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THE  
SPIRIT OF MISSIONS.

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

BY THE

SECRETARIES OF THE BOARD OF MANAGERS.

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VOLUME XLVII., FOR MDCCCLXXXII.

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# SPIRIT OF MISSIONS.

## BOARD OF MANAGERS.

FEBRUARY, 1882.

*JOHN COTTON SMITH, D.D.*

At the Regular Meeting of the Foreign Committee held on the 10th of January, 1882, the Secretary announced the death, on the previous day, of the Rev. John Cotton Smith, D.D., for twenty-two years a member of the Committee. It was resolved that the Committee would attend, in a body, the funeral services to be held in the Church of the Ascension on the next day, and the Rev. Charles H. Hall, D.D., the Rev. G. F. Flichtner, and Mr. F. S. Winston, were appointed a Committee to prepare a suitable Minute.

### MINUTE.

When such a man as Dr. Cotton Smith is taken away from us, it is difficult to find language to express the sense either of our public loss or our personal bereavement. For the more than twenty years during which he has maintained the traditional connection of the rectorate of the Church of the Ascension with the Foreign Missionary work of the Church, he has been so intimately associated with this Society in that work as to be absolutely identified with it. Into all its deliberations during that period, he has brought that rare comprehensiveness of spirit, that calm, practical judgment, that keen insight, that kindly delicate regard for the opinions, even for the prejudices, of others, that refined Christian sensibility, and that strong independency of thought and action, which have characterized him in all the relations of his life, and which have given vigor and force to the counsels of this Committee. He united in a remarkable degree firmness with gentleness, breadth with conservativeness, deliberateness with energy, simple modesty with the highest intellectual gifts. His quiet humor often relieved the tedium of debate and hastened its conclusion, while his suavity of manner disarmed opposition and the earnestness which betrayed the depth of his own convictions carried conviction to the minds of those who had been unprepared to adopt his opinions. He possessed an extraordinary faculty for grasping the real difficulties of an embarrassing situation, and no less facility in removing them. His judgment was never prejudiced except by the lofty nobility of his character and the grand generosity of his nature, which swayed him toward the side of the widest liberality in determining the many perplexing questions which arise in the management of the affairs of the Society. But it is in vain that we attempt to delineate all the features of so many-sided a character which have made him the wise counsellor, the sympathizing friend, the zealous actor in that glorious work which has been entrusted to our hands. To this work he gave ungrudgingly the best

years of a life all too brief, yet crowded with activity and achievement. Always prompt to respond to every demand of the Committee for effort or counsel, there is hardly a page in our records during these years of his connection with us which does not bear his honored name.

While his wisdom has thus so powerfully controlled our counsels, the unflinching courtesy of his manner and amiability of his temper have made him personally dear to us. While we revered him for his singular intellectual power, we loved him for the sympathetic, affectionate qualities of his heart. Wonderfully free from those petty infirmities which betray lesser men into inconsiderateness, he possessed an innate chivalry of nature whose rule, ever enforced and ever observed, was *noblesse oblige*. He could not do an ungenerous act, or say an unkind word.

It has pleased GOD to call him away from those who have loved him and rested on him. While with multitudes we weep and mourn his loss, we can but cherish and revere his memory as we take up with sorrowing hearts the burden which is so much the heavier that he no longer helps to bear it. We thank GOD for the life that has been lived among us to strengthen and cheer us so long, a life not ended now, but immeasurably enlarged in its capacities and joys in that higher world where he shall dwell forever with the LORD. And we pray for those nearer to him whose loss is so much greater, may GOD be very gracious unto them in this sore affliction, and lift up His countenance upon them and give them peace now and forever more.

GEORGE FREDERIC FLICHTNER,

*Secretary pro tem.*

At a Meeting of the Committee for Domestic Missions, held January 10th, 1882, the Secretary announced the death of the Rev. John Cotton Smith, D.D., for many years a member of the Foreign Committee; and the Rev. N. H. Schenck, D.D., the Rev. George Leeds, D.D., and Hon. John A. King were appointed a Committee to prepare resolutions. It was resolved that the Committee would attend, in a body, the funeral services to be held in the Church of the Ascension on the next day. Subsequently the Special Committee presented the following

MINUTE.

In the death of the Rev. John Cotton Smith, D.D., one of the oldest and most valued members of the Foreign Committee, this Committee desires to express their deep sympathy with them and the Board of Managers, and to tender to the family and parishioners of our lamented brother their most sincere condolence.

No member perhaps of the Board of Missions has been more active in maintaining its benefactions, guiding its counsels and extending its labors—for the past twenty-two years. He was its fearless defender in the day of trial, and its mediating spirit in times of division.

Dr. Smith has filled an unusually large place in the Church's thought and heart. As a writer and divine, he has swept a wide field of theological enquiry,

uniting to strength and thoroughness of discussion a singular unction and grace. As a Churchman, his settled and positive convictions of truth were growingly tempered by Christian charity; while as a pastor of the flock, his unwearied labors, especially for the poor and neglected, were only equalled by the tenderness, conscientiousness and efficiency of his oversight toward all committed to his trust.

The genial sunshine of his friendship has often cheered us in life, and will long linger lovingly in our memories now that he has gone to his reward.

That GOD may comfort the mourning and support them in their sad bereavement is the earnest prayer of all our hearts to-day.

Attest. A. T. TWING,

*Secretary.*

### IMPULSE AND PRINCIPLE.

ONE of the most striking features of the Missionary Conference, recently held in Trinity Church, Boston, was the annual meeting of the Massachusetts Branch of the Woman's Auxiliary, which formed what might be called, in the language of recent academical experiment, an "annex" of the Conference. No one could look upon that assembly of energetic and devoted Churchwomen, in a Diocese noted throughout the Church for its intelligence, conducting its business with a dignity that all our ecclesiastical bodies might well emulate, without realizing that a new era had dawned indeed. The annual report of the association, since published, shows that during the past year, it has gathered, in money and valuable goods, for Missionary use, nearly seventeen thousand dollars; and this in only the fourth year of its existence. Truly may we all say to the women of Massachusetts, as the friends of Missions frequently have occasion to say to those of other Dioceses: "Well done!" The Church is beginning to give to the Woman's Auxiliary to the Board of Missions some of the honor that is due to its fidelity; but we are certain that it does not yet fully appreciate its value, and believe that we shall surprise many of the readers of these words when we state that the Woman's Auxiliary of the whole Church, in the few years that number its existence, has collected for Missions and Missionaries, Domestic and Foreign, in money and other supplies, \$789,195.71.

We have not called attention to this association of Churchwomen, however, only to praise its zeal and efficiency, greatly as they deserve recognition. We have cited their work as a most significant illustration of certain things much wider in their meaning and encouragement than the sphere of the Woman's Auxiliary. There have always been faithful women in the Church, eager to aid its Missionary work, and zealous in promoting it, to the best of their ability. But until within comparatively few years there has been little organization of their labor. That which was wrought by them before, was largely the result of individual impulse. Much was accomplished, but

that much was little compared with the results that have already followed upon organization. That little, we believe, will prove to be incomparable with what is to be done, in a constantly increasing ratio, in each year of the future.

