these colored people at once. The present parish church, although large, attractive, and home-like, will hardly hold its white worshippers. Mr. Gilbert will do all he can, but he must not be left to faint by the way.

I visited our Mission in Havana, under the charge of the Rev. Edward Kenney. If men

count success only for those who, like Jehu, say, "See my zeal," etc.; if you estimate work by statistics, it is a very humble Mission. A noisier man would probably long ere this have managed to embroil himself in serious conflicts with the civil authority and the Church of Rome. There are few places in the world like Havana. The Church of Rome has had absolute sway over the island for centuries. There has been no heresy of Bible Christianity to hinder its influence. The Sunday bull-fight, the Sunday cock-fight, the Sunday *Mardi-gras* processions tell one side of a sad story. Many have lost all faith in the Church and in the Gospel.

There is a large English, German, French, Swiss, and American population. They have lived and died without spiritual privileges.

Mr. Kenney went out to be their Pastor. He has rented a *salon* in a large hotel. On every LORD'S Day it is filled with worshippers; already the influence is felt far beyond the little congregation. Applications have come for Services in the interior. Chaplains and teachers have been asked for plantations. Besides all this, there is that which no words can tell—the pastoral work by the bedside of the sick and dying. Think of how your heart would leap for joy if you heard that a loving Pastor had visited your child's dying bed in a strange land. Thousands of such blessed visits have been made. It is a lonely, heart-sick, hope-deferring kind of life—to live all alone, to work all alone, to be brave and work on, never doubting. This our brother is doing. Pray for him.

When one thinks of our brave soldiers of CHRIST in Africa, in China, in Japan, among the Indians, far off on the prairies, in the alleys of cities, each so laden with his own burdens, each with such a claim on our love, one wonders how we can ever get off from our knees. Pray for them all, brethren: speak cheering, hopeful, ringing words. Give gladly, as you may, for they are all our LORD'S brothers. None need more your prayers than he who, although the weakest, loves to sign himself

Your friend and brother,

H. B. WHIPPLE.

AMONG THE PLANTATION NEGROES.

A SECOND SERIES OF LETTERS FROM MRS. BUFORD.

So great interest was awakened by the article in the March number of THE SPIRIT OF MISSIONS, entitled "A Wonderful Work among the Plantation

Negroes," that we feel sure our readers will be glad to hear further accounts of the work, as furnished us by letters from Mrs. Buford.

On the 28th of February, Mrs. Buford writes to the Secretary of the Woman's Auxiliary :

The church is nearly completed now, and shall be called the Chapel of the Good Shepherd. It is a very neat, comfortable building, but it will cost more than I anticipated—I am afraid as much as one hundred and fifty dollars; but I shall use the money sent by the Rev. Phillips Brooks to defray the additional expense. Bishop Whittle has sent me the money for the stove. As soon as it is completed, Mr. White will send the exact amount with the vouchers to Dr. Twing. The school will be opened about the 10th of March. The Sunday-school has been discontinued while the church is being rebuilt, but it will be reopened next Sunday.

I think the school will be overwhelmingly large. Never have I seen anything like the interest and enthusiasm manifested by the negroes. I shall allow all to come, little ones, boys, girls, grown women, all who wish to learn to sew and cut their clothes. The expenses of the school will be the salary of the teacher and the money necessary to buy books, stationery, and sewing materials. In the box sent me last Christmas were a great many needles, pins, and spools of cotton, and a good deal of basted patch-work, which I have kept for the school.

I do not think my own part in this great work will be more than the initiatory. God will not trust it to such feeble hands as mine long. I want, though, to organize the school myself, and make it what I think is exactly suited to the negro in his present condition. What I claim for it is that it is the only one which reaches the poor, degraded plantation negroes, the field out-hands of the old slavery days.

Mr. White has promised to come one day in every week to assist me, and I shall require one of the Sisters to be present every day. The school shall be kept open six hours every day. Three hours the girls shall devote to sewing. Grown women, mothers of families shall be encouraged to come and learn to work. I will keep excellent patterns of all kinds of garments always on hand, and an

experienced woman ready to show them how to cut their clothes and put them together. The scholars, taught by an experienced seamstress, shall learn to make garments of all kinds, which shall be sold at very moderate prices to negroes who are able to pay for them. This will supply a great want in this community. The money from this source I trust will be sufficient for the cost of the sewing materials and to assist the sick and aged. I do not intend that the books shall be given gratuitously to those who are able to pay for them, but I propose to keep a supply on hand, and let them take them at the same price I shall give for them in Richmond, and refund this money also as fast as I can.

The Sisterhood is working beautifully. I wish I could tell you of the number of poor sufferers whom, thanks to the generosity of your Society, we have been able to assist. I cannot speak too highly of the conduct of the Sisters. They never fail in their duty, and show the greatest eagerness to assist me in every way. They are nurses by nature, and unwearying in their care for the sick. Soon we will have members of this Sisterhood at all the churches connected with this organization, and the amount of suffering we can relieve will be incalculable. Through old Howell's influence—for, uneducated as he is, he has great executive ability—we will establish schools similar to mine, taught by scholars trained in mine, at each of the Sunday-schools connected with ours; and gradually, but surely, we will bring these poor outcasts under the fostering care of the Church.

Do you think I am enthusiastic and expect too much? If you had only seen my poor little Sunday-school in its incipency and could see it now, you would realize how wonderfully God has blessed us. You, so far away, cannot understand the bitter prejudice and hatred toward the whites with which our Ministers have to contend in attempting to reach the negro. They are generally inaccessible, and will listen only to their own colored preachers; but we have gained the ear and heart of these poor wanderers, and it will not be a difficult task to lead them aright.

Such pitiable cases of destitution and suffering are constantly reported to me it makes me heart-sick, but, upheld, supported and sustained by the Auxiliary, I can help a great many. I think it will be well to report to you all the assistance I receive from every

source, and I also keep a little memorandum of the sick ones you have helped.

On March 17th, Mrs. Buford writes to Dr. Twing:

I have to thank you for two letters; one I received to-night, containing check for \$36.55, and the other containing check for \$13.45, and a sealed envelope enclosing \$50; so you have sent me one hundred dollars for the school. The church is now entirely completed. The cost of construction was one hundred and sixty-five dollars, which has been paid by the one hundred dollars you sent us for the purpose, forty sent me by the Rev. Phillips Brooks, and the remaining fifteen with a portion of the check for fifty dollars sent in your letter anonymously. The stove is a present from Bishop Whittle. Ten dollars sent by Mrs. Burnham, and the remaining ten sent by the Rev. Phillips Brooks I have devoted to the sick and destitute, believing they wished it to be so expended. I keep a memorandum of everything sent me, and of every case of destitution and suffering which we have been enabled to relieve, through the generosity of our FATHER'S richer children, and at the end of four months I will send it to Miss Emery. After reading your letter carefully over, and the list of subscriptions you enclose, I am afraid you did not know the sealed envelope contained in your letter was a check for fifty dollars; you have sent me one hundred instead of fifty. Please, if any more is sent you, keep it in the reserve fund.*

The school was opened yesterday, with ninety-five scholars. To-day it reached one hundred and seven; how many more will come in before the week is out, I shiver to think. It is an unprecedented thing that a school opened in a lonely country place, so thinly settled, should commence with such overwhelming numbers. Poor little things! they walk so far to come.

Under the same date, Mrs. Buford writes to the Secretary of the Woman's Auxiliary:

I have deferred thanking you for your kind letter for a few days, as I wished to be able to write you the school had commenced. The

* Dr. Twing had written Mrs. Buford that, as the interest awakened in special objects is very apt to be short-lived, he thought it best that part of the money sent her at this time should be laid aside as a reserve fund for the future, when aid might not be so freely given to the work.

church is completed at last; and the Sunday-school was reopened on Sunday with overpowering numbers. The children have forgotten very little, and answered remarkably well. I commenced the day-school to-day—*ninety-five scholars* only, the first day! I have divided the school into four classes, according to their several ability; the largest is, by far, the A B C class. I shall go to Richmond for a day or two next week to learn something of object-teaching for their benefit. I have arranged that one of the Sisters—and I selected as assistants those who knew how to sew—shall be present every day to overlook the work of the children. The more advanced children are in the Third Reader; some of them are quite intelligent. I shall teach them geography and arithmetic after a little. I do not think I will have much trouble in managing them. I have been watching their poor little black faces all day. They are gentle and docile, and look up at me so hopefully and trustingly with their great, pleading eyes, that I am irresistibly drawn to them. Gentleness and tenderness have never been tried on these poor little waifs before.

You say I must write to you for all I need for the school. We need readers—first, second, third, and fourth; spelling-books, primers, a few primary geographies and arithmetics, slates, pencils, pens and paper, needles, scissors, spool-cotton—a formidable list, you will think, I am afraid. Since my poor letters were published I am receiving by every mail letters full of sympathy and proffered help, packages and books. I am overpowered by so much kindness. Do you think Dr. Twing could be induced to come to the Conference in April? I want him to see himself what the work really is, and it would be such a new phase of life to him I think he would enjoy it.

I have amply enough money, sent by Dr. Twing, for a long time. I keep a list of all sent me and how it is expended, and I shall write to you at once if any more is sent me, and have it kept in the reserve fund, as suggested, which I think is eminently prudent.

On March 30th, in writing of some second-hand books that had been sent her, Mrs. Buford says:

To-day I received a box of second-hand books, and others have been promised me. When I receive them all, I can arrange them and use them in the school. Besides, a great

many boys, about eighteen or twenty, attend the Sunday-school, but are obliged to work, and can only attend the day-school occasionally. The odd books I shall give to them, and make them study at home, and examine them when they can come. They have been very regular Sunday scholars for a long time, and I am greatly interested in them. Indeed, I am trying earnestly to make the school a blessing to them all, and this instruction is better than none. The school is wonderfully popular with them now. I have nearly one hundred and thirty scholars, a curious, motley crowd, gathered from their poor log hovels, where no gleam of knowledge or religion has ever penetrated before. About thirty of them read well; these come mostly from Lawrenceville. The next class, with difficulty, spell out an easy lesson in the Second Reader; the third know the alphabet; the fourth and largest is the A B C class. One of the Sisters, is always in attendance, and often two; I could not manage without them. They attend to the sewing and keep order in the school.

Some of the children are keen and eager, and thirsting for knowledge; some with faces so blank and stultified, it is hard to realize an immortal soul can look out of their dull eyes. I wonder will they ever learn to read? but I can only hope and pray; nothing is impossible with God, we know.

I shall write to you whenever I need special help, as you so kindly tell me to do. In distributing the articles I shall endeavor to give them out as judiciously as possible, reserving a great many for the sick and destitute, and for next winter; they do not suffer much in summer, you know. Under our care now we have some very pitiful cases, but so generously have I been assisted I have been enabled to help them very materially.

In April Mrs. Buford wrote to the Secretary for Domestic Missions, begging him to be present at the Conference shortly to be held at Lawrenceville, and speaking of the importance of the coming meeting.

Howell has summoned all his preachers, (she writes,) and most earnestly they are begging to be admitted to our Church. The question which puzzles the Clergy is how this can be done. They come with their Bishop at their head, and we cannot and ought not to destroy their organization, or

strip Howell and his preachers of their authority. But ignorant men cannot be ordained in our Church, and they are very ignorant, and very poor, and very degraded. But did the SAVIOUR reject any for these reasons? I know, if you could be present at one of their wild gatherings, you could not help thinking of the multitudes who thronged and pressed around Him on the shores of that Galilean sea; and I think a feeling akin to the SAVIOUR'S Divine compassion would steal into your heart for these poor, untaught creatures, looking to us so imploringly, stretching out such helpless hands to us to save them.

The school continues to increase in numbers. I have one hundred and forty scholars. Indeed, I will try to be faithful, but it is wearisome work, and I do get so tired!

The Conference between the ministers of the Zion Unions and the Clergymen appointed to meet them took place on the 30th of April. As Dr. Twing was unable to be present, Mrs. Buford sent him the following short account of the proceedings.

Dr. Weddell and Dr. Dashiell arrived here on Tuesday evening. Early Wednesday morning the crowd came pouring in. When we reached the church, about eleven o'clock, I think there were more than a thousand negroes on the ground. A temporary stand in the open air had been erected, and it was decided that Dr. Weddell should preach to the crowd, while Dr. Dashiell conferred with Howell and his preachers in the church, with closed doors. Eagerly this immense multitude gathered round the stand, with their earnest eyes fixed on Dr. Weddell, while he preached a most impressive and eloquent sermon from the text, "Go ye into all the world and preach the Gospel."

Unfortunately, Mr. White was quite sick and unable to be present. I was so sorry, because I was very anxious he should be at the interview with the ministers, as he understands them so much better than strangers, and is so beloved by all. As soon as the sermon was over, Dr. Weddell went in to the Conference also. I was not present myself, but both Clergymen seemed profoundly impressed with the humble, teachable spirit of the black preachers, and their yearning desire for religious instruction.

Howell made each of them express his views on the union about to be consummated. With great earnestness and deep feeling, these poor, unlettered men thanked God for the help He had sent them through us, and begged to be united with us.

Not one dissenting voice was raised; all were agreed, and entirely harmonious. Trusting to us with child-like faith, they come, believing we will lead them aright. I know most of these men well, personally, and believe them to be earnest Christians, striving to catch every gleam of light to guide them to their Heavenly home.

What must be done with them, is the still unanswered question which our Reverend Fathers must decide. If I were Bishop of this Diocese, I would lay my hands on the head of every humble black man, and bless him, and bid him go forth in His strength, Who entrusted the rearing of His Church to ignorant fishermen, and endowed them with wisdom to lay the foundation, so broad and deep that, after the shock of eighteen centuries, it stands the grandest structure the world has ever seen. But it is my business to teach little children, and not to dictate to my spiritual pastors and masters. Prayerfully, but with perfect confidence in their superior wisdom, I give my black brothers into hands stronger and abler to help and guide them.

The following letter to the Secretary of the Woman's Auxiliary, with the accompanying list, shows that Mrs. Buford is not only well fitted to care for the needs of the poor people among whom she is working, but that she is a faithful steward and distributor of the good things sent to her for them as well.

I wrote you I would send at the end of every four months a list of the sick and destitute who have been assisted by our Sisterhood. I enclose the memorandum in order that you may judge yourself if the means so generously sent me by our FATHER'S richer children have been properly and judiciously expended. Of course, I make mistakes, and appeals are made to me by many who ought to help themselves; but this poverty is too real and too abject for much danger to arise of helping any who do not need help. I also enclose a memorandum of the boxes and money sent me. Are all your Missions so generously supported? Never have I dreamed

of such lavish kindness and beautiful Christian charity, and each box is preceded by letters overflowing with love and sympathy and kind encouragement. I am overwhelmed with love and gratitude to Him whose Fatherly hand has certainly been stretched over me. What a comfort and tower of strength to us weak ones to know there is still on earth a noble army, strong and mighty to fight the battles of the LORD!

I have packed away all the underclothing and most of the dresses and thick clothing. Our summers are very warm, and the children will not need much; but when winter comes, what a comfort it will be to look at the poor little things and know they have on warm, good underclothing! Surely God knows how sorry I have been for them, and has now so wonderfully given me the means of doing what was in my heart, but so entirely out of my power.

The Conference met on Wednesday. I will write Dr. Twing an account of the proceedings. I was not present myself, but had conversed with most of them a short while before. Dr. Weddell said, "Never have I seen such a beautiful, humble, teachable spirit as they exhibited. We can lead them anywhere now. I had no conception the fruit was so ripe." Mr. White thinks as I do that these men, who so earnestly desire it, should be confirmed at once, but the wise ones say, wait—let them be trained and instructed. Do you think a poor plantation negro should be subjected to the same tests, moral or intellectual, as those who have listened to the Gospel all their lives? I suppose Bishop Whittle will decide whether or not these poor, earnest-hearted Christian men, striving by their dim lights and obscured vision to find the path of life, shall be received into the Church. I have written to him, and urged as strongly as I dared my own views on the subject. Earnestly I pray his answer will be, "With the heart man believeth unto righteousness." We will judge our black brother by his, and let his poor head alone."

My school continues to improve in numbers. I have one hundred and fifty scholars now.

MEMORANDUM

of the sick and destitute assisted by the Sisterhood of the Chapel of the Good Shepherd, from January till May, 1879:

Clothing, bed covering, sugar, tea, coffee, to Aunt Clarissa, a bed-ridden woman, utterly destitute, and helpless with rheumatism.

Tea, sugar, farina, to Ellen Irving.

Tea, sugar, medicine, to Jack Hawkins.

Tea, sugar, farina, corn-starch, and old linen, to Willis Kelly. This is one of our saddest cases; a young man who, more than a year ago, while in a kind of fit, had his feet terribly burned. Owing to neglect and bad treatment, he has suffered intolerably, and, unable to pay for medicine or amputation, his condition is pitiful; but arrangements have been made to have his foot cut off at the expense of the county.

Sugar, coffee, flour, to Aunt Lettie. Another pitiful case; a poor, hard-working, old, feeble woman, without a friend.

Sugar, tea, to Emmet Dunn, an orphan boy, with epilepsy.

Sugar, tea, two gowns, sheets, pillow-slips, comfort, to Aunt Sarah, hopelessly sick with cancer.

Medicine, sugar, to Peggy Green, for sick child.

Shirts, tea, sugar, to Armstead Chaser's son, who has been sick for a long time from the bite of a dog.

Sugar, coffee, to Aunt Clarissa.

Cloth for underclothing, tea, coffee, to Uncle Hubbard, for his old wife, blind and helpless.

Sugar and tea, to Mary White.

Sugar and coffee, to Sister Sallie.

Coffee and sugar, to Aunt Nancy.

Tea and sugar, to Aunt Dilsey.

The last four only sick for a little while.

Tea, sugar, rice, flour, to Littleton, a boy, very ill.

Two chemises, two skirts, sugar, tea, rice, to Aunt Sarah.

Two chemises, one domestic dress, to Aunt Addie, a very old and destitute woman. When these little gifts were carried to her, the poor old creature fell on her knees, and with sobs and tears blessed God for them.

Drawers and shirts, to Emmet Dunn, the boy with epilepsy.

Sugar, tea, rice, to Willis Kelly.

Sugar and coffee, to Laura Ruffin.

Sugar and coffee, to Elfie, dying with consumption.

Medicine, to Willis Kelly, \$1.75.

Medicine, to Littleton, \$1.35.

Sugar, coffee, five pounds meat, to Aunt Sarah, the woman with cancer.

Sugar, coffee, flour, to Mary Belles, woman with scrofula.

Sugar, coffee, flour, to Lucy Fountain.

Sugar and coffee, to Mary Belles.

Sugar and coffee, sent a sick woman, name unknown.

Sugar, coffee, medicine, two shirts, to Willis Kelly.

Sugar, coffee, and tea, to Elfie; two gowns for herself, two for her baby.

Flannel skirts, to Aunt Faithy; chemises, to Aunt Minerva, a one-armed woman; balmoral skirt, to Aunt Lizzie; three very poor old women.

Sugar, coffee, two shirts, to Littleton. After this last gift from our society, his poor mother sent to tell me that he would need no more help from us; he had gone to rest. Poor woman, he was her only child.

Coffee and sugar, to Martha Fountain.

Sugar and coffee, to Douglas, for his sick wife.

Sugar, coffee, rice, for Charles Pelham.

Two days after they came to me for burial clothes for him. He was one of our best Sunday-school teachers, a faithful, earnest Christian. I had given him a Prayer Book, and, poor fellow, he kept it under his pillow all the time he was sick; and when he died, his friends laid it on his breast in his coffin. It touched me deeply when they told me how much he wanted to see me, and that he was hoping to get well to attend the Conference. To-morrow I shall send one of the Sisters with a good supply of clothing for his wife and orphan children.

A dress, good underclothing, sugar, coffee, to Aunt Minnie.

Sugar, coffee, rice, gowns, chemises, other clothing, to a very sick woman named Malone.

Coffee, sugar, and a good supply of clothing, for himself and his wife, for a very old man—Nelson Brown; his wife is stone blind.

