

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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THE TREASURER FOR DOMESTIC MISSIONS, having in charge also the funds for work among Indians and Colored People, would respectfully remind those who have remittances to make, that the books are to be closed for the fiscal year on the last day of August, 1879.

DOMESTIC DEPARTMENT.

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22 Bible House, New York.

Form of a Bequest to Domestic Missions.

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

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

AUGUST, 1879.

CYRUS CURTISS.

FOR more than fifty years the name we here present has been broadly known and accepted as the synonyme of all that is conservative, earnest, devout, and generous in Churchmanship, and no less, in business spheres, of all that is honest, high-toned, and trustworthy.

For more than twenty-five years Mr. Curtiss was a member of the Domestic Committee, manifesting always a deep and lively interest in our Mission work, willingly devoting time to the legislation it called for, and liberally contributing in other ways in its interest.

He was not a man of many words, though eminently wise in all that he uttered, and warm and large-hearted in all his suggestions.

Of what he was in social relations, and of what he was constantly doing outside the Committee's proper line of action, we may not here write in detail, though we may say that his life was full of delicate, sympathetic, and large generosity. Altogether, his record is bright with Christian beauty and goodness, a record and legacy of exceeding value, not only to his immediate family, but to all who shared his confidence and friendship.

On Tuesday, the 24th of June, 1879, at the age of more than fourscore years, he was gathered to his fathers, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope.

BISHOP WINGFIELD.

DIOCESAN Bishops are fixtures for life, at least in so far that they cannot be elected to vacant Dioceses or Missionary Jurisdictions; but our Mission-

ary Bishops may be transferred to other fields of labor, if elected and choosing to accept the new duty.

In accordance with this Canonical

provision, the Missionary Bishop of Northern California was last spring elected to the vacant Diocese of Louisiana, and many of his Eastern and Southern friends regarded his acceptance as almost certain. We are glad to learn that they have been disappointed, that Bishop Wingfield has determined to remain in the hard frontier

field to which he was first sent with Episcopal authority; and we take this opportunity to bespeak for him throughout the whole Church that intelligent sympathy and substantial aid to which he and his important work are most justly entitled, but which hitherto have not been at all accorded in such measure as they deserve.

STATE OF THE CHURCH IN NEW MEXICO.

THE following article is clear enough to be understood without any editorial notes or comments. It is reproduced from the columns of *The Churchman*, according to a promise made to the author before it was written, in the hope that it will find some new and appreciative readers.

In New York and its neighborhood the writer is personally well known, and by reputation much more widely, as having been a member of the last General Convention, as having made not a few eloquent and stirring Missionary addresses and appeals in various parts of the country, and as now holding the high and honorable position of Chief Justice of New Mexico. Wherever Providence casts his lot he is sure to be a large, warm-hearted, and, in the best sense of the word, an aggressive Churchman. During the past winter and spring, while making a professional tour through a part of his Jurisdiction, he gave constant attention to the spiritual condition and needs of the people, and by lay-reading on Sundays where Clerical Services were not to be had, and in many other ways, did all in his power to encourage and strengthen the weak and to arouse the indifferent.

Such a Missionary Chief Justice is somewhat of a rarity in our history. When speaking in the interest of Mission work he is certainly entitled to a most attentive and responsive hearing, and when rendering personal service like that we have mentioned he de-

serves the practical sympathy and generous coöperation of Churchmen throughout the land. It is earnestly hoped that all who are able to do so will be prompt to aid Judge Prince in providing the means to build the church edifice for which he appeals.

THE condition of New Mexico, so far as Church affairs are concerned, is different from that of any other field. It is not a new country, like the other Missionary Jurisdictions, but one settled centuries ago by the Spanish race. For full 200 years the Roman Church had held sway there before the American occupation; every village contains one of her churches or chapels—in Santa Fé there are no less than four.

The first comers of the Americans, like too many of our pioneers, were generally men of no religious convictions, and either remained practical heathen, or, from one motive or another, outwardly conformed to the Roman faith. Thus the belief steadily grew, and now fully exists among the Mexican population, as a rule, that those of their creed are the only Christians: they simply divide the population into the two classes: "Cristianos" (Romanists), and those *not* "Cristianos."

Within a few years a band of highly educated Jesuits has arrived from Italy, and greatly strengthened, by their organization and zeal, the power of the Romish Church. Convents are found in every important village, and the education of the children is almost entirely undertaken by Brothers and Sisters of various orders.

Since the American occupation some of the Protestant sects have established Missions, but these could, of course, look for but little success in such a country except among new comers.

Meanwhile, a large American population is

entering the Territory; and now that a railroad makes transportation easy, and the wonderfully fine climate, as well as the business opportunities in the Territory, are becoming known, the influx will be multiplied and rapid.

What is the American Church, within whose Jurisdiction this Territory lies, and which is responsible to God for its religious condition, doing? The Territory is about 300 miles from east to west, by 400 miles from north to south. It contains over 100,000 people. And for this vast extent and population the Church provides *just one Missionary!* Twice she has tried to supply them with a Bishop, but both attempts have failed, so that the Rev. Mr. Forrester has to work alone as our sole representative.

In Santa Fé is a good congregation, and there he remains most of the time. La Mesilla, in the extreme south, has a little chapel and a faithful lay reader. Silver City is an important American town in the extreme south-west, greatly needing, and very anxious for, Church Services. Las Vegas is the most "live" town in the Territory, the centre of an immense business, and this summer to be reached by railroad; and here we ought to have a flourishing parish. Mr. Forrester does what he can, but the distances are immense and travelling necessarily slow and expensive. In the East, traversed in every direction by railroads, we cannot realize the difficulties of the situation in this regard. To visit Silver City from Santa Fé is the work of a fortnight, and involves much cost. Yet a great population is rapidly coming, and the Church must be ready to receive them. It will not do to wait. Now is the time to lay strong foundations, which will influence and control the whole future.

Certain things are necessary. We need a Bishop for New Mexico and Arizona. Bishop Spalding does all that he is able; but what can a man, with Colorado and Wyoming to attend to, do for this great southern country? No one can plan and arrange and organize for the future of such an extended field but a Bishop. Then we need at least two more Clergymen. That is the very least, and that will make but three—one for Las Vegas and the great, growing American county of Colfax, together with Mora and San Miguel; one for Santa Fé and the middle valley of the Rio Grande; one for the south, Messilla and Silver City. We *ought* to have

twenty devoted Missionaries, and we *ought* to have twenty devoted women as Sisters, to attend to schools and works of benevolence. But we *must* have three Clergymen there.

And now for the immediate great want, which will have to be largely met at the East. We must have a creditable church in Santa Fé.

At present the congregation worships in a chapel in a hired house. It is tastefully arranged and creditable to them, and sufficient for the needs of those present; but it cannot affect the surrounding population. There is nothing that challenges their observation even, much less their respect and allegiance. Santa Fé has always been, and will continue to be, the centre of ideas and influence in the Territory. Here the Legislature meets; here the courts sit; here is the palace which for two centuries has been the home of the governor and the seat of authority and power.

Right here the American Church must erect a church building, not only for the use of the congregation, but as a centre of religious influence for hundreds of miles around. This church will preach to the eyes of thousands who will never enter it. It will stand as the representative and the witness of a pure Catholic faith, to tell the people of a better, more ancient, and more apostolic Christianity than they have known.

A little adobe house might answer for the local congregation, but for moral effect, and as a representative of the Church at large, it would be worse than nothing. We must have a tasteful, churchly edifice, that shall preach to the eye and command attention.

It will stand in the centre of the vast Territory of New Mexico, where the people have always been accustomed to grandeur and beauty in churches (for the smallest and most squalid village has its large church), as the sole representative for the time being of American Christianity; it will be the natural cathedral of the future, and it is not fitting that where an alien organization has just erected one handsome stone church, and is expending nearly a quarter of a million on their cathedral, we should be meanly represented.

At a meeting of the Church people in Santa Fé, held in April, I told them that I was sure if they would find a suitable place (a most difficult thing there), and buy and pay for the plot, their brethren in the East would assist in building a church. At first it seemed

impossible to find a proper location; for to be an effective agent for good the church should be as conspicuous as possible. But at last, almost providentially, exactly the wished-for situation was obtained: the plot, 75x300, is bought and paid for. It stands on high ground, where every resident or visitor will see plainly whatever building is erected. It must be one of which the whole American Church, whose representative in two great Territories it will be, need not be ashamed; so dignified as to command respect, so beautiful as to attract. What more appropriate place in which to plant this standard of the one Catholic faith "once delivered" than in Santa Fé, the city of the Holy Faith?

Of course it must be done largely by the wealth of Churchmen at the East. They cannot better spend it. They will be laying the foundation of a great Church centre in the days to come, and of influence which will affect a vast Territory and a long future. It is the best and most substantial Missionary work imaginable.

The Church people of Santa Fé are ready to do all they can. But they embrace few permanent citizens. The majority are connected with the army or the civil government. But they can and will contribute what would erect a building sufficient for their own wants; but to make the church what it must be as a representative of the whole American Church, the whole American Church must contribute.

I will gladly receive offerings for this purpose at Santa Fé; or they can be sent to the Rev. Dr. Twing, 22 Bible House, New York; to the Rt. Rev. J. F. Spalding, D.D., Denver, Colorado, Missionary Bishop in charge of New Mexico; or to the Rev. H. Forrester, at Las Vegas. Every cent contributed will go to make that church creditable and beautiful. The building committee will not run in debt a dollar, so that the edifice will be exactly proportioned to the offerings received.

Let the responses be such as to enable the American Church to be fitly represented in New Mexico. L. BRADFORD PRINCE.

TEN YEARS IN OREGON AND WASHINGTON TERRITORY.

Extracts from an Address delivered at Trinity Church, June 2d, 1878, by the Rev. John W. Sellwood, of Oregon City, on the occasion of the tenth anniversary of the arrival of Bishop Morris in the Jurisdiction:

Ten years ago there were eleven Clergymen in the field—the Rev. Mr. Nicholson, of Vancouver, having arrived in June, 1868—six of whom are still here; now there are twenty-one. Then we had twelve churches and chapels—two at Portland, and one at each of the following places: Milwaukee, Butteville, Salem, Eugene City, Roseburg, Oregon City, Astoria, Vancouver, Olympia, and Port Townsend; now there are thirty-three. In all that vast territory lying east of the Cascade range of mountains we had no local habitation anywhere. Bishop Scott made several visits to The Dalles and Walla Walla, and was anxious to settle a Clergyman at the former place, as he viewed it, even in his day, as a very important point for Church work; but the Clergyman could not be had. In the year 1864 he made a Missionary tour, going as far as the Boise basin, and holding Services at Idaho City, Placerville, and Centerville. He also held an occasional Service at Umatilla, La Grande, and The Dalles, but outside of these places no Clergyman had ever gone

with the Services of the Church in all that vast tract of country. Now how great the change! There is scarcely a village or hamlet in all that land where the Services of the Church have not been more or less held. There are now four Clergymen in that field, nine points at least where Services are stately held, nine church buildings, two parsonages, and one girls' school, with four teachers and sixty pupils.

Ten years ago there was not a Sunday-school teacher nor a Sunday-school pupil in the whole of Eastern Oregon and Eastern Washington Territory; now there are thirty-four teachers and two hundred and fifty pupils. Then but three persons had been confirmed, now there are two hundred and thirty-three who have received that Apostolic rite; then we had no record of communicants, now they number two hundred and eleven; then we had not a dollar of Church property, now it must reach, in round numbers, at least \$37,000. Truly, this is a growth for which we should thank God and take courage. It is a growth which speaks of energy, and of a wise forecasting for the future spread of the truth in that new and rapidly-growing section of country that is truly wonderful.

While a change so distinctly marked as this

is not to be seen in other parts of this Jurisdiction, still there is no part in which improvements and growth are not manifest. Improvements have been made in the churches at Roseburg, Eugene City, Salem, Oregon City, Olympia, Butteville, and Port Townsend. At Vancouver the old church has been superseded by a new one, much larger, more church-like and convenient in every way than the old one. At East Portland, McMinnville, Corvallis, Albany, Canemah, Kalama, Seattle, Tacoma, Portland, and Upper Astoria churches have been built; and at most of these places Clergymen are settled, and at all of them stated Services are held. But the most marked changes in the Willamette Valley are to be seen in the City of Portland. Ten years ago that which is now used as the Sunday-school room of Trinity Church was the largest church in this Jurisdiction, and it, with St. Stephen's Chapel, was all the church accommodation in this city. That building has been superseded by this beautiful and churchly structure in which we are this night assembled. Besides this and St. Stephen's Chapel, there are St. Matthew's Chapel in South Portland, and Trinity Mission Chapel in the opposite end of the city. But this is not all. Valuable blocks of city property have been secured in the most desirable and healthy portion of the city, and on them have been erected St. Helen's Hall, a boarding-school for girls; the Bishop Scott Grammar and Divinity School, a boarding-school for boys; the Good Samaritan Hospital, and the Good Samaritan Orphanage. All of these buildings are large, commodious, and well-built for the purposes to which they are applied. The present Grammar School is the second building erected on the spot where it now stands—the first having been burnt to the ground a little over a year and a half ago. Both these institutions of learning are in a healthy and growing condition, and are of invaluable benefit to the rising generation of this land. The Good Samaritan Hospital is at present closed, because of the bad condition of the roads leading to it; but it will soon be reopened. The Good Samaritan Orphanage is doing well under a very efficient matron.

And all this work has been undertaken and is carried on in a city of only some seventeen thousand people. While all has not been done that might have been, still enough has been accomplished to proclaim the faith and energy of all who have borne an active part

in it, and it will tell greatly, by God's blessing, upon the future influence and growth of the Church in this rising and enterprising city.

Ten years ago there was not a single rectory in all this Jurisdiction. Shortly after, however, during the year 1869, a house was bought for the use of a rectory by the congregation of St. Luke's Parish, Vancouver, W. T., and upon the arrival of Bishop Morris a rectory was in course of erection at Oregon City, and completed before the year closed. There are now eight rectories in the Jurisdiction, besides two or three that might be called—for want of a better term—Clergy-houses, *i. e.*, buildings of one or two rooms, either attached or detached from the church, in which a single Clergyman can lodge and have his study. Such buildings there are at East Portland, Salem, Pendleton, Weston, and Baker City. These, while not large enough for a family, are very comfortable for an unmarried man, and give to him a home feeling which he could not otherwise have.

In Bishop Scott's last annual address we find the following statement concerning the number confirmed by him during his whole Episcopate in this field: "For Oregon—at Roseburg, 8; at Eugene City and vicinity, 27; at Salem, 39; at Champoeg, 7; at Butteville, 3; at Oregon City, 22; at Oswego, 2; at Milwaukee, 13; at Portland, 81; at Hillsboro', 1; at Astoria, 10; at Le Grande, 2—total 215. For Washington Territory—at Walla Walla, 1; at Vancouver, 29; at Cathlamet, 8; at Olympia, 15; at Seattle, 1; at Port Townsend, 5—total, 59."

Thus the whole number confirmed was 274. What was the number of communicants at the time of his departure we have no means of knowing, as no parochial reports were made out then by the Clergy; but it was probably little, if any, in excess of the number reported above as confirmed, as we find from the tabular statement of 1869 that the number then was only 244. The number reported at our last annual convocation was 883, an increase of 557.

The number confirmed has been 839, at the following points: Vancouver, 49; Oregon City, 77; Salem, 74; Eugene City, 16; Astoria, 44; Olympia, 29; Seattle, 45; Corvallis, 13; St. Stephen's Chapel, Portland, 79; McMinnville, 32; Trinity Church, Portland, 82; Port Townsend, 20; East Portland, 17; Walla Walla, 74; Fort Lapwai, 1; Baker City, 16;

Union, 6; Cove, 10; La Grande, 44; Tacoma, 4; Lafayette, 3; Milwaukee, 1; Dalles, 17; Canyon City, 21; Steilacoom, 1; Pendleton, 23; Weston, 25; Prairie City, 2; Albany, 4; Trinity Mission Chapel, 6; Upper Astoria, 1; Junction City, 2; Roseburg, 1.

From the tabular statement of 1869—for this is as far as we can go in obtaining information on this subject—there were eleven Sunday-schools in the Jurisdiction, 616 pupils in attendance, taught by 70 teachers. Now there are at least 25 schools, with 128 teachers and 1,192 pupils. The number of baptisms during these ten years has been, adult and infant, 2,124; marriages, 411; burials, 633. The offerings for Domestic Missions (8 years) were \$5,384.66; Foreign Missions (8 years),

\$820.22; Episcopal Fund (6 years), \$268.64; Disabled Clergy Fund (8 years), \$585.75. The total offerings for all purposes during the past ten years have, in round numbers, been about \$200,000.

Speaking of the clerical force, Bishop Scott says, in his last address: "At no time have there been more than ten engaged in the work. I have ordained two Deacons and four Priests, and the entire number transferred to my Jurisdiction has been *eleven*—six Presbyters and five Deacons." During the last ten years there have been four ordinations, and the Clergy list at present numbers 21. During the same time, also, 17 corner-stones have been laid, and 11 churches have been consecrated. —*Oregon Churchman.*

APPEAL FOR THE BISHOP SCOTT GRAMMAR SCHOOL.

As you may remember, the Grammar School building, with its contents, was destroyed by fire November 8th, 1877. Thus a loss of \$25,000 worth of school property was entailed upon the Church. This was partly covered by insurance, by means of which, together with funds generously contributed by friends of the school in Portland and the East, we were enabled to erect and pay for the commodious and well-arranged building we now enjoy. The building is, however, very scantily furnished, and without any reading-room to make it home-like and attractive to the boys. Part of the library was saved from the fire, but that which remains is very incomplete, and needs separate volumes to fill up sets which are now almost useless, as well as new publications and books of reference to interest and instruct the pupils. We are also destitute of all school-room appliances, such as wall-maps, globes, charts, etc. We need funds to purchase necessary philosophical apparatus and chemicals for illustration and experiment in the class-room.

In order to meet these demands, and at the

same time not trespass on the good nature of those who have already contributed so generously to this work, we have concluded to solicit small offerings from a number of persons. Realizing the force of the adage, that "many a little makes a mickle," we have issued circulars, asking for the small amount of twenty-five cents from every one who might feel disposed to give it; you know it takes but four to make a dollar. We propose to send this appeal to officers of institutions and societies, who would be willing to take the trouble to ask the amount above mentioned from their members. If you would bring this to the notice of your friends, and to those of your members whom you think might be interested, you would confer a great favor upon us, and at the same time have the satisfaction of helping along the noble cause of Christian education in this land of the setting sun.

Remittances may be sent to the Bishop Scott Grammar School, the Rt. Rev. B. Wistar Morris, D.D., Rector; or to Prof. J. W. Hill, Head Master, Portland, Oregon.

WORK AMONG THE INDIANS.

A VISIT TO WHITE EARTH, MINNESOTA.