As we looked upon the proceedings of the Massachusetts Branch of the Woman's Auxiliary, therefore, and saw in them an example of what Churchwomen are doing in Massachusetts and throughout the Church, we could not but thank GOD that He had revealed to so many of His daughters the vast difference between impulse and principle, and shown to them so clearly, by what is a true inspiration, the effectiveness and value of *organization*. A good impulse is a good thing; a good principle is worth countless good impulses. Good impulses are fitful, spasmodic, evanescent. Good principles are durable and to be depended upon. Impulses are like the summer gales that come and go, one knows not whence nor whither, and beat upon the sails of commerce or leave them hanging idly on the spars, vexing the voyage with alternate gust and calm. Principle is the trusty trade-wind, that gently flies over the untroubled ocean, and bears the responsive ship swiftly along from harbor to haven.

When the impulse to do Missionary work in the Church grows into settled principle—its last and best development—it always organizes. Variable impulse has no need of organization. It has no use for it. But principle cannot operate effectively, nor even satisfactorily to itself, without it. The history of all philanthropy has shown this. The constitution of the Christian Church proves it. It demonstrates that when the LORD JESUS had communicated to men the impulse to convert the world to GOD, they realized at once, as His own action taught them, that it could be accomplished only by organizing themselves into a body for the fulfilment of their mission. The partial failure, and the continued imperfection, of the Church's work in the world that have followed upon the fracture of its organic unity are additional, confirmatory evidence of the law.

If what has been said above be true, the many indications which are to be discerned of a closer organization of the Church's Missionary effort are most encouraging. We believe that these evidences are abundant. If we interpret the Missionary signs of the times aright, there is on all sides an increasing sense of the necessity of organization, which shows that the Missionary impulse that, in the past, has existed in the Church, in a greater or less degree, is being increasingly transformed into a settled and trustworthy Missionary principle. If we are not mistaken, the leading question of the present, and in the immediate future, is more and more to be, how best to provide the instrumentalities which shall economize this growing principle, and direct it to the best results. No loftier subject can engage the Missionary mind. The work of providing broad and practicable means of accomplishing great results in saving and sanctifying a nation of immortal beings is a Divine and glorious work. No human mind can grasp the wide grandeur of its meaning; not even the minds of those into whose honoured hands GOD has given the greatest ability to solve the problem. So much of the labor of Missionary administration is made up of apparently insignificant details, that the greatness of the

Missionary purpose is often forgotten; and yet that is so truly great that he who contributes only some minor detail to the general result may be inspired in doing that little with a high enthusiasm.

The number of THE SPIRIT OF MISSIONS in which these lines occur comes to our readers early in New Year. May it prove to be to all the happiest, the holiest and the most faithful, in every good work, of their lives! The years pass on, one after another, in stately procession into that solemn country, from whose bourne no year ever returns. They bear with them another year-book of our lives, to be laid away in the heavenly archives with the other volumes of our earthly record. It does not seem as though a single year could be of great importance, being only a little fragment of a life. And yet it is the importance of past single years, that makes a coming year important. If in view of the confidence which our readers have given to us in the past, we can claim the right to offer them counsel as to the use of the year now opening, with its bright promise and at the same time its sombre responsibilities, we would urge them all, within the measure of their abilities and opportunities, to make the present year of their Missionary effort distinguished by the devotion of special attention to the transformation of such Missionary impulses as may come to them into fixed and constant principle, to be used in promoting systematic work. An interesting invention is now being perfected by which that most elusive natural force, electricity, can be taken captive, and shut up in caskets, so to say, and preserved, like the latent heat within the coal, for constant use. If that scientific possibility becomes a working reality, much of life and labor will be revolutionized. We greatly need some spiritual invention by which all the electric sparks of suggestions that are flashed into our souls from Heaven, over the invisible wires, can be detained and stored away and used. Could all of our readers find and use such a device as that, no one could compute the wealth of success that the present single year would bring to the many departments of Missions. Let us each at least do what we may, during the present year, and whether it be much or little in itself, it will bear the fruit God may be pleased to grant to it.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS from December 1st, 1881 to January 1st, 1882.

ALBANY.		CONNECTICUT.	
<i>Amsterdam</i> —St. Ann's Church.....	8 13	<i>Middletown</i> —Christ Church.....	25 00
<i>Claverack</i> —Trinity Church.....	1 45	<i>New Haven</i> —St. Paul's Church.....	60 00
<i>Columbia Co.</i> —Chatham Mission.....	5 00		85 00
<i>Johnstown</i> —St. John's Church.....	10 00		
<i>Plattsburgh</i> —Trinity Church.....	8 92	EASTON.	
<i>Schoenectady</i> —St. George's Church.....	20 65	<i>Queen Anne's Co.</i> —St. Paul's Parish, St. Paul's Church.....	15 00
<i>Schuylerville</i> —St. Stephen's Church.....	5 87	<i>Talbot Co.</i> —All Saints' Church.....	5 20
<i>Troy</i> —St. John's Church, of which "Mrs. John H." \$2.00.....	128 78		20 20
<i>St. Luke's Church</i> .....	19 32	ILLINOIS.	
<i>St. Paul's Church</i> .....	92 98	<i>Freeport</i> —Zion Church Mission Guild, St. Paul	6 87
<i>Waterford</i> —Grace Church.....	25 00		
<i>West Troy</i> —Trinity Church.....	10 00		
	336 10	INDIANA.	
		<i>Evansville</i> —Trinity Church S. S.....	29 99
<b>CALIFORNIA.</b>			
<i>Anaheim</i> —St. Michael's Church.....	3 45	IOWA.	
<i>Tustin</i> —St. Paul's Church.....	1 75	<i>Davenport</i> —Cathedral.....	20 50
	5 20		