Sugar, coffee, rice, to Aunt Clarissa.

Sugar and coffee, to Bob Edmunds, for his sick wife.

Sugar, coffee, rice, good clothing, for Douglas Alexander's mother, bed-ridden and almost blind.

Sugar, coffee, rice, good clothing, medicine, to Armstead's mother.

Clothing for herself and three naked children, sugar, coffee, rice, for Nancy Green, very sick.

Sugar and coffee, for Uncle Isaac, very old.

Sugar, coffee, rice, to Elfie, sick with consumption.

Sugar, coffee, rice, to Willis Kelly. Medicine.

Sugar and coffee, to Aunt Louisa.

Sugar and coffee, to Aunt Minerva, blind in one eye.

Sugar, coffee, rice, meat, to Aunt Sarah.

Sugar, coffee, rice, to old Mrs. Barnes, a very poor white woman.

Two shirts, two pairs of drawers, to old Uncle Sam.

Sheets, pillow-slips, coffee, sugar, rice, to Nancy Green.

Coffee, sugar, rice, medicine, pillow-slips, to Lucy Fountain.

Clothing, coffee, sugar, to an old sick woman.

Clothing, sugar, coffee, rice, to another very sick woman, whose name I have forgotten.

Sheets, pillow-slips, chemises, sugar, rice, to Elfie.

Sugar and rice, for a sick boy, name unknown.

MEMORANDUM

of money and boxes received:

For building church: \$100 through Dr. Twing, and \$50 from Rev. Phillips Brooks. For the school and for the sick: \$11 through Mrs. Burnham; \$10 from Bishop Whittle; \$50 through Dr. Twing; \$50, anonymously, through Dr. Twing; \$100 from Miss Esther Stevens; \$25 from a lady, through Dr. Parker, of Stockbridge; \$25 from Mrs. Westervelt, of New York; \$10 from Mrs. Porter, of New Haven; \$5 from Mrs. Swan, of Baltimore; \$6.70 from Dr. Franklin.

One box books from New York, name unknown; large box excellent clothing and books from the Rev. Dr. Parker's congregation, at Sheffield, and Rev. Arthur Lawrence; 1 box clothing and books from Mrs. Sarah R. Parker, Carlisle, Pa.; 1 barrel from Mrs. Peter A. Porter, New Haven; large supply of books from Rev. H. Hastings Weld, Riverton; large box of books from Rev. George W. Shinn; excellent package clothing from Miss Eliza Miller, Alexandria, Va.; 1 box from Miss Grace Warner, Salisbury, Conn.; 1 box from Mrs. Hawley, Stafford Springs, Conn.; 1 large barrel excellent clothing from Mrs. T. S. Rumney, St. Peter's Church, Germantown, Pa.; 1 box from Mrs.

W. H. Vibbert, St. Luke's, Germantown; 1 box from Mrs. E. L. Lycett, Bryn Mawr, Pa.; 1 box books from Mr. Wm. C. Richardson, Auburn; books from Mr. Chas. Foster, Philadelphia; 1 box clothing from Miss Mary Post, Booneville, N. Y.; 1 box clothing from Miss Andrews, Binghamton, N. Y.; 1 box clothing from Mrs. John Stewart, Richmond, Va.; 2 boxes of books from Mr. Bacon, Sing Sing, N. Y.; 1 package, containing beautiful dresses for all the Sisters, from Mrs. Jas. S. Green, Watertown, N. Y.

May God bless all who have helped me so generously. What a blessing to know that He can and will repay them a thousandfold!

On the 23d of May, Dr. Twing had the pleasure of meeting Mrs. Buford at the Diocesan Council of Virginia, held at Fredericksburg, where she came on purpose to see him. He had the greatest satisfaction in observing the interest manifested by the Bishop and Clergy in making her acquaintance and in learning more about her work; and to Mrs. Buford herself the occasion was one of much encouragement and refreshment.

This remarkable effort, which has already so signally received the Divine blessing, is now again commended to the sympathy and prayers of the Church. Mrs. Buford has, since the middle of March, been regularly appointed by the Bishop of Virginia as one of the teachers among colored people sustained by the General Board, the Rev. Mr. White, her Rector, having the clerical superintendence of her work.

Mrs. Buford's stipend is pledged by members of the Woman's Auxiliary; but it will be readily seen that her labors, already so abundant, are increasing so rapidly that an assistant for her school has become an imperative necessity. We hope that the publication of this article will awaken so much interest that a sufficient amount of money will be at once contributed to enable us to sustain a competent lady in this important position.

WORK AMONG THE INDIANS.

YANKTON AGENCY, DAKOTA.

MY DEAR DR. TWING: I have been rather slow in responding to your last letter, not from indifference, but from pressure of work. I am the only white Missionary of the Church here now who can speak or minister in the Dakota language, and besides having five stations to watch over, the editing of our Dakota paper falls upon me, the reading of the proof of a book we are publishing, and the teaching of a class of young men and youth in the sacred Scriptures, so that I am anything else but merely *occupied*.

I hardly know what kind of a report you wish from me, and I am at a loss what to tell you. I shall shortly complete my ninth year in this Yankton Indian field, and to go into the history of the past I should weary you with words. I have thought that perhaps if I should, in this letter, try to give you a general view of the work in hand, it might suffice.

This Yankton Reserve is thirty miles long and fifteen miles wide, lying on the Missouri River, this Agency, the central point on the river, being about sixty-five miles west of Yankton City, the capital of Dakota Territory. The Indians, about 2,000 in number, nearly all live on the narrow bottom-land skirting the river. A good many have now taken claims back on the upland, which is better for cultivation than the bottom land, and a good many more are preparing to go out, so that our population will, probably, in the course of the next few years, be scattered over a wider space—we hope permanently—and that will doubtless require a readjustment of some of our stations.

Beginning here at the Agency, we have the Cathedral, a log building, clapboarded, and finished outside, but quite rustic and unique inside. The Deanery, a frame building attached, was formerly Emmanuel Hall, a boarding school for girls, now merged in St. Mary's, Santee. Then we have, on the same grounds, St. Paul's School for boys, a nice chalk stone building, accommodating forty scholars; and a log building, finished on the outside, which serves as a printing-office, where four of the boys are receiving instruction in the art of printing.

At the Cathedral we have three Services on Sundays, beginning with the full Morning Prayer and Ante-Communion Service and sermon, in the Dakota language, when the congregation fills the building, sometimes

overflowing into the Deanery, and averaging about 200. We have a surpliced choir of twelve boys and young men from St. Paul's and the organ is played by another, a pupil of Mrs. Cook. The responses and singing are generally most hearty and inspiring, beyond what may be heard in the average white congregation. Usually two boys of my Bible class are commissioned to read the Lessons.

In the afternoon the Litany is said in Dakota, with a sermon or address. The congregation averages about seventy.

Evening Prayer is said in English at night, and a sermon delivered for the English-speaking population of the Agency. The holy Communion is celebrated weekly in English, on Thursday morning, except when a holy day occurs during the week, when that takes the precedence.

During Lent the Litany is said in English on Wednesdays, and on Fridays in Dakota, together with a sermon. Holy Communion in Dakota monthly.

On Wednesdays Sister Julia and Mrs. Cook instruct the women and girls in singing the hymns and chants of the Church.

From this central point Sister Julia carries on her work by sewing-schools and women's meetings, and visiting among the people and helping the sick and distressed.

The next station established was the Church of the Holy Name, Choteau Creek, at the east end of the Reserve. More than a year ago the old log church, built by the lamented Brother Paul Mazakute, was replaced by a very pretty little church building, and a teacher's house is now in process of erection. At present the station is in temporary charge of William Selwyn as Teacher, who also maintains the Services. They have two Services on Sundays and one on a week-day. The Sunday morning congregation fills the church, and numbers 125 or 130. The school is well attended, and the children are gradually learning English.

The band residing at that point is the most progressive and now the most advanced part of the tribe. All wear citizen's dress, and are making efforts to help themselves. Quite a number had taken individual claims, and the past winter the young men banded together and cut the logs for seventeen houses and hauled them to seventeen claims, thus preparing to settle down permanently. Most of these will sow fields of wheat this month.

There is very much needed at this point some earnest white man and his wife as teachers and friends and advisers. It would be well if he were a man in Holy Orders. It is twelve miles distant and it is only occasionally, with very much serving here, that I can get away to visit them and administer the Sacraments. The band, with only individual exceptions, are members of the Church; and in their evident desire and efforts toward improvement they are worthy of all praise and encouragement.

The third station established was the Chapel of St. Philip the Deacon, at White Swan, the west end of the Reserve, eighteen miles from here. There is a log chapel with house attached, nicely finished on the outside, and comfortable within. Here the work has had to contend with a part of the wildest heathen element on the Reserve. Fort Randall is on the opposite side of the river and near, and the influence of the common soldiers, in keeping quite a large portion of the people there under evil influences and away from civilization and Christianity, is deplorable. There is more or less whisky brought into the camp, and a great deal of licentiousness. Hence it has been a hard field.

Brother David Tatiyopa has been in charge of the chapel for the past two years, and taught the day-school. The attendance at Services has been improving the past winter, and the congregations average from eighty to one hundred. Three Services a week are held there. I go up occasionally to see them and to administer the Holy Communion. The school is small, as most of the people have scattered away from the region of the chapel, the bottom having been several times overflowed. Brother David is about to go East for a few months to improve himself in English, and what I shall do to maintain the Services at that point I am utterly at a loss to know.

The fourth station is the Chapel of the Holy Comforter, Point of the Timber, six miles down the river from here. The chapel is a neat, hewed-log building, and is very comfortable. Services are maintained on Sunday mornings only by one or two of the young men from St. Paul's School, and an occasional visit by myself. The attendance averages about fifty.

Sister Julia and Mrs. Cook have maintained a sewing-school and women's meeting throughout the winter, and they have been largely

attended. Yesterday at their meeting all could not get inside the building.

This station, like the one at White Swan, is among the wilder element. The Point is the head-centre of the *Grass-dance*, which is very captivating to very many Dakotas, since through it they get presents of ponies, and a pony in an Indian's eyes is greater than all the world beside. Their wealth used to be in ponies, and though times have changed, and ponies are a deal of trouble to them and of little value, the idea of generations remains, and they are slow to yield to the logic of facts.

The fifth and last station is six miles distant in the woods. We rent a log-house there, which is used for a day-school, quite well attended, and taught by Felix T. Brunot, a young chief. On Sunday mornings Philip Deloria, another young chief and candidate for Holy Orders, holds Services there. The attendance averages forty or fifty.

Sister Julia holds a women's meeting there on Thursdays, and Miss Bell and Miss Pease maintained a sewing-school part of the winter.

On Communion Sundays at the Cathedral, once a month, most of the people from Deloria Station come down here. Quite a number are communicants.

I suppose Brother Whitten will report to you the good work going on at St. Paul's School.

There, my dear Doctor, that is a hasty *résumé* of the work under my charge. To get a true insight into it come and see us, and we will give you a most hearty welcome.

There is nothing striking to record. The heroic days of the Mission passed away long ago, and we have experienced the "falling away" of many who, in the enthusiasm of the first introduction of the Gospel and the Church, thought they were sincere, and were believed to be so. But the seductions of Satan through their old heathenism were too strong for them. It is not all success, nor yet all failure; but it is among the Indians, as everywhere else in the world, a commingling of both, and our progress is by zigzags, and not by straight lines. There is encouragement and discouragement, but the former overbalances the latter.

The work of leavening the heathen with the Gospel and civilization is necessarily a slow process, and it seems to me, in comparing the history of our work and success here

with other such work in other ages and other climes, and even in our own age and country, we have no reason at all to be discouraged or ashamed.

Our greatest discouragements come from the indifference of our legislators to the best and truest interests of the Indians, and their failure to give them the protection of law over life and property that there might be solid improvement, and that they might feel that they are one with us—part and parcel of a great nation, instead of a small, isolated community.

The whole question is put off from year to year in the vain hope that they will die out, and in the meantime some food from our bounty is thrown to them as to wild beasts, in hopes to keep them quiet till their destiny is accomplished. But still they live and increase, and quite too often make us as a nation painfully sensible of their presence and power. The Gospel and the Church are their only hope and salvation.

Sincerely yours, JOSEPH W. COOK.

In this connection we give below the translation of a letter received by the Rev. Mr. Cook, from one of several Indian youths, from Yankton, now studying at Hampton Institute, Virginia:

FATHER—Whom I love: To-day I call you to mind, and write this with a glad and joyful heart. I will not speak many words; but spring is now coming, and the Holy One has been merciful to me, and helped me, and therefore I am always thinking of the Church, and hence I write this to you with a glad heart.

You are very merciful to me, and always try very much to make me think how my soul shall live, and always advise me, and so have caused me to go in the way of life. Therefore I always have you in remembrance, father. We boys all together sometimes teach each other to pray. Those occasions I like very much, and as I am able, when I perform the duty, I cry with humble voice to God, and my heart is glad.

Then, father, Mr. Gravatt always greatly helps us and teaches us, so that all we boys from the Yankton Agency are pleased, and we study to improve ourselves with glad hearts.

Now, father, I will say no more. This evening we saw the Bishop (Hare), and all the boys rejoiced and were glad of heart because they saw him. And we had a short service with him, and I was happy.

Father, with a glad heart, I shake hands with you. JOSEPH T. COOK.

SOMETHING MORE ABOUT MEN AND MONEY.

MY DEAR DR. TWING: I have been very much interested in the discussion between you and Bishop Spalding, in THE SPIRIT OF MISSIONS, on the relative importance of men and money in advancing the Missionary work of the Church, and am glad to see that Bishop Perry has given his view of the subject in *The Churchman*. Will you permit me to say something on both sides of the question?

Themistocles was once consulted by an Athenian, whose daughter was wooed by two suitors, the one rich, and the other poor; but in all that constitutes exalted manhood the poor man was greatly superior to his rival. The quick response of the great statesman and soldier was, "I would rather wed my daughter to a man without money than to money without a man." And, no doubt, if only one can be had, the Church can get along better without money than without men.

A Western politician, before the last gener-

al election, addressing his constituents on the financial problem, said, "What we need, my friends, is a more and a better currency." Applying the principle set forth in this elegant extract to the present wants of the Church, I am convinced our most pressing need at this moment is "a more and a better" Ministry.

But while the quantity increases slowly enough, it is a sad reflection that the quality is not only not improving, but even falling below the standard hitherto reached.

This, which is felt by all thoughtful people to be a most serious evil, is more difficult of cure than might at first be imagined. Partisans push forward into the ranks of the Ministry crude, weak, and half-educated candidates of their own type of thought, believing that they are thereby subserving the cause of God and His Church; but such are not the men this age requires. "*Non tali auxilio nec defensoribus istis tempus eget.*"

I am inclined to think that the low stand-

ard of culture among our more recent candidates is largely due to the great number of places where theology is now taught. These institutions, being naturally anxious to graduate as many as possible, are often tempted to admit persons whose previous education is so defective that it is impossible to build any theological learning upon it.

But perhaps it is time to turn to the financial side of the question. It is, I believe, very generally agreed that the members of our Communion give more *per capita* for the sustaining and spreading of the Christian religion than those of any other body of Christians in the country. Still, for the most part, it comes from the numerous small contributions of persons of limited means, and far too little from the large offerings of the rich. This is one of the chief points made by Bishop Spalding, and made, I think, unanswerably.

During the last General Convention, both on the floor of the House and at the meetings of the Board of Missions, it was stated, and repeated with emphasis, that nearly all the money raised for Missions comes from three or four of the Eastern States. While this is, to a certain extent, true, it is very much overstated. I will take my own Diocese as an illustration. During the past ten years, while contributing, not, I am willing to confess, as much as we ought, to the general charities of the Church, we have raised for our own Diocesan Missionary work \$25,000, an annual average of \$2,500. All of this was just as much given and spent for Domestic Missions as if it had passed through your hands. And when we add three times as much more for general offerings outside the Diocese and institutions of charity inside, it is a creditable showing for a weak Diocese. This, of course, does not take into account the sustaining of our parochial organizations, most of them being composed of persons of limited means. And what is true of Missouri is, I presume, true of most of the other Western Dioceses.

A committee was appointed years ago to

secure endowments for our Missionary Jurisdictions, but nothing, I believe, has yet been done for so desirable an object, while there are scores of persons in the Church rich enough to endow a Jurisdiction, and hardly feel it. Such munificent gifts are laid on the altars of the Church almost every week in England and the colonies, and are by no means rare among the various denominations in our own country; but among wealthy Churchmen such offerings are conspicuous by their rarity. And now, my dear Doctor, since things are likely to go on in the future very much as they have gone in the past, and large contributions are hardly to be hoped for, let me submit a plan by which the revenues of the Domestic Board may be greatly increased without any additional expense or labor. It is simply this:

Divide the Missionary Dioceses and Jurisdictions into classes, according to their financial ability, and then make your annual appropriations in proportion to what they do for themselves.

To the first class, which would include the strongest Mission fields now receiving aid, I would give say \$2 for every \$3 they themselves raise. To the second class in strength, a sum equal to what they raise for themselves. To the third, \$3 for every \$2; to the fourth \$2 for \$1, and so on to the end.

Of course, the money ought to pass through your hands as evidence that it had actually been collected, and a limit in each case fixed beyond which it would not be possible for you to go, and other modifications would doubtless be needed. But I feel quite sure the plan is right in principle, and that in this way you would not only secure a much larger annual income, but, what is infinitely more important, you would develop self-aid and self-reliance in the Mission field, and have the satisfaction of knowing that you were assisting those who are most deserving—that is, those who do most to help themselves.

GEO. K. DUNLOP.

WINTER EXPERIENCES OF A MISSOURI MISSIONARY.

DEAR DOCTOR: Although most of our work is out-door work, and is to be judged "by the fruits" rather than by glowing descriptions, yet, in order that those who sustain us may know something of our manner of life, we are instructed to give, from time to time, something more than our mere quarterly statistics.

The weather this winter has been very cold in comparison with several winters past. My journeys are performed, for the most part, on horseback. Sometimes I find it cold work. On a recent trip I had to dismount a number of times, and run into houses to get thawed out! The ladies in this section permit us to pull our boots off, without ceremony, when the icicles are hanging from our mustaches, and a solid ball of ice represents the beard on our chins—and it gets to be that way when the thermometer stands at fifteen or twenty degrees below zero.

Toward night, on the trip I allude to, I stopped to water my horse at a little stream, where holes had been cut in the ice to water stock. The saddle girth came unloosed as I dismounted, and between fixing my saddle, which was thrown into the snow, and breaking a fresh hole in the ice, and then persuading my horse to walk out on the ice—and I knew it was his only chance, for water is very scarce in this region—I got very cold, too cold to get in the saddle again, and I had a good tramp through the snow, till I finally reached my resting-place for the night. The following day I had more tramping through snow-drifts. But, when the wind is not too sharp, a man can warm himself up at this work, and sing the chants of the Church as he pushes to the point where he is trying to establish it. Sometimes the Missionary wears a smiling face, and sometimes it is set like a vise; this Missionary business does that kind of setting!

A few days since I crossed the Missouri river on the crystal bridge which Nature has constructed without putting herself to the labor of sinking piers. My horse was as reluctant to try the ice which spans the mighty flood as he was to wade the Black-water—a stream which runs through this country—a year or two since, through which I had forced him to swim the day previous. A Missionary horse should have a place in the Church's chronicle. My horse's name is

"Walker." He never complains. Last winter he pulled me through frightful mudholes to get me to my churches. I have had him for about six years. He has only thrown me once, and then I think it was unintentional. He has no hope of a nice church and parsonage some time, and of Heaven's rest and happiness when he lies down to die. What he does he does unselfishly. The patriarch Jacob, when he asked for food and raiment, exceeded my horse's demands. He is content with his hay and oats; he can let the raiment alone. If he should die, I would think of those tramps through the winter drifts and summer floods, and my heart would grieve to think that he was gone. I fear we are not always as kind to dumb brutes as their patience and kindness merits. If any one reads this letter who owns a horse, I say to him, "As you seek to go by the golden rule, include your *horse* in the catalogue!"