We often hear the questions asked, Is there any good in Missions to the heathen? Is it not a waste of time and money? There is a great deal of money spent, and what is there to show for it? In answer, we will give a picture of two places, in both of which the people were originally heathen—the same kind of heathen—in one of which the Gospel

has been preached for ten years, and in the other less than two, and then, according to what we see, let the answer be.

The traveller, going north from the Northern Pacific Railroad, notices that when he crosses a certain line the color and features of the people suddenly change. Instead of being white, they are olive-colored, and the

men have no beards—he is among Indians. But he is glad to see that all, nearly without exception, wear the same kind of clothes that he does—he rarely sees one in feathers, paint, and blanket—that they are driving oxen, ploughing, chopping, and performing all the operations of civilized life, just like the people he has left; that they live in houses and have farms. In fact, but for the change in color, he sees nothing very different from what he would at home. He notices that the expression of their countenances is mild and benignant, and that they greet him with a pleasant smile and their salutation of *Bo-jo*. He notices that the men are really better dressed than the farming class in a poor community down below; for, whereas those wear jeans or drills, these for the most part wear clothes that were once good black clothes. All this is very different from the fierce, bloodthirsty, painted savages that he has his life long been reading about, but so it is. Something has changed them. He looks around and sees everywhere great flocks of cattle feeding on the prairies, and is told that these are all the property of the Indians. His surprise increases when he is told that these are the finest body of cattle in the State, or perhaps in the North-west, take them all in all. He is told that the Member of Congress from this district, when here a year ago last summer, said that the cattle on the White Earth Reservation were the finest cattle he had ever seen in his life, taking them generally.

He sees a school-house on a hill, and goes into it and finds nearly a hundred Indian children, and the school carried on entirely by Indians or persons of Indian blood in part, without the assistance of any white person whatever—one of the teachers a full Indian, the two others of Indian blood in part, likewise the matron and all the other officials. Four thousand dollars is annually expended by them. He goes a little further, and comes in sight of Bishop Whipple's hospital, the finest building in the county. He goes into it, and finds it most scrupulously clean from top to bottom, and, on inquiry, finds that there is no full white person about it, but that it also is carried on by members of the Chippewa nation. His respect for the Indian nation now begins to increase when he finds that they can carry on a school and a hospital unaided.

And now, wearied with his day's journey, he goes into a house to pass the night—one of the Indian farm-houses around. He notices that they have a cooking-stove and perhaps a

warming-stove, chairs, tables, beds; that the house is clean—washed every Saturday, which day, he learns, is called, in the Indian language, "Washing-floor-day." He notices that the beds are well made up, and that the women evidently know how to keep house. When supper is prepared he sees a table-cloth spread, cups and saucers, knives and forks laid, as in a white house. He sees butter, made by the woman of the house, and biscuits. He has bread and butter, pork and potatoes, tea and sugar, the necessaries, if not the luxuries. He is pleased to see the man of the house bow his head and say something in Ojibway before they begin their meal. He thinks it is returning thanks. Before they lie down for the night he observes that they all kneel down together, and the head of the family says something which he does not understand. Only one word has he ever heard before, and that startles him every time he hears the man pronounce it, and that is the word "JESUS." His previous experience of the use of that word leads him to conclude that the man is either swearing or praying, and from his attitude he concludes he is praying. On inquiry he is gratified to learn that Indians never swear, that there is no oath in their language, and that if one of them becomes so drunk or so wicked that he wants to swear, he has to betake himself to English. The traveller by this time concludes that he is in a Christian Indian family, and in a Christian community, and that somehow or other these Indians have been wonderfully changed and wonderfully improved from what his ideal Indian was. He learns on inquiry that a very large proportion of the full Indians are members of the Episcopal Church; that out of a population of say 800 full Indians on the Reservation, there are no less than 170 communicants of the Church, by actual count. Figuring with his pencil for a moment, he is surprised at the result, that the Church is stronger, in proportion to their number, among these lately savages than in any white community in the State.

He now begins to put these two facts together, and to think that the Church is somehow connected with the astonishing improvement which his eyes have seen. He is also gratified to hear that nearly all the full Indians who are Christians at all are Christians of that communion, and that in good morals, in successful farming, and in every other desirable respect they excel their fellow-Christians

of the other communions, although the latter have the advantage of half intermixture or more of white blood. He is told that he can see the difference in the looks of their farms when he passes from where those of one communion live to the other. He now begins to think that the Church has a benign influence even on the temporal affairs of her children, and he is strengthened in this opinion when he learns that the most faithful Christians are the most successful farmers. He further hears that these Christian Indians have contributed about \$100 annually to carry on the Mission and other work of the Diocese for some years past, though receiving nothing from it in return, and that many of them, out of a payment of \$8 per head, made them by the Government, put \$1 upon the contribution plate.

He spies a church at a little distance, and goes into it. If at the Christmas season of the year, he sees that it is most beautifully trimmed with balsam, cedar, spruce, pine cones, and ground pine, after a style he never saw before, and on inquiry he is told that this peculiarly graceful design and its execution are the unassisted work of the Indian women themselves, and that one of them brought that ground pine from Red Lake, a distance of eighty miles, on purpose. If on Sunday he sees a good Indian congregation fill the church, of clean, well-dressed people, hears good singing and good responses by the Indians, and a sermon from the fine-looking Indian Clergyman, which he is sure is eloquent, judging from the power and spirit with which it is delivered, and even from its effect on himself, though he cannot understand a word of it, he thinks he has now struck in that church, congregation and Clergyman, the source of the wonderful improvement he has seen in the people themselves—in their manners, in their morals; the source even of the flocks and herds, of the farms—and of the material prosperity he has seen, and he is right. That church building is the scene where these wonders have been wrought and whence they have flowed over the surrounding country—the Indian Reservation.

To be sure, there are unfavorable features, which do not appear upon first inspection, that these people are not all faithful Christians; that they are often wayward, liable to relapse into old habits and into old sins, and sometimes discouraging their friends by the sudden lapses they make into what it was supposed they had forever given up. But

this is only what the traveller would expect of people who had lived thirty, forty, or fifty years in the vice and misery of heathenism, and whose habits had become almost fixed. He knows how old habits cling, even with the best intentions, and makes allowance for them. Still, on the whole, the fact remains that a very great and astonishing improvement has taken place in their temporal and spiritual state from that of the wild Indians whom the traveller has seen.

Having now seen enough of this place, he continues his journey, 80 miles, to Red Lake, and there a mournful contrast presents itself. On first approaching, he sees two great long-legged Indians bestriding a little pony and urging him almost to death. He sees no Indians dressed in citizens' clothes, but paint, feathers, and war-clubs everywhere. He sees no herds of cattle, for there are none; no fences, no Indians at work, but plenty lying around, with apparently nothing to do but gamble. He learns, with grief, that that is their one serious occupation. He sees no Indian houses, for there are none, or but very few, in the entire settlement of 1,200. The children are dirty, naked, and shivering; the women are degraded, packing great piles of wood on their backs, or carrying a sack of corn for miles on their backs, to the traders, to exchange it for tea or tobacco. He finds that the whole place has a look of dirt, misery, and wretchedness inexpressible. He goes into one of their wigwams and sees no table, chair, stove, or furniture; that they eat off of the ground; that their food consists of corn-bread and fish, and perhaps a little tea; that their habits are filthy; that some of them do not wash their hands or faces once in a year; that they look squalid and wretched. He sees that the expression of these people's faces is different from those at White Earth; that they look fierce; that the barbarism seems ground into them. He asks if they are different people, and is answered that they are the very same, and that these Red Lakers are naturally the best and most elevated of all the Chippewas, and that those he has seen at White Earth were, a few years ago, lower down by far than these people are now. He asks what has made this astonishing difference, and is answered, because the Gospel has been preached to them ten years. The traveller now begins to see that the Gospel is indeed the power of God unto salvation: salvation not only in the world to come, but in this.

But stop! he sees a ray of light for the Red Lake Chippewas. He sees a pretty church, and enters it. It has just been completed at a cost of \$1,200. He sees two Indian Clergymen in the chancel—the Rev. Messrs. F. Smith and Mark Hart. Of the congregation, some are already Christians, dressed in citizens' clothes, some heathens, who have come in to look on. He finds they have already learned to sing well, and that they love to come to church, and he hears there are already 12 communicants. He sees that the same causes have already begun to operate here which have produced such effects at White Earth, and he doubts not but they will go on to their full accomplishment as there, and that all these people will be Christianized and civilized and saved, even as their brothers have been. He

travels five miles up along the shore of the lake, and there he finds another new log church, with Rev. Messrs. John Coleman and George Smith in charge—another centre whence civilization will radiate. He blesses God for these indications of coming day; he prays that these young Clergymen may be strengthened in their work, that the blessed day may soon come when houses, fences, fields, flocks, wagons, and ploughs may abound here as at White Earth; when tomahawks and dancing and gambling may be things of the past. As for himself, he has now made up his mind as to whether Missions to the heathen are of any use or not, and blesses God that he has been permitted to see such results as he has seen from the preaching of the Gospel for ten years.—*Minnesota Missionary.*

LETTER OF WELCOME.

To the Preachers and Congregations (Colored) known as "The Zion Union Apostolic Church," of Brunswick and counties adjoining:

WELL BELOVED IN THE LORD: The Bishop and Council of the Protestant Episcopal Church in Virginia, at their meeting in Fredericksburg, received with much pleasure your request to be taken into union with their body. We, the Bishop and two Presbyters, were directed by them to bid you welcome in the name of our common Lord, and to express toward you warm affection and sympathy

We had, from time to time, heard of the great and, we trust, good work among you, as done by that excellent servant of CHRIST and your warm friend, Mrs. Buford, and how thankful you have shown yourselves to be for her kindness to you and yours.

We had also received the reports of our Minister at Brunswick, the Rev. R. White, of his services among you, and how kindly he had been received by your preachers and their people.

Hearing these things, and after the example of CHRIST'S Apostles, we sent two of our Clergy, Messrs. Dashiell and Weddell, to inquire respecting your state. These brethren also bore witness to your hearty desire to be further taught in the ways of the LORD, and to be able by His grace to lead godly and Christian lives. They told us, also, of your earnest desire for union with us, and how, as did the people in the days of our blessed LORD, you pressed upon them to hear the Word of God.

At all this our hearts rejoice and give thanks to Him who alone maketh men to be of one mind.

The only trouble we felt was to know how close you wished our union to be. It was, however, unanimously resolved to do all in our power for your good, and to leave it to time to show how close the union could be made to the comfort and advantage of both, assuring you that on our part we would have it as fraternal as possible.

To this end it was resolved to send one of our Ministers as an Evangelist among you, and so to arrange the duties of our Minister in Brunswick, the Rev. R. White, that he too might give a large part of his time and labors to you. This, it was told us by Mrs. Buford, was what you greatly wished.

The Council further directed the Rev. R. White, the Rev. E. B. Jones, and the Rev. R. A. Goodwin, and with them our lay brother J. R. Jones, to take charge of the whole work among you.

These brethren were also to make use of the services of any of your colored preachers they might choose, to labor among you for your spiritual good.

Before being regularly ordained, our Church requires her white candidates to study, especially, the Holy Scriptures, to be examined on them and our Prayer Book, and to pass a certain time of probation. This she must also do with any candidates from among you, that they may be thoroughly furnished unto every good word and work.

The brethren above named were charged

further to look out among you fit persons to be educated for the sacred Ministry of our Church; to promise such all needful help, so that, when regularly ordained, these colored brethren might be received, as they have always been among us, to all the privileges of Ministers of good standing in our Church and Council.

We were told that you were very anxious to have your children taught both in day and Sunday-schools. In this also we wish to help you all we can. A teacher to help Mrs. Buford, who has now more than she can do, will be sent among you, and others as they are needed.

The Committee on Colored Congregations and on Missions in Virginia were told to keep you supplied with books, etc., for these schools. School-houses will also, we hope, soon be built for you and your children.

In conclusion, we pray, as our LORD did, that we all may be one. We have all one FATHER, who of one blood hath made all races of men. We have all one SAVIOUR, who tasted death for each and every man. We

have all one Sanctifier, being all baptized by one Spirit into one Body. "In CHRIST JESUS there is neither Greek nor Jew," there is neither white nor colored, but "CHRIST is all and in all.

"There is one body and one Spirit, even as ye are called in one hope of your calling; one LORD, one faith, and one baptism, one GOD and FATHER of us all, who is above all and through all and in you all."

And may this one GOD and FATHER of all grant of His infinite mercy, for CHRIST'S sake, that we, henceforth, Bishop, Ministers, and people, may be all of one heart and one soul, striving together for the faith and practice of the Gospel, to the praise and glory of "Him who was slain, and has redeemed us to GOD by His blood, out of every kindred and tongue and people and nation."

Yours in the LORD,

FRANCIS M. WHITTLE,
Bishop.

J. S. HANCKEL,
A. W. WEDDELL,
Committee of Presbyters.

INDIAN YOUNG MEN AT THE EAST.

SOME of our readers may have seen a letter from Bishop Hare in which he broached, in the following words, a plan for the advancement of some of our Indian young men which he had much at heart:

"We have in Niobrara a number of young Indians, mostly graduates of St. Paul's school, and Deacons or postulants for the Ministry, whom I wish to place, one by one, in respectable Christian families for several months or more, that they may be isolated completely for a time from the language of their race and from its inert and helpless life, and live where they will hear nothing but the English tongue, see nothing but the white man's industry and enterprise, and imbibe, through every sense, as they quickly will, the thoughts and feelings of civilization.

"The young men are old enough to know something of the seriousness of life and the importance of self-improvement; and are in a condition of thirst for knowledge which would enable them in a few months' time to drink in ideas and reach convictions which they would make perennially useful to their people."

The project thus stated excited an encouraging amount of interest, and called forth a number of cordial replies.

The first candidates for the privilege of a stay at the East left Yankton Agency, Monday, April 14th, and arrived safe in Chicago the following Wednesday, where they were

met by Bishop Hare and despatched to their several destinations. Their names and records are as follows:

The first is the Rev. David Tatiyopa, one of the young Yanktons reclaimed from heathenism under the devoted ministry of the Rev. Joseph W. Cook. He has for about two and one half years used the office of a Deacon well and purchased to himself a good degree. He will be under the roof of the Rev. C. H. Kidder, of Tacony, Philadelphia, who has shown a warm desire to be of use to this younger brother in the ministry of reconciliation.

The second is John Chapman, a Santee Sioux, who served faithfully as a Catechist at Christ Church, Upper Camp, Crow Creek Reserve, and last September gave up his place and pay, and though he is over thirty years of age, returned to school-life at St. Paul's, in order to fit himself for more efficient service among his people. He has gone to Gambier, Ohio, where he will be under instruction in one of Bishop Bedell's schools.

The third is Isaac Tuttle, a Santee Sioux, educated at St. Paul's School by the generous interest of the Rev. Isaac Tuttle, D.D., of St. Luke's Church, New York. Having served as a pupil-teacher in St. Paul's for a year or more, he was advanced last June for meritorious service to the grade of full teacher. He will be under the care of Mr. C. H. Fetterolf, Principal of Andalusia Hall, near Philadelphia.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR DOMESTIC MISSIONS.

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

FOR GENERAL DOMESTIC MISSIONS.

* Lenten and Easter offerings.