KANSAS.		PENNSYLVANIA.	
Wakefeld—St. John's Church .....	3 00	Philadelphia—Christ Church Chapel, "A Member" .....	50 00
KENTUCKY.		Church of the Messiah .....	4 55
Louisville—Church of the Advent .....	7 00	(Germantown)—St. Peter's Church, "A Member" .....	15 00
LONG ISLAND.			69 55
Astoria—Church of the Redeemer, Domestic, \$50; for outfit of lady going to Mrs. Hill's School, Athens, Greece, \$50 .....	100 00	QUINCY.	
Brooklyn—William G. Low .....	50 00	Wyoming—(Mrs. E. Mc) .....	10 00
Jamaica—Grace Church .....	70 11	RHODE ISLAND.	
	220 11	Providence—Bishop Clark .....	25 00
MAINE.		SOUTH CAROLINA.	
Brunswick—St. Paul's Church .....	17 50	Edisto Island—Trinity Church .....	15 00
Portland—St. Luke's Cathedral .....	53 75	Richland—Zion Church .....	2 00
Rockland—St. Peter's Church .....	2 00	St. Matthew's Parish .....	2 00
Thomaston—Church of St. John the Baptist ..	3 50		19 00
Troy—"L. W. H." .....	1 00	TENNESSEE.	
Wiscasset—St. Philip's Church .....	3 00	Nashville—Church of the Advent .....	6 40
	80 75	Somerville—"A Churchwoman" .....	5 00
MARYLAND.			11 40
Baltimore—St. Mark's Church ..	17 00	VERMONT.	
Howard and Anne Arundel Cos.—Christ Ch.	3 50	Factory Point—Zion Church .....	2 79
Washington—"D. L. E." .....	5 00	Shelburne—Trinity Church .....	3 77
	25 50	Windsor—St. Paul's Church .....	8 25
MASSACHUSETTS.		"A." .....	25 00
Boston, (Jamaica Plains)—St. John's Church.	30 09	Winooski—Mission .....	4 81
Newton—Grace Church .....	28 00		44 62
	56 00	VIRGINIA.	
MISSOURI.		Alexandria Co.—St. Paul's Woman's Missionary Association, of which for Indian Mission, \$3; Bishop Penick's work, \$3; Bishop Hare's work, \$2 .....	27 59
St. Louis—Christ Church, of which from Rev. M. Schuyler, D.D., \$10 .....	87 05	Fairfax Co.—Falls Church, for salary of Rev. J. McNabb .....	2 00
St. John's Church .....	25 00	St. Timothy's Church, for salary of Rev. J. McNabb .....	4 00
	112 05	Truro Parish, Zion Church, for salary of Rev. J. McNabb .....	2 50
MINNESOTA.		Norfolk Co.—St. Luke's Church .....	57 00
Morris—All Saints' Church .....	3 50	Orange Co.—St. Thomas' Parish, Christ Ch. ...	10 02
NEW HAMPSHIRE.		Richmond—Bishop Whipple, for Japan .....	20 00
Concord—St. Andrew's Church .....	4 25	Roanoke Co.—Salem Parish, St. John's Ch. ...	23 35
NEBRASKA.		Rockbridge Co.—Latimer Parish, Grace Memorial Church, for Africa and Japan .....	29 50
Nemaha City—St. John's Church .....	15 00		174 96
NEW JERSEY.		WESTERN MICHIGAN.	
Bridgeton—Trinity Church .....	15 00	Coldwater—St. Mark's Church .....	10 00
Trenton—Trinity Church .....	74 25	Hastings—Emmanuel Church .....	11 61
	89 25	Manistee—"W. S. H." and family .....	1 10
NEW YORK.			23 71
Barrytown—St. John's Church, Mrs. J. M. Aspinwall, of which for Japan Hospital, \$12.50; Domestic Missions, \$12.50 .....	25 00	WESTERN NEW YORK.	
New York—St. Luke's Hospital .....	50 00	Dansville—St. Peter's Church .....	3 00
Nyack—Grace Church .....	52 50	WESTERN VIRGINIA.	
Rye—Christ Church, Woman's Missionary Association ..	10 58	Ohio Co.—St. Matthew's Church .....	16 90
Yonkers—St. Paul's Church .....	135 50	WASHINGTON MISSION.	
Miscellaneous—"E. H. D.," \$50; Guild of All Saints', \$5; Collection at Missionary Conference, \$146.35 .....	201 35	Walla Walla—Bishop Paddock's Subscrip'n. ...	100 00
	474 93	MISCELLANEOUS.	
NORTH CAROLINA.		From "J. M. C.," through "The Young Christian Soldier and the Carrier Dove" .....	2 50
Asheville—Trinity Church .....	12 00	†Receipts for the month .....	2,200 04
Bertie Co.—Grace Church, Domestic, \$4; Foreign, \$4 .....	8 00	Amount previously acknowledged .....	3,777 25
Lenoir—St. James's Church .....	6 05	Total receipts since September 1st, 1881 ..	\$5,977 29
Raleigh—Bishop Lyman's Subscription .....	50 00		
Salisbury—St. Luke' Parish .....	29 15		
	105 20		

† Divided (when not otherwise designated) between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 63 and 79.

# DOMESTIC DEPARTMENT.

## Committee for Domestic Missions

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" Benjamin Stark,  
" John A. King.

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

### Form of a Bequest to Domestic Missions.

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

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

FEBRUARY, 1882.

### ADDRESS ON DOMESTIC MISSIONS.

DELIVERED AT THE CONFERENCE AT UTICA, BY THE REV. DR. EGAR.

I AM to speak to you this morning on behalf of our Domestic Missions. You are familiar with the arrangement which divides our Missionary work into three principal branches: Diocesan, Domestic and Foreign Missions.

*Diocesan Missions* are those which are carried on in our own immediate vicinity; in our own Diocese; in the towns and villages of our own neighborhood, where without our help the Services of the Church could not be sustained, and the Gospel of our LORD JESUS CHRIST, as we have received it, could not be preached.

*Foreign Missions* are those which are carried on beyond the bounds of our own country, in lands that we call heathen, because their people have never heard the Gospel, or in lands where the truth, as it is in JESUS, is so overlaid with human additions, as to need restatement in its simplicity and purity at other hands.

*Domestic Missions* are those which are carried on beyond the limits of our own Diocese, and yet within the borders of our common country. They are the Missions of this Church to the people of these United States, and especially to those of the new regions of that which we so significantly call "the Great West."

I am relieved, by the presence of the Secretary and General Agent of the Domestic Committee, from the need of speaking to you about the extent of the field, the numbers and grades of our Missionaries, and the special incidents of their work. Instead, then, of asking you to estimate the moral and spiritual power and influence of the thirteen Missionary Bishops, and the four hundred other workers in the field, or the inadequacy, splendid as their work is, of their efforts, when compared with the vast extent of territory over which they are dispersed, and the multitudes of souls to whom they are sent to minister, I shall endeavor to present to you some of the reasons why we, all of us—those who are here as well as those who are there—ought to feel that the support and the extension of our Domestic Missions to the utmost limits of our ability as a Church, and as individuals, is our bounden duty and service.

Now our Domestic Missions share with the other departments of the Missionary work in all those characteristics and responsibilities which attach to any of them, as being Missions. Whatever motive appeals to the Missionary spirit as such, appeals to it on behalf of Domestic Missions. If we ask, then, on what ultimate ground rests

the duty and the responsibility of supporting Missions in general, I think we shall find the answer to be this: That it is made, by the Divine arrangement, our special privilege, as being members of the Body of CHRIST, to co-operate with our glorified Head, the LORD JESUS CHRIST Himself, in the work of bringing mankind to the knowledge of what CHRIST has done for their salvation. Or, to put it into two propositions, the one of which infers the other: First, that the law of the extension of the Kingdom of Heaven is, that man is brought to the knowledge of the Gospel by the ministry of some other man; and secondly, that to make that ministry of men towards the salvation of other men an obligation to be fulfilled with zeal and earnestness, our LORD has imposed it upon the members of His Church—that is, upon every one of us in his day and generation, and according to his place and ability—as the condition of our own profiting by the Gospel which has thus by the agency of others been brought to us that we should hand on the gift, making it our imperative duty, by the command, “Go ye into all the world, and preach the Gospel to every creature;” or, as another Evangelist gives it, “Go ye, and disciple all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST,” coupling that command with the promise, implying help for its fulfilment, but also warning of judgment in case it be not fulfilled, “Lo, I am with you always, even unto the end of the world.”