This is the seventh winter I have been in this field. No doubt I ought to have accomplished more. The years are the same in number as Pharaoh's kine. I sincerely hope that, if I stay here seven years longer, the next seven will not be leaner! But while much, as I am fully persuaded, has been left undone which ought to have been done, I am thankful that hearts full of love for the Church, beating in rugged bosoms and in gentle breasts alike, are working with God's Missionary, sometimes with zeal beyond his own, striving the more firmly to establish the old Faith in this new ground, and to bring the unsettled, the hesitant, and the careless to our way of thinking by the best of all means, their own earnest and devoted lives. The life which we live is mightier than the words which we speak.

I am getting to think a great deal of my people here. May God bless this year, and strengthen me and all my flock around me in heavenly thoughts, and in the life which tends that way. I think prejudice, as regards the Church, is wearing away a good deal in this section. When men can come habitually to our Services for a length of time, and join in them, they win upon them. Notwithstanding all the grumbling at the outset, I have observed that fact. They come and take part in our Services, and go away from the house with the blessing of peace in their hearts.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

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

FOR GENERAL DOMESTIC MISSIONS.

* Lenten and Easter offerings.

ALBANY.		"The Class Missionary Penny," from 42	
<i>Fort Edward</i> —St. James' Church S. S.*.....	\$11 00	<i>Sunday-schools</i>	147 88
<i>Schenectady</i> —St. George's Church	5 65		327 48
	16 65	LOUISIANA.	
CALIFORNIA.		<i>New Orleans</i> —St. Anna's Chapel	50 00
<i>San Francisco</i> —Trinity Church	75 00	MAINE.	
<i>San Gabriel</i> —"M. G. M."	5 00	<i>Pittston</i> —M. C. 1,594, through Woman's Auxil-	
<i>San Jose</i> —Trinity Church S. S.*	25 35	<i>lary</i>	2 31
	115 35	MARYLAND.	
CENTRAL NEW YORK.		<i>Baltimore</i> —St. Luke's Church	5 00
<i>Ulica</i> —Grace Church S. S.*	38 97	<i>Washington</i> —Church of the Ascension	39 03
		<i>Lieut. and Mrs. J. R. S.</i>	15 00
CENTRAL PENNSYLVANIA.			59 03
<i>Towanda</i> —Christ Church S. S.*	10 00	MASSACHUSETTS.	
<i>Williamsport</i> —Christ Church	31 60	<i>Boston</i> — <i>Jamaica Plain</i> —St. John's Church...	6 75
	41 60	<i>Cambridge</i> —Christ Church, Mite Chest	3 00
COLORADO.		<i>Fall River</i> —Church of the Ascension	20 00
<i>Littleton</i> —St. Paul's S. S.*	1 15	<i>Newburyport</i> —St. Paul's Church, "Cheerful	
		<i>Workers</i> "	22 50
CONNECTICUT.			52 25
<i>Bridgeport</i> —St. John's Church	22 71	MICHIGAN.	
<i>Clinton</i> —Church of the Holy Advent	2 00	<i>Ann Arbor</i> —St. Andrew's Church	6 01
<i>Fair Haven</i> —St. James' Church	25 00	<i>Tecumseh</i> —St. Peter's Church	10 00
<i>Hartford</i> —Trinity Church	15 75		16 01
House rents	11 50	MINNESOTA.	
<i>Middletown</i> —Church of the Holy Trinity, of		<i>Red Wing</i> —Christ Church, of which from East-	
which from Woman's Missionary Associa-	87 06	<i>tion</i> , \$31.77; Mite Chest and S. S. offer-	
<i>tion</i> \$53.80	50 00	<i>ing</i> , \$25.73	57 50
<i>New Haven</i> —St. Paul's Church	75 00	MISSISSIPPI.	
<i>Stamford</i> —St. John's Church Woman's Mis-	7 15	<i>Oxford</i> —Through Miss A. G. S	3 45
<i>ionary Association</i> , quarterly payment of	25 00	MISSOURI.	
<i>stipend</i> for Rev. A. B. Peabody	321 17	<i>Cape Girardeau</i> —Christ Church	2 45
<i>West Haven</i> —Christ Church		<i>St. Louis</i> —Church of the Holy Communion S.	
<i>"A friend"</i>		<i>S,* one half</i>	38 10
			40 55
DAKOTA.		KANSAS.	
<i>Firesteel</i> —Church of the Holy Trinity	1 87	<i>Manhattan</i> —St. Paul's Church	7 00
<i>Morrison</i> —Mission	1 88	NEBRASKA.	
	3 75	<i>Columbus</i> —Grace Church	4 00
DELAWARE.		<i>Falls City</i> —St. Thomas' Church	9 00
<i>New Castle</i> —Immanuel Church, additional....	3 58	<i>Grand Island</i> —St. Stephen's Church	7 30
EASTON.		<i>Omaha</i> —St. Mark's Church	6 00
<i>Princess Anne</i> —St. Andrew's Church S. S.*....	9 50	<i>Trinity Church</i>	51 50
ILLINOIS.		<i>Omaha Agency</i>	2 00
<i>Chicago</i> —Church of the Ascension S. S.*.....	13 00	<i>Plattsmouth</i> —St. Luke's S. S.*	7 17
<i>Freeport</i> —Zion Church, additional	65	<i>Seward</i> —St. Peter's Church	5 00
	13 65		91 97
INDIANA.		NEW JERSEY.	
<i>Crawfordsville</i> —St. John's Church	4 15	<i>Camden</i> —M. I. T.	50
IOWA.		<i>Burlington</i> —St. Mary's Church	19 73
"M"	50	<i>Fairview</i> —Trinity S. S.	2 88
ITALY.			23 11
<i>Rome</i> —St. Paul's Ch., Good Friday offering...	24 70	NEW YORK.	
LONG ISLAND.		<i>Amenia</i> —St. Thomas' Church	15 57
<i>Brooklyn</i> —Emmanuel Church	20 00	<i>Clifton</i> —St. John's Church, Mrs. A. L. R., thro'	
Church of the Good Shepherd, "A com-	100 00	<i>Woman's Auxiliary</i>	10 00
<i>municant</i> "	22 73	<i>Edgewater</i> —St. Paul's Church	3 00
<i>St. George's Church, Missionary Committee.</i>	36 87	<i>Goshen</i> —St. James' Church S. S.*	8 00
<i>St. Ann's Church S. S.</i>		<i>Newburgh</i> —St. George's Church S. S.*	10 00
		<i>New York</i> —Church of the Beloved Disciple,	
		<i>Mite Chest</i> 33,215, through M. C. M.	2 50

Grace Church, Mite Chest, additional . . .	8 00	<i>Grahamville</i> —Church of the Holy Trinity . . .	3 04
St. Chrysostom's Chapel, of which from		<i>Prince William's Parish</i> —All Saints' Church . . .	8 35
Mite Chest, \$4.85	14 39	<i>St. Andrew's Parish</i> —Colored Congregation . . .	10 45
St. Mark's Church	104 05	<i>Upper St. John's</i> —Church of the Epiphany . . .	7 06
St. Paul's Chapel, a parishioner, for stipend		<i>Wallerboro'</i> —St. Jude's Church	4 70
of Missionary	200 00		44 38
Trinity Church S. S., Mite Chest	2 50	SOUTHERN OHIO.	
<i>Warwick</i> —Christ Church	3 00	<i>Avondale</i> —Grace Church, through Woman's	
<i>Westchester</i> —St. Peter's Church	4 00	Auxiliary	13 55
	385 01	<i>Cincinnati</i> —Clifton, Calvary Church	64 45
NIOBRARA.		<i>Clinon</i> —Christ Church, through Woman's Aux-	
<i>Cheyenne Agency</i> —Easter offering	3 40	iliary	1 41
<i>Rosebud Agency</i> —Sister Sophie's S. S. Class,		<i>Springfield</i> —Christ Church S. S.*	7 41
through Woman's Auxiliary	2 71	<i>Walnut Hills</i> —Church of the Advent, through	
	6 11	Woman's Auxiliary	13 00
NORTH CAROLINA.		<i>Worthington</i> —St. John's Church, through Woman's	
<i>New Berne</i> —Christ Church S. S.	5 00	Auxiliary, of which from Mite Chest	
<i>Wilmington</i> —St. James' Church	40 00	6,946, \$5	8 86
	45 00		108 18
OHIO.		SPRINGFIELD.	
<i>Cleveland</i> —Trinity Church, Mite Chest	3 12	<i>Bunker Hill</i> —Christ Church	2 50
Delegate meeting held in Trinity Church,		TENNESSEE.	
one half collection	36 19	<i>Brownsville</i> —Zion Church	13 00
	39 31	<i>Jackson</i> —St. Luke's Church	10 20
OREGON.		<i>Mason</i> —Trinity Church	4 00
<i>Astoria</i> —Grace Church	47 85	<i>Somerville</i> —St. Thomas' Church, Easter offer-	
<i>Baker City</i> —St. Stephen's Church	4 55	ing, \$22.70; S. S. Mite Chest, \$6.15	28 85
<i>Canemah</i> —St. Paul's Chapel	5 00		56 05
<i>Cove</i> —Church of the Ascension, of which from		UTAH.	
S. S.* \$5.75	11 25	<i>Ogden</i> —St. John's Church, of which from S. S.	
<i>Eugene City</i> —St. Mary's Church, of which from		additional, \$2.90	19 57
S. S., \$8.25	20 00	<i>Plain City</i> —St. Paul's Mission	3 80
<i>La Grande</i> —St. Peter's Church S. S.*	4 20	<i>Salt Lake City</i> —St. Mark's Church	170 50
<i>Oregon City</i> —St. Paul's Church S. S.*	20 50		193 87
<i>Portland</i> —Trinity Church S. S.*	150 00	VERMONT.	
	263 35	<i>Fairfield</i> —Trinity Church	1 30
PENNSYLVANIA.		<i>Poultney</i> —St. John's Church	7 97
<i>Clifton</i> —St. Stephen's Church, Mite Chest	6 00	<i>Sheldon</i> —Grace Church	3 61
<i>Lower Merion</i> —Church of the Redeemer, thro'		<i>Windsor</i> —St. Paul's Church	6 00
Missionary Mite Fund	25 85		18 88
<i>Philadelphia</i> —Christ Church, through Missionary		VIRGINIA.	
Mite Fund	10 50	<i>Hanover</i> —St. Paul's Church, a member	5 00
Christ Church Chapel, through Missionary		<i>Lancaster</i> —Christ Church, Mite Chest	3 71
Mite Fund	6 70	<i>Orange County</i> —St. Thomas' Parish, St. Thom-	
St. Andrew's Church, through Missionary		as' Church	15 00
Mite Fund	8 04		23 71
St. James' Church, through Missionary		WESTERN MICHIGAN.	
Mite Fund	110 01	<i>Battle Creek</i> —St. Thomas' Church	1 25
St. Luke's Church, through Missionary		<i>Holland</i> —Grace Church	5 05
Mite Fund	24 58	<i>Grand Rapids</i> —St. Mark's Church, Industrial	
St. Mark's Church	102 06	Band, Christmas appropriation	5 00
St. Mary's Church, Missionary Chapter of		<i>Kalamazoo</i> —St. Luke's Church	5 83
Guild	5 00	<i>Marshall</i> —Trinity Church	3 00
St. Peter's Church, through Missionary		<i>Plainwell</i> —Trinity Mission	50
Mite Fund	18 00	<i>Saugatuck</i> —All Saints' Church	2 50
(West)—St. Mary's Church, through Missionary		<i>Traverse City</i> —Grace Church	2 30
Mite Fund	14 10		25 43
(Chestnut Hill)—St. Paul's Church, some		WESTERN NEW YORK.	
members	6 24	<i>Bath</i> —St. Thomas' Church, Mite Chest	13 95
(Germantown)—St. Luke's Church, through		<i>Phelps</i> —St. John's Church S. S.*	6 35
Missionary Mite Fund	13 63	<i>Rochester</i> —Christ Church, "Found in the treas-	
(Germantown)—St. Michael's Church, thro'		ures of Miss Emily Horton, now departed" . . .	4 18
Missionary Mite Fund	3 23		24 48
(Germantown)—St. Peter's Church, through		WEST TEXAS.	
Missionary Mite Fund	4 00	<i>San Marcos</i> —St. Mark's S. S.*	4 25
	357 94	WEST VIRGINIA.	
PITTSBURGH.		<i>Charlestown</i> —Zion Church, of which from Mite	
<i>Corry</i> —Emmanuel Church S. S.*	2 27	Chest, \$2.34	40 29
<i>Pittsburgh</i> —Church of the Good Shepherd	20 00	LEGACIES.	
<i>Washington</i> —Trinity Church, Mite Chest	4 61	<i>Conn., Hartford</i> —Estate of Chester Adams	168 99
	26 88	<i>L. I., Jamaica</i> —Estate of Elizabeth F. Onder-	
RHODE ISLAND.		donk	1,000 00
<i>Newport</i> —Emmanuel Church S. S.*	50 12	<i>Mass., Boston</i> —Estate of Dr. W. W. Moreland	500 00
<i>Providence</i> —St. Stephen's Church, St. John the		<i>N. Y., Westchester</i> —Estate of Cath'ne Wilkins	2,250 00
Evangelist Class	4 70		
<i>Wickford</i> —St. Paul's Church	24 34		8,918 99
	79 16	SOUTH CAROLINA.	
SOUTH CAROLINA.		<i>Bluffton</i> —Church of the Holy Cross	3 39
<i>Bluffton</i> —Church of the Holy Cross	3 39	<i>Camden</i> —Grace Church	7 39
<i>Camden</i> —Grace Church	7 39		

MISCELLANEOUS.		MITE CHESTS.	
Mrs. E. M.	5 00	Receipts for the month not credited to parishes	43 54
Interest on Investments.....	895 07	Receipts for the month.....	\$8,569 58
Proportion of General Mission Offerings.....	636 82	Amount previously acknowledged.....	75,628 51
	1,536 89	Total receipts since September 1st, 1878....	\$84,198 00

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL PENNSYLVANIA.		St. Mark's Church, for work in Virginia....	10 00
<i>Williamsport</i> —Christ Church.....	\$24 12	St. Thomas' Church, Mrs. A. Jay, through Woman's Auxiliary.....	10 00
CONNECTICUT.		Trinity Chapel G. G., through Woman's Auxiliary, for chapel at McFarland's Station, Va.....	150 00
<i>Bridgeport</i> —Christ Church, through Fairfield Co. Indian Aid.....	6 14	A lady, through Woman's Auxiliary, for Mrs. Buford's work.....	10 00
Trinity Church, through Fairfield Co. Indian Aid.....	32 50	<i>Yonkers</i> —St. Paul's, Woman's Missionary Asso- ciation.....	3 32
<i>Clinton</i> —Church of the Holy Advent.....	2 00		198 32
<i>Hartford</i> —Trinity Church, of which for Mrs. Payne, \$10.....	85 00	OHIO.	
<i>Southport</i> —Trinity Church, through Fairfield Co. Indian Aid.....	27 00	<i>Sandusky</i> —Grace Church.....	29 35
	152 64	<i>Youngstown</i> —St. John's Church, for Mrs. Bu- ford's work.....	15 00
DAKOTA.			44 35
<i>Rosebud Agency</i> —Sister Sophie's S. S., through Woman's Auxiliary.....	2 71	PENNSYLVANIA.	
DELAWARE.		<i>Radnor</i> —St. David's Church S. S., for Orphan Colored Children.....	4 00
<i>Lewes</i> —St. Peter's Church.....	3 00	RHODE ISLAND.	
ILLINOIS.		<i>Pawtucket</i> —Trinity Church S. S.*.....	13 27
<i>Freeport</i> —Zion Church.....	55	<i>Wickford</i> —St. Paul's Church.....	10 00
LONG ISLAND.			23 27
<i>Brooklyn</i> —St. Ann's S. S.....	25 00	SOUTH CAROLINA.	
MASSACHUSETTS.		<i>St. Andrew's</i> Parish, Colored Congregation....	10 65
<i>Beverly</i> —St. Peter's Church, through Woman's Auxiliary, for Mrs. Payne's stipend.....	5 00	SOUTHERN OHIO.	
<i>Boston</i> —Church of the Good Shepherd, through Woman's Auxiliary, for Mrs. Payne's stipend.....	3 00	<i>Pomeroy</i> —Grace Church.....	9 00
<i>Fall River</i> —Church of the Ascension.....	10 00	<i>Worthington</i> —St. John's Church, through Wom- an's Auxiliary.....	2 89
<i>Medford</i> —Grace Church, through Woman's Auxiliary, for Mrs. Payne's stipend.....	5 00		11 89
<i>Newton</i> —Grace Church S. S., of which for Mrs. Buford, \$5.50; J. S. Russell, \$1.10.....	6 60	VIRGINIA.	
<i>Oakdale</i> —Church of the Good Shepherd, thro' Woman's Auxiliary, for Mrs. Payne's stipend.....	1 00	<i>Norfolk</i> —Woman's Missionary Association (a few members), for Mrs. Buford's work.....	10 00
<i>Quincy</i> —Christ Church, through Woman's Aux- iliary, for Mrs. Payne's stipend.....	12 70	WESTERN MICHIGAN.	
	43 30	<i>Battle Creek</i> —St. Thomas' Church.....	1 25
MICHIGAN.		<i>Kalamazoo</i> —St. Luke's Church.....	16 76
<i>Tecumseh</i> —St. Peter's Church.....	5 00	<i>Luddington</i> —Grace Church.....	1 00
NEW JERSEY.			19 01
<i>Elizabeth</i> —Grace Church.....	3 00	WESTERN NEW YORK.	
NEW YORK.		<i>Geneva</i> —Trinity Church.....	25 00
<i>Clifton</i> —St. John's Church, Mrs. A. L. King, through Woman's Auxiliary.....	5 00	Receipts for the month.....	\$605 81
<i>New York</i> —St. Ann's Church, for Mrs. Payne's Mission.....	10 00	Amount previously acknowledged.....	9,871 03
		Total amount received since Sept. 1st, 1878..	\$10,476 84

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		<i>Long Hill</i> —Grace Church, through Fairfield County Indian Aid.....	1 65
<i>Cherry Valley</i> —Grace Church (* through Bishop Hare).....	\$15 00	<i>New London</i> —C. E. R., for sufferers at Flan- dreaun.....	10 00
CENTRAL NEW YORK.		Miss C. E. R. (through Bishop Hare).....	25 00
<i>Auburn</i> —St. Peter's Church, from Woman's Auxiliary.....	25 00	<i>Redding</i> —Christ Church, through Fairfield County Indian Aid.....	1 00
CENTRAL PENNSYLVANIA.		<i>Ridgefield</i> —St. Stephen's Church, through Fair- field County Indian Aid.....	1 40
<i>Williamsport</i> —Christ Church.....	10 00	<i>Tashua</i> —Christ Church, through Fairfield County Indian Aid.....	3 50
CONNECTICUT.		<i>Woodbury</i> —St. Paul's Church, Woman's Auxil- iary.....	14 00
<i>Clinton</i> —Church of the Holy Advent.....	2 00	"A Friend".....	25 00
<i>Darien</i> —Miss E. H. Delafield, through Fairfield County Indian Aid, to aid Sister Mary Graves, Santee Agency.....	20 00		109 07
<i>Hartford</i> —Trinity Church, Miss Bullock's S. S. Class.....	5 5		