ALBANY.		GEORGIA.	
<i>Johnstown</i> —St. John's Church.....	\$5 00	<i>Savannah</i> —Christ Church, Mite Chest 16,560...	10 00
<i>Plattsburgh</i> —Trinity Church, Mite Chest.....	10 00	ILLINOIS.	
<i>Rensselaerville</i> —Trinity Church.....	5 00	<i>Freeport</i> —Zion Church.....	86
<i>Salem</i> —St. Paul's Church.....	12 50	LONG ISLAND.	
<i>Troy</i> —Church of the Ascension S. S.....	20 00	<i>Brooklyn Heights</i> —Grace Church, of which from a family Mite Chest, \$13.43; two members, quarterly payment of stipend, \$49.50; S. S., Mite Chest, additional, \$2.07.....	65 00
CALIFORNIA.		<i>St. Ann's Church</i>	125 54
<i>Stockton</i> —St. John's Church.....	5 00	<i>St. Peter's Church</i>	116 42
CENTRAL NEW YORK.		<i>(E. D.)</i> —Christ Church, Missionary Society.....	16 70
<i>Bainbridge</i> —St. Peter's Church.....	8 50	MAINE.	
<i>Binghamton</i> —Good Shepherd, Branch Woman's Auxiliary.....	3 00	<i>Augusta</i> —St. Mark's Church.....	17 20
<i>Candor</i> —St. Mark's Church.....	4 56	MARYLAND.	
<i>Cape Vincent</i> —St. John's Church.....	1 75	<i>Baltimore</i> —Grace Church, additional.....	150 00
<i>Cazenovia</i> —St. Peter's Church.....	60 00	<i>Trinity Church, through Woman's Auxiliary</i>	3 00
<i>Cleveland</i> —St. James' Church.....	1 69	<i>Harford Co.</i> —St. Mary's Church.....	20 00
<i>Cortland</i> —Grace Church, Branch of Woman's Auxiliary.....	2 30	<i>Havre de Grace Parish</i> —Mite Chest.....	8 00
<i>Great Bend</i> —Mission, Branch Woman's Auxiliary.....	50	<i>Prince George's Co.</i> —St. Thomas' Parish.....	5 00
<i>Gulford</i> —Christ Church.....	3 15	MASSACHUSETTS.	
<i>Hamilton</i> —St. Thomas' Church, of which from S. S., \$3.57.....	7 57	<i>Boston</i> —St. Paul's Church.....	19 45
<i>Holland Patent</i> —St. Paul's Church.....	1 22	<i>Cambridge</i> —St. John's Memorial Chapel.....	20 00
<i>Ithaca</i> —St. John's Church, of which from S. S., \$17 93.....	24 98	<i>Holyoke</i> —St. Paul's Church.....	10 00
<i>Jordan</i> —Christ Church.....	12 00	<i>Lawrence</i> —Grace Church.....	19 38
<i>McLean</i> —Zion Church.....	1 00	<i>Marblehead</i> —St. Michael's Church.....	30 00
<i>Oriokany</i> —St. Peter's Church, Branch Woman's Auxiliary.....	2 75	<i>Northampton</i> —Smith College, Mite Chest.....	4 45
<i>Oswego</i> —Christ Church, Branch Woman's Auxiliary, \$12.45.....	54 48	<i>West Springfield</i> —Chapel Good Shepherd, Mite Chest.....	75
<i>Oxford</i> —St. Paul's Church.....	45 55	MINNESOTA.	
<i>Paris Hill</i> —St. Paul's Church.....	3 00	<i>St. Paul</i> —St. Paul's Church.....	10 00
<i>Pierrepont Manor</i> —Zion Church, Branch Woman's Auxiliary, \$5 51; Mite Chest, \$7.....	12 51	MONTANA.	
<i>Redwood</i> —St. Peter's Church.....	47	<i>Butte</i> —St. John's Church.....	11 25
<i>Sherburne</i> —Christ Church.....	3 17	<i>Bozeman</i> —St. James' Church.....	5 00
<i>Smithboro</i> —Emmanuel S. S.....	4 31	<i>Deer Lodge</i> —St. James' Church.....	21 25
<i>Skaneateles</i> —St. James' Church, Branch Woman's Auxiliary.....	8 95	NEW HAMPSHIRE.	
<i>Syracuse</i> —Calvary Church.....	2 50	<i>Claremont</i> —Trinity Church, of which from Mite Chest, \$9.23.....	35 02
<i>St. James' Church</i>	10 07	NEW JERSEY.	
<i>Theresa</i> —St. James' Church.....	1 25	<i>Elizabeth</i> —Branch Woman's Auxiliary.....	8 67
<i>Union Springs</i> —Grace Church.....	4 84	<i>Long Branch</i> —St. James' Church.....	14 58
<i>Utica</i> —Grace Church, Branch Woman's Auxiliary.....	40 00	<i>Red Bank</i> —Trinity Church S. S.*.....	5 65
<i>Calvary Church</i>	5 50	NEW YORK.	
<i>Watertown</i> —Grace Church, Branch Woman's Auxiliary, \$6.25.....	14 67	<i>New York</i> —Grace Church, Mite Chest (additional).....	3 25
<i>Waverly</i> —Grace Church.....	5 63	<i>St. Ann's Church S. S., Mite Chest</i>	11 11
<i>Westmoreland</i> —Gethsemane.....	81	<i>St. Augustine's Chapel, Mite Chest (additional)</i>	4 00
CENTRAL PENNSYLVANIA.		<i>St. Bartholomew's Church, Mite Chest</i>	15 51
<i>Mauch Chunk</i> —St. Mark's S. S.*.....	25 00	<i>St. Clement's Church, of which from Mite Chest, \$14</i>	43 20
<i>Reading</i> —Christ Cathedral.....	65 00	<i>St. James' Church</i>	313 01
CONNECTICUT.		<i>St. Luke's Church S. S.</i>	54 07
<i>Brooklyn</i> —Trinity Church.....	13 85	<i>Trinity Church, Mite Chest (additional)</i>	1 10
<i>Hartford</i> —Christ Church, Mite Chest.....	2 00	<i>T. B. K., payment of stipend</i>	200 00
<i>One half House Rents</i>	12 50	<i>Poughkeepsie</i> —St. Paul's Church.....	132 04
<i>Hebron</i> —St. Peter's Church.....	6 58	<i>Springfield</i> —S. M. L. Church.....	8 45
<i>New Haven</i> —Church of the Ascension.....	7 53	NORTH CAROLINA.	
<i>St. Paul's Church, Mite Chest</i>	2 00	<i>Asheville</i> —Trinity Church, Mite Chest.....	3 00
<i>A. G. K.</i>	5 00	<i>Tarboro</i> —"Babes in Christ".....	4 00
<i>Norwalk</i> —Mrs. S. E. O.....	10 00	EASTON.	
<i>Roxbury</i> —Christ Church.....	3 00	<i>Chestertown</i> —Chester Parish, Mite Chest.....	1 25
<i>Wilton</i> —St. Matthew's Church.....	2 27	<i>Kent Co.</i> —Shrewsbury Parish.....	5 00
EASTON.		64 73	
<i>Chestertown</i> —Chester Parish, Mite Chest.....	1 25	NEW YORK.	
<i>Kent Co.</i> —Shrewsbury Parish.....	5 00	<i>New York</i> —Grace Church, Mite Chest (additional).....	3 25
EASTON.		<i>St. Ann's Church S. S., Mite Chest</i>	11 11
EASTON.		<i>St. Augustine's Chapel, Mite Chest (additional)</i>	4 00
EASTON.		<i>St. Bartholomew's Church, Mite Chest</i>	15 51
EASTON.		<i>St. Clement's Church, of which from Mite Chest, \$14</i>	43 20
EASTON.		<i>St. James' Church</i>	313 01
EASTON.		<i>St. Luke's Church S. S.</i>	54 07
EASTON.		<i>Trinity Church, Mite Chest (additional)</i>	1 10
EASTON.		<i>T. B. K., payment of stipend</i>	200 00
EASTON.		<i>Poughkeepsie</i> —St. Paul's Church.....	132 04
EASTON.		<i>Springfield</i> —S. M. L. Church.....	8 45
EASTON.		NORTH CAROLINA.	
EASTON.		<i>Asheville</i> —Trinity Church, Mite Chest.....	3 00
EASTON.		<i>Tarboro</i> —"Babes in Christ".....	4 00
EASTON.		785 74	
EASTON.		7 00	

NORTHERN NEW JERSEY.

<i>Jersey City</i> —St. John's Free Church.....	5 00
St. Matthew's Church, a member.....	20 00
<i>Newark</i> —Grace Church.....	15 00
	40 00

NORTHERN TEXAS.

<i>Dallas</i> —St. Matthew's Cathedral.....	7 95
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OHIO.

<i>Lyme</i> —Trinity Church.....	3 00
<i>Monroeville</i> —Zion Church.....	9 45
<i>Staubenville</i> —St. Paul's Church.....	20 25
	32 70

OREGON.

<i>Eugene City</i> —St. Mary's Church, a member....	1 00
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PENNSYLVANIA.

<i>Philadelphia</i> —Christ Church, of which from S.S.,* \$34.67; through Missionary Mite Fund, \$16.97.....	51 64
Christ Church Chapel, of which from S.S.,* \$9.45; through Missionary Mite Fund, \$5.22.....	14 67
Church of the Incarnation S. S.*.....	20 00
Mission Chapel, Church of the Epiphany,* for work in Northern Texas.....	4 45
St. Andrew's Church, through Missionary Mite Fund.....	8 85
St. James' Church, through Missionary Mite Fund.....	116 81
St. Jude's Church.....	30 45
St. Luke's Church, through Missionary Mite Fund.....	26 90
St. Mark's Church, additional.....	100 00
St. Stephen's Church, through Missionary Mite Fund.....	10 64
Church of the Redeemer, through Missionary Mite Fund.....	7 94
Chapel Protestant Episcopal Hospital.....	12 78
"Mr. —," family, through Missionary Mite Fund.....	10 00
(<i>West</i>)—St. Mary's Church, of which thro' Missionary Mite Fund, \$6; Mission Chapter of Guild, \$6.70.....	12 70
(<i>Bustleton</i>)—St. Luke's S. S.*.....	5 72
(<i>Germanstown</i>)—St. Luke's Church.....	180 88
	614 43

PITTSBURGH.

<i>Monongahela</i> —St. Paul's Church.....	5 00
<i>Uniontown</i> —St. Peter's Church.....	15 00
	20 00

QUINCY.

<i>Aledo</i> —Grace Church.....	1 25
<i>Galesburg</i> —Grace Church.....	3 45
<i>Knoxville</i> —St. Mary's School.....	3 00
<i>Osco</i> —St. Mary's School.....	3 97
<i>Peoria</i> —St. John's School.....	2 90
St. Paul's School.....	2 16

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.

<i>Johnstown</i> —St. John's Church, for Mrs. Buford.....	\$5 00
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CENTRAL NEW YORK.

<i>Binghamton</i> —Christ Church.....	19 00
<i>Owego</i> —Christ Church, Branch Woman's Auxiliary.....	7 75
<i>Skaneateles</i> —St. James' Church, Branch Woman's Auxiliary.....	8 95
<i>Union Springs</i> —Grace Church.....	25
<i>Watertown</i> —Grace Church, Branch Woman's Auxiliary.....	1 00
Trinity Church.....	19 10
<i>Waterville</i> —Grace Church, Branch Woman's Auxiliary, of which for St. Luke's Church, Washington, D. C., under Rev. Dr. Crammell, \$6.43.....	10 47
<i>Whitney's Point</i> —Grace Church.....	1 20

CENTRAL PENNSYLVANIA.

<i>Mauch Chunk</i> —St. Mark's Church.....	8 79
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CONNECTICUT.

<i>Southport</i> —Trinity Church, through Fairfield County Indian Aid, for Mrs. Buford's School.....	1 00
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ILLINOIS.

<i>Freeport</i> —Zion Church.....	81
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<i>Quincy</i> —Cathedral S. S.,* for work in Colorado and Utah, \$39.....	45 00
<i>Warsaw</i> —St. Paul's Church.....	1 50
<i>Wyoming</i> —St. Luke's Church.....	1 35
	64 58

RHODE ISLAND.

<i>Kingston</i> —S. C. P.....	10 00
<i>Woonsocket</i> —St. James' Church.....	15 00
	25 00

SOUTHERN OHIO.

<i>Chillicothe</i> —St. Paul's Church S. S., Mite Chest.....	10 50
<i>Cincinnati (Clifton)</i> —Calvary Church.....	173 86
St. John's Church, through Woman's Auxiliary.....	72 80
<i>Mt. Auburn</i> —Church of Our Saviour, S. S. Rowe.....	26 00
	283 16

SPRINGFIELD.

<i>Allon</i> —St. Paul's Church.....	4 00
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VERMONT.

<i>Shelburne</i> —Trinity Mission S. S.*.....	1 00
<i>Winooski</i> —Trinity Mission S. S.*.....	1 00
	2 00

VIRGINIA.

<i>Prince George's County</i> —Branden Parish.....	2 00
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WESTERN MICHIGAN.

<i>Hastings</i> —Emmanuel Church.....	4 47
<i>Muskegon</i> —St. Paul's Church.....	1 00
	5 47

WESTERN NEW YORK.

<i>Lockport</i> —Grace Church S. S., Mite Chest.....	26 00
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WEST VIRGINIA.

<i>Fairmount</i> —Christ Church.....	2 00
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LEGACIES.

<i>Pa., Philadelphia</i> —Estate of Mrs. Lawrence Lewis.....	1,000 00
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MISCELLANEOUS.

From SPIRIT OF MISSIONS arrearages of past years.....	470 89
Proportion of General Mission Offerings.....	439 19
Mite Chest 556.....	2 40
	912 48

MITE CHESTS.

Receipts for the month not credited to parishes.....	33 68
Receipts for the month.....	\$5,177 27
Amount previously acknowledged.....	\$4,198 09
Total amount received since Sept. 1st, 1878.....	\$89,375 36

CORRECTION—In June number, under head of Connecticut New Haven Christ Church, S. S. \$13.68. read West Haven Christ Church S. S.

LONG ISLAND.

<i>Brooklyn</i> —Church of the Good Shepherd, "a communicant," for Mrs. Buford's work.....	50 00
St. Ann's Church.....	75 00
St. Peter's Church.....	24 31
	149 31

MASSACHUSETTS.

<i>Amherst</i> —Grace Church.....	10 80
<i>Quincy</i> —Christ Church.....	20 81
	31 61

NEW YORK.

<i>New York</i> —Grace Church.....	219 74
Church of the Holy Communion S. S., additional, from Mite Chest.....	4 00
St. Augustine's Chapel.....	8 63
St. John's Chapel.....	21 54
Trinity Chapel.....	314 02
	567 93

OHIO.

<i>Mount Vernon</i> —St. Paul's Church.....	11 52
<i>Staubenville</i> —St. Paul's Church.....	10 12
	21 64

ACKNOWLEDGMENTS.

PENNSYLVANIA.

Coatesville—Trinity Church S. S.*	18 00
Concordville—St. John's Church S. S.*	2 00
Marcus Hook—St. Martin's Church, through Freedman's Com., for support of Mr. Jenner.	10 00
Paoli—Good Samaritan S. S.*	2 58
Philadelphia—Church of the Incarnation, thro' Freedman's Com., for support of Mr. Jenner.	10 00
Church of the Mediator S. S.*	120 36
St. James' Church S. S.*	48 21
St. James the Less, through Freedman's Committee, for support of Mr. Jenner	3 00
St. Luke's Church, through Freedman's Committee, for books for Rev. O. P. Thackara, \$1; S. S., \$10	11 00
St. Peter's Church, for Rev. W. E. Webb.	95 89
Mrs. Wm. Bacon Stevens, through Freedman's Committee, for support of Mr. Jenner.	10 00
Kensington—Emmanuel Church.	15 00
Freedman's Committee, for support of Mr. Jenner.	80

Westchester—Church of the Holy Trinity, thro' Committee on Work for Freedmen, for support of Mr. Jenner	45 00
	391 84

RHODE ISLAND.

Kingston—S. C. P., for Mrs. Buford's work	10 00
Providence—St. John's Church.	142 70
	152 70

UTAH.

Salt Lake—St. Mark's Church	40
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VIRGINIA.

Blacksburgh—Christ Church S. S.	5 58
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WESTERN NEW YORK.

Geneva—St. Philip's Church S. S.*	1 35
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Receipts for the month	\$1,405 69
Amount previously acknowledged	10,476 84
Total receipts since September 1st, 1878	\$11,882 53

DESIGNATED FOR WORK AMONG INDIANS.

CENTRAL NEW YORK.

Baldwinsville—Grace Church	\$11 14
Binghamton—Christ Church, of which from Branch Woman's Auxiliary, \$3	24 50
Big Flats—St. John's Church	1 00
Great Bend—Mission, Branch Woman's Aux.	1 25
Jordan—Christ Church	2 50
Oswego—Christ Church, Branch Woman's Aux.	10 67
Skaneateles—St. James' Church, Branch Woman's Auxiliary	8 96
Syracuse—Church of the Good Shepherd, Branch Woman's Auxiliary	1 92
Union Springs—Grace Church, Branch Woman's Auxiliary	25
Watertown—Grace Ch., Branch Woman's Aux. Trinity Church, of which for quarterly payment of scholarship, \$15; Branch Woman's Auxiliary, \$50	1 80
Waterville—Grace Ch., Branch Woman's Aux.	91 60
	10 46
	165 25

CENTRAL PENNSYLVANIA.

Lancaster—"Miss Atlee's class of boys"	11 00
Mauch Chunk—St. Mark's Church	9 00

CONNECTICUT.

Bridgeport—Christ Church, through Fairfield County Indian Aid	20 00
Middletown—Missionary Society of Berkeley Divinity School, at Bishop Hare's discretion.	20 10
New Haven—Church of the Ascension S. S.*	10 25
Southport—Trinity Church, through Fairfield County Indian Aid	3 88
Stamford—St. John's Church, of which for "Stamford" Scholarship at Girls' School at Cheyenne Agency, \$60; through Fairfield County Indian Aid, \$90	50 00
Westport—Christ Church, through Fairfield County Indian Aid	150 00
	15 05

DELAWARE.

New Castle—Immanuel Church	249 23
	12 85

ILLINOIS.

Freeport—Zion Church	1 11
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LONG ISLAND.

Brooklyn—Emmanuel Church	10 00
Church of the Holy Trinity, two members	18 00
St. Ann's Church	68 00
St. Peter's Church	54 48
Through Woman's Missionary Association, "In Memoriam," "for Amelia Henshaw" Scholarship	30 00
Huntington—St. John's S. S.	8 16

MARYLAND.

Baltimore—St. Paul's Indian Association one half yearly payment "St. Paul's" Scholarship, \$30; one half yearly payment "McLane" Scholarship, \$30; Mrs. Draper's salary, \$40	100 00
Harford County—St. Mary's Church	5 00

MASSACHUSETTS.

Quincy—Christ Church, one half yearly payment of scholarship	105 00
Weymouth—Trinity Church S. S.	30 00
	5 00

Worcester—All Saints' S. S. for "All Saints'" Scholarship, Yankton Agency, Dakota	60 00
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NEW JERSEY.

Eatontown—St. James' Memorial Church S. S.	59 00
	7 83

NEW YORK.

New York—St. Augustine's Chapel	8 63
St. John's Chapel	21 53
Through Niobrara League, of which from Church of the Heavenly Rest for "Bishop Hare" Scholarship, \$60; Ladies' Missionary Association of St. Thomas' Church, \$41 59; "In Memoriam M. B. O." for "Pure in Heart" Scholarship, \$30; Trinity Chapel, additional, for support of one lady, \$35.32; Church of the Transfiguration, additional, for Choteau Creek, of which from Mrs. Sidney Harris \$10, \$105.43	272 84
J. F. Sheafe, through Dr. Dyer	100 00
Manhattanville—St. Michael's Church, of which from Woman's Missionary Association, \$34 56; Class P. S. School, 54c	25 10
Sheltering Arms, "Wolfe Cottage," Whit-sunday Offering	1 60
Rye—R. B. Chapman, for sufferers from fire at Flandreau	10 00
	439 70

NORTHERN NEW JERSEY.

Jersey City—St. John's Free Church	2 00
Morristown—St. Peter's Church, of which for "Julia Webb" Scholarship St. Mary's School, Santee, \$60; "St. Peter's" Scholarship, Cheyenne Agency, \$60	120 00
Newark—St. Paul's Church, "In Memoriam H. E. B."	5 00

OHIO.

Sandusky—Grace Church	127 00
Steubenville—St. Paul's Church	41 00
	10 13

PENNSYLVANIA.

Centerville—Trinity Church S. S.*	51 13
Marcus Hook—St. Martin's Church S. S.*	5 82
Media—Christ Church S. S.* for Bishop Hare	15 25
Philadelphia—Through Indian Hope Association, of which from Episcopal Hospital Mission, semi-annual payments, for "Bishop Howe," "Alonzo Potter," and "John Vaughan" Scholarships, \$90; Church of the Atonement, semi-annual payments, for "Ascension" Scholarship, \$30; St. Peter's Church, Germantown, toward "H. H. Houston" Scholarship, \$1.25; St. James' Church, Mrs. de la Caesta, Mite Chest, for sufferers from the fire at Flandreau, \$1; St. Stephen's Church, Bridesburg, \$5; Calvary (Monumental) Church, \$7; St. Mary's Church, West Philadelphia, \$1; Church of the Atonement, \$1; Christ Church, Mite Chest, \$14; Church of the Holy Trinity, \$1; St. Jude's Church, \$5	156 25
For Welsh Memorial, of which from Episcopal Hospital Mission, \$213.66; Christ Church Chapel, \$10; St. Mark's Church, Frankford, \$300; Church of the Beloved Disciple, \$6;	

through Miss E. N. Biddle, Felix R. Brunot, Pittsburgh, \$25; Bishop Benjamin H. Pad-dock, Massachusetts, \$10; Alexander Biddle, \$50; Mrs. E. H. Stephens, \$5; Mrs. P. (widow's mite), \$1; Bishop G. T. Bedell, Ohio, \$100; S. S., Church of the Atonement, \$45.86; St. Mary's Church, West Philadel-phia, \$5.	671 52	Brunot, for Shoshone Indians.....	50 00
Church of the Incarnation S. S.*.....	31 17		
Church of the Holy Trinity S. S.*.....	58 09		
Grace Church S. S.*.....	72 27		
St. Mary's Church S. S.*.....	39 00		
Church of the Transfiguration S. S.* for Bishop Hare, Indian Hope Mission.....	13 25		
(Kensington)—Emmanuel Church, W. B., Jr.....	50		
(Lower Merion)—St. John's Church S. S.* for scholarship.....	60 00		
(Manayunk)—St. David's Church S. S.* for "St. David's" Scholarship.....	60 00		
(Mt. Airy)—Grace Church S. S.*.....	30 68		
(Roxborough)—St. Alban's S. S.*.....	9 61		
Paoli—Church of the Good Samaritan S. S.*.....	2 58		
	1,237 99		
PITTSBURGH.			
Monongahela—St. Paul's Church.....	2 00		
Pittsburgh—St. Andrew's Church, Hon. F. R.			