There is an Arab fable, according to which, if I remember rightly, the traveller in the desert, parched with fever, comes upon the spring of the water of life, of whose copious stream he may drink his fill, for cure and health, but upon this condition, that he pour back into the spring of his own store of water, whether it be much or little; otherwise the spring will dry up, and that which he has drunk of it be to him an intolerable thirst.

Whether I have given the story rightly or not, it is in this version an apt illustration of the principle of Missions, that our work is necessary, in order that CHRIST'S work may be effective; and that to fail in our work is to do what we can to make CHRIST'S atonement fruitless.

It is true—and the foundation of all

Christian activity whatever, regular or irregular, churchly or denominational or undenominational—that man must be brought to a saving knowledge of the Gospel of CHRIST, by the HOLY SPIRIT using the ministry of some other man. It was so in your own case, and it is so in all cases. It is a proposition free from all limitations of theory, as to what does or does not constitute a valid ministry of the Gospel or the Church. It has no High Church, or Low Church, or Evangelical or Ritualistic twang about it; it is the common principle on which all workers in the cause of religion act, whatever their Church, or sect, or affiliation, or method of procedure. Put the relative amount of the human ministrations at more or less, have what theory you please concerning the authority of him who ministers (it is not necessary to the principle to define any of these conditions), all activity in the cause of CHRIST is ultimately based on the principle that man must be brought to a knowledge of the Gospel of CHRIST by the ministry of his fellow-man. Grant that the personal influence of the man upon his fellow is of the most distant sort; let it be that a miner in his cabin reads his Bible alone, and is touched by the SPIRIT of GOD to see the truth therein contained; still it is true that he became possessed of that Bible by the ministry of his fellow-man, Apostle, scribe, printer, bookseller, if no other, and therefore that by their ministry he has been brought to the knowledge of God.

There is no exclusiveness of ecclesiasticism about this principle. The most evangelical agencies act upon it as confidently and as earnestly as the highest of High Churchmen. No Christian worker can get along without that principle. Without it, a mother's prayers for her absent son are vain, a father's advice to his child is superfluous, a Sunday-school teacher's interest in a pupil is valueless, a friend's intercession for his friend an impertinence, a minister's public exhortations or private admonitions, as well as his administration of Sacraments, are unwarranted assumptions, all alike without warrant and without effect, unless it be true that man is the means of grace to his fellow-man.

But this being so, was it not natural, and necessary because natural, that God should take security, as it were, for this relation,

by making it the duty of some particular persons to be that very thing? What, then, is the Church of CHRIST but the application of the principle that the communion of man with man is the condition of the communion of man with GOD? that love to our neighbor is the correlative of love to GOD, in spiritual as in natural things.

Just before His Ascension into Heaven, then, our Blessed LORD imposed upon the Ministers and members of His Church, the corporate and individual responsibility of bringing the Gospel to those who knew it not; and of never resting until that knowledge had been brought home to every child of man. The command was laid upon the Apostles in no exclusive sense; it was laid upon them in their corporate union with the Church, and in that command to go into all the world and preach the Gospel to every creature, every member of the Body of CHRIST, cleric or layman, has his own individual interest. We are not to wait until those who are without the Gospel come and ask for it; we are to seek them out, and press it upon them; we are to go out into the highways and hedges and compel them to come in, that the LORD's house may be filled.

Political economists tell us that it is not in all cases—not very generally indeed—the rule in matters of trade, that demand regulates the supply; on the contrary, it is very often the fact that the supply regulates the demand; and if this is true as regards our bodily wants, much more is it true in relation to the soul's needs, blinded and enfeebled as that is by sin, and needing, as the first thing of all, to be shown what its wants really are.

Our Blessed LORD, therefore, charged His Church, just before He ascended, with the supply of the world's spiritual wants, commissioning her to offer the Blood of the Atonement, and the Grace of the SPIRIT, and the Reconciliation with the FATHER. He did not leave the ministry of man towards man to the chances of accidental interest, and individual spontaneity, or trust for the fulfilment of the great commission to unregulated zeal and unorganized activity or apathy. It was to be the combined, co-ordinated, uniformly persistent and regular work of the Church, the Body of CHRIST in which every member bears his part in his place and order, so that the ir-

resistible momentum of the advance upon the kingdom of darkness is the force of the whole body, in which the weight of every unit tells.

Now it is of the very essence of the incorporation of men into bodies or societies for the performance of any definite work, that whatever the work be, or however it is carried on, wherever, over the whole field of operations, any individual is acting as the agent of the body, he is not doing his work alone, but he is aided in its performance by the combined power of the organization of which he is the agent. Do not think, then, that in our Apostolic Church, because the functions of the ministry, technically so called, are assigned to persons set apart by a definite call to that ministry, you, the laity, have no part nor lot in their work. As you are yourselves recipients of the Church's ministrations, and subjects of her pastoral care, for your own spiritual well being; as you are, and have been in this way brought to the knowledge of GOD and our LORD JESUS CHRIST through the Gospel, by the ministry of your fellowmen in the Church of which you are members; so it is your privilege as members of the body, to provide that others also shall be ministered unto in like manner, for the salvation of their souls. Just as water presses equally in all directions, by no other force than the united pressures of the individual atoms of which the body of water is composed, so the Church, pressing onward to her work, gathers up into the united power of the body corporate, the individual powers of all her varied membership, and so brings them to bear on the most distant fields by the action of her special agents here or there.

How grand this view of the unity of the one body makes our Missionary work! The sentinel, pacing to and fro on an advanced post in the neighborhood of the enemy, lonely as he may feel in the dark and chill of the moonless night, is nevertheless sustained and encouraged by the sense of communion with the regiments and brigades of his sleeping comrades in arms, and the double knowledge that he stands charged with the responsibility of keeping them safe from surprise, and that, feeble as he may be individually against an attack in force, his note of alarm would call out all the strength of the army to repel it. And so the faithful Missionary, lonely oftentimes, and sorely in

need of the visible communion of the one Body, and equally in need of the sense of sympathy and brotherhood in CHRIST, as he goes his round in his distant field, is nerved, cheered, stimulated and made strong, when there comes to him the evidence that the great body of the Church stands behind him, and that he is there, not as a solitary voice crying in the wilderness, but as the standard-bearer of the great militant host of the faithful with whom he is one in sacramental bonds, and from whom he receives not only material support, in the form of the much needed Missionary stipend, but also that moral and spiritual support which braces him up to fight manfully against sin, the world, and the devil.

Man is brought to the knowledge of God by the ministry of his fellow-man. The Church is charged with that ministry, so that it may be fulfilled. What do these truths require of us, that we may do our parts in the fulfilment of the great commission? It is, I said, of the very essence of the Church's unity, that every exertion of force in any direction, is the exertion of the one vital force that animates the whole, and therefore that every member who partakes of the life contributes something to the force exerted at every particular point. Whoever is doing any work anywhere in fulfilment of the Church's mission is doing it so that we have a part in it, if we are members of the body.