FOND DU LAC.		
<i>Oneida</i> —Hobart Church.....	9 54	
ILLINOIS.		
<i>Freeport</i> —Zion Church.....	1 05	
<i>Lockport</i> —St. John's S. S.*	2 75	
	3 80	
LONG ISLAND.		
<i>Brooklyn</i> —St. Ann's Church S. S., for "St. Ann's" Scholarship, Cheyenne Agency, supported by Bible Classes Nos. 2 and 3.....	60 00	
St. Mary's Church.....	43 80	
<i>Newtown</i> —St. James' Church, through "Minnie Moore" Scholarship, "In Memoriam," thro' Woman's Missionary Association of Long Island.....	25 00	
	128 80	
MARYLAND.		
<i>Baltimore</i> —Christ Church, Ladies' Missionary Society, toward Sister Julia A. Draper's salary Emmanuel Church, from the ladies, for Sister Julia A. Draper's salary.....	25 00	
Memorial Church, through Baltimore Indian Aid, for stipend of Sister Julia A. Draper, Yankton Agency	119 00	
Church of the Messiah, through Indian Aid, for Sister Julia A. Draper's stipend	48 00	
Frederick Co.—All Saints' Parish, All Saints' Church	4 50	
	12 70	
	209 20	
MASSACHUSETTS.		
<i>Andover</i> —Christ Church S. S., through Dakota League, for White Earth Reservation.....	5 00	
<i>Boston</i> —Emmanuel S. S., through Dakota League, for Emmanuel House, Yankton Agency Church of the Good Shepherd, through Dakota League.....	122 84	
Trinity Church, through Dakota League.....	1 00	
<i>Highlands</i> —St. James' Church, through Dakota League, for "Percy Brown" Scholarship	568 00	
<i>Brookline</i> —Mrs. Jas. S. A., for sufferers from fire at Flandreau.....	60 00	
<i>Dorchester</i> —St. Mary's Church, thro' Dakota League.....	20 00	
<i>Fall River</i> —Church of the Ascension.....	3 85	
<i>Hyde Park</i> —Christ Church, through Dakota League.....	10 00	
<i>Newburyport</i> —St. Paul's Church, thro' Dakota League, for "David P. Page" Scholarship.....	14 00	
	60 00	
	864 69	
MICHIGAN.		
<i>Alpena</i> —J. S. M.....	25 00	
<i>Tecumseh</i> —St. Peter's Church	4 00	
	29 00	
MISSOURI.		
<i>St. Louis</i> —"A friend," for church at Flandreau	1 00	
NEW JERSEY.		
<i>Burlington</i> —St. Mary's Hall, Easter offering, through Woman's Auxiliary, for Yankton and Rosebud Agency.....	48 50	
<i>Fairview</i> —Trinity Church.....	4 50	
<i>Trenton</i> —St. Paul's Church, for Bishop Hare's work	1 00	
A lady, for "W." Scholarship, St. Mary's School, Santee	60 00	
	114 00	
NEW YORK.		
<i>Clifton</i> —St. John's Church, Mrs. A. L. King, through Woman's Auxiliary	5 00	
<i>Newburgh</i> —St. George's Church	15 00	
<i>New York</i> —Through the Niobrara League, Calvary Church, additional, for support of one lady, \$62; Church of the Holy Communion, additional, \$12; Mrs. J. J. Astor, for Mrs. Cleveland, Special \$20	94 00	
St. Thomas' Church S. S., toward the support of Wm. Selwyn.....	200 00	
St. Luke's Church S. S., for "A. B. McDonald" Scholarship, \$60; "Miss Elizabeth Pott" Scholarship, \$60.....	120 00	
W. A. S.....	4 80	
	488 80	
NIORBARA.		
<i>Cheyenne River Agency</i> —St. John's Church, Easter offering	3 80	
<i>Rosebud Agency</i> —Sister Sophie's S. S., through Woman's Auxiliary	2 71	
	6 01	
NORTH CAROLINA.		
<i>New Berne</i> —Christ Church S. S	5 00	
NORTHERN NEW JERSEY.		
<i>Bergen Point</i> —Trinity Church, Woman's Missionary Association, through N. N. J. League	43 85	
OHIO.		
<i>Cleveland</i> —Trinity Church, part of Easter offering.....	1 00	
PENNSYLVANIA.		
<i>Philadelphia</i> —Through Indian Hope Association, of which from Calvary (Monumental) Church, \$4; Grace Church, Female Missionary Society, \$50.50; Church of the Covenant, \$11; Church of the Epiphany, \$3; Church of the Holy Trinity, \$12; Church of the Incarnation, \$4; S. S., Church of the Incarnation, \$21; St. James' Church, \$5; St. Luke's Church \$10; West Philadelphia, St. Mary's Church, of which from S. S., \$41.26; Workingmen's Bible Class, for Rev. Mr. Gillilan's Deacons, \$10.25 (\$54.51); Germantown, St. Luke's Church, for "Albia Wadleigh" Scholarship, \$60; Calvary Church, \$12; St. Peter's Church, of which for "H. H. Houston" Scholarship, \$2; Mme. Clement's Guild, for "Pauline" Scholarship, \$10 (\$12); Rockdale, Calvary Church, "Cup and Saucer Fund," \$3.50	262 51	
Through Indian Hope Association, for Wm. Welsh Memorial Church, from St. Luke's Church, \$450; Church of the Epiphany, additional, \$5; St. Mark's Church, additional, \$25; Miss A. E. Biddle, \$10; St. Mark's Church, Frankford, additional, \$7; St. David's Church S. S., Radnor, \$5; St. Martin's Church, Missionary Society, Marcus Hook, \$10; St. Paul's Church, Doylestown, \$6.16... St. Barnabas' Church, through Bishop Hare	518 16	
St. Mark's Church, additional.....	5 00	
	4 05	
	789 72	
PITTSBURGH.		
<i>Pittsburgh</i> —Church of the Good Shepherd.....	15 29	
St. Andrew's Church.....	39 67	
<i>Washington</i> —Trinity Church, Mrs. Linsley and S. S. scholars.....	2 50	
	57 46	
RHODE ISLAND.		
<i>Pawtucket</i> —St. Paul's Church, one S. S. Class	7 00	
<i>Westerly</i> —Christ Church S. S., for "Westerly" Scholarship	60 00	
	67 00	
SOUTH CAROLINA.		
St. Andrew's Parish, Colored Congregation.....	5 27	
SOUTHERN OHIO.		
<i>Cincinnati (Riverside)</i> —Church of the Atonement S. S	6 00	
<i>Worthington</i> —St. John's Church, through Woman's Auxiliary.....	4 92	
	10 92	
VERMONT.		
<i>White River Junction</i> —B. R. P., for sufferers by fire at Flandreau	2 00	

ACKNOWLEDGMENTS.

VIRGINIA.		MISCELLANEOUS.	
<i>Fauquier County</i> —Leeds Parish, Leeds Church.	3 00	Through Bishop Hare.....	1 00
<i>Norfolk</i> —Woman's Missionary Association, for Indians under Bishop Whipple.....	41 25	A. Y. S., for sufferers from fire at Plandreau, \$10.....	20 00
	44 25	Interest on Bishop Whipple Hospital Fund....	175 00
WESTERN MICHIGAN.			196 00
<i>Battle Creek</i> —St. Thomas' Church.....	1 25	Receipts for the month.....	\$3,337 63
<i>Grand Rapids</i> —St. Mark's Church, Industrial Band, Christmas Appropriation.....	5 00	Amount previously acknowledged.....	22,235 81
	6 25	Total receipts since September 1st, 1878..	\$25,573 44
WESTERN NEW YORK.		CORRECTIONS.—In the June number, under New York, Miss M. S. M., read Miss M. S. Mortimer, for Mortimer Scholarship, \$60.	
<i>Rochester</i> —St. Luke's Church, of which from Woman's Missionary Association, \$47.75; from S. S. for "St. Luke's" Scholarship, \$60	143 35	Under Albany, St. Paul's Church, read Troy, St. Paul's Church, \$35.	
WEST VIRGINIA.		In the March number, instead of Bridgeport, Christ Church, etc., read Bridgeport, at Meeting of the Fairfield Co. Indian Aid, Trinity Church, \$23.58.	
<i>Charlestown</i> —Zion Church, Ponca boxes.....	2 15		
SPECIAL CONTRIBUTIONS.			
CENTRAL PENNSYLVANIA.		<i>Rye</i> —Christ Church, through Woman's Auxiliary, for Bishop Spalding.....	
<i>Harrisburg</i> —R. A. L., for Bishop Tuttle.....	\$10 00		76 70
<i>Williamsport</i> —Christ Church, for Bishop Whipple.....	25 00	237 20	
	35 00	NORTHERN NEW JERSEY.	
CONNECTICUT.		<i>Bergen Point</i> —Trinity Church, through N. N. J. League, a member Woman's Missionary Association, for scholarship in St. Mark's School, Salt Lake.....	
<i>Hartford</i> —Trinity Church, of which for Bishop Perry, \$1; Bishop Clarkson, \$1; Bishop Tuttle, \$65; Bishop Spalding, \$25.....	92 00		10 00
DELAWARE.		PENNSYLVANIA.	
<i>Lewes</i> —St. Peter's S. S., for Bishop Morris.....	6 75	<i>Philadelphia</i> —St. Mark's Church, for Midnight Mission.....	1 00
<i>Wilmington</i> —St. John's Church, for Bishop Garrett.....	5 00	Woman's Committee on Work for Domestic Missions, for Sister Eliza's support.....	10 00
	11 75		11 00
ILLINOIS.		PITTSBURGH.	
<i>Freeport</i> —Zion Church, for Mission to the Jews.....	23 10	<i>Allegheny</i> —Emmanuel S. S., for Bishop Spalding.....	12 50
LONG ISLAND.		<i>Franklin</i> —St. John's Church, Good Friday offering, for Mission to the Jews.....	8 25
<i>Brooklyn</i> —A thank-offering from a family of communicants of the Church of the Good Shepherd, for Bishop Perry, of Iowa.....	50 00	<i>Pittsburgh</i> —Church of the Good Shepherd, for Mission to the Jews..	5 00
<i>Glen Cove</i> —St. Paul's Church S. S., * for Bishop Tuttle.....	40 00	Mrs. F. R. Brunot, through Woman's Auxiliary, for Scholarship in Girls' School, Walla Walla.....	40 00
<i>Newtown</i> —St. James' Church, for Sister Eliza's salary, through Woman's Missionary Association of Long Island.....	10 00		65 5
	100 00	RHODE ISLAND.	
MARYLAND.		<i>Providence</i> —Church of the Messiah, for Nashotah.....	8
<i>St. Mary's Co.</i> —St. Andrew's Parish, for Mission to the Jews.....	50	SOUTHERN OHIO.	
<i>Washington</i> —Rev. J. McC., for Bible and Prayer Book Society.....	1 50	<i>Cincinnati</i> (Riverside)—Church of the Atonement S. S., for Bishop Clarkson.....	6 00
	2 00	VERMONT.	
NEW JERSEY.		<i>Bellows Falls</i> —St. Agnes' Hall, through Woman's Auxiliary, for Scholarship in St. Mark's School, Salt Lake.....	20 00
<i>Princeton</i> —Trinity Church, for Bible and Prayer Book and Protestant Episcopal Tract Society.....	6 17	WESTERN NEW YORK.	
NEW YORK.		<i>Geneva</i> —Trinity Church, Woman's Auxiliary Association for Selwyn Associate Mission...	36 75
<i>Newburgh</i> —St. George's Church, for two scholarships in St. Mark's School, Salt Lake (Bishop Tuttle).....	80 00	<i>Rochester</i> —St. Luke's Church, for Selwyn Associate Mission.....	5 00
<i>New York</i> —Calvary Chapel, Woman's Missionary Association, for Bishop Niles.....	40 50		41 75
St. Ann's Church, of which for Bishop Neely, \$20; Rev. E. A. Goodnough, \$20.....	40 00	Receipts for the month.....	\$609 72
		Amount previously acknowledged.....	10,850 55
		Total receipts since September 1st, 1878....	\$11,520 27
ANALYSIS OF RECEIPTS.			
For General Work of Domestic Committee, of which from Legacies, \$16,989.08.....			\$84,198.09
Designated for Work among Colored People, of which from Legacies, \$2,800.....			10,476.84
Designated for Work among Indians, of which from Legacies, \$600.....			25,573.44
Special Contributions.....			11,520.27
			\$131,768.64

SPRING MISSIONARY CONFERENCES.

THE Standing Committee on Missionary Meetings of the Board of Managers, before the close of winter, began to arrange for a series of Missionary Conferences to be held during the month of May and early in June. After correspondence with Bishops and other Clergy, it was determined to hold one in Providence, R. I., one in Cleveland, Ohio, and one in Baltimore, Md.

It is a pleasure to record, though it is no more than was anticipated at the outset, that all to whom letters were addressed took a lively and effective interest in the proposed plan. Bishop Clark kindly and promptly consented to preach the opening sermon in Providence, Bishop Bedell to do the same in Cleveland, and Bishop Pinkney—Bishop Whittingham being too feeble to attempt any public duty—to be present and preside at the opening session in Baltimore, though, in consequence of a recent and heavy bereavement, he felt himself unable to do more than speak a few affectionate and earnest words of welcome, the sermon being preached by the Rev. Mr. Courtney, of New York. Dr. Leeds, at the request of Bishop Pinkney, presided at the remaining session.

It may be well to state that the immediate raising of money in aid of our broadly extended Mission work was not the primary and controlling purpose of these Conferences. The need of money is always urgent and pressing enough, but the Committee felt and now feel that the propriety and wisdom of strongly presenting this need at all Missionary gatherings may be more than doubted. A part, and no inconsiderable part, of a Missionary organization is to sow good seed in hope of a future harvest, to scatter Missionary information, and to present Missionary incentives—in a word, to educate the disciples of CHRIST up to their duty and privilege in Missionary lines of service,

so that it will become natural and easy for them to be cheerful and, according to their ability, liberal givers.

Whether the Conferences to which we refer were wholly successful, in this view of the case, it is yet too early to determine, but the indications were abundant that the HOLY SPIRIT of GOD was with us to give effect in mind and heart and conscience to the warm and stirring words of the many speakers. We have never heard better sermons and addresses on Missionary topics, and we have never witnessed more intensely and reverently interested audiences. It remains for the precious dew of Heaven to descend upon the seed thus sown, and for GOD to give the increase.

Again, it is pleasant to record that the Local Committees in each case provided for all expenses of these Conferences, including the travelling expenses of the speakers to and fro, and most generous hospitality while the Meetings continued, so that the offerings made at every service might be wholly devoted to the cause of Missions. This is a new feature, introduced under the present Board of Managers, which can hardly fail to secure universal commendation.

Our readers, considering the satisfaction here expressed regarding Conferences already held, may be ready to ask when more such good things are to be expected. The answer, in part at least, is that it has already been determined to devote three or four days in connection with our Anniversary in October to a similar Conference in the city of New York, full notice of which will be given hereafter, and it may be also stated that Bishop Pinkney has extended a most cordial invitation, which will undoubtedly be accepted, to the Committee to arrange for a Conference in the city of Washington in the coming winter, promising to do all in his power to give it interest and effectiveness.

MR. THOMAS A. TILLINGHAST.

AFTER the matter for this number was all prepared, and just as the Board of Managers were assembling for the June meeting, a telegram was received, stating that Mr. TILLINGHAST died that morning (10th ult.), after a short illness. Upon the announcement being made to the Board, the Rev. Dr. Reese and the

Bishop of New Jersey took occasion to express their very high appreciation of the deceased in all the relations of life—as a Christian, as a Church and Sunday-school worker, and as a man of business. After which the Board took formal action, appointing a Committee to attend the Services at his funeral.

GENERAL ACKNOWLEDGMENTS.

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

* Lenten and Easter offerings.

ALBANY.		<i>Tuckahoe</i> —St. John's Church S. S.*.....	2 69
<i>Albany</i> —St. Paul's Church S. S.*.....	\$20 34	<i>Wilmot</i> —St. John's S. S.*.....	1 09
CALIFORNIA.			173 42
<i>San Mateo</i> —St. Matthew's Church S. S.*.....	70 00	NEW HAMPSHIRE.	
CENTRAL NEW YORK.		<i>Manchester</i> —Grace Church S. S.*.....	3 62
<i>Chittenango</i> —St. Paul's Church.....	1 00	NORTH CAROLINA.	
<i>Utica</i> —St. George's Church.....	17 35	<i>Ravenscroft Mission</i> , Glencoe S. S.* \$3.50.....	6 15
	18 35	" " St. Paul's in the Valley.....	5 00
CENTRAL PENNSYLVANIA.		" " Waynesville S. S. and Congregation.....	10 00
<i>Carbondale</i> —Trinity Church.....	5 20		21 15
<i>Great Bend</i> —Grace Church.....	5 30	NORTHERN NEW JERSEY.	
	10 50	<i>Pompton</i> —Christ Church S. S.	1 75
CONNECTICUT.		OREGON.	
<i>Middletown</i> —South Farms, Christ Church S. S.*	4 08	<i>Astoria</i> —Grace Church S. S.*.....	21 15
<i>New Haven</i> —Trinity Chapel S. S.*.....	8 22	Grace Chapel,* \$8.50; S. S.* \$2.50.....	11 00
	12 30	<i>East Portland</i> —St. David's Church S. S.*.....	12 46
DELAWARE.		<i>Portland</i> —St. Helen's Hall S. S.*.....	14 00
<i>Middletown</i> —St. Anne's Church, of which from S. S.* \$5.....	7 50	St. Matthew's Chapel S. S.*.....	18 08
FLORIDA.		St. Stephen's Chapel S. S.*.....	12 75
<i>Lake City</i> —St. James' Church.....	7 04	<i>Salem</i> —St. Paul's Church S. S.*.....	25 00
<i>Margaretta</i>	6 05		120 44
	13 09	RHODE ISLAND.	
INDIANA.		<i>Providence</i> —Missionary Conference, Grace Ch., \$144.07; St. John's Church, two meetings, \$121.08; St. Stephen's Church, Communion Alms, \$25.04; All Saints' Church, two meet- ings, \$78.54.....	358 73
<i>Evansville</i> —Church of the Holy Innocents' S. S.*.....	4 25	Branch of Woman's Auxiliary, Travelling Expenses.....	5 00
<i>Jeffersonville</i> —St. Paul's Church S. S.....	3 65		373 73
	7 90	SOUTH CAROLINA.	
LONG ISLAND.		<i>Barnwell C. II.</i> —Christ Church S. S.....	2 00
<i>College Point</i> —St. Paul's Chapel S. S., Bishop Whipple Class*.....	3 00	<i>Summerville</i> —St. Paul's Church.....	14 58
<i>Flushing</i> —St. George's S. S.,* three classes....	7 50		16 58
	10 50	SOUTHERN OHIO.	
MARYLAND.		<i>Clinton</i> —Christ Church, through Woman's Aux- iliary.....	2 54
<i>Pikesville</i> —St. Marks-on-the-Hill S. S.*.....	24 50	<i>Springfield</i> —Christ Church, Branch Woman's Auxiliary.....	47 85
<i>St. Mary's County</i> —St. Andrew's Parish.....	6 75		50 39
<i>Washington</i> —Rev. J. McC.....	12 50	VERMONT.	
	43 75	<i>Enosburgh</i> —Christ Church.....	5 00
MASSACHUSETTS.			2 00
<i>Andover</i> —Christ Church S. S.*.....	10 00	VIRGINIA.	
<i>Boston (Dorchester)</i> —All Saints' Church.....	2 56	<i>Chesterfield County</i> —Clover-Hill-Pitts, Trinity Church S. S.*.....	2 00
<i>Stockbridge</i> —St. Paul's Church S. S.*.....	10 90	<i>Fauquier County</i> —Leeds Parish, Leeds Church.....	13 36
	23 46		15 36
MINNESOTA.		WASHINGTON TERRITORY.	
<i>Minneapolis</i> —Getsemane Church, additional..	14 00	<i>New Tacoma</i> —St. Luke's S. S.*.....	3 50
NEBRASKA.		<i>Olympia</i> —St. John's Church S. S.*.....	16 00
<i>Falls City</i> —St. Thomas' S. S.*.....	1 30	<i>Port Townsend</i> —St. Paul's S. S.*.....	11 75
<i>Rulo</i> —St. Peter's S. S.*.....	1 30	<i>Tacoma</i> —St. Peter's Church S. S.*.....	1 50
	2 60	<i>Vancouver</i> —St. Luke's Church S. S.*.....	37 56
NEW JERSEY.			70 31
<i>Long Branch</i> —St. James' S. S.*.....	16 00	WESTERN NEW YORK.	
<i>Trenton</i> —St. Paul's Church S. S.*.....	6 00	<i>Batavia</i> —St. James' Church S. S.*.....	10 00
	22 00	<i>Rochester</i> —St. Luke's Church, thank offering from a member.....	50 00
NEW YORK.			60 00
<i>Amenia</i> —St. Thomas' S. S.*.....	1 12	WESTERN TEXAS.	
<i>Harrison Station</i> —S. S.*.....	2 75	<i>Seguin</i> —St. Andrew's Church S. S.*.....	13 50
<i>Haverstraw</i> —Trinity Church S. S.....	8 00		\$1,201 54
<i>Lithgow</i> —St. Peter's Church*.....	7 00	Receipts for the month.....	7,279 75
<i>Mamaroneck</i> —St. Thomas' S. S.*.....	12 00	Amount previously acknowledged.....	\$8,481 29
<i>Millbrook</i> —Grace Church*.....	22 00		
<i>New York</i> —Grace Church.....	4 00		
Church of St. John the Baptist, additional. St. Chrysostom's Chapel, of which from S. S.* \$7.41.....	18 47		
St. Clement's Church, additional.....	74 30		
Wm. B. Miller.....	10 00		
<i>Pleasant Valley</i> —St. Paul's Church*.....	9 00		

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. Marvir,
" Benjamin Stark,
" 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 Request 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.*

JULY, 1879.