SPECIAL CONTRIBUTIONS.

ALBANY.			
Albany—St. Paul's Church, for Italian Mission.	\$10 00	St. Bartholomew's Church, a lady, through Woman's Auxiliary, for Rev. W. H. H. Ross, Black River Falls, Wis.....	5 00
CENTRAL NEW YORK.			
Binghamton—Christ Church, Branch Woman's Auxiliary, for Mrs. Buford.....	11 00	Miss Murray, through Woman's Auxiliary, for Sister Eliza's support.....	50
Ithaca—St. John's S. S., for scholarship in St. Mark's School, Salt Lake.....	40 00	NORTHERN NEW JERSEY.	
Oxford—St. Paul's S. S., of which for Bishop Tuttle, \$6.35; Selwyn Associate Mission, \$9.	15 35	Morristown—St. Peter's Church, for Schol-arship in Bishop Tuttle's School.....	40 00
CONNECTICUT.			
New Haven—Church of the Ascension S. S., for Bishop Whipple.....	1 03	OHIO.	
Southport—Trinity Church, through Fairfield County Indian Aid, for Diocesan Missions...	11 50	Gambier—Harcourt S. S., for Unique S. S....	20 00
Stamford—St. John's Church, of which for "Stamford" Scholarship, Salt Lake, \$40; "Tatlock" Scholarship, Logan, \$40.....	80 00	PENNSYLVANIA.	
	92 53	Doylestown—St. Paul's S. S.* for Selwyn Asso-ciate Mission.....	9 50
ILLINOIS.			
Freeport—Zion Church, for Bible and Prayer Book Society.....	6 19	Lower Merion—St. John's Church S. S.* of which for Bishop Whipple, \$60; Selwyn Asso-ciate Mission, \$60.....	120 00
INDIANA.			
Terre Haute—St. Stephen's Church, Woman's Missionary Association, for Sister Eliza's sal-ary.....	25 00	Philadelphia—Church of the Advent S. S.* for Bishop Garrett.....	54 74
LONG ISLAND.			
Brooklyn—Church of the Holy Trinity, self-denial, during Lent, of two children, toward Bishop Clarkson's new wagon, \$2; a member, for same, \$5.....	7 00	Church of the Epiphany S. S.* for Bishop Whipple.....	67 24
St. Ann's Church, for Bishop Whipple.....	100 00	Church of the Holy Trinity S. S.* for the Rev. A. Toomer Porter.....	50 00
St. Peter's Church, for Bishop Scott Gram-mar School.....	12 00	Holy Trinity Memorial Chapel S. S.* for Bishop Whipple.....	50 00
	119 00	Church of the Nativity S. S.* for Bishop Morris.....	60 40
MARYLAND.			
Harford Co.—St. Mary's Church, for Nashotah.	5 00	St. Peter's Church, First Catechetical Class, for Bishop Whipple.....	30 00
NEW HAMPSHIRE.			
Concord—St. Paul's School Missionary Society, for freight.....	5 00	Manayunk—St. David's S. S.* for Bishop Morris.....	31 24
NEW JERSEY.			
Elizabeth—Branch Woman's Auxiliary, of which for Sister Eliza's support, \$1.78; Bishop Tut-tle, \$1.86.....	3 64	Roxborough—St. Timothy's S. S.* for Bish-op Spalding.....	33 65
NEW YORK.			
Newburgh—St. George's Church, for Bishop Neely.....	10 00	Pottstown—Christ Church S. S.* for Bishop Morris.....	41 76
New York—Zion Church, Woman's Missionary Association, for Unique S. S.....	33 00		

ANALYSIS OF RECEIPTS.

For General Work of Domestic Committee, of which from Legacies, \$17,989.08.....	\$89,375.36
Designated for Work among Colored People, of which from Legacies, \$2,800.....	11,882.53
Designated for Work among Indians, of which from Legacies, \$600.....	28,768.99
Special Contributions.....	12,561.31
	\$142,588.19

* * * THE TREASURER FOR FOREIGN MISSIONS would respectfully remind those who have remittances to make that the books are to be closed for the fiscal year, on the last day of August, 1879.

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 Bequest to Foreign Missions.

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

Should it be desired, the words can be added: *For Work in Africa, or China, or Japan, etc.*.....

AUGUST, 1879.

CONSECRATION OF THE BISHOP OF THE VALLEY OF MEXICO.

THE SERVICE AND SERMON.*

WHEN, in 1874, the fact of the election and Consecration of the Rev. Dr. Holly as first Bishop of the Church in Haiti was announced in this magazine, it was well said, "Dr. Holly's Consecration marks an important era in the history of the Church in the United States." Another such era was marked on St. John Baptist's Day (June 24th) when, in Trinity Church, Pittsburgh, the Rev. HENRY CHAUNCEY RILEY, D.D., was consecrated the first Bishop of the Mexican Branch of the Catholic Church of our LORD JESUS CHRIST Militant on Earth, with the title of Bishop of the Valley of Mexico. It would appear that the importance of this act is greater than the former, in view of the larger possibilities of the Church in Mexico because of extended territory, and population. Our readers will have noticed that even the secular prints have laid stress upon this, speaking of

it as "an event not of local, but of national importance."

Morning Prayer having been said at an early hour, the Ante-Communion Service was begun at 10 o'clock by the Rt. Rev. Alfred Lee, D.D., LL.D., Bishop of Delaware, the Rt. Rev. Abram Newkirk Littlejohn, D.D., Bishop of Long Island, reading the Epistle, and the Rt. Rev. William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania, reading the Gospel, the Bishop-elect leading in the Nicene Creed. The hymns were announced by the Rev. William A. Hitchcock, D.D., Rector of the Church. The sermon was preached by the Rt. Rev. Arthur Cleveland Coxe, D.D., LL.D., Bishop of Western New York. The Offertory sentences were read by the Rt. Rev. John Barrett Kerfoot, D.D., LL.D., Bishop of the Diocese, and the prayer for the Church militant by the Rt. Rev. George William Peterkin, D.D., Bishop of West Virginia.

* Copies of this Sermon, with notes, necessarily omitted here, will be furnished without charge, upon application to the Secretary for Foreign Missions, 23 Bible House, New York.

The Consecrator was the Bishop of Delaware, who was assisted in the laying on of hands by all the Bishops present. The Bishop-elect was attended by the Rev. Abbott Brown, General Secretary of the League in aid of the Mexican Branch of the Church, and the Rev. Reese F. Alsop, Rector of St. Andrew's Church, Pittsburgh, and presented by the Bishops of Ohio and Pittsburgh.

The testimonials were read in form following by the Rt. Rev. Gregory Thurston Bedell, D.D., Bishop of Ohio:

WHEREAS, a covenant or articles of agreement, concord and union have been entered into between the Bishops of the Protestant Episcopal Church in the United States of America, and the Mexican Branch of the Catholic Church of our LORD JESUS CHRIST, Militant upon earth; said covenant having been adopted and confirmed by the said Bishops of the Protestant Episcopal Church, assembled in council in the city of New York, on the twenty-ninth day of October, in the year of our LORD one thousand eight hundred and seventy-five, and having been adopted and confirmed by duly-appointed representatives of the said Mexican Church, in the city of Mexico, on the fifth day of January, in the year of our LORD one thousand eight hundred and seventy-six—

In which covenant the said Bishops did recognize the aforesaid Mexican Church, as being of right, as also in point of fact, a foreign Church, to all intents and purposes, within the meaning of the tenth article of the constitution of the Protestant Episcopal Church in the United States of America; and did agree to consecrate to the office of Bishop one or more persons, duly elected by the said Mexican Church, after receiving satisfactory evidence of their election by the said Church, and of their fitness and qualifications for such a high and holy vocation—

And whereas it was further stipulated, in the covenant above mentioned, that the said Bishops of the Protestant Episcopal Church in the United States would name from among themselves a Commission of seven Bishops, with whom the Bishop or Bishops so to be consecrated for the said Mexican Church should be associated as a temporary Board of Administration for the Episcopal Governmen-

of the said Mexican Church, and that a majority of the said Commission should be competent to take order for the Consecration of Bishops for said Church, as the necessity may arise, on the demand of said Church—

And whereas it was further resolved by the said Bishops of the Protestant Episcopal Church, in Council assembled, that when the ratification of the aforesaid covenant shall have taken place, the Commission, so appointed as above stated, is empowered to receive, examine and report to the Presiding Bishop of the Protestant Episcopal Church, upon the evidence of election and testimonials of qualification of the person or persons presented by the synodical authority of the said Mexican Church for consecration to the Episcopate—

And it was further resolved that the Presiding Bishop is hereby requested and empowered, when he shall have received any such report from the said Commission, to take order for the Consecration of such person or persons as may be reported to him by the said Commission as duly elected and qualified—

And whereas the said Bishops in Council, on the twenty-ninth day of October, A. D. 1875, did appoint the Rt. Rev. William R. Whittingham, Bishop of Maryland; the Rt. Rev. Alfred Lee, Bishop of Delaware; the Rt. Rev. Gregory Thurston Bedell, Bishop of Ohio; the Rt. Rev. William Bacon Stevens, Bishop of Pennsylvania; the Rt. Rev. Arthur Cleveland Coxe, Bishop of Western New York; the Rt. Rev. John Barrett Kerfoot, Bishop of Pittsburgh; and the Rt. Rev. Abram Newkirk Littlejohn, Bishop of Long Island, to be their Commission, for the purposes above recited—

Now, therefore, we, the Bishops above named, composing the said Commission so appointed and empowered, do certify that, after examination of the evidence of election and testimonials of qualification of the Reverend Henry Chauncey Riley, D.D., certified to us as duly elected Bishop of the Valley of Mexico, having found the same satisfactory, we reported to the Rt. Rev. Benjamin Bosworth Smith, D.D., Presiding Bishop, that the said Henry Chauncey Riley was duly elected and qualified—

Whereupon, the above-named Presiding Bishop took order for the Consecration of the said Henry Chauncey Riley by his letter, in manner and form as follows:

NEW YORK, May 17th, 1879.

The RT. REV. DR. LEE, Bishop of Dela-

ware : The Mexican Commission, appointed by the House of Bishops, having requested the Presiding Bishop to take order for the Consecration of the Rev. Henry Chauncey Riley, D.D., Bishop-elect of the Valley of Mexico, order is hereby taken accordingly :

Time. St. John Baptist Day, June 24th, 1879.

Place. Pittsburgh, Pa.

Consecrator. Bishop Lee, of Delaware.

Preacher. Bishop Coxe, of Western New York.

Presenters. Bishop Bedell, of Ohio, and Bishop Kerfoot of Pittsburgh.

Present and Assisting. Bishop Stevens, of Pennsylvania, and Bishop Littlejohn, of Long Island.

[Signed] B. B. SMITH,
Presiding Bishop.

In witness whereof we have hereunto signed our names, in the City of Pittsburgh, this 23d day of June, in the year of our LORD, *one thousand eight hundred and seventy-nine*, and have hereunto suffixed a letter of our Right Reverend Brother, the Bishop of Maryland, authorizing his name to be subscribed to our action herein certified.

[Signed] WILLIAM R. WHITTINGHAM,
Bishop of Maryland.
Per Order.

- ALFRED LEE,
Bishop of Delaware.
GREGORY THURSTON BEDELL,
Bishop of Ohio.
WILLIAM BACON STEVENS,
Bishop of Pennsylvania.
A. CLEVELAND COXE,
Bp. of Western New York.
JOHN B. KERFOOT,
Bishop of Pittsburgh.
ABRAM NEWKIRK LITTLEJOHN,
Bishop of Long Island.

BALTIMORE, June 17th, 1879.

MY DEAR BISHOP: I thank you for your kindness in submitting to my examination the proposed form of Testimonial to be read at the Consecration of Dr. Riley, and of his Promise of Conformity.

I have given the documents the best attention I am able to give at the present time, and have nothing to suggest in the way of alteration or improvement.

Of course I concur in the proposal that they should be used at the approaching solemnity.

I have given attention, too, to the comments that have been made on our relations to the Mexican Church, and have found no occasion to

depart from my concurrence in the action of the Committee presided over by yourself.

Heartily bidding Godspeed to all engaged in so good a work, as I believe this to be, of Christian charity and obedience, I humbly desire to be considered as associated with the Commission in its action pertaining to this matter.

Very faithfully your loving friend and brother,

[Signed] WILLIAM R. WHITTINGHAM,
Bishop of Maryland,

Senior Member of the Commission on the Mexican Episcopate.

Rt. REV. DR. LEE, Bishop of Delaware.

After this the Bishop of Long Island presented two further papers in the same connection, as follows :

1. Consent to the Consecration by the General Synod of the Mexican Branch of the Catholic Church of our LORD JESUS CHRIST.

2. Testimonials of Character from the General Synod.

These documents were duly signed and sealed, and attested by the Notary Public of the City of Mexico.

The Litany was said by the Bishop of the Diocese. In lieu of the usual "Promise of Conformity," not adapted to the present occasion, the Bishop-elect made such promise in these words :

In the name of God, Amen.

I, Henry Chauncey Riley, chosen Bishop of the Mexican Branch of the Catholic Church of our LORD JESUS CHRIST in the Valley of Mexico, in the Republic of Mexico, do hereby promise conformity and obedience to the doctrine discipline and worship of the said Mexican Branch of the Catholic Church of our LORD JESUS CHRIST, as the same are set forth in the covenant entered into between the Bishops of the Protestant Episcopal Church in the United States of America and the said Mexican Church, ratified by the said Bishops in Council on the twenty-ninth day of October, in the year of our LORD one thousand eight hundred and seventy-five, and by the synodical authorities of the said Mexican Church on the fifth day of January, in the year of our LORD one thousand eight hundred and seventy-six

So help me God, through JESUS CHRIST.

The Communion Service was continued by the Bishop presiding, assisted

by the Bishops of Ohio, West Virginia, and the Valley of Mexico.

There were present about forty of the Clergy, most of whom were robed, and joined in the procession at the opening of the Service.

In compliance with a request made at the close of the Services, on behalf of the Foreign Committee and the Board of Managers, the Bishop of Western New York kindly furnished for publication a copy of the sermon preached upon this occasion.

RESTORATION IN MEXICO.
SERMON.*

"Strengthen the things which remain, that are ready to die."—Rev. iii. 2.

THE burning and shining light of midsummer lends itself to this Feast of the great Baptizer, as if to remind us of the eulogy of his MASTER. He was not the light of the world; but he was sent to bear witness of that Light, and we are reminded to-day of the nature of Missionary work and of the source of its power. The voice of the LORD shaketh the wilderness by His servant John. It is to prepare the way of the Messiah. The coming of the Sun of Righteousness is heralded by the Morning Star. He only reflects the glory of the Redeemer. Beautiful the feet of him that bringeth good tidings; but he is only the Bridegroom's friend. He ushers in the Bridegroom Himself, coming to espouse His Church, and to enlarge her with a dowry of children, whom He will "make princes in all the earth." It is the commission of the herald and of the Missionary to comfort the people, like St. John, by the Gospel-tidings: "Behold the Lamb of God, that taketh away the sin of the world." Beautiful upon the mountains are the feet of the Missionary; and, though our Brother-elect is to be sent to "the Valley of Mexico," let us not say, with the unbelievers of old: "The LORD is GOD of the hills; but He is not GOD of the valleys." There also,

*To the Rt. Rev. THE LORD BISHOP OF WINCHESTER etc., etc., etc.:

I dedicate this sermon by permission, not as committing him to any of its positions, but as a token of gratitude for his earnest and yet most prudent efforts to extend the Catholic relations, and to apply the generous succors of the Church of England among sister Churches and persecuted brethren in many lands.

A. C. C., Bishop of Western New York.

Buffalo, June 25th, 1879.

we humbly trust, GOD will "deliver a great multitude into his hand." And long may this good day be remembered in Mexico, as making over to her Church and people the consoling promises and the blessed example it recalls. We stand here, at the confluence of waters gathered from a thousand sources, which unite at our feet and roll on in ever accumulating volume to the great Gulf; and so a thousand providences are combined in this solemnity to create a "sea of glory" which we pray may inundate Mexico itself. And in view of the peculiar trials of the work before the new Bishop, we may trust that the Collect for this day may ever find a glorious answer in his life and ministry: "ALMIGHTY GOD, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy SON our SAVIOUR, by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through JESUS CHRIST our LORD. Amen."

The services of this festival give us, moreover, most cheering pledges as to the success of Missionary work. "Every valley shall be exalted and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places plain, and the glory of the LORD shall be revealed." New force is given to these promises by the inventions which GOD has permitted man to make in these times of ours. It is not for earthly interests that He stimulates the minds of men to accomplish His purposes. When Augustus Cæsar was engineering the Roman roads, by which his armies might be easily moved to the ends of the earth, it was, after all, the little Child in the carpenter's shop of Galilee for whom all this was done. Those highways were for GOD, and the fishermen of Galilee were to use them for nobler purposes than those of the emperor. And so now, when men pierce the isthmus, and tunnel the mountains, and stretch the telegraphic wire, and lay the iron way, and force the swift keel through the oceans by the mighty impulse of steam, we feel that the times of prophecy are close at hand. "The secret of the LORD is with them that fear Him." We see the tokens and we hear the call: "The earth shall be filled with the knowledge of GOD." Rise, then, ye soldiers and servants, to the work He com-

mands! He makes us true humanitarians. We must live and work for the human race. For this the Son of God became a Missionary; and all history proves that there is no practical love for man that has not its foundation in the love of God and of His CHRIST.

The work which fills our hearts and thoughts to-day is the spiritual regeneration of Mexico. This Lazarus lies at our own door, and we are bidden to minister to him in his wants, for he is full of sores. The text is part of those messages which the MASTER sends to the Churches of our day, as to those of old. In the message to Laodicea, perhaps, we find what is peculiarly applicable to ourselves. In the message to Sardis I see much that is specially appropriate to the Church in Mexico. But three great ideas run through all these messages, which fill me with admiration for the wisdom and love of CHRIST, as well as for His foresight, providing for the maladies of His Churches to the end of time. To all declining and corrupt Churches He speaks, indeed, as one whose "eyes are as a flame of fire"; but, oh! with what love He recognizes all that is good, even in their lowest and most degraded estate. Even with such Churches He still condescends to remain, walking amid their candlesticks and upholding their stars. And these are the three ruling ideas to which I have referred: (1) The preciousness in the sight of CHRIST of even a decayed and corrupt Church, in which there is left even a little life; (2) His tenderness and consideration in the laws of reform which He prescribes, "laying on them no greater burden" than they are able to bear, requiring of them, to begin with, only a few necessary things; and then (3) setting before them, nevertheless, the law of a perfect restoration: to remember what they originally received, and to return to first works and to first love.