What then—and this is the question I am set to ask you at this time—what does our privileged estate as members of the one Body, members of CHRIST, children of GOD, and inheritors of the Kingdom of Heaven; what does the fact that we are Churchmen, require of us, before GOD and our own consciences, that we may have our rightful share in the work of the Bishop of Montana, or the Bishop of Colorado, or the Bishop of Utah, or the Bishop of Minnesota, or any other Bishop in our Domestic field, or any of their Missionaries who holds a post for the Church in any one of our new States or Territories? He does not stand there alone; why, then, should he so often be made to feel that he does? Faith sees that GOD is with him; but by GOD's own ordinance we are to be there with him too. It is not a solitary man who has taken possession of that rough settlement, that incipient town, that miners' camp, in the name of God and

religion. It is a great Church, Catholic and Apostolic, a Sacramental Communion embracing the living and the dead, an organization framed to concentrate the spiritual and material powers of heaven and earth, which has appeared upon the scene in the person of the humble Missionary. How then shall that great Church manifest its presence to those whom it invites to receive the grace and the Gospel at its hands? Shall it come in the weakness of the individual, or in the power of the organization? This is the question for us stay-at-homes to consider, when we ponder our duty to our Domestic Missions. And if we decide that the Church should go in the power of the organization, and not in the weakness of individual isolation, then there will be act and gift of ours responsive to our sense of duty in the matter, and we shall have our part in the work and in the result, wherever and whatever they may be.

These, my friends, are the principles on which we ask your active interest in our Domestic Missions. We ask that the Church go in her strength, and not in her weakness to conquer the great and growing West for CHRIST. I will not disgrace you or myself by the assumption that you need to be moved to a sudden spurt of sympathy by the story of some Missionary's starving family, or by the hardships of exceptional poverty endured in the Master's cause. A great Church like ours ought to see to it that no such cases exist; it ought to see that the laborer gets the hire of which he is worthy, as well as to keep up the numbers of her Missionaries. It is indeed a glorious thing for the Missionary—or for that matter for any Christian—to endure hardness as a good soldier of JESUS CHRIST, but surely that hardness will not be the hard-heartedness of their brethren in the Church. No! my friends! it is a nobler plea, and I believe it is a more effective plea, that the Church go forth in her strength, sending her Missionaries out to that frugality, indeed, which belongs to a wise stewardship, and to that hardness which belongs to earnest work, and rough roads, and sparse settlements, and a new country, but backing them up with the means to fulfil their mission, so far as earthly means avail, and increasing their numbers so as to pervade the whole country, and to show that the Catholic Church of the Creed is a reality visible among them.

If we wish for more special reasons for our interest in Domestic Missions, let us consider that the men and women to whom the Missionaries are sent are our own flesh and blood; not merely fellow-citizens of a common country, but in very many instances, our own brothers and sisters, our own sons and daughters. For, remember, the West is colonized from the East, and, however much of the new population is from a world that lies east of our East, yet the dominant influence in the West is, and always will be, that of the American-born citizen. And when you look at the map, and notice how vast a territory is comprised under that general name "The West," you will be impressed with the thought that the persons you send West, and the principles which they adopt as the people of the West, are ultimately and at no long distance of time to control the destinies of the Republic. The problem of the age for the Christian statesman is: What is the Great West to make of the future of our common country? That question can only be decided by your right response to another. What are you of the East going to make of the people of the West? You send your sons and your daughters there to make homes for themselves, and to be the fathers and mothers of great states and peoples; is it nothing to you whether the homes they make are sanctified by religion, and made bright with education, and sweet with good morals; whether the incipient society of which they are the makers is pure and high-toned or the reverse—is this, I say, nothing to you? Be sure that it is everything to you, for unless society there is based, to begin with, upon the sound principles of good morals and true religion, its want of spiritual vitality will not only corrupt itself, but will react upon your own older and more orderly society, through that influence upon the nation which the youngest state in the Union can exert as the sister and peer of the eldest.

Remember that there are other claimants besides the Church for the attention of the ready Western ear. I say "the ready Western ear," because in a new country the people are open to new ideas, as they are not where society is stratified and fixed to settled ways. The rubbing together in a busy Western town of immigrants from East and Centre and South, and from beyond sea,

rounds off social angles, breaks up local prejudices, and leaves the mind free to accept any doctrine that comes to it with a show of reason. This susceptibility to the new idea may be met by the infidel, the communist, the disorganizer, the opponent of religion, as well as by the preacher of CHRIST. Will you leave the field to such as these, by your indifference to Missions, when the people to be influenced are your own kith and kin, your fellow-citizens, the rulers with you of your country's destiny, and the makers of its future?

Believe me, there never was a time when it behooved the believers in religion to be so active as now. We must be blind to what is passing before our eyes, if we do not see that there is an effort on the part of infidelity to steal from Christianity its moral truths and its benevolent activities, to work them upon secular motives, and to proclaim to the world that Christianity is not necessary to the temporal welfare of society, and that it has no eternal welfare. The Apostles of secularism, active everywhere, are nowhere more active than in the West. They seek to discredit religion by emulating its benevolence, and by endeavoring to show that our duty to our neighbor has no sanctions founded on our duty towards God. We know—history is full of it—the result of such theories practically carried out. They were the antecedents of such social upheavals as the French Revolution, and they will disorganize society in the United States as surely as elsewhere, if they obtain acceptance. But unless we are willing that they should possess the land, it rests with us to be active for God as they are active against God, and not to suffer the secularist to put the Christian to shame.

Now or never (humanly speaking) is the Church's opportunity in the West. The same causes which obtain a hearing for the secularist, obtain a hearing for the Churchman. The West is eminently a region of free speech; and this fact cannot but be favorable to the Church, if she be, as we believe she is, the pillar and ground of the Truth. We cannot but gain by being on the ground at the earliest possible moment. A blameless life, a good cause, and a strong organization at his back, will assure the Missionary the cordial respect of the community, and a ready sympathy with his work. And the truth which is old to the

well-instructed Churchman at home, is not only welcome to the son of the Churchman away from home, but it has all the charm of novelty to the son of the Methodist or Baptist or Congregationalist or Nothingarian, who could not at home have been induced to listen to it because of prejudices which were traditional at home, but which he left behind when he "went West."

And therefore, wherever the Church goes in her strength, she meets with success, she gathers in the people, she builds up institutions, and shows herself to be in every way adapted for the Church of the American people. Time was, when it was supposed that the Episcopal Church was a sect well suited to the aristocratic portion of the community, but unsuited to a work-a-day world. It has been the glorious calling of our Western Missionary Bishops and their devoted Clergy to prove the reverse of this, and to bring out that side of the Church's Catholicity, which consists in her ability to meet the spiritual wants of all estates and conditions of men.

Let me strike once again, in closing, the key-note of my plea, the Church's unity the ground of her Missionary work, by means of this illustration taken from Alexander's Bampton Lectures on the Psalms. "In 1859, after Magenta, a vast army marched through a country thickly covered with shrubs and small trees. As the soldiers plodded wearily on, none could see more than a few hundred comrades, on the right or left. Then at last, a vast open plain was reached; instead of marching, corps after corps, they were deployed across the plain simultaneously in line of battle. The setting sun gleamed upon miles of burnished arms and glittering standards, and the eye of every soldier flashed, and his cheek flushed, at the magnificence of the spectacle. They were really as strong and as close before; but each fraction had a depressing sense of isolation. They now became aware of their strength. The next day was Solferino. Such courage is given to the soldier of CHRIST by the visible unity of the Church to which he belongs."