DEMAND FOR MORE WORKERS.

We would ask the members of our Church to remember that there is no method for promoting enlargement of our work so effectual as enlargement of contributions to that in which we are at present engaged.—*Board of Managers' Circular, December 20th, 1878.*

OUR readers will recollect the editorial in the January number, in which it was stated that there were no less than fourteen applications for Missionary appointment then before the Foreign Committee. At every meeting since, this number has been increased. In the several years in which we have observed Days of Intercession we have prayed that the LORD of the harvest would raise up more laborers to enter His harvest. In the light of the foregoing fact, we may say that our prayers have been abundantly answered. It is almost safe to add that there has been no lack of applicants since the first day so observed. Contributions, moreover, for the last two or three years, have increased materially; but, after all, the growth of the work abroad everywhere, and the work in Mexico that could not

be refused, has caused the expenditure to increase even more rapidly. From one point of view, this is a matter of encouragement, in that it is proof to us that the LORD is working with us, and confirming the Word with signs following. To this we have called attention heretofore. It is, on the other hand, a matter of discouragement, from a human standpoint, in that the "company of faithful people" are not responding by their contributions according to the opportunities which God in so marked a manner puts before them.

At a recent meeting of the Foreign Committee, Bishop Schereschewsky's urgent call for more laborers, clerical and lay, for Wuchang and Shanghai, being under consideration, the Secretary was instructed again to call the attention of the Church to this particular need, and to the inability of the Committee to go any further in the matter of incurring responsibilities. The action was only limited by the subject at the moment immediately under consideration. It applies equally well

to Japan and Africa; and, in the sense that it means larger appropriations needed, to Mexico also. We hesitate not to affirm that an addition of twenty-five per cent. to each of the several foreign appropriations, were it possible, would not only be advisable, but an actual duty.

It is well understood that there are many in the Church who think that the Board should go on in faith, making such appropriations as seem to be necessary. It should never be forgotten, however, that all appropriations are

made beforehand, and hence in faith; but the experience of the Society for more than forty years has demonstrated that there is a proper limit to the exercise of this cardinal virtue, if the apostolic injunction is to be observed: Provide things honest in the sight of all men.

We beg to say, therefore, to all friends of the Foreign Missionary work, that there is no method for promoting the enlargement of that work so effectual as enlargement of contributions to that for which the Church and its members are at present pledged.

MOVEMENTS OF MISSIONARIES.

MEXICO.—In our next number we hope to record the consecration of the Rev. Dr. RILEY as Bishop of the Mexican Church. The announcement of the time and place for the solemn ceremony has appeared in all the Church papers, but at this writing it is still in the future.

The Rev. TOMAS VALDESPINO, Bishop-elect of the City of Mexico, whose arrival in this country was mentioned in the last number, sailed from New York, with his wife and child, on the 17th of May, for Vera Cruz. The circumstances preceding this were most painful, but were met with Christian fortitude and resignation. After a consultation,

at St. Luke's Hospital, of eminent surgeons, it was decided that the difficulty from which he was suffering was beyond human aid, and that an immediate return to his native land was the only hope for alleviation.

On the morning of the departure a number of friends gathered for a farewell Service in the chapel of the hospital, when the Rev. Mr. Baker, the Chaplain, made an address, and, with Mr. Valdespino's assistance, administered the Holy Communion; at the close of which the latter seized the opportunity to say a few parting words. It was a very interesting and touching occasion.

GREECE.

LETTER FROM MISS MARION MUIR.

ATHENS, GREECE, April 14th, 1879.

LAST Wednesday we had a very pleasing and satisfactory exhibition in our school. All the pupils (over 600) assembled in the large hall and recited the Easter lessons, which were as follows:

The youngest class read the twelfth chapter of Exodus. The second class recited the twenty-second and twenty-third chapters of St. Luke. The third class recited the eighteenth and nineteenth chapters of St. John. The highest class recited all the prophecies and fulfilments respecting the sufferings and death of CHRIST, and closed by singing (in Greek) the hymn,

"When I survey the wondrous cross
On which the Prince of Glory died," etc.

The lessons of the infants were: The Raising of Lazarus, The Triumphal Entry, The Last Supper, The Agony in the Garden, The Betrayal and Crucifixion of CHRIST; and closed by singing (in Greek) the hymn,

"Go to dark Gethsemane,
Ye that feel the Tempter's power," etc.

With kindest regards, yours most respectfully.

Writing about the same time, Mrs. Hill says: We had a very pleasant Easter, celebrating it simultaneously with the Greek Church, which added very much to its enjoyment. Mr. Hill and I were able to attend Service. On Monday our great-nephew was admitted into the congregation of Christ's flock by Holy Baptism.

AFRICA.

WE have advices from Africa to April 26th. Bishop Penick was then at Monrovia, having been called up from Cape Palmas by the illness of the Rev. Mr. Grubb and his wife, who, however, we are glad to say, had recovered before the Bishop reached Cape Mount. The Bishop was returning to finish his work at the lower end of the jurisdiction. He had heard that Mr. Hall, whom he had left there, was seriously ill.

At the time of preparing this notice, the Rev. Mr. Fair and wife were upon the eve of sailing on their return to their field of labor. It is expected that the Orphan Asylum will be reopened about the first of September, under their charge, as formerly.

We add here a short letter from Bishop Penick, and a few lines from Mr. Ferguson, showing the result of his Lenten work at Cape Palmas. This last mentioned letter was crowded out last month.

LETTER FROM BISHOP PENICK TO THE SUPPORTERS OF SCHOLARSHIPS.

CAPE MOUNT, WEST AFRICA,
April 21st, 1879.

Will you be so kind as to return my deep and heartfelt thanks to the friends who have so willingly and promptly come to our LORD's help in the Cape Mount School? We now have fifty scholarships, which are just as many as our limited force can attend to in addition to our day scholars; and I will not take one cent

more than I can conscientiously administer. By our FATHER's help and blessing, we hope in a year or so to enlarge the number, but for the present must stop at fifty, and try to mould and shape the first fruits so as to tone the great work hereafter. When we get more help we can take more scholars; and when we can, if I am living and here, I will ask for the needed support for them.

Let me say to God's dear loved ones (and loved by me also, though many I have never seen) who have so lovingly and promptly responded to my requests, You have deeply and tenderly touched my heart. The Cape Mount Scholarship list is one of the sweetest and most comforting tokens I have received since I came here for our MASTER. Pray that we may be faithful with yours, and GOD's, and that we may share together the fruits of God's blessing on our efforts for Him and His Kingdom. Your grateful brother.

FROM LETTER OF THE REV. S. D. FERGUSON.

The season of Lent has come again, and with it the demand for increased zeal in the great work of rescuing perishing souls. Bishop Penick is here on a visit. On Sunday, the 2d inst., he confirmed eleven persons at St. Mark's. There were fourteen candidates, but three could not be present.

With best regards, I remain,

Yours, faithfully.

CHINA.

THE NEW MISSION PROPERTY.

AFTER our statement under this caption in the last number was sent to press, we received from the Bishop and Standing Committee an official communication confirming all that we then said as to the purchase of the new property near Shanghai, and giving further particulars. From this document we will make quotations for the information of our readers. After describing particularly the old property at Hong Kew, they write:

"Our lots are in a much desired part of this growing business region; and the object for which these lots are desired is to build them all over with Chinese houses for rent. The Police Station [one of our buildings, which

has been rented], as it is, has been for years past bringing in a handsome rental from the municipal council, Shanghai, but they have now nearly completed a new building of their own, and will not much longer need ours. There is, however, no lack of applicants to lease the lot for a term of years to build Chinese houses on.

"Even if the death of our late co-worker, Miss Fay, had not necessitated a change in the arrangements for this school, the changes which have taken place around us here have been long tending to make that location a very unsuitable one for a large Boys' school. . . . In this state of the Mission property and of the Duane Hall School, the Bishop and family arrived, followed soon after by the

Rev. Mr. Sayres and his family, and a week later by the Rev. Mr. and Mrs. Bates, and expecting to be followed by the Rev. Mr. Boone and family and Mr. Yen, all to be connected with a Mission College, counted on by the Church to be a prominent feature of Bishop Schereschewsky's episcopate, and all to be provided with houses to live in.

"Very soon, of course, it became necessary seriously to consider and judiciously to act on the question, What is the best way of putting this college scheme on its feet, and pushing it forward to its accomplishment? This question, too, had at least three sides to it:

"1. In what part of China should the College be?

"2. What pupils can be got to form the classes to be taught?

"3. How are the means to be raised for its establishment and support?

"As to the first point, it seemed easy to decide that the weight of argument was in the scale toward the north, and Che-Foo offered special advantages. In the point of *healthfulness* there could be no doubt of its superiority; as to *language*, there the widely spoken Mandarin is the vernacular, in which the Bishop was already full grown and ready for any kind of work, and the new comers would get the benefit of it. Moreover, a large house, which had been used for a summer hotel (affording room enough for several families), and another near by, which would serve for the school, were for rent on moderate terms. Funds sufficient for any needed buildings were offered as a loan on the security of the buildings to be erected. . . . As to the second point, the getting of pupils for the College in a new field was not so sure a matter, at first; but it was thought that a good portion of the scholars from Duane and Baird Halls might be induced to go to Che-Foo and form the advanced classes and be a nucleus for the future College. And, for the third point in this category, it was supposed that it might, for the present, be sufficient to transfer the appropriations. . . .

"But after all this, on further consideration, it was concluded that for the proposed institution Shanghai had practical advantages over any other place—in the schools already and long established, the Mission property, the facility and regularity of communication between this point and others in China and all other parts of the world, the large population of this region, and the fact that all the

pupils of our schools, being native to this Shanghai district, few, if any, might be willing to go elsewhere, or their parents might object to their removal, in which event it must be a long time before the College would rise above a small Boys' school. . . . Moreover, besides other Protestant Missionaries, those of the Society for the Propagation of the Gospel are already there. . . .

"Shanghai in general being thus decided on, a fitting site was the next desideratum. The old Duane Hall locality having been weighed in the balance and found wanting, as above stated, and, moreover, our grounds altogether being too small for the desired end, and while valuable as a source of income, it seemed advisable to lease out as much of this property as could be spared, and seek elsewhere around for cheaper grounds, and large enough as well as better situated for a College and Mission station.

"At this stage of the proceeding, 'a parcel of ground' was brought to our notice, which impressed us all as peculiarly fitted for the location of a college. The place referred to is a little farm of eighty *mow*, or about thirteen acres, which for many years had been a foreign merchant's country seat, distant about five and a half miles from this point, and about two and a half from the nearest foreign residences of Shanghai. This farm lies in a sort of *cul-de-sac*, formed by the Soo-Chow creek (a tide stream, navigable for moderate-sized junks and small steamers), and it (the farm) is washed on both sides by the creek. Besides this water way, there is also a fine carriage road from Shanghai to the place, made and kept in order by the municipal council. The grounds have been well raised—a great thing for health in this climate—and much improved, and a pretty good house, built about fifteen years ago, is standing on it. Thus retired, but not too far off, insulated, and yet having good communications with Shanghai both by land and water, clean and clear of impediments and nuisances, and large enough for all the buildings necessary for schools and Missionaries' residences and for the out-door grounds, the location is the most eligible in the neighborhood of Shanghai. The price required was 6,500 taels, and as we were satisfied that it was the best thing to be done, and something must be done, the place was bought.

"Besides the dwelling-house mentioned (which the bishop had elected for his resi-

dence), with its out-houses, there is on the premises a large amount of stabling of very good quality. The former owner had expended a good deal of money on race-horses and their quarters; and these quarters are of such extent and quality that they will go far toward furnishing building material for the proposed school. The buildings altogether may be moderately estimated at 2,500 to 3,000 taels.

"A very few days after the purchase was made, the man of whom we bought the place sought to recover it at an advance, and a company, wishing to build a cotton-mill, offered 3,000 taels for our bargain; but not knowing where we could do as well for our cause, we did not accept the offer. Members of the Methodist Mission here told us they had been keeping their eyes on this place for a Mission station for ten years, hoping to be able to get it. I wish very much that you and the whole Committee could see the place, and I am sure that your verdict in its favor would be given by acclamation, and that you would feel convinced it would have been a mistake not to secure it.

"The next thing, of course, is the matter of building, and the wherewithal to do the work. In this connection it may be noted that, before the receipt by the Bishop, a few days ago, of your letter expressing the Foreign Committee's preference for selling this Hong Kew property, if the Bishop and Standing Committee here unanimously agree to such a course, they had unanimously voted it best *not to sell* any of it, if it be possible to avoid it; and we think it is. Nor do we propose to mortgage any of it, and thereby risk a forced sale, or even subject it to a nominal incumbrance or depreciation, but we propose to *lease* all of it that can be spared for a term of years; and the income will be sufficient to pay the interest on any money borrowed for the buildings proposed, and form a sinking fund besides, gradually to pay off the debt, and leave these lots still the property of the Mission with the new acquisition added on. The simple possession of this Hong Kew property, yielding a good income, will be sufficient backer and security for the money lent to the Mission. The 'Police Station' has been thus leased for fifteen years or so, and the Duane Hall premises have just been leased for sixteen years, at an annual rental of 1,200 taels, and Chinese houses are fast covering the ground; the Duane Hall pupils having been provided with temporary quarters elsewhere.

"Already offers of loans to the Mission have been made by pupils of former years to the amount of 11,000 taels, requiring no security, and with the feeling expressed by the lenders that they would rather put their money in the Mission, for safety, than anywhere else. The late proprietor of the newly bought place also offers 5,000 taels on a security of the property itself. These things show that what money may be required can be obtained without mortgaging any of the Hong Kew lots. With a clear eye, now, to the fact that all money borrowed must be returned with interest, it is not proposed to borrow beyond the sanction of the wisest economy we can bring to bear. Such economy, however, must count the numbers to be provided for, and consider the health, comfort, and convenience of those numbers that they may be the better able in human probability, with God's blessing, to make a long tale of bricks for the building of the Christian Church in China. It must take also into account what it would cost to rent houses for the Missionaries now and soon to be in the field. . . . In view of all these considerations, the building on the new premises of good houses adequate to the present requirements, and with a view to future additions when needed, seems to be the true economy."

We break off here to speak of the plan of raising money approved by the Committee and Board. We think that this letter, by itself, does not quite make the matter plain. We take what is said above rather in the way of showing what could be done. In the first place, the Board have declined to approve mortgaging either the old or the new premises for any sum, large or small. It appears, on the best testimony, however, to be a usual and approved method in Shanghai to borrow money upon the faith of long leases; all the proceeds from the lease going direct to the lender until principal and interest are paid, and so the transaction ended. In default of one payment, or more, by the lessee, all the lender can claim is that the lessor shall make good such deficiency. Thus there is no direct lien upon the property itself; nor can any very large sum be demanded at one time; the lessor, of course, having opportunity to secure a new tenant before a second payment falls due. After most careful consideration, and in the light of advice from an old Shanghai

merchant, and from a lawyer who has had peculiar facilities for information upon the subject, the Board have approved this plan, which was submitted by the Bishop and the Treasurer of the Mission, for raising 16,000 taels, the amount immediately needed, upon the Hong Kew leases. Provided the said plan shall have the approval of at least one of two experienced American merchants—now, and for a long time, resident in Shanghai. We resume:

“In arranging this plan of operation, of course special provision for the instruction of Candidates for Holy Orders has not been overlooked, and though it be at present but in embryo, yet the programme, so far as it is now made out, is that the Bishop shall take the department of Ecclesiastical History, Mr. Thomson that of Biblical Learning, and Systematic Theology is assigned to Dr. Nelson.

“A large Girls' School also comes into the scheme as a very important element, though by exactly what combination and adjustment of existing materials it is not yet developed into form.”

We must not pass on here without saying that the Foreign Committee have very carefully called the attention of the Bishop to the necessity of protecting all trusts of every kind, as, for instance, that represented by the Baird Hall property at West Gate, Shanghai; that under Mrs. Bridgman's will; and the scholarships, endowed and annual, in the

existing institutions; and the consequent necessity that these, other than the Bridgman school—which, of course, cannot be moved—shall have a continued existence, though in a new location.

The communication continues:

“Is it not in order to ask that some men and women of the Church, whose vats the LORD has made to overflow, and who feel some responsibility and even anxiety as to the best use to make of their surplus, will give the means required to build this Mission? (It will take \$30,000 *to do it well*). And what better investment and surer of rich return could they make, than so their LORD, when He shall call for their account, may ‘receive His own with usury’? Such help would at once relieve the case of all anxiety, and place the Mission College on an easy footing.”

CORNER STONE.

To late for any extended notice, we have received information from the Bishop, that he laid the corner stone of St. John's college on Easter-Monday, April 14th. We shall hope to publish the article he has sent from the *North China Herald* giving full particulars in the next number. A 29
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Our friends will be glad to notice in the acknowledgments last month and this, several very notable gifts for the permanent fund of this Institution; which will rejoice the Bishop's heart as well when he receives the tidings.

JAPAN.

LETTER FROM REV. C. T. BLANCHET.
OSAKA, JAPAN, March 29th, 1879.

You will perhaps be a little surprised to hear from me from this place. Owing, no doubt, largely to the bad ventilation and drainage of our house, and other malarious influences, Miss Pitman, Mrs. Blanchet, and I had all been feeling poorly for some time, and we were advised to come here for a change of air and rest. By giving up study and teaching, and taking plenty of exercise in the open air for a couple of weeks before we left, Miss Pitman's health had already so much improved that she thought best not to come here with us, but to remain in Tokio and look after the school in our absence. My object in writing, however, is not so much to tell you about ourselves as of the field and the work here.

First of all, we found our friends all hard at work and doing as well as could reasonably be expected. I suppose you are regularly informed of the details of their work, and any account of mine would only be superfluous. While here I have been trying to compare notes with Missionaries of other bodies, and am convinced that the shortcomings of our Mission are not so much owing to lack of energy and good management as to the inadequacy of our force to the demands of the work.

As I have always lived in Tokio, I never fully appreciated the importance of this city as a centre for Mission work. But its advantages can hardly be over-estimated. It is situated about half way between Kobe and Kioto, with both of which it is connected by a railway, and is surrounded by innumerable towns and

villages, and thus forms a centre from which between two and three millions of people can be reached within half a day's journey.