1. Let us look at these ideas, briefly, in detail. Sardis has a name to live, but is dead. Yet "there are a few names"—only a few, even in Sardis—"which have not defiled their garments." In these few the MASTER recognizes a seed of "life from the dead." They are very dear to Him. "They shall walk with Me in white, for they are worthy." And to these He addresses His precept of reformation: "Be watchful, and strengthen the things that remain."

Whether Melito of Sardis was the Bishop to whom the text was addressed, or only one

of his successors, we see in his zeal for the Scriptures a response to such counsels. In maintaining the Canon of Inspiration he is a witness of primary importance, and his labors have profited the Church to this day.

2. And note the compassion and forbearance of CHRIST in His rule as to the processes of reformation. "Hold fast the memory of what thou hast received, and repent; strengthen the things which remain, *that are ready to die*; for I have not found thy works perfect before God." Just so in another case: "Thou hast a little strength: hold fast that which thou hast." And in another: "I will put upon you none other burden; but that which ye have already hold fast till I come." Always this skill and wisdom of the Good Physician—not to cram the starving; but to restore him little by little. A little life is very precious. It must be tenderly dealt with. A mere spark may kindle a great fire of light and love; while a little rudeness may put it out forever. We must not exact too much. We must not expect too much. Apply the Balm of Gilead. Learn from the Great Healer; and, first of all, "strengthen the things that remain, that are ready to die."

3. And, very briefly, observe the fundamental law and pattern in the Mount: "First faith, first love, first works." Go back to the primitive and the true. However gentle in the first demands, keep the standard of perfection in view. "I have not found thy works perfect"; "Remember, therefore, from whence thou art fallen, and repent, and do the first works"; "I have somewhat against thee, because thou hast left thy first love." The process of reform may be slow. Primary steps may be incomplete, but the perfect standard must be the aim. And, withal, this is the grand idea: Reformation, to be real, must be restoration. Set up no new Creed. Make no new Gospel. Go back to the first principles enforced by St. Jude—"to the Faith once delivered to the Saints."

If we are called, then, to do a work in Mexico and for Mexico, here are laws laid down by the MASTER himself by which we must be guided. Alas! a divided Christianity and a wretchedly dwarfed result testify against much that was done in the sixteenth century in the name of reformation; and I think we may trace it all to a neglect of these laws. Too many of the reformers, great and good as they were, failed to see how very precious was the little life that remained in the Churches of

England and France and Germany, and other Churches of Europe. They failed also in not copying the tenderness of CHRIST; the forbearance and love with which He is content at first to exact no great burdens, and to enforce only the holding fast and strengthening of things that remain. By more closely observing this rule, we think, according to the wisdom given unto them, the English reformers secured a grand advantage, and left a more complete and lasting work than those on the Continent. There was a time when the tides of reformation had risen above the mountains and were pouring down into Italy. They reached even Rome, and seemed to promise a baptism and a cleansing of the Vatican itself. But there was haste and impatience. Intolerance about mere trifles led to a sacrifice of grand principles; and while the reformers quarreled among themselves, the enemies of truth and light found time to rally. Thus reaction began, and the purifying tides flowed back. Half of the conquest was regained to the Papacy, and ever since divided counsels and scattered forces have given over great portions of Europe to unbelief and others to reactionary superstition, of which "the last state is truly worse than the first." GOD grant we may profit by such sad examples, and in our own work for Mexico may free ourselves from the truly American fault of impatience. Let us avoid that fatal disposition of our people to demand quick returns, and, even in ventures of faith, to seek greedily for something to exhibit, in a spirit of vainglory.

In all I have said so far I have kept in view the great fact that we are not founding a new Church in Mexico. Much less are we planting a sect there, to impair and eat out, like a canker, the little strength that remains. We acknowledge the existence of a Church of CHRIST in Mexico; of a candlestick which CHRIST has not yet removed, and which He calls, like Sardis, to the task of restoring herself to primitive completeness.

True, this Church was not planted in primitive purity; the evils that have predominated in her history were generated with her and in her; as the disease of a leper is transmitted in all its deadliness, even with the life he communicates. But even a born leper, who is healed, must be considered as restored; and like the normal condition of humanity, in such a case, the primitive estate of all Christians must always be borne in mind.

A leprous Christianity, indeed, was that

which came with the cruel hordes of Cortez; and in cruelty and ferocity was it afterward organized, according to the spirit of anti-reformation which prevailed at Trent, and which swept with fire and sword through Spain and all her colonies, to root out and to destroy truth, under the name of heresy. Yet the very violence and crimes of the Spanish Inquisition testify to the multitude of names in that Sardis who yet walked in white and were worthy. If among the victims of Torquemada and his successors there were thousands of Jews and Mohammedans, yet, surely, there were multitudes of Christians, whose only heresy was "first faith, first works, and first love." I quote a valued friend of this Mission, who says:* "In Spain, for fifty years, during the middle of the sixteenth century, the full powers of the Inquisition, backed by the government, were taxed to repress the efforts for a true reformation that were made by many high in station, foremost in purity of character and in culture, and of Spain's best blood." We must not forget the Spanish doctors at Trent, who, in the spirit of their Mozarabic antiquity, fought bravely and suffered severely for a remnant of truth. God be praised, the triumphing of the wicked is not forever. The labors, of Perez, De Reyna, and Valera to provide a Spanish version of the Holy Scriptures were not all ineffectual. To Valera's Bible, marvellously carried to Mexico in the melancholy expedition of Maximilian, we owe, under God, the work which we are endeavoring to strengthen this day. The evidence that God had not deserted His Church in Mexico is found in the fact that this reformation began from within. "There were a few names in Sardis" of men better than the darkness that was in them, which they had mistaken for light. To them CHRIST's message came: "He that hath ears to hear, let him hear." He showed them an open door through an open Bible. "The entrance of God's words giveth light"; and Aguilar stood forth, like Antipas, CHRIST's faithful martyr. Called suddenly to die, he sent for his friend, Hernandez, and pointed to the Bible. "I am sinking rapidly," he said. "Be faithful to this cause, and press it on." Hernandez answered, "With the LORD's help, I will." "I die in peace," said Aguilar. And so he expired. Then God raised up

* See "Papers on the Church Reform in Mexico, by J. H. Hobart, D.D."

Aguas and others, and the work was pressed on. It has been given to many in Mexico, as in Philippi of old, "in the behalf of CHRIST, not only to believe on Him, but also to suffer for His sake." Let our Church be modest in contrast. We hardly *live* for CHRIST; they *die* for the testimony of JESUS. Forty martyrs are already numbered in the brief records of this restoration, and confessors by hundreds they have had from the first. The rest you know: what, by God's blessing, our Brother-elect has already accomplished; what was done by my Right Reverend and beloved Brother who presides in this Consecration; and how the feeble Church in Mexico has been, to this day, laboring to strengthen the things which remain. Truly, to her applies the language of the Blessed JESUS, "I know thy works, and tribulation, and poverty; but thou art rich. And I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

Now, if it be the duty of this little Church to strengthen the things which remain, I hold it to be quite clear that it is the duty of CHRIST's servants everywhere to remember them in love and prayer: and if to pray for them, then, surely, to help them; and if to help, then to impart to them such spiritual gifts as are lacking to their work and to its perfection. In this conviction we are here to-day to provide it with an Apostolic Episcopate; for that is now its first want, deeply felt alike in its own sore experiences of widowhood and orphanage, and recognized in our own principles of Scriptural organization.

But just here we encounter an apparent conflict between our *præceding* and Catholic Constitutions. The Episcopate is governed by laws which forbid intrusion, and it may be asked, Is not Mexico already furnished with Bishops whose valid ordination may be regarded as unquestionable? Such is the scruple of some, in whose opinion it presents a Gordian knot. They see no practical solution of difficulties which arise in such movements as ours, among Churches, however corrupt, which possess an Episcopate derived in historical continuity from the Apostles, provided they hold verbally the Common Creed.

No need to cut such a knot. It is easily untied by a little patience in the application of Catholic principles and analytical thought. Let me state the case even more forcibly than

it is ordinarily presented. "Let us admit," says the scruple, "that the Church in Mexico is as bad as those described in the Apocalypse, that Satan's seat is there, and the doctrine of Balaam, and abominable idolatries, and Jezebel's harlotries, and the doctrines of the Nicolaitanes, which CHRIST hates. Admit all this; but yet the MASTER bore with all this in the Seven Churches of Asia, and held their stars, nevertheless, in His right hand. In a word, He recognized their Bishops, and only commanded them to repent." The inference is that we should utter a similar call to repentance, and then mind our own affairs and leave Mexico to take care of itself. It is a very plausible argument, and I have endeavored in fewest words to state it in all its force.

But, "Adam, where art thou?" Is there a Mexican Episcopate in the Mexican Church? Is there any one there, as there was, for example, in Pergamos, who recognizes his true relations to his flock, and who can be reached by a call to repentance under the great message: "Let him hear what the Spirit saith to the Churches"? Is there a Mexican Bishop in Mexico, having such mission and jurisdiction there as the Canons of the undivided Church, and the Laws of CHRIST's Gospel, enable us to identify? Is there an "Angel of the Church" there who acknowledges his immediate responsibility to our Great High Priest as his only Supreme Head? We are forced to reply in the negative.

The nominal Bishops in Mexico refuse to govern themselves by canonical law as Catholic and Scriptural Bishops of the Mexican Churches. They have abdicated and renounced alike the Apostolic order and the constitutional independence of true Bishops. They consent to hold office from a foreign usurper, who gives them mission as *Presbyters*; their Episcopate being merely delegated authority to be his representatives. They are, in their own profession, *Presbyters* only, with certain Episcopal functions; the mere vicars of one Universal Bishop, who presides at Rome, by whose permission and during whose arbitrary pleasure they continue in Mexico for the purpose of enforcing his usurpations upon a national Church—a Church which owes him no allegiance whatever, and which is entitled to the liberty wherewith CHRIST makes all His Churches free. There are absolutely no Bishops in Mexico such as are defined by the

Scriptures and by the original Constitutions of the Catholic Church.

Let us look into the matter a little more particularly. To the superficial observer, who, like most of our popular writers, takes no pains to examine the case in the light of history, or as it is seen in careful analysis, the whole question turns upon the claims of "the Roman Catholic Church" to be a true Church. But the Catholic cannot admit that there is any such Church, except in name. No such Church appears in history till very lately. There was a Papacy lording it over certain Churches of the West, but there was no Papal Church. The ancient Councils never heard of such an anomaly. Scientifically examined, it is a modern society, formed artificially, since the Council of Trent, by a fusion of National Churches and Jesuit Missions, in violation of all Canons and Constitutions. The Jesuits are its authors, and this novel corporation is based upon certain claims of the Bishop of Rome, which the Eastern Churches have always pronounced subversive of the whole system of Catholic law, as received from Holy Scripture and the four great Councils of primitive Christendom. In refusing to give this artificial system the character it claims, and in reducing it to its constituent parts for practical purposes, we stand upon the old and consistent ground of the Churches of the East, which are older than Rome, and which maintain to this day the primitive Synodical Constitutions of the Church of CHRIST.

These Constitutions knew nothing of a Pope, much less of any Papal supremacy; and, if possible, still less of any Papal infallibility. The corporation known as the "Roman Catholic Church" was organized in the sixteenth century, to enforce such pretensions. But nobody can be a Catholic, much less a Catholic Bishop, who, instead of the Catholic Church of the Nicene Creed, takes up with this schismatical association, and, under its remorseless yoke, carries on a persistent warfare with all Churches that adhere to the good old ways.

But, in ultimate analysis, this confederacy is found to enfold individual Churches, which may be recognized as such when considered apart from their subjection to the Papacy. Thus, the Churches of France and Germany and Spain are visible churches, and so is the Church of Mexico; but none of these Churches possess a Catholic Epis-

copate. They have been abandoned and betrayed by their nominal shepherds; if not long before, then certainly at this late "Vatican Council," as has been made evident by the testimony and clear expositions of the Old Catholics. None of these abdicating Bishops have any position in the national Churches of Europe and America which can be maintained by Catholic laws.

To the Old Catholics all this is a recent discovery. It has been forced upon them by the working out of fallacies which they only recognize in their reduction to the absurd. But it was given to the restorers of the Anglican Church to see the results beforehand; and thoroughly are the principles on which they took their noble stand three hundred years since vindicated by the action of the late Vatican Council, which is only a logical sequel to that of Trent. We apply these principles to-day to the case of the Church in Mexico; and God hasten the time when, on similar principles, the Churches of Europe may return to primitive freedom and truth.

So, then, it is only with the Mexican Church that we are called to deal. In Mexico we have nothing to do with the Church of Rome, or any pretended Bishops who act by its authority. For what business has Rome in Mexico? Where and by what Catholic canons has an Italian Bishop any warrant to meddle with our affairs in America? Search antiquity with candles, and you will find not one word which authorizes any Bishop thus to extend his jurisdiction over foreign Churches beyond seas. The reverse is the case, as we learn from the history of the African Churches. The Church in Mexico awakes to this truth; and, with no claim of dominion nor any desire for it, we respond to her invitation to provide her with a Catholic and Scriptural Episcopate, which is willing to "hear what the SPIRIT saith to the Churches."

The law for such cases we have found in Holy Scripture. It is also clearly defined by Catholic antiquity. At one crisis, says Vincent of Lerins, "nearly all the Bishops of the Latin tongue, misled partly by compulsion and partly by fraud," adhered to another gospel. And in so great and universal a defection he recognizes as Catholics only the faithful few "who preferred the old Faith to the new perfdy." By this rule we identify the Catholic Church of Mexico in the faithful few who have elected our brother

to be their Bishop, and who have entreated us, as Bishops of the nearest sister Church, to invest him with the Apostolic Order and Office, that he may return to them and impart to them those spiritual gifts which their necessities so imperatively require.

It was, at least by implication, on such principles that the venerable Primate of Holland lately consecrated the first Bishop of the Old Catholics in Germany. On such principles the hundred Bishops at Lambeth virtually took their stand last summer; and, in so doing, opened, as I humbly trust, a new era of Catholic restorations. For thus they only recognized the ancient landmarks and followed the great heroes of primitive triumphs over heresy and schism. Bitterly does St. Basil reproach the Western Bishops of his day for the supine spirit of apathy in which, like Meroz, they came not to "the help of the LORD against the mighty." He urges their duty to interfere on grounds essentially the same. And so the great Nazianzen hesitated not to visit the dioceses of heretical Bishops in behalf of the few scattered sheep that implored his help. He did this even in the Second See of the Christian Church; and, in so doing, he was not only sustained by the Orthodox Bishops, but, against his will, he was forced to treat the see as vacant, and to sit down in its patriarchal chair as the true and only Bishop of Constantinople.

Thus, in his person, they enthroned the living spirit of Catholic law above its dead letter. They refused to enforce canons in favor of Bishops who had betrayed their flocks and corrupted the truth which canons were enacted to support; and they left us an example to go and do likewise, whenever and wherever nominal shepherds prove themselves "wolves in sheep's clothing," devouring the very flock they were appointed to feed, to protect, and to keep safe in the true fold of CHRIST.

Such, then, is the law of CHRIST and of His Church, as applied to the "few names" in Mexico who "have not defiled their garments." In them we are bound to recognize the Catholic remainder of their National Church, and for them we must "strengthen the things that remain, that are ready to die." For, observe, their nominal Bishops excommunicate and anathematize them only because they refuse to accept "the new perfdy," and thus to betray "the faith once delivered to the saints." If Chrysostom, if Augustine, if

Athanasius were in Mexico, and should now teach and practice as they did in the old time, they too would be excommunicated and anathematized by the nominal Bishops. It is by such remorseless violation of all Catholic laws that these Papal Vicars enforce a creed of novelties and a discipline wholly unknown to the Primitive Church. But they who lend themselves to such a despotism only excommunicate themselves. "Woe unto thee, heretic and prevaricator," said St. Hilary to a Bishop of Rome, who had denied the Faith and anathematized the faithful: "I say unto thee, Anathema." And now shall we sit still because they who persecute our faithful brethren in Mexico call themselves Bishops? Shall we permit them to claim canonical immunities in order not only to excommunicate, but even, under pretext of extirpating heresy, to slay the innocent? Alas! under such Bishops, heretics may live in all security, and even Priests, grossly immoral in their lives, if they but accept new dogmas and submit to a foreign usurpation. It is only when Christians become witnesses for truth and righteousness in this modern Sardis that they are cast out and destroyed. And have we no duty to CHRIST's faithful at such a time? The house is burning, and shall we hesitate to go in and save life, because, forsooth, we might seem to disregard the statutes against burglary? The murderer is in the field, to waylay and to destroy. Must we first consult the lawyer about trespass before we break through the hedge and rescue the threatened victim? When ties of nature bid us to succor our spiritual kindred, shall we presume to excuse ourselves by ingenious duplicity, like that of the Corban? Our neighbor has fallen among thieves. Shall we refuse to imitate the Good Samaritan because Priests and Levites have passed by on the other side, fortified, no doubt, by a scrupulous deference to the Mosaic Rubrics touching defilement? In a word, David's men are starving. Shall we palter about Holy Bread, instead of obeying Him who says, "Go ye and learn what that meaneth. I will have mercy, and not sacrifice"? Thank GOD, instructed by the MASTER Himself, we know our duty. We remember how He rebukes the Pharisee who pleads the Sabbath day in behalf of forbidding to heal; how He chastises the hypocrisy that strains out the gnat of a ritual scruple to swallow the camel of a gigantic wrong. If ever the Papal

Vicars in Mexico shall abjure their partnership with the crime and false doctrine of the Vatican, or whenever they claim the character and the work of true shepherds, God knows how willingly and lovingly we shall embrace them, and retire from any field where we might embarrass or annoy. As St. Augustine was ready to deal with the Donatists, so we are ready to give up anything but our primary obligations to CHRIST and to His Church for their sakes. The only anathema we utter smites their chains and not them. While they curse, we bless; but till they return to a right mind, we must leave them loaded with the schism and heresy of which they are the abettors. And so, in the name of God, and as we shall answer at the great day, we proceed to do for Mexico what we are persuaded is the MASTER's will, for has He not ordained, "As ye would that others should do to you, even so do to them"?

TO THE BISHOP-ELECT.