### LETTER FROM BISHOP CLARKSON.

OMAHA, January 2d, 1882.

MY DEAR DR. TWING:

I am always glad to hear you say that you would like to have a letter from me for THE SPIRIT OF MISSIONS. Many times I feel like writing one, but with that modesty that becomes a Missionary Bishop, I refrain until I am asked. You would no doubt like to learn how we are getting on with our church building and church extension in our great Jurisdiction. First, let me say a word as to the Cathedral in Omaha, our largest and most important work. It is now under roof, with the tower finished through the first stage, which includes, of course, the main entrances and doorways. We hope to get into the large basement rooms early in the spring. Here we shall hold all our Services until the Cathedral proper is completed. We thought that we had money enough on hand and subscribed to finish the work thus far without debt. It has been a hard struggle with us to do this. After we get comfortably into this pro-chapel, holding regular Services, we can afford to wait and

take a breathing spell before we commence a new effort to complete the interior. My great anxiety is to keep out of debt, and not to go a single step faster than we have the money to pay for. Whether this intense Western mind can be thus restricted waits to be seen.

Most of the sixty windows of the Cathedral have been already promised as memorials or otherwise, and there is \$2,500 on hand, independent of the Building Fund, mostly collected through the efforts of Mrs. Clarkson, for the furnishing and decoration of the Cathedral when finished. So we think that the prospect is very fair. The Chapter House, which is to include the Theological Library of the Diocese and the Bishop's rooms, has not been commenced at all. There is a beautiful building connected, on the plan, with the Cathedral by a stone cloister, which will cost about \$6,000. We shall wait for it until some one proposes to build it as a memorial.

The Cathedral is of stone, grey, with a bluish tint; it is a miniature of the one at

Garden City, and by the same architect, Mr. Harrison of New York. It is, of course, very plain, and without any costly cut stone work. Its capacity will be about six hundred and fifty or seven hundred. It has nave, aisles and clerestories, with a very large apsidal chancel. The total length is about one hundred and thirty-five feet. We think it will compare favorably with the beautiful Grace Cathedral at Davenport, and than that there is no more impressive or imposing church edifice west of the Mississippi River.

Of smaller churches, we shall certainly build in Nebraska in 1882, four—one at Oakland, one at Neligh, one at Red Cloud, and one at Kearney. I say certainly, because the subscriptions for each of these have been filled, and in two of these the money is practically on hand. These churches will be due to the efforts of Dean Millspaugh, Rev. Mr. Eldred, Rev. Mr. O'Connell, and Rev. George Greene, each one of whom took one of the four places above named in charge, and secured the subscriptions and means for their erection. We should have churches erected during the year in Harvard and Tecumseh and Palmyra, and beginnings have been made in each of these places, but I will require from \$400 to \$500 aid from outside sources to build a \$1,500 church in each of these towns. One object of my writing this letter in THE SPIRIT OF MISSIONS is to let your generous readers know that fact.

I often tell my friends (what they no doubt inwardly coincide with) that it was a great mistake to make me a Missionary Bishop, because with all my other disabilities, I am the poorest solicitor among them all, and in these days of the reward of (let us say) merit, a Missionary Bishop is nothing, if he is not a solicitor. I use the word "solicitor" in preference to a common word that does not sound so well. If I had the tongue or pen of some of my happy brethren in the Missionary Episcopate, I think I could easily convince the Church that the very best use that could be made of money now, was to aid in building churches in Nebraska and Dakota. Think of it, for every \$400 given from outside now we could secure at least \$2,000 worth of church property, and establish permanently our Services in a growing and prosperous town.

In Dakota, we shall build at least two

new churches during 1882; at Watertown, through the efforts of the venerable Dr. Hoyt, and at Morristown, through the kindness of a lady of the Diocese of Long Island. The money has been secured for these. But we should have two more at least, one at Jamestown, and one at Dell Rapids. The new stone church at Valley City, erected entirely by the people there without outside aid, is finished, and ready for consecration. The one at Yankton will be completed in the early spring.

In Omaha we have a very interesting mission among the colored people. The Rev. William A. Green, a Deacon of their own race, ministers to them. They have been worshipping here and there, now in a hall, now in a private house, but we hope to have them permanently located in a building of their own before many months. Nothing but the lack of a little means has prevented our putting up a small church for them before this time. Mr. Green also preaches to the colored people in Nebraska City and in Lincoln.

Our schools are doing well, never, I think, better. We need very much, new and larger buildings for both Nebraska College, the Boys' School, and for Brownell Hall, the Girls' School. The schools can support themselves and do so, but they cannot erect additional buildings from the current income. I have sometimes been almost persuaded to borrow money and put up new buildings, looking to the increased patronage and receipts for the means to discharge the indebtedness. But I have hitherto been able to say, "Get thee behind me" to all such suggestions, and I hope to be able to do so to the end. We cannot boast of much in Nebraska and Dakota, but we can boast of being free from any troublesome or harassing debt. Ten thousand dollars for a new building in connection with Brownell Hall, and five thousand dollars for a new building at Nebraska College would be investments that would largely repay the Church, in the increased efficiency and accommodations of these most excellent schools. And that some one who has the means to give will, before long, see the matter in this light, is the confident hope and constant prayer of

Yours most affectionately,

ROBERT H. CLARKSON.

## WORK IN THE INDIAN TERRITORY.

LETTER FROM THE REV. MR. WICKS.

ANADARKO, I. T.

Thursday Dec. 1st, 1881.

DEAR DR. TWING:

I have now spent the Trinity season in Indian Territory, and will try and give you a *resumé* of what we have seen and done.

When I left you at Rome last June, I returned to my home at Paris Hill. The next day, June 6, we went to Syracuse, where the Ordination of the Indian Deacons occurred on the following morning, June 7.

On the evening of the day of the Ordination we left Syracuse for the Territory. After a very pleasant and uneventful railroad journey we reached Caldwell, on the southern border of Kansas, the terminus of the railroad, on Friday eve. The next morning we transferred our effects to a large covered wagon, and set out upon a three days' journey across the plains to the Cheyenne Agency.

On the next day, Trinity Sunday, I held my first Service in the Territory. Our little party gathered in the shade of the wagon, and we lifted up our hearts and voices together, just as near the good LORD, as though we had been in the parish church at home. Far away on the plain, three graceful antelopes watched the sacrifice, and knew not whither the incense of prayer and praise was wafted—significant type of the darkness we were going to illuminate.

On Tuesday morning we reached the Agency, a little village of a dozen houses, where we were very hospitably met by the Agent and employees.

Rev. Paul Zotom, the Kiowa Deacon, and Henry Taawayite, the Comanche, resumed their journey on the Thursday following, reaching their people on the ensuing Friday.