Although the people here are not quite as aggressive and eager for change as at the metropolis, they are, nevertheless, susceptible to foreign influences, the effect of which is likely to be more lasting here than at the capital, from the very fact of their being more conservative in their ideas. In fact, in some very important points, Osaka seems to be already in advance of Tokio. I was told the other day by an intelligent native pastor that no objection had ever been made to their Christian funerals, and that when they wished to open a new street chapel they could obtain permission from the city authorities to do so simply by sending in a regular application, giving the number of the place, the consent of the owner of the house, and the name of the preacher, all of which, it is said, is required only as a safeguard against possible difficulties; while Christian funerals generally meet with considerable opposition in Tokio, and although there probably are more street chapels and preaching places there than in Osaka, I am not aware that a single one of them has the direct sanction of the city authorities.

Another hopeful sign of this place is the wonderful change which has taken place in the moral tone of its English school. I am told that a few years ago they had a number of foreign professors, whose teaching by word and deed was calculated to prejudice the Japanese against Christianity. At present their foreign professors are all Christians (two of them were once Missionaries), and two or three of their native teachers are not only professing Christians, but active and zealous in helping on the good cause.

To-day closes the second academical term of the year, and is also the graduating day of the senior class. Programmes of the order of exercises have been sent to a number of the Missionaries and their friends as intimations that they would be welcome guests, and so it proved to be. The programme was well carried out, and the interest of the audience, both native and foreign, never flagged to the end. The style of the essays (being largely Chinese) and their delivery (the usual Oriental intonation) detracted greatly from their appreciation, but the addresses and recitations, both in Japanese and in English, were thoughtful and commendable.

Another pleasant feature of the exercises was their appreciation of foreign music, which was provided by some of the Missionaries at the request of one of the native teachers. And last, but not least in importance, was the address of the director of the school, who urged his hearers to steadfastness and perseverance in the pursuit of knowledge, forbearance toward one another's failings and shortcomings, and consideration and discretion in their opinion of and intercourse with foreigners; reminding them of the frequent and sometimes groundless changes in the popular sentiment for and against foreign things, etc., and that while the present attitude of the government was adverse rather than favorable to foreigners, that was no fair criterion of the value of foreign things, etc., nor a reliable index of the future national sentiment toward foreigners. He closed by quoting the second part of our LORD'S summary of the whole moral law, repeating twice, in distinct English, "Thou shalt love thy neighbor as thyself."

Now, had this address been that of a director or professor in a Christian school, it would, nevertheless, be entitled to a due meed of praise; but that it should come from the lips, and I trust from the heart also, of a gentleman who is not a professing Christian, and be addressed to an audience whose training and sympathies have until of late been adverse to Christianity, seems to indicate a great change in the religious feeling of this people, and to call loudly for an immediate response from Christian lands, a call for laborers to gather in this golden harvest which is not of our planting.

Our foreign staff in Japan (instead of increasing with the work) is fewer by two than it was five years ago. The Romanists and Russo-Greek are to be found at all the open ports, and also at some which are not open to foreigners: the Church Missionary Society (English) and the Methodists occupy nearly as many places, while we have not so many as two *well-manned* stations.

We need at least four men and two ladies more for the two important centres of Osaka and Tokio, *i. e.*, two clergymen, two laymen, and two female teachers, the number to be equally divided between the two places.

As I write, a telegram calls me to Tokio, whither I must hurry back to look for another temporary residence, in the hope that the revision of the treaties may afford us some

new facilities for the prosecution of our work. There are several other points of interest I should like to write about, but must defer so doing to another letter.

I remain yours, very sincerely.

LETTER FROM THE REV. T. S. TYNG.

OSAKA, March 22d, 1879.

I have now been in Japan long enough, I suppose, to give you something more than first impressions of the work that is doing and is to be done. I have so much to say, and the space of the SPIRIT OF MISSIONS is so limited, that I hardly know how to begin or where to end.

To begin with a very general statement, there can be no doubt that much strength and time and money, as well as great opportunities, are lost, and still more likely to be lost, because we have not workers enough here. Our Mission has two stations in Japan, Tokio and Osaka. The first is important because it is the capital, has 800,000 people, and is the great educational centre, where Christian schools can be most easily established and best maintained. Here the Mission once had a very flourishing Boys' school, with something like fifty boarders. But it was burnt out, and there has not since been strength enough to reestablish it. It is for this purpose that the Bishop asks for a lay teacher.

Osaka is almost equally important, because it is a great commercial place, with 400,000 people, and is situated on the fifty-mile railroad which leads from Kobe, with 40,000 inhabitants, to Kioto, which is larger than Osaka. With a strong station at Osaka, we might hope in time to reach out to Kioto, and perhaps also to Kobe and other large places in the neighborhood.

These are the stations, the two most important points in all Japan. *But*, there is not force to work them. There are only two foreign Clergymen with the Bishop at Tokio, and two Clergymen and a Missionary physician in Osaka, and a lady teacher at each place. Of this number, I must be counted out for some time to come, for want of Japanese. With so insufficient a force, one of two results naturally follows: either the work is not done as it should be, or the Missionaries overtax their strength, or both. As a matter of fact, both results do follow. Much work is left undone, much must fail of its proper effect, while Mr. Cooper has been obliged to

leave the field, . . . and Mr. Blanchet is at this moment with us in Osaka, not, we hope, seriously injured by his overwork, but still obliged to rest for some little time.

The insufficiency of the workers here may be shown also by an outline of the work as it should be organized. I take Osaka, because it is more familiar to me, and Mr. Morris and I have thought and talked very carefully over the plan of operations that would be best. It would be something like this: Some one place, probably the foreign concession, should be the centre of the work. There should be a girls' school, a school for boys and young men, and a *good* church building. In this should be daily Morning and Evening Prayer, with all the scholars of the schools assembled, and the bell rung to gather in such others as could be brought together. These services should be short, with a short address, say ten minutes each time, explaining and enforcing the teaching of the Lesson for the day. Such other services for Sundays, for week-day evenings, or other times, could be arranged as might be necessary or desirable, while preaching stations might be maintained in such other parts of the city and suburbs as should seem best.

The main points of this plan are, a *centre* for the work, a mother church, so to speak, and the two schools as the nucleus of a congregation in it. To leave out any one part—the boys' school, the girls' school, or the central church—would be not simply to leave a *third* of the work undone, but to cripple the whole work. As a matter of fact, we have, besides the dispensary, only a girls' school and a temporary preaching-place, too far away from it to allow of the girls being taken there, except on Sunday and once during the week.

To do this work properly, there ought to be here three Clergymen, two lady teachers for the girls' school, and two men for the boys, that is to say, we need one more Clergyman and two gentlemen and one lady as teachers. The first of these wants will easily be seen to be reasonable. To maintain the services of which I have spoken, and to train young men for the Ministry, three Clergymen are few enough. As to the schools, it might be supposed that one foreign teacher for each, with the help of native assistants, would be sufficient. But it is not so here. There is one thing, and only one, that will bring pupils to the schools in any numbers,

and that is, thorough *English* teaching, better than they can get in the government schools. One of these, the Yei-Go Gakko (English Language School), is a very good school, with three English teachers. Our chief advantage over it would be in having a boarding-school, which Japanese studying English prefer to a day-school. Two foreign teachers, with help from the other Missionaries, could carry on such a school, I am sure, successfully. One *might* do so, but it would be somewhat doubtful; and as one Boys' school here has already failed, we ought this time to be very sure of our ground. If we could have, not only a school, but a college, thoroughly equipped, to take the graduates of the schools and give them a *thorough* Christian training, it would be a grand thing. But that is beyond the reach of the Foreign Committee. It can be done only by *great* gifts from individuals.

I wish I had the power to state at all as it deserves the importance of this matter of Christian education for Japan. The civilized anti-Christian influence is very strong here. In Tokio it has almost gained possession of the University. In Osaka there is quite a strong Christian influence in the Yei-

Go Gakko *now*. But there is no certainty that it will last. The Japanese will not allow any foreigner to remain long enough in any official position here to gain what they consider undue influence. Five years is a long term of service for a foreign teacher in the government schools. We must have our own schools if we want Christian teaching. We cannot expect a heathen government to teach Christianity.

Will not the Church supply men and money to meet these great wants, not in the distant future, but *now*? Japan may not be in itself the most important of heathen countries, but time is of more importance here than elsewhere. No other nation has passed or is passing through so remarkable a crisis as that which is now to be seen in Japan. Things are moving rapidly here. Clergymen sent out now must wait some two years before they can be expected to preach, even poorly. If the Church adds to that *unnecessary* delay, who can tell how much may not be lost?

I am getting on fairly in Japanese, but there are many difficulties.

Sincerely yours.

HAITI.

LETTERS FROM BISHOP HOLLY.

PORT-AU-PRINCE, April 19th, 1879.

AN unusually encouraging spiritual interest has been manifested among our members, seeking after their souls' health, during the solemnities of the Lenten season just closed.

Among other remarkable evidences of this interest was the fact of some of our scattered members coming hither from great distances to engage in the religious exercises of Holy Week and to make their Easter Communion.

One of these was a young woman, who came by sloop from Port de Paix, a distance of 150 miles, employing one week to make the voyage, in order to enjoy this spiritual privilege. We have two other communicants in that town, who desired to be present, but could not. One of them, a mother of a family, whose husband is a Baptist, came hither during the last Advent season to attend the services and to have the privilege of communing. Our other communicant in that place, one of the founders of this parish seventeen years ago, is an old widowed lady of 70 years and upward, who, having removed from here with her son-in-law, is physically unable

to travel in a country like this, where the inconveniences and exposure are so great. The Rev. Mr. Benjamin, in whose Missionary circuit Port de Paix is situated, has been confined to his bed by a severe attack of sickness since November last, and is wholly unable to visit those scattered sheep of the flock. Hence the effort put forth by the two members of which I speak to come here in the last Advent and Lenten seasons. The Rev. Mr. B. is now slowly recovering his health, and hopes in a month's time to undertake his Missionary journeys.

The second person who came here to pass Holy Week was the father of a family from St. Michel, who had to ride from thence to Gonaïves on horseback, a distance of forty miles, and then came from Gonaïves to Port-au-Prince, a distance of ninety miles, by sailboat. We have also two other communicants at St. Michel, an aged Haitien general, retired on a pension from active service, and his wife. Ten years ago, when he retired from the army, he removed from here there. For several years after his removal himself and wife came twice a year to Port-au Prince,

at Christmas and Easter-tide, to commune. Increasing infirmities now prevent them from doing so. They anxiously await a pastoral visit from the Missionary of the north, as soon as his health will permit.

Two other persons, an aged father of 70 years and his widowed daughter of 40, members of our Church residing at L'Arcahaie, a town eighteen miles from the capital, also came in an open sail-boat to pass Holy Week with the congregation here, and to make their Easter Communion.

In reflecting upon the hard times felt here as everywhere else throughout the world, in connection with the fact of such a revival of spiritual interest in the breasts of our people, I think each one of us may well exclaim with the Psalmist, "It is good for me that I have been afflicted; that I might learn thy statutes." (Psalms cxix. 71.) Happy will they be whom the present pecuniary distress shall teach to look, not upon the gift, but up to the Giver; and to think more of their Sovereign Benefactor than of the perishing riches that His bounty bestows upon them for their temporary use, in passing rapidly through this vale of tears to the golden paved streets and pearly gates of an eternal home!

I visited Emmanuel Chapel, Trianon, the first Sunday in May. I confirmed two adults. Two other candidates for this apostolic rite were prevented by sickness from being present. The Deacon in charge of the Chapel baptized an infant, and the Rev. Mr. Battiste, the Missionary Presbyterian on this circuit, administered the Holy Communion. Thus at the same Service the three evangelical and apostolic ordinances were administered, each of them by a Minister respectively belonging to the grade of the Ministry competent for the same.

We arranged the Service expressly in this manner in order that the simple-minded members of this rural congregation might see at a

glance the apostolic distinction that exists between the different grades of the Ministry maintained in our Church.

This distinction was more profoundly engraved upon their minds by seeing the Ministry thus in exercise than it could have been by the most labored exposition.

The Rev. Hyacinthe Michel, the Deacon in charge of the Chapel, is indefatigable in the work of the Ministry, and is making a good impression on the community where he exercises his functions.

I have to-day just concluded the Morning Service in Holy Trinity Church, where one adult was confirmed and the Holy Communion administered. The adult is a maiden lady, who has twice been one of a class to be confirmed in this parish, but was prevented both times by sickness. We had a good congregation in spite of a drenching rain that fell in torrents all the morning, so that cabs were in demand for the members to return home.

The yellow-fever is again among us here. It has not visited us since 1870, when I was called to bury fifty victims. The French Envoy Extraordinary and Minister Plenipotentiary, the Count de Rochechanart, died last week. The American Minister resident, Mr. Langston, is now down with it. His case is serious, but we hope that it will not prove mortal.

I have made arrangements with the Lord Bishop of Barbadoes to place the beneficiaries of the Bishop Lee and Bishop Burgess Scholarships in his college at Bridgetown in that island. They are to leave here June 11 prox. We hope they will be favored in their studies, and return home a few years hence to aid me, if spared, to inaugurate under better auspices than before our educational institute that we have had to suspend.

I am your faithful brother and obedient servant in CHRIST,

Port-au-Prince, Ascension-day, 1879.

MEXICO.

LETTER FROM MR. A. E. MACKINTOSH, TREASURER OF THE MEXICAN CHURCH.

MEXICO, April 26th, 1879.

ALLOW me to write you a few hurried lines respecting the work which the members of the American Church help to support so generously.

The ancient and historic Church of San

Francisco has been restored, and was opened to public worship on Ash-Wednesday, the 26th of February. Some of the friars who have intoned their praises under its old domes cannot contain their curiosity, notwithstanding the anathemas of Rome prohibiting them to step into its precincts, and enter to have a peep at the splendid chancel of blue and

golden yellow, and the noble arches, which have all been secured with iron bars and restored. At the evening service jets of gas light up the whole building.

Our Triune God is now worshipped here in spirit and in truth, through the only Mediator, our LORD JESUS CHRIST, and sweet hymns of praise arise, instead of incense, from a faithful little flock, amidst the thousands still enthralled with error and superstition who throng the Roman churches.

This noble edifice has been saved from the destructive picks of revolutionary fury, and is now the Cathedral of the Mexican branch of the Catholic Church of our LORD JESUS CHRIST. The Services are well attended, and especially during Holy Week crowds entered to hear the preaching of the Gospel. There were many communicants who took the LORD's Supper on Holy Thursday and Easter-day according to primitive custom.

The organization of this branch of the Church works admirably; the Standing Committee of the diocese is in charge of the Cathedral during the absence of the Bishop-elect, and acts in the same manner as our Chapters in England. The Bishop-elect of Cuernavaca, who is in charge of the Diocese of the Valley, officiates also in the Cathedral. A young man of the name of Ramirez, who was educated in the Roman Catholic Seminary, and who is now a Candidate for the Ministry, is becoming an eloquent preacher, and has done much honor to the same pulpit which was often occupied by the late Aguas when a Dominican friar. A new congregation has just been installed at a village called Jalostoque, in the Valley of Mexico.

The work continues well also in the Missions of Puebla, Vera Cruz, Nopala, and Joquicingo.

We are all looking forward with great joy to the Consecration of our beloved Bishop-elect of the Valley of Mexico, and to the important steps which the Mexican Commission of Bishops will take to forward the spiritual welfare of the Mexican Church. I remain,

Yours very truly and respectfully.

AN INTERESTING LETTER.

Translation from *La Verdad*, the Church paper of the "Mexican Branch of the Catholic Church of our LORD JESUS CHRIST Militant upon earth."

It will encourage the faithful laborers of

the Mexican Church to read the following lines written by a beloved countrywoman of ours, who is working with heroic valor among the Christians of England for the prosperity of our Church. Let us pray that the LORD may guide and bless her.

MY BRETHREN IN CHRIST:

Although I have not the happiness of knowing you personally, I feel that I can with sincerity give you this sweet name.

After saluting each one of you, I pray you to permit me to inform you of the great interest which is being raised here for our holy cause.

Dear brethren, our young national Church has not only been called to be the honor and glory of our beloved country, but also to serve as an example and model to the Christian nations of the civilized world. The innocent blood of the martyrs who have died for our holy cause has to-day raised a cry of grief everywhere, and the sad and valiant story of our heroic brethren is heard even in the saloons of the most elevated and opulent society of this country.

The beloved names of Aguilar, Aguas, Emilio Valdez, and many others of our never-to-be-forgotten Evangelists, who now sleep in peace in the bosom of the LORD, together with the positive proofs which are given of the sufferings, poverty, and persecutions which you daily endure, are lovingly proclaimed here not only by me, but by many of our brothers and sisters in CHRIST, who, losing no opportunity, do everything possible to interest others in our holy cause.

Therefore I pray you, dear brethren, be not dismayed, but continue to work with the same heroism you have shown up to this hour, placing all your faith and confidence in our LORD JESUS CHRIST, who has given us each day positive proofs that very soon our hopes may be realized.

Our dear and estimable sister, Miss Brown, salutes you in the name of JESUS, and sends you a thousand remembrances.

Pray earnestly for us, that our triumph here may be complete.

That the peace of GOD may dwell with you always is the true desire of your faithful compatriot and sister in JESUS CHRIST.

NEWS FROM MR. VALDESPINO AT HAVANA.

A letter has been received from Mr. Rodriguez, who accompanied Mr. Valdespino on

the 20th of May by steamer to Mexico. The party had reached Havana in safety. Mr. Valdespino was suffering much from the heat, and felt unable to write. He asks to be remembered in prayer, that the LORD will allow him to arrive safely in Mexico, and there to do some work in the Church.

Mr. Rodriguez, the writer of the letter, has been five years in the United States, where he has received his theological education in the Divinity School, Cambridge, Mass. He is now returning to Mexico to take the chair of Ecclesiastical History in the Theological Sem-

inary. It seems very providential that his studies here terminated just in time to allow him to sail with Mr. Valdespino, who in his weakness needed a male companion. He says in his letter: "On reaching Vera Cruz I shall arrange matters so that Mr. Valdespino and family will go directly from the steamer to the train. We have friends in the congregation at Vera Cruz, and one of them owns a boat."

His letter, addressed to the President of the Mexican League, contains many expressions in recognition of kind friends in this country.

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 May 1 to June 1, 1879.

* Lenten and Easter offerings.