My Reverend Brother, the Bishop-elect, there is an emphatic word which introduces the text, and which I have reserved for this address to you. "Be watchful." The LORD is calling you to be a watchman and to be chief among other watchmen, and what He says unto all He says unto you with special significance: "Watch." In these seven epistles—which, with those to Timothy and Titus, I venture to remind you, will be your best directory and guide in your trying post of duty—it is to be noted how this call to watchfulness is repeated; and the same Apocalypse reveals to us what we must watch for and how we must do it. Watchful over self; watchful over the flock; watchful for the MASTER: such is the MASTER's charge; and oh, how great the trust He commits with it into your hands this day! It is an overwhelming responsibility. Who is sufficient? Surely they only whose sufficiency is of Him who alone makes able ministers of the new Covenant. Yours will be a stewardship so great, and not less so because it is, indeed, the day of small things; a day of poverty and affliction. We dare not promise you grand results; yet we recognize the providences that have furnished you with exceptional gifts for this field, and we would fain believe they are like the prophecies that went before on Timothy. For the first time the Church of CHRIST in Mexico will see in you a Bishop of its own choice; a Bishop in all the freedom of his Apostolic Commission, and wearing no yoke of foreign bondage; a

Bishop, indeed, owning no supremacy save that of the great High Priest of our profession, and invested with full power to "set in order things that are wanting, and to ordain elders in every city." For a time we hope to labor with you—not as dictators, much less as "lords over God's heritage"; but as fellow-stewards and counsellors, working under a common MASTER, and "by one spirit," in obedience to the inspired precept: "All of you be subject one to another, and be clothed with humility." For this also we wish even your perfection; and confessedly much yet remains to be done to set in order things that are wanting. As a Bishop this will now be your appropriate task, and we are but your yoke-fellows and companions in labor.

For in all that I have said I have been deeply impressed with two governing thoughts: our feebleness and CHRIST's sufficiency. This day's work will come to naught if it be our work. If it be of Him, who can calculate its importance? With tremblings I do yet rejoice in the thought that this extension of the Catholic Episcopate to Christians of another race and another speech will give us a sister Church on this Continent to strengthen our own faith and inspire us to new endeavors in conquering new realms for CHRIST. I dare not, indeed, turn these longings into predictions; yet I venture to think that, in answer to prayer, this day's work may yet extend itself with regenerative force and reduplicating energy from Mexico to Cape Horn. The promise of a latter-day glory seems to be forced upon our attention by the events of our age and by the rapid developments of human progress. The LORD seems to be "hastening it in its time"; and I feel deeply, in a new and spiritual sense, what one of the world's own poets has said, in words sufficiently trite, but which I would baptize this day and edit with Christian significance:

"I feel as 'twere some watcher of the skies
When a new planet swims into his ken;
Or like Balboa, when with eagle eyes
He stared at the Pacific, and his men
Looked at each other with a wild surmise,
Silent—upon a peak in Darien."

Nay, I am touched with a solemn awe, reflecting that, should you be spared as was our patriarchal White, you may live to see what I shall not—a Church in Mexico greater, stronger, purer, more Christian, and more Catholic than our own; a restored Church, indeed, stretching forth CHRIST's hand to

heal, in Cuba and in South America; nay, perhaps succoring our Church, in turn, in the dark and evil days which I fear are yet before us—in the fiery trials we must expect from Him who says, “As many as I love I rebuke and chasten” And what if it be God’s will that the many martyrs of Castile and Arragon should find the answer to their prayers in what may yet be done by Mexico for old Spain? Who knows but your hands may yet ordain another Aguas, another Aguilar, to go back with a pure Gospel to the Iberian peninsula? to reverse the “westerling wheel” of progress, and to bear over the Atlantic, eastward, the regenerating gifts of the SPIRIT, which may restore to herself that ancient Church, that child of St. Paul’s old age, that fruit of his journey into Spain, which illuminated its coasts from Catalonia to the Tagus? Oh, grant it, gracious God! grant all this and more, establishing this day’s work; yea, the work of our unworthy hands, establish thou it. Heal the divisions of Christendom and revive Thy work, as in the day when there was, indeed, one flock and one Shepherd. And upon this Thy servant, as on Elisha, send down a sevenfold portion of Thy SPIRIT. Work with him and with his people, O HOLY GHOST, SPIRIT of Power. Even as with Ezra and Nehemiah, those restorers of paths to dwell in, who wrought to rebuild the walls of Jerusalem that were broken down, and the gates thereof that were burned with fire. Amen.

NOTES.

I. The learned Bishop Lightfoot, having revived the scholastic theory of the Episcopate, finds himself compelled to create difficulties where none exist, in order to maintain it. He therefore very summarily decides that the “*Angels of the Churches*” in the Apocalypse, and the “*Apostles of the Churches*” elsewhere recognized, are not what we now call “*Bishops*.” His whole theory would be much more respectable were it his own; but if he has entangled himself, needlessly, with the vagaries of St. Jerome and the subtleties of the schoolmen, we are at liberty to reject them, as such, in spite of the high honor in which we hold all that proceeds from the Bishop himself. As a Biblical scholar and a critic, the age has no superior to Bishop Lightfoot; but when he has expounded to us the idioms and words of the Greek Testament, his speciality ceases, and in undertaking to work up exploded

theories, he is no longer Samson, but grinds, a blind captive, in the mill of the Philistines.

It would be an easy task to show that in his Commentary on the Philippians, and the dissertations by which he attempts to sustain the Papal and Presbyterian theories, he has simply revived a clumsy system that is analogous with Ptolemaic Astronomy, against what is as simple and self-demonstrating as the Copernican system itself. In fact, the theory he resuscitates has created the very difficulties with which he struggles so ineffectually, for the truths it misapprehends are rather the hinges of demonstration, in the simple system which reconciles the whole Scriptural outline of the Apostolic Ministry with the facts of history. Let nobody remind us, then, that Bishop Lightfoot does not admit what we here accept as unquestionable: for it is with Rome and the schoolmen, rather than with him, that we are in actual conflict.

II. Some respectable persons have imagined that by going into Romish countries, on such missions as ours in Mexico, we weaken our own protest against Papal intrusions, and lay ourselves open to a charge of inconsistency. But a little reflection will convince anybody that such is not the case.

For what is it we do when we appeal to God and man against Papal aggressions?

1. We protest against the intrusion of a foreign Bishop into our Dioceses, with an asserted right thus to intrude upon any Diocese, in any part of the world, however orthodox, and to compel submission on pain of eternal damnation.

2. We protest against the assertion of a foreign supremacy which dictates as well in matters of faith as of discipline, and orders all Christians to submit on pain of excommunication.

3. We protest against the creation of schisms within our Dioceses on the ground of such claims to supremacy and infallibility, and for the purpose of imposing the novel creed of Pius IV. with the supplemental dogmas of Pius IX., which are “another gospel.”

4. We protest against any intrusion into Dioceses where the Nicene Creed is professed, where the Holy Scriptures are read and preached, and the Sacraments duly administered, as in the times of the Apostles and their primitive successors.

5. And we protest against the whole system of the Papacy as a fraud and a heresy,

and as the source of innumerable schisms, which have disorganized Christendom, and given apparent victory to the enemies of truth.

Now, it is just because we protest against invasions of this kind that we are logically bound to succor other Churches which are not only corrupted morally, but absolutely denied the privilege of professing orthodoxy, under the fatal consequences of such invasions. When we go to foreign Churches, not to suc-

cor, but to assert dominion and to subjugate, then we shall be open to charges of inconsistency; but, not till then.

Besides, our protest against Romish aggressions are made for moral ends, only. We know that Rome will not listen to them; but, we bear our testimony against her remorseless outrages, and leave our appeal with the consciences of enlightened men, and with a just God, till in God's time the awakening and the restoration shall come.

A SILVER WEDDING.

THE Rev. Mr. Sayres writes, under date of May 6th, from Shanghai:

"On May 1st I went out to congratulate Mrs. Thomson upon the twenty-fifth anniversary of her arrival in China.

"Circulars had been sent out on red paper, printed in Chinese and English, inviting such Chinese friends of hers as had been connected with her schools to meet her. The invitations were responded to by quite a goodly number of persons. One was there who was in the employ of the Municipal Council; one who was in the Imperial Arsenal; another who is in the Chinese Merchants' Company, which is connected with the Government. This indicates somewhat the nature of the influence which our schools have and are exerting. When we remember that some two hundred pupils, at least, have been under the care and teaching of Mrs. Thomson, and that these pupils have gone into business and other pursuits, and are themselves exerting an ever-increasing influence, we then get

some hint as to the good that has been done."

The foregoing letter was presented to the Foreign Committee at their meeting in June, and led to the following action, which, no doubt, will be gratifying to Mrs. Thomson's friends, as well as to herself:

Mrs. Elliot H. Thomson having completed twenty-five years of Missionary labor in China in the service of the Board of Missions; therefore, be it

Resolved, That the congratulations of the Foreign Committee be offered to Mrs. Thomson upon the close of her twenty-fifth year of Missionary service in China; that she be assured of the grateful appreciation in which her long-continued and faithful labors are held, and that it is the hope and prayer of those to whom the administration of the Missions of the Church is intrusted that she may be permitted long to continue in that work for the extension of CHRIST'S kingdom, to which her life is devoted.

MOVEMENTS OF MISSIONARIES.

AFRICA.—The Rev. WILLIAM A. FAIR and wife, who have been in this country on a vacation for about a year, sailed from New York in the barque "Monrovia" the 14th of June. As the vessel was to go *via* Cape Mount, Monrovia, and Bassa, they will thus be afforded an unusual opportunity of visiting all the principal Mission Stations of our Church upon the West Coast. They will, nevertheless, arrive at Cape Palmas in season to reopen the Orphan Asylum at the usual time, say about the 1st of September.

Mr. H. A. HALL, JR., has been obliged to retire finally from the African Mission because of a physical difficulty, understood to be of long standing, though unknown by the Board at the time of his appointment. He left Cape

Palmas by steamer the 13th of May, and reached New York the 24th of June, whence he proceeded immediately to his father's home in Chelsea, Mass. Just before leaving his station, Mr. Hall wrote the Secretary notifying him of his early departure, and expressing his "deep and heartfelt sorrow and bitter disappointment," adding: "What I feel most is that another going home invalided will strengthen the already strong prejudice against the Coast, and so, perhaps, deter many who might get along very well." We quote these words, not only to show Mr. Hall's spirit, but to remark that the circumstances of his case are such as to be no criterion for other individuals.

AFRICA.

For manifest reasons, Missionary correspondence from all the fields is excluded from this number. Our latest advices from Africa are, at this writing, to the 26th of May. The Rev. Mr. Hunte, who only writes occasionally, has recently informed us that, on the Feast of the Epiphany, he baptized two native youths in the presence of "a crowd of their tribe and family, gathered to witness their confession." The administration of this Sacrament seems to have made a great impression upon those so gathered.

The Bishop, we regret to have to say, was, at the date mentioned, just recovering from what seems to have been a dangerous attack of cholera morbus, which continued two days

before the disease was brought under control. He was, however, sufficiently recovered to write a long letter upon business matters. The Bishop reiterates his request, published in the last number, that no additional scholarships for the Cape Mount School be taken for the present.

Mr. Parker and Mr. Hall (the return of both of whom has now been announced) were supported by specific contributions for the purpose, it will be remembered. It is quite likely that in our next number we will be able to record the appointment, upon the faith of those same benefactions, of a Clergyman and a Christian woman as workers in the African Mission.

CHINA.

We take great pleasure in introducing here an account of the laying of the corner-stone of St. John's College, Shanghai, taken from a copy of the *North China Herald* furnished us for this purpose by the Bishop.

We would be glad also to publish the editorial upon the subject which appears in the same number; but our space forbids, at least for this month.

THE CORNER-STONE OF ST. JOHN'S COLLEGE.

On Easter Monday last was performed the interesting and, in a variety of senses, important ceremony of laying the corner-stone of an educational institute for Chinese youth at the well-known rural retreat—fitting in every respect for the purpose, as well by its retirement, and yet easy distance, from the noise and turmoil of the settlements—Jessfield.

The inception of the idea and development of the plan, so far as it has progressed, are due to Bishop Schereschewsky, of the American Episcopal Mission. When paying a visit recently to the United States, the Bishop suggested the scheme to the consideration of the Church, and succeeded in enlisting so much earnestness in support of it as to be enabled to return to Shanghai with sufficient funds in hand to commence operations. The pleasant and well-known estate of Jessfield, being for sale, was purchased, and here it was that the unostentatious but significant ceremony of laying the corner-stone of the intended new buildings was performed by Bishop Schereschewsky himself, assisted by several Clergymen, foreign and native, and in the presence of a numerous company of ladies and gentlemen from the American and British settlements—Chinese from the surrounding agricultural district of course assembling in large numbers,

and watching the, to them, novel proceedings with apparently wondering interest.

Many of those present reached Jessfield by road, but a large party, including the Bishop and Rev. Dr. Nelson, with others, in company with a number of ladies, voyaged to the scene of action, *via* the Soochow Creek, on board the capacious pleasure steam-launch "Lily," which was kindly placed at their disposal for the afternoon by Mr. C. P. Blethen, who was himself on board, and contributed not a little to the enjoyment of the trip by his efforts to keep the launch off the mud-banks and shoals at several of the awkward Peiho-like elbows and bends which exist in the creek nearly the whole distance, from a point just above the lower Boat-house to Jessfield—a feat not by any means easy in one or two instances, owing to the narrow, low-tide channel and the large size of the launch, which drew about 3 feet 8 inches of water. As it so happened, too, the creek was full of boats and junks, sailing and stationary, the latter in places extending nearly across the creek, and these, added to the clumsiness of those moving, contributed not a little to the difficulties of navigation. However, all obstacles were at length surmounted, and Jessfield was reached in only about half an hour after the appointed time.

On disembarking, a goodly company was found all ready assembled around and near the spot where the corner-stone had been fixed to receive the final taps which are nowadays often accepted as an equivalent for actually laying the stone. Over this spot a canopy of flags had been erected—the "Stars and Stripes" occupying the place of honor. These flags, with some others, we believe, were kindly lent for the occasion by Captain Sumner, of the U. S. S. "Monocacy."

In addition to the numerous company of laity present, the following Clergy and Ministers of different denominations responded by their presence to the kindly invitation offered them: The Very Rev. Dean Butcher and the Rev. H. C. Deane, B.A., Holy Trinity Cathedral; Rev. R. Nelson, D.D., Rev. E. H. Thomson, Rev. D. M. Bates, and Rev. W. S. Sayres, of the American Episcopal Mission; Rev. J. M. W. Farnham and Rev. W. S. Holt, American Presbyterian Mission; Rev. M. T. Yates, American Baptist Mission; Rev. T. Taylor, B.A., London Mission; Mr. J. Dalziel and Mr. Wills, China Inland Mission, and others; in addition to whom there were present the Rev. Mr. Kong Chai Wong, the Rev. Mr. Yung Kiung Yen, and other native Clergy, besides some thirteen or fourteen native young men, Candidates for the Ministry.

The new buildings, being intended exclusively for the occupation and instruction of Chinese youth, will be erected purely in Chinese style. They will occupy a space of 220 feet by 130 feet—Jessfield House itself being reserved for the Bishop's residence. It is intended to assemble together as speedily as possible no fewer than 200 Chinese youths as students; and these, while undergoing preparation for the Protestant Ministry with a view to Missionary labor among their fellow-countrymen, will also receive a sound secular education, including the sciences, etc.—the whole being an undertaking of considerable magnitude, while, if successful, its future good influence as an educational institution for natives can hardly be overlooked.

The preliminaries for laying the stone having been completed, a procession was formed. This was headed by thirteen Candidates, attired in black cassocks, and wearing white scarfs with a large cross in gilt on the part crossing the breast. These were followed by a body of foreign and native Clergy, Bishop Schereschewsky and Dean Butcher walking behind.

The ceremony of laying the stone was then proceeded with, commencing with singing Hymn 215. The Bishop next read the Lesson, the third chapter, I. Corinthians; after which Psalm 122 was read, the Bishop and congregation reading alternate verses. At the conclusion, the Bishop, standing near the corner-stone, said: "Christian Brethren, it is decent and proper, and agreeable to the precepts and examples of Holy Writ, that in all our doings we should beseech ALMIGHTY GOD, from whom cometh every good and perfect gift, to direct us with His most gracious favor, and to further us with His continual help. Especially, therefore, when we are now assembled to commence a house which is to be set apart to His honor and service for the education of youth in sound learning and Christian truth,

let us humbly and devoutly supplicate His assistance, protection, and blessing."

Prayers were then offered, and the Bishop, striking the corner-stone three times with a hammer, said:

"In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. I lay the corner-stone of an edifice to be here erected by the name of St. John's College, to be devoted to the instruction of Chinese youth in sound learning and Christian truth, agreeably to the principles of the Protestant Episcopal Church in its doctrines, rites, and usages. Other foundation can no man lay than that which is laid, even JESUS CHRIST; who is GOD over all, blessed for evermore: and in whom we have redemption through His blood, even the forgiveness of sins. Amen."

The reading of another psalm and some collects by the Bishop concluded the simple but impressive ceremony.

In a hollow cut in the stone were deposited the following:

1. Document stating the origin and design of the institution.
2. Digest of the Canons of the American Protestant Episcopal Church.
3. A copy of Genesis in Mandarin.
4. A copy of New Testament in Mandarin.
5. A copy of Morning and Evening Prayer in Mandarin.
6. A copy of Morning and Evening Service, Colloquial.
7. A document giving the names of H. I. M., the Emperor of China, the President of the United States, H. M. the Queen of Great Britain, the United States Consul, the British Consul, and the Taotai of Shanghai.
8. The names of the presiding Bishop of the Episcopal Church in the United States, of the Archbishop of Canterbury, and a list of the Missionaries of the Protestant Episcopal Church in China.
9. A copy of the Church Almanac, giving list of clergy for 1879.
10. A copy of THE SPIRIT OF MISSIONS for November and December, 1878.
11. List of the Protestant Missionaries in China.
12. Municipal Council Report for 1878.
13. A copy of the *North China Daily News* of this date (April 14th).

THE BISHOP'S ADDRESS.