I remained at the Cheyenne Agency two weeks, going from thence to the Kiowa Agency about the 1st of July, returning again to Cheyenne on the 8th. On the 2nd of September I came again to the Kiowa Agency, to return again to Darlington about the 1st of January.

The Agencies are both very large, perhaps the largest in the Territory. From all that I can gather, I should judge that each contained 10,000 square miles.

The upper, or Cheyenne, is the home of two tribes, the Cheyennes and Arapahoes. The Cheyennes number 3,500, and the Arapahoes 1000. Near the Agency proper, on

this Reservation, is situated Fort Reno, present commander Major Randall. This fort is one of the largest on the frontier, and I am greatly indebted to the commander and the other officers and men for many kindnesses shown me in my work.

When I am at the Agency I hold a regular Sunday Evening Service at the Post.

The Society of Friends have a Missionary at the Cheyenne Agency, who is now Superintendent of the Arapahoe Government School. My acquaintance with him is brief, but he impresses me as an earnest, faithful worker.

The Mennonites also have one Missionary, the Rev. Mr. Harvey, at work among the Arapahoes. He has erected a Mission House and opened a school, and with his faithful helpers is doing an efficient work.

The Kiowa, Comanche, and Wichita or lower agency, contains the Kiowa, Comanche and Apache tribes on the south side of the river, and the Wichita-Caddo and affiliated tribes on the north side. A few years since these tribes constituted two Agencies, but were consolidated by the department in 1878, and put under the charge of Agent Hunt.

Fort Sill is the military post of the Reservation, and is situated very near the geographical centre of the old Kiowa and Comanche Agency.

Among the Wichitas, on the north side of the Wachita River, there is a Mission, established, I believe, by the Baptists. A Seminole is the Missionary and speaks through an interpreter. They have a small log church and some forty members.

At each agency there are two Government Schools, accommodating from one hundred to one hundred and twenty-five pupils each. As faithful Christian hearts as I ever met with are doing work in these schools. They have all welcomed me most heartily, and I am very grateful for their kindness.

So far my home and the home of the Deacons has been in these schools, and through kindness of superintendents and teachers we have been able to forward the interests of the schools, and at the same time open our Mission with goodly promise.

At the Cheyenne Mission six have been baptized, and a class of fourteen trained by the Deacon in charge, is ready for Baptism on my return the 1st of January.

At the Kiowa and Comanche Mission

twenty-three have been baptized and others are preparing for it. Everywhere I am met with great kindness, and no more cordial hospitality has ever been extended to me than I have received in the Indian tent.

The original plan of the Mission so far as it was matured, contemplated the erection of Mission houses and churches, and other necessary buildings as early as possible. Keeping this purpose in view, I count myself fortunate in having been able to secure a fine building near the centre of the Kiowa and Comanche Agency, for the small outlay of \$300. The building was erected five years ago, and used as a store until the Agency was consolidated with the Wichita; since then (1878) it has stood unused. It is pleasantly located two miles from Fort Sill, and a short distance from Cash Creek, a fine stream of clear water flowing over a gravelly bed—an unusual thing in the Territory.

It is abundantly supplied with good water, two large cisterns in the house and a durable spring near by. The bottom lands are excellent for cultivation and the uplands for grazing, with an abundance of timber along the streams. The building is two stories in height, and sufficiently roomy so that we can have a neat little chapel and school-room and space for residence of Missionaries, and all belonging directly to the Mission.

I see nothing in the way of proceeding immediately to as much as this, the organizing of a training school at this centre, where a few of our more promising boys and girls may be educated as future Missionaries to their people.

Under wise management the Mission will soon become largely self-supporting and from the first will be of incalculable advantage in prosecuting the work of evangelizing the two tribes, viz., Kiowas and Comanches. Members of these tribes are already selecting farms and settling on them, along the banks of Cash Creek and Medicine Bluff Creek, the two valleys of which open into one just at the point where the Mission House stands. It is a beautiful country, hardly surpassed anywhere in our land, and eventually will be densely populated. A large part of the Mission work for some years to come will consist in directing these Indians in their farming and herding operations. They need constant oversight and encouragement. They are like children in their knowledge of "counting any kind of cost,"

but they seem quite willing to try, and I see no reason to doubt, that if wisely directed they will make their way up into the full light of God's Day.

At the Cheyenne Agency we wish to put the same plan into operation. The Deacon in charge, Rev. David Oakerhater, is working most faithfully, strong and good and true; dear fellow, I love him as my own son. Indeed these men, Rev. Paul Zotom and Henry Taawayite, with David, have been to me as sons, and when I think how bravely and firmly they have met the storm which has fairly beaten upon them, coming up out of the depths of the old, dark life, winning the victory inch by inch, I do just one thing, "thank God and take courage."

On every side of this Territory, and soon through it in every direction, the "Missionaries of business" are lavishing their wealth.

They give millions upon millions. They preach their words, "instant in season and out of season," and they are reaping lands, houses, and stores of gold.

I meet their heralds, and there is no doubt, no faltering, no "beating the air" about them. They move to victory in their great schemes of business, with the certain confidence that an irresistible power is behind them and with them. The "Missionary of the Cross," must be just as confident. Nay, more confident. Let the sounds of "business" go into all these coasts. Let the Missionaries of the earth preach and convert and reclaim, but in sacrifice, in courage, in generous giving, the Church of CHRIST must be first. Ten thousand immortal souls on these two Agencies are sitting in heathen darkness, and the Church of CHRIST in the year 1881, gives \$5,000 to build a highway for them up out of their darkness. Side by side with this outlay for the LORD, the world-mammon has put ten millions of dollars that she may gather the wealth which perishes with the using.

Mission buildings, churches, Missionaries mean that there may be a harvest that never perishes, the return—a road builded that the "ransomed of the LORD may pass over." Dear friends at the East, shall the children of this generation, out here on these plains, be any longer wiser than the Children of Light?

The work and the Master await the answer.

J. B. WICKS,

*Missionary to Indian Territory.*

## WORK AMONG THE BLACK HILLS.

ST. JOHN'S MISSION, DEADWOOD,  
DAKOTA TERRITORY,  
November 11th, 1881.

REV. AND DEAR BROTHER:

Little did I think that, after an acquaintance begun in Lansingburgh, N. Y., a quarter of a century ago, I should be writing to you from the Black Hills as Missionary, and telling you as Secretary of our Mission Board of the work being done here. It is now just one year since I began the work here—or rather organized it. I sent you a detailed report that I presented to the Bishop at his late Visitation. He spent ten days with us, and he did not have a spare moment. He confirmed fifteen persons, also visited the different points where Services had been held. He gave a great impetus to the paying off the debt on our church building. I am sure that you would be astonished at the prices of building material here. I can assure you I am. The expense of travel is very great, many of the places to be visited are off the two stage-routes, and the distances between the points very long. The prices charged for conveyances is simply enormous. We need additional help. We ought to have another Priest, also a Deacon, to carry on the work properly; for it impossible, with the long distances to be travelled and the necessary expense to be incurred, for one Clergyman to do the work. All the towns in the Hills have been visited by myself, and such Church work done as circumstances would permit. The Bishop and myself are anxious to have Clergy at Rapid and Custer. The distance of these places from here is sixty miles—Rapid in a northerly direction and Custer in the southern Hills. I expect to spend next week at Custer, a growing and important place.