ALABAMA.		
<i>Mobile</i> —Christ Church.....	\$25 50	
<i>Uniontown</i> —Church of the Holy Cross.....	5 00	
	30 50	
ALBANY.		
<i>Cooperstown</i> —Christ Church.....	13 69	
<i>Schenectady</i> —Missionary Box 14,842.....	1 50	
	15 19	
CALIFORNIA.		
<i>San Francisco</i> —Grace.....	18 00	
<i>San Mateo</i> —St. Matthew's S. S., for Jaffa.....	16 00	
	34 00	
CENTRAL NEW YORK.		
<i>Elmira</i> —Trinity.....	140 00	
CENTRAL PENNSYLVANIA.		
<i>Scranton</i> —Church of the Good Shepherd.....	1 65	
<i>Towanda</i> —Christ Church S. S., of which for "Elizabeth S. Douglass" Scholarship, Girls' School, Cape Palmas, \$30; for Mexico, \$10.....	60 00	
<i>Wilkesbarre</i> —St. Stephen's S. S., through A. C. M. Society, for Mexico.....	12 00	
<i>Williamsport</i> —Christ Church.....	30 00	
	103 65	
CONNECTICUT.		
<i>Clinton</i> —Holy Advent.....	1 00	
<i>Fair Haven</i> —St. James', through Woman's Auxiliary, for the Emily Williams School, Shanghai.....	10 00	
<i>Hartford</i> —Church of the Good Shepherd, Woman's Auxiliary, for the Emily Williams School, Shanghai.....	10 00	
Trinity, of which for Bishop Schereschewsky's work, \$50.....	60 00	
Missionary Box.....	2 00	
<i>Middletown</i> —Holy Trinity, Woman's Missionary Association, for the Emily Williams School, Shanghai.....	10 00	
St. Luke's Chapel, Berkeley Divinity School, through Woman's Auxiliary, for the Emily Williams School, Shanghai.....	10 00	
	103 00	
		Bishop Williams, through Woman's Auxiliary, for the Emily Williams School, Shanghai..... 10 00
		<i>New Haven</i> —St. Paul's..... 50 00
		Trinity Chapel S. S., for Bishop Penick's work..... 3 00
		<i>Pomfret</i> —Rev. A. H. Vinton, D.D., for the debt..... 500 00
		<i>South Norwalk</i> —St. Paul's S. S., Gertie and Asa Peck's Missionary Box..... 1 00
		<i>Thomaston</i> —Trinity S. S., Easter offering, thro' Woman's Auxiliary, for the Emily Williams School, Shanghai..... 15 00
		<i>Waterbury</i> —"A few friends," through Woman's Auxiliary, for the Emily Williams School, Shanghai..... 10 00
		<i>Miscellaneous</i> —"A friend"..... 25 00
		717 00
DELAWARE.		
<i>Christiana Hundred</i> —Christ Church.....	31 85	
<i>Leves</i> —St. Peter's, for Mexico.....	8 00	
<i>Newark</i> —St. Thomas', F. M. Curtis, \$25; F. A. Curtis, \$15; S. S., \$16.92.....	56 92	
<i>New Castle</i> —Immanuel (additional).....	3 57	
<i>Newport</i> —St. James' S. S.....	2 57	
	102 91	
EASTON.		
<i>Dorchester Co.</i> —Dorchester Parish, Grace.....	50	
Great Choptank Parish, Christ Church, for Mexico.....	5 00	
<i>Talbot Co.</i> —Whitemarsh Parish.....	9 25	
	14 75	
GEORGIA.		
<i>Atlanta</i> —St. Philip's, for Rev. W. J. Boone's work.....	32 25	
ILLINOIS.		
<i>Freeport</i> —Zion (additional).....	85	
<i>Lockport</i> —St. John's S. S., for Japan, \$2.75; at discretion of Bishop Penick, 52c.....	3 27	
<i>Naperville</i> —St. John's.....	5 00	
	9 13	

IOWA.			
"M".....		\$ 50	
KANSAS.			
Manhattan—St. Paul's.....		5 00	
LONG ISLAND.			
Bay Ridge—Christ Church.....		160 00	
Brooklyn—Emmanuel.....		20 00	
Church of the Good Shepherd, a communicant, \$100; "L. B.," \$5; "B.," \$3.....		108 00	
(Heights)—Grace, Missionary Boxes.....		21 77	
Church of our Saviour S. S., for "Henry Fisher" Scholarship, Hoffman Institute, \$75; "Sarah Luquer" Scholarship, Bridgman Memorial School, \$45.....		190 00	
(Heights)—St. Ann's S. S., of which at discretion of Bishop Penick, \$30; Scholarships in St. John's College, \$50; Mexico, \$25.....		141 88	
St. George's, Missionary Committee.....		22 73	
St. John's.....		12 26	
Flushing—St. George's.....		60 47	
Jamaica—Grace S. S., for "Mary Regina Sayres" Scholarship, St. John's College.....		70 00	
Miscellaneous—"Class Missionary Penny" of the Diocese of Long Island.....		147 88	
		884 99	
MAINE.			
Portland—St. Stephen's, through A. C. M. Society, for Mexico.....		20 00	
MARYLAND.			
Anne Arundel Co.—St. Margaret's, Westminster Parish, Missionary Box.....		5 00	
Baltimore—Church of the Messiah, for the debt.....		10 00	
St. Luke's.....		5 00	
Through the Rev. A. P. Stryker, at discretion of Bishop Penick.....		5 84	
Charles Co.—Lappen's Cross Roads, Rev. R. P., for China, \$50; Japan, \$50.....		100 00	
District of Columbia—Grace Church Parish, Grace, at discretion of Bishop Williams, of which a family, \$14; S. S., \$9.55.....		24 56	
Frederick Co.—All Saints' Parish, All Saints', 5c. collection.....		38 25	
Howard and Anne Arundel Co.'s.—Trinity Parish, at discretion of Bishop Penick, \$20.30; Mexico, \$13.72.....		34 02	
		222 67	
MASSACHUSETTS.			
Andover—Christ Church, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College.....		5 00	
Ashfield—St. John's S. S., for "Lydia Mary Fay Memorial" Scholarship, St. John's College.....		5 84	
Boston (Jamaica Plain)—St. John's.....		6 75	
Emmanuel, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College, Bishop Huntington Class, \$7.65; E. J. B., \$3.....		16 65	
(East)—St. John's S. S., through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College.....		7 50	
St. Mark's S. S., for "Charles Tiffany" Scholarship, Cape Palmas Orphan Asylum, \$75; "Caroline Keller" Scholarship, Bridgman Memorial School, \$50.....		125 00	
(Dorchester)—St. Mary's, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College, \$10; Missionary Boxes, \$3.88.....		13 88	
St. Paul's, of which through Woman's Auxiliary, for Rev. Mr. Fair's work, \$100.25; S. S., for "St. Paul's S. S." Scholarship, Emma Jones School, \$50.....		150 25	
Trinity, through Woman's Auxiliary, for Mrs. Fair's personal use.....		2 00	
Cambridge—Christ Church, through Woman's Auxiliary, for Insurance dues, Rev. T. S. Tyng.....		8 50	
St. James', through Woman's Auxiliary, for Insurance dues, Rev. T. S. Tyng.....		12 50	
St. John's Memorial Chapel, of which through Woman's Auxiliary, for "Sarah F. Hoyt" Scholarship, Emma Jones' School, \$50; S. S., for support of Rev. T. S. Tyng, \$33.37.....		\$83 37	
Fall River—Ascension.....		15 00	
Fitchburg—Christ Church, of which for "Lydia Mary Fay Memorial" Scholarship, St. John's College, \$5.....		15 00	
Haverhill*—St. John the Evangelist S. S., for Mexico.....		4 62	
Hyde Park—Christ Church, through Woman's Auxiliary, for "Anna L. Paddeok" Scholarship, Duane Hall.....		25 00	
Lawrence—Grace, a member, for Mexico.....		5 00	
Lynn—St. Stephen's, "A Communicant," through Massachusetts Branch of Woman's Auxiliary, for travelling expenses of Mr. and Mrs. Fair.....		1 00	
Newton—Grace, through Woman's Auxiliary, for "Grace Church" Scholarship, Bridgman Memorial School.....		25 00	
Stockbridge—St. Paul's M. C.....		11 77	
Weymouth—Trinity, through A. C. M. Society, for Orphanage in Mexico.....		6 00	
Worcester—All Saints', of which S. S., \$21.14.....		98 29	
		643 42	
MICHIGAN.			
Detroit—St. Paul's, for Jaffa.....		100 00	
Tecumseh—St. Peter's.....		6 00	
Ypsilanti—St. Luke's, Missionary Boxes.....		6 19	
		112 19	
MINNESOTA.			
Minneapolis—Gethsemane, a member, for Mexico, \$2; for Bishop Penick's work, \$2; Sister Annette, in memory of Miss H. C. Relf, for Africa, \$5; for Mexico, \$1.25.....		10 25	
MISSOURI.			
St. Louis*—Church of the Holy Communion S. S.....		38 10	
NEBRASKA.			
Omaha—Agency, of which for Mexico, \$2.....		4 00	
NEW JERSEY.			
Elizabeth—Christ Church.....		40 68	
Fairview*—Trinity S. S., of which four Missionary Boxes, \$2.04.....		4 92	
New Brunswick—St. John's, Miss'y Box 14, 104 Amelia B. Beach, for support of Catechist at Half Graway.....		3 50	
Rocky Hill—Trinity.....		40 00	
Roselle—St. Luke's S. S., for Jaffa.....		20 00	
Sand Hill—St. Barnabas'.....		25 00	
South Amboy—Christ Church, Ladies' M. Box.....		20 00	
Trenton—St. Michael's, through Woman's Auxiliary, for St. John's College.....		10 03	
Mrs. C., Missionary Box, through Woman's Auxiliary.....		70 00	
		1 50	
		235 63	
NEW YORK.			
Castleton—St. Mary's, through Committee on Work for Foreign Missionaries, for Africa.....		5 06	
Clifton—St. John's, through Woman's Auxiliary, Mrs. A. L. King, \$5; through S. I. Branch of Committee on Work for Foreign Missionaries, for Africa, \$23.50.....		28 50	
New Brighton—Christ Church, through S. I. Branch of Committee on Work for Foreign Missionaries, for Africa.....		31 34	
New York—Chapel of the Atonement S. S., for support of Tse Kia Tsing, Duane Hall.....		50 00	
Church of the Beloved Disciple, M. C. M., Missionary Box 16,569.....		2 50	
Grace Chapel S. S., for Hospital in China.....		75 00	
Church of the Heavenly Rest, Woman's Foreign Missionary Association, for Miss Nelson's salary, \$37; through Committee on Work for Foreign Missionaries, for Mrs. Blanchet's School, \$72.86; Bishop Penick's Insurance dues, \$50; "Cornelia Jay" Scholarship, St. John's College, \$10.89.....		170 75	
Church of the Holy Cross, for Bishop Penick's work.....		15 00	
(Harlem)—Holy Trinity, Miss Garrett's, Miss J. Baldwin's, and Miss M. Baldwin's S. S. Classes, through Woman's Auxiliary, for "Randolph H. McKim" Scholarship, Cape Mount.....		25 00	

Church of the Incarnation, through Woman's Auxiliary, for Miss Nelson's salary, \$15; through Committee on Work for Foreign Missionaries, for Miss Nelson's salary, \$50; S. S., for "George N. Hale" Scholarship, Cape Mount, \$25	\$90 00
St. Ann's, for Bishop Penick's work	10 00
St. Chrysostom's	8 72
St. George's Chapel of Free Grace S. S., for Africa	11 50
St. Paul's Chapel, through Committee on Work for Foreign Missionaries, for "Dr. Haight" Scholarship, Duane Hall	28 00
St. Philip's, Woman's Missionary Society, for Insurance dues Rev. Mr. Bauduy	15 00
St. Thomas', Woman's Missionary Society, for new wards, Wuchang Hospital, \$110; Miss Nelson's salary, \$35	45 00
Trinity Chapel, Branch Woman's Auxiliary, for St. John's College	50 02
Nyack—Grace, for China	29 50
Rye—Christ Church, Woman's Missionary Association, through Woman's Auxiliary, for Miss Abbot's support	25 00
Warwick—Christ Church	2 00
West Brighton—Ascension, thro' S. I. Branch Committee on Work for Foreign Missionaries, for Africa	36 60
Yonkers—St. Paul's, Woman's Missionary Association, Bishop Holly's work, \$19; Mexico, \$5; "Virginia Clark" Scholarship, Emma Jones School, \$10	34 00
Miscellaneous—Mrs. M., through S. I. Branch Committee on Work for Foreign Missionaries, for Africa	2 00
Wm. Lenox Dickel, "first money earned"	35
	890 84

NORTH CAROLINA.

Asheville—Freedmen's Mission Chapel	3 00
Hillsboro—St. Matthew's, Missionary Boxes	5 22
New Berne—Christ Church S. S., for Mexico	5 00
Wilmington—St. James'	30 00
Bishop Atkinson, through Rev. Mr. Boone, for St. John's College	20 00
	63 22

NORTHERN NEW JERSEY.

Bayonne (Bergen Point)—Trinity, of which for Bishop Penick's work, \$5; Missionary Box 15,640, \$5; Missionary Box 6,089, \$2.30	72 30
Montclair—St. Luke's, through A. C. M. Society, for Mexico	28 00
Newark—"J. H. E."	50
	100 80

OHIO.

Cleveland—Trinity, of which for Greece and Africa, \$2; a member, \$20; Missionary Boxes, \$4.10	62 29
Gambier—Church of the Holy Spirit, for Cape Mount, at discretion of Bishop Penick	86 00
Mansfield—Grace, through A. C. M. Society, of which for Mexico, \$15	23 33
Marion—St. Paul's	6 37
Sandusky—Grace, for Mexico	50 62
	228 61

PENNSYLVANIA.

Media—Christ Church, thro' A. C. M. Society	5 01
Norristown—St. John's	16 00
Philadelphia—Christ Church Chapel, through Committee on Work for Foreign Missionaries, for Foreign Missionary Fund	2 00
Episcopal Hospital, for "Alonzo Potter" Scholarship, Duane Hall, \$40; through Mrs. Phelps and Committee on Work for Foreign Missionaries, for the Fay Day School, \$5.59	45 59
Grace, Rev. W. Suddards, D.D., for Chinese Bibles, \$57; S. S., for Africa, \$100; Mexico, \$50	207 00
(Mt. Airy)—Grace, through A. C. M. Society, of which from Guild, \$6.10; S. S., Africa and China, \$15.34	71 44
† Holy Trinity	

† In the June number the \$900 acknowledged under this Church, for current expenses of St. John's College, should have read from Trustees of the John Bohlen Fund.

St. Clement's, through Committee on Work for Foreign Missionaries, for Foreign Missionary Fund	\$2 00
St. Jude's, through Committee on Work for Foreign Missionaries, for Foreign Missionary Fund	3 00
St. Luke's, for Mexico	9 00
St. Mark's	2 00
(Chestnut Hill)—St. Paul's	65 68
(Germantown)—St. Peter's, through Committee on Work for Foreign Missionaries, for "Eleanore Clement" Scholarship, Emma Jones School	10 00
St. Stephen's	136 39
Rev. James Saul, D.D., for support of Rev. S. R. J. Hoyt	100 00
West Chester—Holy Trinity, through Committee on Work for Foreign Missionaries, for Africa, \$35; China, \$20	55 00
	730 11

PITTSBURGH.

Kittanning—St. Paul's S. S.	12 17
Meadville—Christ Church	58 08
Pittsburgh—Church of the Good Shepherd	10 45
Mrs. F. R. Brunot, through Woman's Auxiliary, at discretion of Bishop Penick	50 00
Vallonia—St. Andrew's Mission	2 06
	132 76

RHODE ISLAND.

Newport—Emmanuel Church and S.S., of which for Africa, \$35.62	83 73
Trinity	31 33
Westerly—Christ Church S. S., thro' Woman's Auxiliary, for Day School in Shanghai	30 00
Miscellaneous—B. W. A., for second Scholarship at Cape Mount	25 00
Through Providence Branch Woman's Auxiliary, for travelling expenses Rev. Mr. and Mrs. Fair	10 00
	180 06

SOUTH CAROLINA.

Allendale	1 65
Bluffton—Church of the Holy Cross	3 31
Charleston—Church of the Holy Communion S. S., for Rev. Mr. Boone's work	13 00
Cheraw—X. Y., for Mexico, \$5; Jaffa, \$5	10 00
Grahamville—Holy Trinity	1 30
Upper St. John's—Epiphany	7 06
Waccamaw—All Saints'	9 95
St. Andrew's Parish, Colored Congregation, of which for Mexico, \$8.05	19 55
	65 82

SOUTHERN OHIO.

Bellaire—Trinity Mission S. S., through A. C. M. Society, for Africa	2 50
Chillicothe—St. Paul's, through Woman's Auxiliary, for "Woman's Auxiliary" Scholarship, St. John's College, \$5; Bishop Penick's work, \$13.20	18 20
Cincinnati—Christ Church S. S., for "Dr. Brooks" Scholarship, Baird Hall	50 00
(Avondale)—Grace, through Woman's Auxiliary, for "Woman's Auxiliary" Scholarship, St. John's College	15 00
(College Hill)—Grace, through Woman's Auxiliary, for "Woman's Auxiliary" Scholarship, St. John's College	2 00
Circleville—St. Philip's, through Woman's Auxiliary, for "Woman's Auxiliary" Scholarship, St. John's College	2 00
Clinton—Christ Church, through Woman's Auxiliary	1 53
Delaware—St. Peter's, through Woman's Auxiliary, for "Woman's Auxiliary" Scholarship, St. John's College, \$3; through A. C. M. Society, for Mexico, \$60; S. S., for Mexico, \$9.31	72 31
Lancaster—St. John's, through Woman's Auxiliary, for "Woman's Auxiliary" Scholarship, St. John's College	2 00
Middletown—Church of the Ascension S. S., Missionary Box	55
Pomeroy—Grace	16 50

<i>Portsmouth</i> —All Saints', a friend, \$1; S. S., for Mexico, \$10; at discretion of Bishop Penick, \$10	21 00
<i>Springfield</i> —Christ Church S. S.	9 00
<i>Worthington</i> —St. John's, of which, a friend, for Africa, \$80; through Woman's Auxiliary, from two Missionary Boxes, \$3.36	87 98
<i>Zanesville</i> —St. James', through Woman's Auxiliary, for "Woman's Auxiliary" Scholarship, St. John's College	5 00
SPRINGFIELD.	
<i>Albion</i> —St. John's	2 00
TENNESSEE.	
<i>Knoxville</i> —St. John's, through A. C. M. Society	10 00
VERMONT.	
<i>Fairfield</i> —Trinity	1 30
<i>Poultney</i> —St. John's	5 40
<i>Sheldon</i> —Grace	3 60
<i>Weybridge</i> —Miss C. Chalker, through Woman's Auxiliary, for new wards, Wuchang Hospital	10 00

VIRGINIA.	
<i>Albemarle Co.</i> —St. Ann's Parish, Christ Church, of which Little Boys, for Mexico, 90c	4 27
<i>Amherst Co.</i> —Lexington Parish, Ascension, for Bishop Penick's work: S. S., \$8.44, Missionary Box, \$7.81	16 25
<i>Dinwiddie Co.</i> —A friend to Missions	2 00
<i>Fauquier Co.</i> —Leeds Parish, Leeds Church, for China, \$7.18; Mexico, \$6.46	13 64
<i>Hanover Co.</i> —St. Paul's Parish, Immanuel, through A. C. M. Society, for Mexico	10 00
<i>Henrico Co.</i> —Henrico Parish, St. John's, for "Eliza Carrington" Scholarship, Baird Hall, \$40; "Wright Weddell" Memorial and "Soloman" Memorial Sch'ps at Cape Mount, \$50	90 00
<i>Orange Co.</i> —St. Thomas' Parish, St. Thomas', of which for Japan \$2	17 00
<i>Richmond Co.</i> —Rappahannock Valley Convocation, for "Bishop Payne" Scholarship, Hoffman Institute	22 00
<i>Spotsylvania Co.</i> —St. George's Parish, St. George's	76 92

WESTERN MICHIGAN.	
<i>Battle Creek</i> —St. Thomas'	1 25
<i>Grand Rapids</i> —St. Mark's Industrial Band	5 00
<i>Hastings</i> —Two Missionary Boxes	62
<i>Marshall</i> —Trinity	13 80
	20 67

WESTERN NEW YORK.	
<i>Geneva</i> —Trinity, for Cuba	29 29
<i>Pelops</i> —St. John's, Miss Stanley's Bible Class	3 30

WEST VIRGINIA.	
<i>Mason Co.</i> —Point Pleasant Parish, Christ Ch., of which two little children, 50c.; through A. C. M. Society, for Mexico, \$5	8 31

WISCONSIN.	
<i>Delafield</i> —St. John Chrysostom's, for the Debt	3 12
<i>Pine Lake</i> —Holy Innocents', for the Debt	6 45
	9 57

OREGON AND WASHINGTON MISSION.	
<i>Portland*</i> —St. Helen's Hall, Chinese Class, for St. John's College	10 50
<i>Port Townsend</i> —St. Paul's	10 55
<i>Seattle</i> —Trinity S. S.	14 00
	35 05

DAKOTA MISSION.	
<i>Firesteel</i> —Holy Trinity	63
<i>Morrison</i> —Mission	62
<i>Rosebud Agency</i> —St. Sophia's S. S., through Woman's Auxiliary	2 72
	3 97