The Bishop then said he would say a few words before departing. He need not allude to the great importance of education in any part of the world, for to educate the youth of any nation was a most important work. If they regarded the history of Europe during the last 300 years—especially since the Reformation—it would at once be perceived what great changes had taken place. For a few

decades after the Reformation it was thought that that great work, instigated by Luther, would sweep over the whole of Europe, but in a few decades more what did they see? Countries that were thought to have become Protestant again became Roman Catholic. That was the case with Poland, with Bohemia, with Southern Germany, and Italy, which had become Roman Catholic simply through the education of their youth. The importance of getting hold of the youth of nations and instructing them was perceived and acted upon, and so the Protestant faith lost ground. He need not tell them that education was a great power for good or evil, and he believed that all present were interested in the spread of Christianity in this part of the world, China, in carrying the Gospel truth among the heathen. The surest way of doing it, and he thought his hearers would agree with him, was by commencing to instruct the youth. After drawing a comparison between the civilization of Russia, which he characterized as the least advanced nation in the world, and that of China, which was the oldest, he would say that the least advanced Christian country was better than China with its gigantic paganism. What had made Europe superior to Asia? It was not in race that the cause of difference lay. There was something more than that. It was the Christian religion that made the difference, and every right thinking man must acknowledge it. After a reference to the educational systems of Greece and Rome, and an allusion to the labors of the Apostle Paul, and the mode in which the Gospel was spread by preaching in the first and second centuries—by first influencing kings and rulers, whose mandates the people followed—the Bishop went on to say that the youth were afterwards got hold of and trained and educated, and so the work went on. But he firmly believed in getting hold of and educating the youth of any nation, and that was the plan he said should be followed in China. Christianity began in China many years ago, but Missionary work did not flourish much until the country was in some degree opened by the British arms in 1842. That was not so very long ago, and they ought not to be disappointed at what little had been done, but rather astonished at what had been accomplished, looking at all the difficulties in the way. The number of Christians in China now numbered 14,000. Like John the Baptist, the Missionaries had but gone before and prepared the way, for more would follow. The time had now come, he believed, for greater effort, and what they should do was to endeavor to educate Chinese youth in sound learning and Christian truth—in everything that was good in the Western systems of true science, which, he

believed, was not opposed to religion, but ought to go hand in hand with it. Secular education of itself, however, was not enough, and their aim was to connect it with an education suited for Christian work. They wanted an institution in which to train youth for the service of CHRIST, but he believed the true Apostles of China must be natives. It was our endeavor to raise the institution of St. John's College with that view. In the year 1875 he brought the matter before the Church when on a visit home, and got some money and a great many promises of help, which he hoped would be kept. At any rate, he had obtained enough to make a beginning. They proposed to educate 200 Chinese students; and as to the buildings, they would be constructed in Chinese style, and would be 220 feet in length by 130 feet wide. Two American gentlemen had come to China with the view of becoming Professors in the College; and one Chinese gentleman, who had been educated in America, was ready to begin. He (the Bishop) hoped that all who took an interest in such a work would come forward and help it. This was but a beginning, but many great institutions had had as small a beginning as this. Relying upon the goodness of God for success, he hoped He would put it in the hearts of all to help. The Bishop concluded by inviting Dean Butcher to address the meeting.

DEAN BUTCHER'S ADDRESS.

The Dean spoke as follows:—Right Reverend Sir and Reverend Brethren and Friends: Life, from the beginning to the end, is a series of fresh beginnings. We are always making new starts, and finding fresh points of departure. Such a new start and such a new point of departure the American Mission of the Episcopal Church of the United States is taking to-day. Hitherto the stream of Missionary enterprise in China has resembled a brook, the waters of which have been clear and deep and pure, but henceforth I hope it will resemble a river as clear, as deep, as pure as the brook, but broader in extent and longer in its course; and I hope that of this stream it may be said, in the glowing language of the Prophet Ezekiel's vision, "And everything shall live whither the river cometh." It is not for me to eulogize the learned and energetic man whom the providence of God has placed over this Mission, and who is its moving spirit, but I may say that the most learned man I have ever known pronounced him one of the fifteen men whom he had ever known who deserved the honorable name of scholar! The present Prime Minister of England says in one of his early works, "We have too much faith in systems, too little in men"; and there is another saying equally true, "The schoolmaster makes the school."

If I were to write the history of Missions in China, it would be a commentary on the truth of these sayings. Now, however, the Church of Seabury and McIlvane, of Huntington and Cleveland Coxe, is to be congratulated on having so vigorous a head in China. May the College of which we lay the foundation stone to-day be a channel of blessings, moral, spiritual, and intellectual, to the present and future times. May the zeal and love of its patron St. John animate its professors, and may the sacred knowledge, the theology of the Evangelist, who was preëminently called the Divine, be the basis of its studies. Then shall this Institution contribute in no small

degree to the great work of Christianizing and civilizing this vast, populous, and influential Empire.

The Rev. Mr. Kong Chai Wong and the Rev. Mr. Yung Kiung Yen were next called upon to address the surrounding Chinese in their native language. They did so in earnest and, as we were told, temperate and reasoning language, in the Shanghai dialect, and were listened to with silent attention.

The "Gloria in Excelsis" was then sung by the Chinese Clergy and Candidates, in their native language, with very good effect, and the singing of the Doxology brought the ceremony of laying the corner-stone to a conclusion.

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 June 1 to July 1, 1879.

ALABAMA.			
<i>Salem</i> —St. Paul's	\$10 50	<i>Oswego</i> —Christ Church, Woman's Auxiliary...	4 17
ALBANY.		Church of the Evangelists'	4 62
<i>Potsdam</i> —Trinity, of which for "T. Streatfield		<i>Oxford</i> —St. Paul's	36 70
Clarkson" Scholarship, St. John's College,		<i>Paris Hill</i> —St. Paul's	2 00
\$100; "Levinus Clarkson" Scholarship, St.		<i>Sherbourne</i> —Christ Church	5 81
John's College, \$100; St. John's College, \$50;		<i>Skaneateles</i> —St. James, Woman's Auxiliary....	8 95
"L. Clarkson" Scholarship, Bishop Boone		<i>Speedsville</i> —St. John's	76
Memorial School, \$40; Africa, \$5	334 00	<i>Syracuse</i> —Calvary	1 75
<i>Rensselaerville</i> —Mrs. E. C., for Bishop Penick's		Church of the Good Shepherd, for Baird	
work	5 00	Hall	7 20
	339 00	<i>Utica</i> —Calvary	5 00
CALIFORNIA.		Grace, Woman's Auxiliary, of which for St.	
<i>Stockton</i> —St. John's	5 00	John's College, \$25	45 00
CENTRAL NEW YORK.		<i>Watertown</i> —Grace, Woman's Auxiliary....	5 60
<i>Antwerp</i> —St. Paul's	1 16	Trinity, Woman's Auxiliary	25 00
<i>Aurora</i> —St. Paul's, Woman's Auxiliary, for			275 44
"Woman's Auxiliary" Scholarship, St. John's		CENTRAL PENNSYLVANIA.	
College	17 80	<i>Mauch Chunk</i> —St. Mark's S. S., for "Leighton	
<i>Bainbridge</i> —St. Peter's	5 00	Coleman" Scholarship, Duane Hall	40 00
<i>Binghamton</i> —Church of the Good Shepherd,		<i>Scranton</i> —St. Luke's S. S. Class No. 25, for	
Woman's Auxiliary, of which for Baird Hall,		Bishop Penick's work	1 50
\$4	7 00	<i>York</i> —St. John's, of which for Mexico, \$7.....	44 15
<i>Cape Vincent</i> —St. John's, Woman's Auxiliary.	5 00		85 65
<i>Cazenovia</i> —St. Peter's	40 00	CONNECTICUT.	
<i>Cortland</i> —Grace, Woman's Auxiliary, of which		<i>Fair Haven</i> —St. James'	17 25
for Baird Hall, \$1	3 50	<i>Hartford</i> —Christ Church, of which Missionary	
<i>Elmira</i> —Grace	4 85	Box 35, 678, 61c.	15 45
<i>Fulton</i> —Zion, Woman's Auxiliary	4 62	<i>New Haven</i> —Church of the Ascension S. S., for	
<i>Gulfport</i> —Christ Church	3 00	Jaffa	1 00
<i>Hamilton</i> —St. Thomas', of which S. S., \$3.56..	9 77	St. John's, through Woman's Auxiliary, for	
<i>Harpersville</i> —St. Luke's, Woman's Auxiliary..	4 05	Emily Williams Memorial School	10 00
<i>Ithaca</i> —St. John's	14 88	<i>Plymouth</i> —St. Peter's	4 00
<i>Oriskany</i> —St. Peter's, Woman's Auxiliary....	2 75	<i>Stamford</i> —St. Andrew's, through Woman's	
		Auxiliary, for Emily Williams Memo. School	20 00
			67 70

Holy Comforter Memorial, Woman's Bible Class, for Elizabeth Bunn Memorial Hospital, Wuchang, \$5; S. S., for Scholarship at Cape Mount, \$34.25.....	39 25	<i>Henrico Co.</i> —Henrico Parish, Henrico S. S. Union, at discretion of Bishop Penick.....	37 18
(<i>West</i>)—Church of the Holy Comforter.....	23 50	Henrico Parish, Moore Memorial Church, for Japan.....	5 00
Church of the Holy Trinity S. S., for Africa, \$100; Educational purposes in Mexico, \$50.....	150 00	<i>James City Co.</i> —Brunton Parish, "P. T. W.".....	8 00
Holy Trinity Memorial Chapel S. S., for Africa, \$50; Mexico, \$50.....	100 00	<i>Norfolk Co.</i> —Elizabeth River Parish, St. Luke's	8 31
Church of the Incarnation S. S., for St. John's College.....	50 00	<i>Princess Anne Co.</i> —Lynnhaven Parish, "Lynnhaven Parish" Scholarship, Cape Mount.....	8 07
Church of the Messiah.....	5 00	<i>Rockbridge Co.</i> —Latimer Parish, Grace Memorial.....	45 00
Church of the Mediator, through Woman's Committee on Work for Foreign Missionaries, for Miss Abbott's support.....	2 00		158 04
(<i>Manayunk</i>)—St. David's S. S., for "Orlando Crease" and "W. B. Stevens" Scholarships, Cape Mount.....	60 00	WESTERN MICHIGAN.	
St. James', Young Ladies' Bible Class, for Mrs. Schereschewsky's work.....	18 00	<i>Muskegon</i> —St. Paul's, of which for Bibles and Prayer Books, \$1.....	2 00
(<i>Kingsessing</i>)—St. James', for Mexico.....	31 00	<i>Saugatuck</i> —All Saints'.....	1 25
St. Luke's S. S., for China, \$15; "Katie Widdis" Scholarship, Cape Palmas Orphan Asylum, \$37.50.....	52 50		3 25
(<i>Bustleton</i>)—St. Luke's S. S.....	5 73	WESTERN NEW YORK.	
Zion S. S., for Mexico.....	30 15	<i>Lockport</i> —Grace.....	62 10
<i>Miscellaneous</i> —Rev. James Saul, D.D., for Endowment Fund, St. John's College.....	9,000 00	Miss H. B.....	5 00
Rev. W. B. Erben.....	10 00	<i>Suspension Bridge</i> —St. Ambrose Chapel of DeVeaux College, for Jaffa.....	4 35
<i>Radnor</i> —Church of the Good Shepherd S. S.....	12 95		71 45
Good Shepherd Chapel S. S.....	4 05	WEST VIRGINIA.	
<i>Westchester</i> —Trinity S. S., for Mexico.....	69 71	<i>Harrison Co.</i> —Bethel Parish, Christ Church, for Mexico.....	15 00
<i>Miscellaneous</i> —Rev. G. L. Bishop's children.....	1 51	<i>Kanawha Co.</i> —St. John's Parish, St. John's.....	3 00
	10,205 80		18 00
PITTSBURGH.		WISCONSIN.	
<i>Allegheny</i> —Christ Church.....	20 11	<i>Beloit</i> —St. Paul's, Two Members.....	15 45
<i>Erie</i> —St. Paul's.....	30 56	<i>Platteville</i> —Trinity.....	1 00
<i>Monongahela City</i> —St. Paul's.....	5 00		16 45
<i>Brownsville</i> —James L. Bowman, for "Jane Vaughan" Scholarship, Bishop Boone Memorial School.....	40 00	NIOBRARA MISSION.	
	95 67	<i>Crow Creek Agency</i> —St. Thomas'.....	2 00
QUINCY.		FOREIGN CHURCHES.	
<i>Galesburg</i> —Grace.....	2 00	<i>Japan, Osaka</i> —Mission Chapel.....	32 91
<i>Knoxville</i> —St. Mary's School.....	3 00		
<i>Osco</i> —Grace.....	2 00	LEGACIES.	
<i>Peoria</i> —St. John's.....	2 90	<i>Pa., Philadelphia</i> —Estate of Mrs. Margaretta S. Harding, from Rev. J. McAlpine Harding and Alexander Harding, Executors, "on account of amount [they] were requested to donate for Foreign Missions".....	100 00
St. Paul's.....	2 10	<i>N. Y., New Brighton</i> —Estate of Rev. P. P. Irving.....	400 00
<i>Quincy</i> —St. John's Cathedral.....	10 00		500 00
<i>Warsaw</i> —St. Paul's.....	1 00	MISCELLANEOUS.	
	23 00	<i>Mobile & Ohio R.R. Co.</i> 's Bonds (dividend)....	15 00
SOUTH CAROLINA.		Mexican League, for Miss Grut's support.....	12 00
<i>Charleston</i> —St. Luke's, for Bishop Boone Memorial School.....	16 66	Mexican League, over and above appropriation, of which for Educational Purposes, \$2,670.40; Bibles and Prayer Books, \$1; Mr. Valdespino, personal benefit, \$6; for Scholarships, \$510.60.....	3,188 00
SOUTHERN OHIO.		House Rents.....	12 50
<i>Chillicothe</i> —St. Paul's S. S.....	5 50	From SPIRIT OF MISSIONS arrearages of past years.....	289 78
<i>Cincinnati (Walnut Hills)</i> —Advent, through Woman's Auxiliary.....	250 00	Forty-seven per cent. of amount received for General Missions during June.....	389 46
<i>Circleville</i> —St. Philip's, through Woman's Auxiliary.....	5 00		3,906 74
<i>Columbus</i> —Trinity, through Woman's Auxiliary, at discretion of Rev. T. S. Tyng.....	30 00	Receipts for the month.....	\$18,935 07
<i>Dayton</i> —Mrs. G. W. Hauk, for Bishop Penick's work.....	3 45	Amount previously acknowledged.....	115,181 98
<i>Zanesville</i> —St. James', through Woman's Auxiliary, "W. A. Smallwood" Scholarship, Duane Hall.....	40 00	Total Receipts since Sept. 1st, 1878.....	\$134,117 05
	333 95	ANALYSIS OF RECEIPTS.	
SPRINGFIELD.		For Specials (of which from Legacies, \$275).....	\$39,415 48
<i>Alton</i> —St. Paul's.....	3 45	Work of the Committee for Foreign Missions (of which from Legacies, \$14,811.21).....	104,701 57
VIRGINIA.		Total.....	\$134,117 05
<i>Accomac Co.</i> —St. George's Parish, at discretion of Bishop Penick.....	12 25		
<i>Alexandria Co.</i> —Fairfax Parish, Christ Church, for Jaffa, \$23.98; Woman's Missionary Society, for Mexico, \$2.25.....	26 23		
<i>Charlotte Co.</i> —Cornwall Parish, Grace, Young Ladies' Missionary Society, for Bishop Penick's Yacht.....	5 00		
<i>Halifax Co.</i> —Antrim Parish, St. John's, for Africa, Robert Penick, \$2; Mrs. Charles Easley, \$1.....	3 0		

ACKNOWLEDGMENTS

OF THE MEXICAN LEAGUE.

The Treasurer of the LEAGUE IN AID OF THE "MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWNS, acknowledges the receipt of the following sums from May 28 to June 25, 1879 :

CENTRAL NEW YORK.			
<i>Syracuse</i> —House of the Good Shepherd, thro' G. J. Gardner, Treasurer	5 05	Church of the Incarnation, Mite Chest children.....	1 55
<i>Seneca Falls</i> —Trinity, through G. J. Gardner, Treasurer.....	64 25	St. George's, (through delegates, of which Mrs. Sturges, \$5; Mrs. Hazard, \$5; Miss Sproulls, \$2; Various, \$234.83.....	246 83
	69 30	St. Thomas', through Young Ladies' Foreign Missionary Society, for account seven scholarships.....	126 00
CONNECTICUT.		Zion, Mrs. George H. Boyd.....	10 00
<i>Bridgeport</i> —Christ Church.....	25 00	"A. M. B.".....	3 00
St. Paul's.....	10 00	Miss H. E. North.....	10 00
<i>Bridgewater</i> —Rev. W. B. Colburn, D.D.....	10 00	<i>Rhinecliff</i> —Church of the Ascension, Miss Hannah Smith.....	10 00
<i>Middletown</i> —Men's Bible Class, Holy Trinity Parish.....	15 00	<i>Staten Island</i> —Mr. Westhead, England, thro' Rev. James S. Bush, rector Church of the Ascension, West New Brighton.....	5 00
	60 00		501 63
DELAWARE.		OHIO.	
<i>Wilmington</i> —Branch League.....	152 33	<i>Cleveland</i> —Through Mrs. Leslie, Secretary, of which from Mrs. Bury, \$5; Mrs. Yates, \$5; Mrs. Collins, \$5; Mrs. O. S. Bond, Trinity, Toledo, \$5; St. Paul's Parish, Branch Woman's Auxiliary, \$9.....	29 00
GEORGIA.		PENNSYLVANIA.	
<i>Houston City</i> —Mrs. E. B. Gaddy.....	2 00	<i>Philadelphia</i> —Branch League, of which Holy Trinity.....	372 77
KENTUCKY.		St. James', Miss Coles' Bible Class.....	33 00
<i>Lexington</i> —Mrs. Anne E. Ryland.....	10 00	St. Matthias' S. S.....	139 47
<i>Louisville</i> —Branch League.....	47 25	St. Peter's S. S.....	60 00
LONG ISLAND.		Miss McVickar's Class.....	32 00
<i>Brooklyn</i> —First Branch Fellow-Laborers.....	9 56	Emily Page, Matlack Memorial.....	20 00
LOUISIANA.		Various.....	887 52
<i>New Orleans</i> —Branch League.....	154 80	Church Holy Apostles, S. S.....	36 00
MARYLAND.			1,580 76
<i>Baltimore</i> —Branch League.....	29 00	RHODE ISLAND.	
<i>Princess Anne</i> —Anonymous.....	25	<i>Providence</i> —Branch League, of which All Saints' Memorial.....	22 32
	29 25	St. John's.....	194 00
MASSACHUSETTS.			216 32
<i>Boston</i> —Branch Woman's Auxiliary, through Miss Whittemore.....	15 00	VIRGINIA.	
Branch Woman's Auxiliary, Mexican Division, of which All Saints', Worcester, \$20; Ladies of St. Peter's, Salem (of which from young Spanish lady, for Bibles or Prayer Books, \$1), \$42.87.....	62 87	<i>Fairfax Co.</i> —Theological Seminary students and friends.....	86 50
<i>Lynn</i> —A member of St. Stephen's.....	20 00		
	97 87	<i>Martinsburg</i> —Trinity.....	10 00
NEW JERSEY.		ENGLAND.	
<i>Elizabeth</i> —Through Mrs. Robert Bowne, Secretary, of which Branch Woman's Auxiliary, \$10; St. John's, \$4.25; Trinity, \$10; Mrs. Robert Bowne, \$15; Trinity, Mt. Holly, \$10..	49 25	<i>London</i> —Through G. A. Brown.....	201 74
NEW YORK.		Receipts for the month.....	\$3,307 56
<i>New York</i> —Calvary, of which Mrs. Bronson, \$5; Mrs. Cox, \$2; C. A. H., "Bishop Rulley" Scholarship, \$20; S. C. C., In Memoriam, \$35. Church of the Holy Communion, of which Mrs. M. H. Aldrich, \$4; Mrs. J. G. Lightbody, \$22; Mrs. Hanna, 25c.....	26 25	Amount previously acknowledged.....	4,415 12
		Receipts since March 26th, 1879.....	\$7,722 68

* No part of this sum is to be added to the gross receipts of the Foreign Committee acknowledged in this number, as all amounts received from the "League" are included therein.