MONTANA MISSION.	
<i>Salt Lake City</i> —St. Mark's, a member	5 00

NIORRARA MISSION.	
<i>Cheyenne River Agency</i>	4 00

ITALY.	
<i>Rome</i> —St. Paul's	24 70

LEGACIES.	
<i>Conn., Hartford</i> —Estate of Chester Adams	168
<i>Mass., Boston</i> —Estate of Dr. W. W. Moreland	500 00
<i>Ohio, Canfield</i> —Estate of Miss E. M. Beardsley, through A. C. M. Society, at discretion of Bishop Penick	10 00
<i>Pa., Reading</i> —Estate of Rebecca H. Welsh	37 51
<i>Ohio, Norwalk</i> —St. Paul's, Benedict Legacy	135 47
	851 96

MISCELLANEOUS.	
U. S. Coupons	280 25
U. S. Registered Bonds (Interest)	151 87
Morris & Essex R. R. Co.'s Coupons	21 00
Mexican League, of which for Orphanages and Schools, \$854.24	1,715 58
Mexican League, "Specials," to be sent, over and above appropriations for Orphanages and Schools, \$450; support of Anna Cassally, \$3; Prayer Books, \$5.19	458 19
House Rents	11 50
"P." for the Debt	100 00
"D. S. E." at discretion of Bishop Penick	20 00
Virginia, for Africa and Jaffa	10 00
Anonymous, for Bishop Penick's work	5 00
Anonymous, through "Standard of the Cross," for the Debt	5 00
"Mrs. E. M."	5 00
A Friend, of which for Mexico	2 00
Through A. C. M. Society, for Mexico	50
47 per cent. of amount received for General Missions during May	564 72
	3,350 61

Receipts for the month	\$10,704 72
Amount previously acknowledged	104,477 26
Total receipts since September 1st, 1878	\$115,181 98

ANALYSIS OF RECEIPTS.	
For Specials (of which from Legacies, \$275)	\$15,458 25
Work of the Committee for Foreign Missions, (of which from Legacies, \$14,311.21)	99,723 73
Total	\$115,181 98

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 April 30 to May 28, 1879:

CONNECTICUT.	
Unknown—"A Friend," Connecticut	\$25 00
DELAWARE.	
<i>Wilmington</i> —Branch League	100 00

LONG ISLAND.	
<i>Brooklyn</i> —St. James' S. S. Scholarship, \$60; Boy, through P. Aguilar, \$1	61 00
Through Woman's Missionary Association of Long Island, of which "Church of the	

Redeemer" Scholarship.....	\$60 00	St. Bartholomew's, Ladies' Missionary Society, of which for orphanages, \$400; Miss Prall, annual subscription for same, \$100; Mrs. Ten Broeck, annual subscription for same, \$100; Mrs. Wm. Oothout, for Scholarship, \$60; and from a member of St. Bartholomew's, \$10...	670 00
Branch League, E. D., for general work....	27 00	St. George's, Mrs. C. L. Spencer, subscription, \$500; a S. S. boy, through P. Aguilar, 2 cents	500 02
	143 00	Transfiguration, Miss Fanny Morris, annual subscription.....	2 00
MARYLAND.			
Baltimore—Branch League.....	130 00	A friend, through Mrs. Barker, for Mr. Primitivo Rodriguez.....	25 00
Frederick City—Branch League of All Saints'	24 00	Abbott Browa subscription, <i>special</i>	100 00
Hampden—St. Mary's S. S. children.....	5 00	Cash, through Miss Hamilton, for the Rev. Mr. Valdespino, <i>special</i>	6 00
Washington, D. C.—St. John's, "L".....	2 00	Mexican Mission Helpers for Orphanages, <i>special</i> , of which Miss Gantier, \$5.....	355 00
	161 00	Rondout—Washington Laycock.....	1 00
MASSACHUSETTS.			
Boston—Branch Woman's Auxiliary, of which Trinity, \$120.25; Grace, Newton, \$8; Christ Church S. S., Andover, \$5; St. Luke's, Chelsea, S. S. Class, \$4.23.....	167 48	Staten Island—West New Brighton, Ascension, Mrs. D. Brown, annual subscription.....	1 00
MICHIGAN.			
Romeo—"L. Curtis R"—".....	1 00		
NEW JERSEY.			
Allentown—Christ Church.....	11 04	PENNSYLVANIA.	
Elizabeth—Through Woman's Auxiliary of New Jersey, of which Beverly, St. Stephen's share of Scholarship, \$5; Mrs. M. Lindsay, Orphanage, \$10; Elizabeth Missionary Meeting, \$18.75; Miss Bristol, \$1; Mrs. Putnam, of St. John's, \$2; Mrs. Snyder, \$2.11; Freehold, St. Peter's Parish Aid Society, share of Scholarship, \$5; Orphanages and Schools, \$18.15; Matteawan, Ladies of Trinity, \$7.50; Mount Holly, Mrs. Ewen Merritt, \$20; South Amboy, Christ Church, share of Scholarship, \$10; Trenton, for St. Michael's Scholarship, of which Parish Woman's Missionary Society, \$23.20; Mexican Band, \$32.10; Through Mrs. Colson, of Woodbury, \$2.70; Cash, \$2.....	159 51	Pottstown—Christ Church.....	37 00
Trenton—St. Paul's, additional.....	1 00	Scranton—Mrs. C. Du Pont Buck.....	5 00
	171 55		42 00
NEW YORK.			
New York—Calvary Church Woman's Foreign Missionary Association, of which Miss Hamilton for Miss Grut, \$12; Mrs. M. O. Roberts, \$50; Mrs. F. Barker, annual subscription, \$5; Miss S. C. Carpenter, \$5.....	72 00	PITTSBURGH.	
Epiphany, Mrs. Lot Jones.....	2 00	Pittsburgh—Branch League, of which St. Thomas', on account of Scholarship, first quarterly payment, \$15.60.....	34 60
Grace Chapel, Miss S. K. Walton.....	5 00	Church of the Good Shepherd S. S., toward a Scholarship.....	15 00
Holy Communion, Mrs. Isaac Abbott, annual subscription, \$2; Mrs. M. H. Aldrich, monthly subscription, \$2.....	4 00		49 60
		SOUTHERN OHIO.	
		Piqua—St. James' Guild, for Prayer Books....	5 19
		VIRGINIA.	
		Fincastle—Botetourt Parish, St. Mark's.....	7 29
		WEST VIRGINIA.	
		Shepherdstown—Trinity Parish, Mr. John Aglinby.....	10 00
		Receipts for the month.....	\$2,631 13
		Amount previously acknowledged.....	1,783 99
		Receipts since March 26th, 1879.....	\$4,415 12

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, 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 half ounce or fraction thereof,	5 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 half ounce or fraction thereof,	5 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.	
MEXICO.—(By steamers about twice a month.) Letters,	10 cts.
Papers, 1 cent for each two ounces, or fraction thereof, and in addition 1 cent for each paper,	
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 Cartoons 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.

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.

APPEALS FOR SCHOLARSHIPS.

OUR letters published this month, from China and from Japan, contain several appeals for more scholarships. From forty to fifty dollars a year will sustain a scholarship in the Emma Jones School, Shanghai, Miss Eddy's school, Osaka, or that under Mr. Blanchet's care in Tokio.

We print portions of letters referring to these different schools, hoping that some among our readers will feel moved either to take scholarships themselves, or to arrange that they be taken in the Parish or Diocesan Associations to which they belong.

LETTER FROM THE REV. MR. TYNG TO A DIOCESAN OFFICER OF THE AUXILIARY.

OSAKA, January 18th, 1879.

MY DEAR MRS. M—: We are settled now in the place that seems destined to be the scene of our labors for many years to come, and are already hard at work. The chief thing, of course, is the study of Japanese, and to that I give my mornings. In the afternoon I teach English in Miss Eddy's school, using the same method that Mr. Heness (under whom I studied) and Dr. Sauveur are using so successfully in Boston and Cambridge in teaching French and German. To any one who knows what the system is, it is hardly necessary to say that it works as well in teaching English to Japanese as in teaching German to Americans. If I could only find a Japanese teacher who would teach me his language in that way, I should be a made man. My teacher is a good one, however, as Japanese teachers go, and I am having him attend my English class in order to learn the Heness method. By the time you send us out the new man, who is, I hope, coming soon to help us in Osaka, I think he will find a good teacher ready to his hand.

Mrs. Tyng's work at present is getting her house in order, training servants, and teaching music and drawing in the school. She finds herself usually, by the time that night comes, pretty well tired out. Our house was built only a short time ago by Mr. Quinby, who is now in Tokio, and there are various little things that have still to be finished be-

fore it can be considered quite in order. We are fortunate in finding so comfortable a house all ready for us. Building in a heathen country, where the workmen take every possible opportunity to cheat you as soon as your back is turned, by slighting their work and putting in poor material, is no small task. Mr. Quinby put a great deal of time and patience into the building of this house.

Besides the other things that I have mentioned, Mrs. Tyng has, at Miss Eddy's request, taken the whole charge of one of her boarding scholars. She is a bright, affectionate child, but disposed to be idle and careless, faults that it will take a great deal of time and patience to overcome. Yesterday Mrs. Tyng made a special effort to impress upon her the duty of doing all things to the glory of God, enforcing the lesson by telling her of the great love of God in sending His dear Son into the world to live and die for us. Tears stood in the little girl's eyes, and it did not seem to be mere empty emotion, for this morning Mrs. Tyng saw her at the well, spending a long time in washing her face and hands perfectly clean, a thing that it had been almost impossible to make her do thoroughly before.

I mention this because it seems to me a good illustration of what Mission work here in Japan must be, the careful working with and training in the Christian faith the few people that we can really get hold of. The time of great congregations and a more pub-

lic kind of work is still in the future; how far distant a future no one can say. The work of the foreigner here is to bring together the small nucleus of the native Church. That native Church must evangelize Japan. And the more thorough the private work that is done now, the stronger the Church will be. It is not many converts that we want so much as a few well-taught, whole-souled Christians.

Miss Eddy and her seven boarders are with us for the present; but this house is not well adapted for a boarding-school, and she expects to move after the first of April into a large house, which was built for a hotel, and is admirably suited to her purpose, and which the Mission has been fortunate enough to buy for a little over \$1,300. She will still be very near us, however, and will take her meals with us, an arrangement we are very glad of, for she ought not again to be left quite to herself, as she has been heretofore.

I wonder if people at home fully appreciate the work that Miss Eddy has been doing here? It was no light thing to be left the only woman in the Mission, and the isolation and loneliness have told upon her very much. But she has worked on patiently and carefully, and has succeeded in keeping her school together in circumstances where many people

would have failed. Most of her scholars she has had several years, a great thing in changeable Japan. I have rarely seen more thoroughly self-sacrificing work than hers.

For myself, I am unable as yet to do any direct Missionary work. By relieving Miss Eddy, I can give her time for the study of Japanese, which she was before obliged to neglect, and perhaps can do something to get a hold upon the two or three young men who come into my class, and so prepare the way for future work. But my principal work now is to learn to speak, and meantime to wait with all the patience I can command.

Cannot the ladies do something in the way of scholarships in Miss Eddy's school? She has now only two, and when she moves into her new quarters will be sadly in need of more. The taking of that big house means work, and the work needs help from home.

Most sincerely yours.

P. S.—The paper on which I write is a good sample of the way in which foreign countries are represented in Japan. We can buy plenty of foreign goods here, but they are nearly all cheap and poor. I hope the Church will see to it that she is not represented in that way. You ladies can do almost anything. Can't you send us out some *good men*?

EXTRACTS FROM LETTER FROM MISS PITMAN TO THE SAME LADY.

TOKIO, February 11th, 1879.

MY DEAR MRS. M.: . . . Having been sent out as a Missionary teacher, of course I am very desirous for the welfare of the girls' school in Tokio established by Mr. and Mrs. Blanchet. And for this we look to the ladies for help; since, after a year's trial, we find there is little hope of getting pupils without half or wholly supporting them. So we ask if you will not send us as many scholarships as you can.

Some of the girls in the house are orphans, and entirely dependent; and others are poor, their parents being able to provide only their *futons*, or bedding, and wooden clogs, or outdoor shoes. For the former, \$50 scholarships are necessary to support them comfortably; but for the latter, \$40 a year is sufficient.

In order to keep these girls as long as possible under Christian influence, we take none on scholarships without a written agreement from parents or guardians that they are to remain with us a certain number of years.

The girls, both boarders and day-scholars, all study English, and are so eager to learn it is a pleasure to teach them. Mrs. Blanchet teaches them music, and the rapid progress they make is really quite astonishing. The three girls, who have been in the school about two years, and who, I am glad to say, are Christians now, play and sing well enough to aid very effectually in the music at our services.

I do not yet attempt to teach in Japanese; but, outside my English lessons in the school, have had a Bible class of young men in English since I first came. Mrs. Blanchet holds meetings among the women, which are very well attended, frequently as many as thirty being present. They listen with great interest and attention; and the other day, when she had been talking for about an hour, and thought they had had enough for one time, they asked her, "Please to begin at the beginning, and tell it all over again." . . .

LETTER FROM MRS. BLANCHET.

TOKIO, JAPAN, April 25th, 1879.

DEAR MISS EMERY: The picture-roll was received with much pleasure, and would have been acknowledged sooner had we not been in such a state of confusion during the past few weeks.

Owing to the unhealthy location of our house, we were all feeling very poorly, and were ordered by the doctor to leave it at once and go for rest and change to Osaka for a month or so. We did so, and upon our return came to the Bishop's, where we are likely to remain until we can make arrangements for another house.

We have made a new application to the city authorities to live again outside the foreign concession, and as they are very slow in all their actions, we may be obliged to wait weeks for our answer, and then perhaps it will not be granted, in which case we shall have to build in Tskiji, which would be very much to be regretted, and disadvantageous to the work in many respects, being such a distance from it.

Although we are in a very trying and unsettled state, still the work continues about as usual.

Mr. Blanchet, although not fully recovered, has resumed his pastoral duties, and the school goes on as before in a portion of our old house outside the foreign concession.

It has now five teachers. Miss Pitman teaches English; I the Bible and music; Mr. Kondo, translation; Mr. Yeki, Chinese, Japanese, and mathematics; and Miss Kakiage, sewing. The management of the school, *i. e.*, receiving applications, settling whether the applicant shall be supported by the Mission or not, seeing that the rules are observed by the teachers as well as by the pupils, making the monthly reports, keeping the accounts, etc., is attended to by Mr. Blanchet, assisted by his teacher, Mr. Kondo.

We have fifteen boarding pupils and six day scholars, and can see a gradual improvement in them. They are bright and interest-

ing in many respects, and we are becoming very much attached to them.

Sono and Kin, who have been the longest with us, are, as you know, communicants; four of our new pupils are soon to be baptized, and, with Shidzu and six others of Mr. Blanchet's congregation, will be ready for Confirmation in a few weeks.

Our boarding pupils, as I said, number fifteen, and we have but four scholarships, so that you can readily see how pressing is the demand for more in order to retain the others, who are promising girls.

As I have already mentioned, four more will soon be added to our little band of Christians, and we trust will develop into usefulness to our work, so that it would be a very great pity to lose them simply for lack of support, especially as we have had so many difficulties to contend with in establishing our girls' school, which now just begins to look promising and to bear fruit. I am sure this matter will not need urging on my part, as you will at once see the necessity of the case, and present it to those whose interests are in our work, and who would probably contribute toward it if they were aware of its immediate and urgent demands.

I continue my meetings twice a week, and have taken a class in the Sunday-school. I find the picture-roll very useful, and hope you will give my kind regards and sincere thanks to Mrs. S—for getting it for me. The half-dozen smaller pictures, recently received, are also nice. A roll of New Testament scenes would be *particularly acceptable*.

May 15th.—As there has been no outgoing mail since I wrote this to you, I am glad to be able to add that the four girls alluded to in my letter, and three married women, wives of some of our Christians, were baptized by Mr. Blanchet, and are now preparing for Confirmation; also, that the much desired permit to live outside the foreign concession has been granted for the next five years, and we hope soon to be settled in a more favorable part of the city. Yours very sincerely,

EXTRACT FROM LETTER FROM MRS. NELSON.

SHANGHAI, May 6th, 1879.

MY DEAR MISS EMERY: . . . We are about to move, leaving this place in Hong Que, near our little chapel, called for years "Church of

Our Saviour," for a house ten or fifteen minutes' walk away; and my daughter's school-house is to be removed to the same place, and there we shall work on until the school and

dwelling-house are built at St. John's, which will probably be in about a year. I hope my daughter will secure many more scholarships, that this year the school may be increased to

the number of forty. The children are very interesting, and I can see a marked change in the earnestness of the older girls. Their teacher's return is eagerly looked for by all.

ONE OF OUR CHINESE BOYS.

KONG WAN (five miles from Shanghai),
February 15th, 1879.

MY DEAR MRS. THOMSON: Since I saw you, on last Wednesday, at your house, about the boy Zoo-Kiung, I have seen his father twice, and his mother once, yesterday.

Zoo-Kiung has been in one of my day-schools for about eighteen months before I recommended him to the Baird Hall. He is a pleasing-looking boy, and studies well. As soon as I saw him the first time, I took fancy of him. So the conversation I have had with you the other day gave me much pleasure, to know that Zoo-Kiung has so good a friend in Boston, assist him in his education, and prays for him daily for his spiritual welfare. May the prayers of this good lady be granted, and that Zoo-Kiung may become a very good and useful Christian young man to our Church here, in future.

The village where Zoo-Kiung was brought up was one of the four largest villages on my way from Kong Wan to San-Ting. The Sung family is the most numerous in this village; Zoo-Kiung's is one of them. I am glad to state here there is another boy of this same family in this village, who has been baptized with his father, whose name is called Wo-Wo. He is also in the Baird Hall.

There are over than one hundred families in this village. I have had my eyes on them more than four years every time I pass this village, wishing to have the opportunity to get a preaching place or a Mission school at this village. At last this good opportunity

have arrived. Zoo-Kiung and Wo-Wo's father, with another villager, come to see me with a list of twenty scholars' names, and desires me to get the Mission to assist them to a good teacher. The parents of these twenty boys will gladly give 21,000 cash (\$21) and 16 piculs (pounds) of fuel (straw) towards the teacher's salary, and the rest he begs me to help. The school-house belongs to Zoo-Kiung's father, and is free of charge.

On these terms, of course, I was glad to accept it. It will give me a better and more acceptable chance to see and preach to this village in future. Please pray for me and my future works in this and all other villages in this districts, may grow in strength and power, may be enabled our Church to turn thousands of this, my benighted countrymen, from the devil to CHRIST.

Zoo-Kiung's father is a hard heathen man. Although I felt powerless in myself to convert him, but I put my trust in the LORD, and He will turn him as well as the villagers in His own good time. Zoo-Kiung's mother, the first time I ever saw her was on the 13th of February. She seems to be an intelligent countrywoman, and was sorry that I did not have the chance to converse with her further. But I trust that I may have plenty of chances to preach and talk to her in future.

This is about all that I can write about Zoo-Kiung and his family and village at present.

With our love and best wishes to you and yours,
(Signed) HOONG NEOK WOO.

A FEW WORDS FROM BISHOP PENICK.

LAST week a young Mohammedan (negro) came to see me. A United States man-of-war was lying in the roadstead, and I asked, "Have you been on that big ship?" "No; but if I were not a Mandingo man (*i. e.*, a Mohammedan) I would go on her to work." "What has being a Mandingo man to do with it?" "Oh, they no give me time to pray God." "Why, you will have plenty of time." "No. Suppose that sun get here when it is my praying time, and I kneel down to pray. The officer, he want me do something; he say, 'Boy, get up, go do that'; and I no have time to pray God. No, I can't go on man-of-war, for I must pray God."

And as I heard this disciple of a false re-

ligion telling what he could not do, and guiding his whole employment to the interest of his religion, it made me blush to compare him with the many of our own people who crowd the Christian duties into the nooks and corners, letting the earth form their lives' courses and giving God the accidentals. No wonder, with such loyalty to his creed, Mohammed has crossed this dark continent, and is now coming down on the remaining narrow corner between him and the sea. Ah, the followers of the crescent realize something of the force required to conquer, of which our Christians of to-day hardly dream as yet.—*From Letter to a Diocesan Officer.*