FOREIGN STATIONS.

GREECE.
 Miss Marion Muir, with twelve assistant teachers
 (Greek)..... Athens.

AFRICA.
 The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary
 Bishop, Cape Mount.
 Cape Palmas District.
 The Rev. S. D. Ferguson (Liberian)..... Cape Palmas.
 The Rev. R. H. Gibson (Liberian), suspended.....
 The Rev. M. P. Valencine Keda (Native)..... Cavalla.
 The Rev. Wm. Allan Fair.....
 The Rev. O. E. Shannon (Native)..... Hoffman Station.
 H. W. Dennis, M.D. (Native), Missy Physician,
 Hoffman Station.
 Mrs. Fair.....
 Mrs. S. J. Simpson (Liberian), Teacher..... Cape Palmas.
 Mrs. Ann Toomy.....
 E. W. Appleton (Native) Teacher..... Fishtown.
 Alonzo Potter "..... Hoffman Station.
 John Farr "..... Half-Gravay.
 B. B. Wisner ".....
 Richard Killen "..... Rockbookah.
 A. H. Vinton "..... Gideyatabo.
 T. C. Brownell "..... Cavalla.
 Harry C. Merriam ".....

Sinoe and Bassa District.
 The Rev. L. L. Montgomery (Liberian)..... Bassa.
 The Rev. J. G. Monger..... Sinoe.
Monrovia and Cape Mount District.
 The Rev. Edward Hunt (Liberian)..... Quay's Town.
 The Rev. Curtis Grubb, Jr..... Cape Mount.
 Mrs. Grubb.....
 Also three Student Teachers.

CHINA.
 The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D.,
 Missionary Bishop, Shanghai.
 The Rev. Robert Nelson, D.D..... Shanghai.
 The Rev. Elliot H. Thomson.....
 The Rev. W. J. Boone.....
 The Rev. S. R. J. Hoyt..... Wuchang.
 The Rev. Kong Chai Wong..... Shanghai.
 The Rev. Young Klung Yen, M.A..... Hankow.
 The Rev. Hoong Neok Woo..... Shanghai.
 The Rev. Wm. S. Sayres.....
 The Rev. Daniel M. Bates, Jr.....
 A. C. Bunn, M.D., Missionary Physician..... Wuchang.
 Mr. Soong-Lieu Dzung..... Shanghai.
 Mrs. Schereschewsky.....
 Mrs. Nelson.....
 Mrs. Thomson.....
 Mrs. Boone.....
 Mrs. Sayres..... Shanghai.

CHINA—(Continued.)
 Mrs. Bates..... Shanghai.
 Miss Mary C. Nelson.....
 Also forty-seven Catechists and Teachers.

JAPAN.
 The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
 Tokio.
 The Rev. A. R. Morris..... Osaka.
 The Rev. J. Hamilton Quinby..... Tokio.
 The Rev. William B. Cooper.....
 The Rev. Clement T. Blanchet..... Tokio.
 The Rev. Theodosius S. Tyng.....
 Henry Laning, M.D., Missionary Physician..... Osaka.
 Mrs. Cooper.....
 Mrs. Blanchet..... Tokio.
 Mrs. Tyng.....
 Miss Ellen G. Eddy.....
 Miss Florence R. Pitman..... Osaka.
 Mr. Hiroime Fukai, Catechist..... Tokio.
 Mr. Masa Kaza Tai, ".....
 Mr. Tarajiro Nakashima, "..... Osaka.
 Mr. Mototske Nuki, Teacher..... Tokio.
 Mr. Kondo, ".....
 Mrs. Kiku Ando, Bible Reader.....
 Mr. Sakamoto, Teacher..... Osaka.

HAITI.
The following Clergy of the Church in Haiti are sustain-
ed by the Board of Managers:
 The Rev. J. THEODORE HOLLY, D.D.... Port-au-Prince
 The Rev. St. Denis Baudry..... Cayes.
 The Rev. Julien Alexandre..... Buteau.
 The Rev. Pierre E. Jones..... Jeremie.
 The Rev. Charles E. Benedict.....
 The Rev. Pierre Louis Benjamin..... Gonaves.
 The Rev. Louis Duplessis Ledan..... Torbeck.
 The Rev. Alexander Battiste..... Port-au-Prince
 There are besides, one Presbyter, three Deacons, nine Lay
 Readers, and ten Teachers.

MEXICO.
 The Rt. Rev. HENRY CHAUNCEY HILEY, D.D., Bishop,
 Mexico.
 The Rev. PRUDENCIO G. HERNANDEZ, Bishop Elect " "
 The Rev. I. Maruri.....
 The Rev. J. L. Perez..... Puebla.
 The Rev. T. Valdespino, A.M..... Cayes.
 Prof. P. Rhodakanaty..... Theological School, "
 Mrs. Herman Hooper..... Orphan Asylum, "
 Miss Anna Grut..... "
 There are besides, eleven Candidates for Holy Orders and
 eighty-one other Lay Readers. There are also two As-
 sistant Teachers in the Orphan Asylum.

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	5 cts.
half ounce or fraction thereof,	2 cts.
Newspapers, each	5 cts.
Book Packets, each two ounces or fraction thereof,	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each	5 cts.
half ounce or fraction thereof,	2 cts.
Newspapers, each	5 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.	2 cts.
MEXICO.—(By steamers about twice a month.) Letters,	10 cts.
Papers, 1 cent for each two ounces, or fraction thereof,	
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.

For copies of this paper please address,
 The Rev. JOSHUA KIMBER, Secretary,
 23 Bible House, New York.

Remittances to
 JAMES M. BROWN, Treasurer,
 23 Bible House, New York.

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.*

ORGANIZATION.

A paper prepared by the President of the New Jersey Branch of the Woman's Auxiliary, and read before the Auxiliary in October, 1878:

The subject of "organization," which has been selected, resolves itself into the Diocesan and branch Parish society, both of vast importance. If the Master Builder has given us the privilege of being co-workers with Him, it behooves us to try our work, of what sort it is, knowing that one day it shall be tried by fire, and so thoroughly proved.

In every Missionary organization, either Diocesan or Parochial, two distinct ends may be kept in view—one objective, the other subjective; one the direct giving of aid through money or boxes to the Missionary, the other the influence of this work on the hearts and lives of those engaged in it. When both these ends are conscientiously sought, results may be left in the hands of God.

Within a few years the Missionary work of women in the Church has been systematized by the organization in many Dioceses of associations, assuming various forms and methods of operation subservient to the needs and resources of those engaged. Though no one organization may constitute itself a precedent for another, yet there are certain principles which, if followed, may prove conducive to the prosperity and healthy growth of all.

One of the principles which may be considered very desirable is simplicity of organization. Unnecessary machinery and needless minutiae of detail impede and discourage work. Sufficient rules to work orderly and smoothly are all that are required, and certainly all that may be fully comprehended by many persons.

Also, a wise and careful selection of officers should be earnestly sought. Whatever other qualities may be desirable, the one *sine qua non* in an officer is ability and willingness to work, readiness to spend and be spent in the cause if need be. The official title should prove no empty, meaningless name, as is too

often the fact. The officers of the Diocesan organization should be its very heart, whose every pulsation should send life and vigor to the distant and scattered members. They must be quick to perceive needs, prompt to suggest, and ever on the alert to catch opportunities for new enterprises.

Again, unity of feeling and harmony of action are most important principles of organization, the ways to attain them deserving special study. Toward their accomplishment may be recommended frequent meetings of the Parish branches; these meetings not confined to the large centres, where are the wealthiest churches, but diffused through the entire Diocese, thus bringing the society in contact with all its members. In the New Jersey Branch of the Woman's Auxiliary, which I have the pleasure to represent to-day, nothing has more contributed to its success, during the few years of its existence, than the two general meetings held in the spring and fall, to which all the Parishes are invited to send delegates. The spring meeting is interesting as summing up the results of the year past; the autumn meeting as preparing for the work of the year just opening—the members receiving encouragement by mutual conference and addresses from those fresh from Missionary scenes of labor. The inspiration and impetus given to those present are incalculable, and could every Parish be induced to send delegates, we could safely predict in each the formation of a branch Missionary society. We may have worked before hand to hand, but after these happy reunions we feel that we are working heart to heart.

Very needful also in the organization of a Diocesan society is a plan by which Parishes shall be visited by one of the officers. This seems the only method to extend the work throughout the Diocese. Letters to Rectors, reports and circulars utterly fail oftentimes to accomplish anything, whereas direct personal visitation, an explanation of plans, a

presentation of objects, with a mutual expression of interest and sympathy, rarely fail.

Another important principle in organizing is a provision for proper information referring to Missionary subjects. This belongs properly to each Parish branch association, and it is depressing to see how little intelligence, still worse, how little interest to know, exists in many well-established Parishes. Doubtless many women, particularly in our country parishes, feel deeply the heavy pressure of home duties, giving but little time for reading and investigation; and it would seem to be one of the most important duties devolving on the officers of the Parish society to provide the needed information at the Parish meetings, generally held weekly.

Turning from this view of the subject, we may consider with deep earnestness what has been already suggested—the subjective view, or the effect of Missionary work on the internal life of each Parish. So that the Missionary work of women be true, the organization of each Parish society must tend to the development of the Christian life of its individual members. Blessed are we indeed if, in our efforts to aid those who are carrying the Gospel with its glad tidings to the heathen, we ourselves shall be led to higher experiences daily of duty, and faith, and love. Then may we feel the richness and fulness of our compensation.

Again, the Missionary work should be so organized as to make it the bond of union of the women of the Parish. Ignoring social distinctions, differences of mental or material attainment, disregarding diverse views of Churchmanship, all should unite with concentration of purpose toward the accomplishment of the one grand object. The rich and poor, the intelligent and ignorant should be made mutually assistful, the one contributing money and brains, the other time and labor. And, as I speak to-day to a class of women whom God has highly blessed, permit me to say a sweet privilege and heavy responsibility rest on you in this particular matter. In your Parish work, if you would secure the interest and services of your less favored sisters, you must draw them to you by the gentle cords of Christian kindness and sympathy, making them feel their helpfulness to you and to CHRIST'S cause. When the yearly box is prepared for the Missionary, the poorest should feel the pleasant satisfaction of having

done her share toward contributing to his material comfort.

A Parish society, properly organized, must develop the Missionary spirit in its children. The impulse which has been given during the past year to the preparation in our Sunday-schools of Christmas boxes for the schools of the Indians, Freedmen, and Mormons has been in this good direction, and from it we look for happy results. When the tones of joy and gladness shall fill our churches and homes during the happy Christmas-tide, may they be doubly sweet to our children, because they, by their simple gifts, have carried the message of the SAVIOUR'S love to little ones far distant. The Missionary work which we, the women of the Church, are now doing in our several Parishes must soon be committed, with all its privileges and responsibilities, to those who are now the children of the Church, its success greatly depending on the thoroughness of their preparation for its accomplishment. The Jewish heart gave expression to its desire in the exclamation, "That our sons may grow up as the young plants, that our daughters may be as the polished corners of the temple." With how much deeper meaning may the Christian mother offer the prayer that her children, nurtured by Divine influences, may be in growth strong and vigorous, shining in beauty as the polished corners of the temple, because reflecting the image of Him Who went about doing good. GOD grant that in their Missionary efforts the women of this Church shall plan and organize so wisely that they who succeed shall have no need to lay again the foundations.

Lastly, the Missionary work of the Parish should tend to sanctify more and more the lives of those pledged to it. Ruskin struck the key-note of all true, unselfish service for the Master when he wrote, "You are called simply to be the servant of CHRIST, and of other men for His sake; that is to say, to hold your life and all its faculties as a means of service to your fellows. All you have to do is to be sure it is the service you are doing *them*, and not the service you do *yourself*, which is uppermost in your minds." We need a greater consecration of the life to GOD, the springs and source of that life hid in the Rock of Ages, whence shall issue those streams which shall make glad and beautify not only our own lives, but the desolate and parched places of the earth.

Maker of the human heart,
Scorn not Thou Thine own creation;
Onward guide its nobler part,
Train it for its high vocation.

From the long infected grain
Cleanse and purge each sinful stain;

Kindle with a kindred fire
Every good and great desire.

May we still in labors blest
Never tire and never rest;
And with forces ever new
Serve the Holy and the True.

A LETTER FROM NORTH CAROLINA.

MY DEAR MISS EMERY: . . . During the past year uninterrupted Services have been held at this Mission Station on each LORD'S day and on all Saints' days; and during the forty days of Lent, Morning and Evening Prayer, with a lecture at Evening Prayer; also occasional Services on other days. A few have been added to the Church militant; may they indeed in the future join the Church triumphant.

We have had some things to discourage and many things to encourage us. Of these last was Bishop Atkinson's visitation on Trinity Sunday, when we held one of the most interesting Services I have ever witnessed. There were six persons confirmed after a most touching sermon by the Bishop. Two of the candidates were men of mature age, who had to sit in chairs at the chancel rail, one being in such a suffering condition as to feel that every moment might be his last, yet ready and willing to go after he had made his first Communion. It was a touching sight to see the aged Bishop with trembling hands administering the Apostolic rite of Confirmation to these afflicted men. Then the Bishop administered the Holy Communion to a large number of communicants; for all which we thank God and take courage.

The weather being warm, the attendance at church is not now so good. Our day-school closed recently, but the Sunday-school continues all the year round.

While writing you I must refer to the boxes sent at your suggestion.

No. 1 came just at the right time, and how much good it did my faithful poor! And No. 2 likewise. From both the Missionary received many articles much needed.

I always think it best not to say much, but pray more, and leave all these good deeds to find their way to the book of remembrance.

My church has never had permanent sittings. Could it be possible, dear Miss Emery, to obtain for us, through the Auxiliary, about the sum of \$100, to purchase material for the sittings. The labor would be freely furnished. Or perhaps the pews from some church that is being refitted could be altered for us to seat about 300, side sittings or benches included. The work could be done in July and August, when we have our fever season, and most people are out of town. If it can be done, may I hope to hear from you soon?

Sincerely yours in the faith,

C. O. BRADY.

LETTER FROM ONEIDA.

ONEIDA INDIAN MISSION,
July 7th, 1879.

MISS JULIA C. EMERY, Secretary:

DEAR MADAM: I wish to write and tell you that we are very thankful for the aid extended to us and our work by the Woman's Auxiliary. We are indebted to and heartily thank all who have helped us during the past season with Christmas and other boxes, with money for freight and for the new church building fund, and for our much-needed wood-shed.

The Mission School has just closed for the summer vacation. The last term was a delightful one. Eighty-six children attended

during the term, eighty-four during the last two months. The daily average for the whole nine months was: Girls, 23 6-7; boys, 23 2-3; total, 46. Forty-two of the children are girls, forty-four are boys.

I am anxious to repair the ceilings and walls of the school-rooms this vacation. They are so darkened by age, being made of wood, that the light is dimmed, and the eyes of teachers and children suffer greatly on that account. I also wish to build a wood-shed for the school-house, and a fence around it. All these improvements would cost perhaps \$250 or \$300.

Again, next Christmas, we hope to be

enabled to give all the school children good presents of clothing and other things suitable for them. Clothing given them stirs up their parents to provide better for them, and makes it possible for many of them to attend the school who otherwise could not. Other

presents encourage and cheer the children, and the teachers also.

We pray the Lord to bless all who have helped us. Very thankfully yours,

E. A. GOODNOUGH,
Missionary to Oneidas.

ST. MARY'S SCHOOL, SANTEE.

EXTRACTS FROM A LETTER FROM MISS IVES.

ST. MARY'S SCHOOL, SANTEE.

WHEN Sister Mary and I came here to assist in St. Mary's School, September 1st, there were ten girls from Spotted Tail Agency and two from Emmanuel Hall. When the Bishop visited us, a week later, Mr. Fowler, on consultation with him, decided to withdraw entirely from the work of St. Mary's, retaining only such connection as he would have as Missionary in charge of the general work. September 11th we took charge with the twelve girls.

The Bishop was having changes and additions made to make the accommodations adequate for thirty girls, as there had been before eighteen or twenty Santee girls, and there were already these twelve from other places. The 1st of October the school-room was so far completed that we began to receive back our old Santee scholars. At first I think there was a feeling of jealousy because they could not return September 1st, and girls were here from elsewhere, and when word was sent to them that the house was ready, they hung back for a while; so when the Bishop started for the Black Hills by the way of Rosebud Agency, the school was not full, and he left word there that we would take more of their girls.

By the time he got there, however, three girls from Yankton Agency had been brought down, the Santees had roused to a sense of their privileges, the school had filled, and we were obliged to refuse applications for admission. Imagine our surprise, then, when three girls from Spotted Tail made their appearance instead of the one expected. We had to put some of the girls three in a bed, but it does very well for cold weather.

There have been but two changes since the opening of the school. Mr. Fowler adopted one of the girls into his own family, and one little girl, who was in a decline, went home, but her place was filled at once. We have one little one five or six years old, and the others are from that to eighteen years of age. can the work of the house, each girl having

some definite work for a month. The first day of the month the work has to be changed, that they may have the opportunity to learn all kinds.

Now that warm weather is coming on, the girls are very much interested in cleaning the yards and getting ready for gardening.

As Sister Mary recovers her strength, so that she can sit up and watch us, and give me time to direct the girls in their work, we expect to spend some part of each day in the garden, and put up what we can for winter use.

The Indians began to plough for wheat a week or more ago, but they have had to stop on account of the return of cold and snow the last of the last week.

Since the first of January Sister Mary has been entirely disabled from active duty, and the Bishop sent Miss Bell down to take her work. Sister Mary has required a great deal of care, and for a time Sister Julia was here; but now there is only Miss Bell with myself, and as Sister Mary still requires very much of my time, my part of the work is necessarily neglected.

Just before Christmas we had a very nice barrel of Christmas presents from the League of Northern New Jersey, which supplied each (or nearly all) of our girls with a present. Also the half of a box from Germantown, sent by Miss Clement, the other half by St. Luke's, I believe, for the Mission. A barrel of second-hand clothing fills the list of our receipts till last month, when we received a very valuable box from St. Paul's, Cleveland, filled with various articles for our comfort and the girls; also material for clothing for them. They are making dresses under Miss Bell's direction. We hope in time they will be able to make all their own clothing. Last week we received a package of clothing from Akron, Ohio. The things were new and what we were in need of. We also received a box of nice garden seeds from the Sharon Mission.

We think Sister Mary is improving, but she does not get out of her room yet.