After spending my ministerial life in the East, I have had almost to learn anew to

work in this Missionary field. The hardest work I ever did "at home," was easy to what I have to do here. The Episcopal Visitation is different, too. Very different to meeting your Bishop at a railway station getting out of a Pullman dining-room car, is waiting several hours for the stage to arrive, and then helping off of it a tired and weary man fatigued by several days' and nights' ride. I am sure our Church people, if they knew the needs of our work here, would gladly double their offerings and thereby send us additional Clerical help. The expense of living here is just about double to that at home.

Our church building is completed as to the walls and roofing and flooring, and we purpose to pay off the debt before doing any more; and we are doing our utmost to extinguish the debt before January first. We occupy the room under the main part as a chapel, and for Sunday-school and Parish purposes. It is a very convenient and cheery room, and without it it would be almost impossible to carry on the work.

The Church has yet a great deal of hard work to do. I pray most earnestly that both the men and means will be sent us to do it.

The Bishop left us to go to Rosebud Mission, and we felt sorry for him as the weather was stormy and cold, and he had to get off the top of the stage and go to his tent, instead of to a warm room. From the frequency of this sort of camping-out, I don't suppose Bishop Hare has a very great longing to join a camping-out party, even in the Adirondacks.

This letter will give an idea of the work for the last year. Being now better acquainted with the duties assigned me, I hope, with God's blessing, to state greater results at another time.

Yours fraternally,

GEORGE C. PENNELL.

## ACKNOWLEDGMENTS

## OF THE COMMITTEE FOR DOMESTIC MISSIONS.

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

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1st, 1881, to January 1st, 1882.

## FOR DOMESTIC MISSIONS.

ALABAMA.			
Mobile—Trinity Church.....	8 00	Troy—St. John's Church.....	40 00
ALBANY.		St. Paul's Church.....	28 00
Albany—All Saint's Cathedral.....	44 23	Walton—Christ Church.....	3 00
Church of the Holy Innocents.....	8 75	Warrensburgh—Church of the Holy Cross...	8 81
Cambridge—St. Luke's Church.....	2 00		205 20
Gouverneur—Trinity Church.....	10 00	ARKANSAS.	
Hoosac Falls—St. Mark's Church.....	25 41	Little Rock—Christ Church, of which from L.	
Lansingburgh—"A. D.".....	5 00	E. Barker, \$2.00.....	7 50
Morris—"A Friend to Missions".....	5 00	Philips Co.—Barton, Grace Church.....	4 00
Stockport—St. John Evangelists' Church.....	25 00		11 50

<b>CALIFORNIA.</b>			
<i>San Francisco</i> —Trinity Mission .....	4 00	<i>Pittsfield</i> —Mrs. and Miss Newton .....	50 00
<i>San Mateo</i> —St. Matthew's Church .....	11 00	<i>Salem</i> —Grace Church .....	60 00
	15 00		628 19
<b>CENTRAL NEW YORK.</b>		<b>MICHIGAN.</b>	
<i>Oneida</i> —Mite Chest 8461 .....	1 00	<i>Adrian</i> —Christ Church .....	16 52
<i>Seneca Falls</i> —Trinity Church .....	101 05	<i>Detroit</i> —Grace Church .....	17 05
<i>Utica</i> —Calvary Church .....	33 00	St. John's Church .....	325 30
Trinity Church .....	33 31	Lillian, Alice and Wm. Sidney Bissell .....	3 35
	168 36	<i>Medina</i> —"S. P." .....	55
		<i>Mt. Clemens</i> —Grace Church .....	3 61
		<i>Ypsilanti</i> —St. Luke's Church .....	25 00
			451 38
<b>CENTRAL PENNSYLVANIA.</b>		<b>MINNESOTA.</b>	
<i>York</i> —St. John's Church S. S. ....	15 91	<i>Basswood Grove</i> —.....	2 40
		<i>Bellewood</i> —.....	2 30
<b>CONNECTICUT.</b>		<i>Lake City</i> —St. Mark's Church .....	4 00
<i>Danbury</i> —T. Jones .....	8 25	<i>Point Douglass</i> —.....	1 95
<i>East Hartford</i> —St. John's Church .....	5 00	<i>Vermillion</i> —.....	1 85
<i>Fair Haven</i> —St. James' Church .....	25 00		12 50
<i>Guilford</i> —Christ Church .....	20 00	<b>MISSISSIPPI.</b>	
<i>Hartford</i> —Church of the Good Shepherd .....	113 38	<i>Brookhaven</i> —Mite Chest .....	2 00
Christ Church .....	159 00	<b>MISSOURI.</b>	
<i>Litchfield</i> —St. Michael's Church, through		<i>St. Louis</i> —"A. B. H." .....	3 00
Woman's Auxiliary, for Mrs. de Klujery's			
salary .....	12 50	<b>NEBRASKA.</b>	
<i>New Haven</i> —St. John's Church .....	8 15	<i>Central City</i> —Christ Church .....	2 75
"B. M. B." Mite Chest .....	1 00	<i>North Platte</i> —Church of Our Saviour .....	2 55
"J. H. G." St. Paul's Church .....	100 00		5 30
<i>New Milford</i> —St. John's Church, "a member,"		<b>NEW JERSEY.</b>	
through Woman's Auxiliary, for Mrs. de Klujery's		<i>Beverly</i> —St. Stephen's Church .....	25 00
salary .....	15 00	<i>Eatontown</i> —St. James' Memorial Church .....	3 00
<i>South Norwalk</i> —Trinity Church .....	14 00	<i>Elizabeth</i> —Grace Church .....	2 25
<i>Stamford</i> —St. John's Church Missionary As-		<i>New Brunswick</i> —St. John Evangelists' .....	25 35
sociation, towards stipend of Rev. A. B. Pea-		Christ Church .....	19 02
body .....	100 00	<i>Perth Amboy</i> —St. Peter's Church .....	32 48
St. Andrew's Church .....	35 37	<i>Princeton</i> —Trinity Church .....	55 92
<i>Stratford</i> —Christ Church .....	20 00	<i>Salem</i> —St. John's Church .....	26 00
<i>Thomaston</i> —Trinity Church .....	6 61	<i>Somerville</i> —St. John's Church, of which from	
<i>West Haven</i> —Christ Church S. S. ....	15 50	"E. B.," \$5.00 .....	30 00
	658 76	<i>Vineland</i> —Trinity Church .....	4 15
		<i>Woodbury</i> —Mary E. Peyton, Mite Chest .....	5 00
			228 17
<b>DELAWARE.</b>		<b>NEW HAMPSHIRE.</b>	
<i>Dover</i> —Christ Church .....	11 28	<i>Lancaster</i> —St. Paul's Church .....	2 81
<i>Wilmington</i> —C. R. Hale .....	1 50		
	12 78	<b>NEW YORK.</b>	
		<i>Briar Cliff</i> —All Saint's Church .....	36 54
<b>EASTON.</b>		<i>Edgewater</i> —St. Paul's Church .....	28 65
<i>Chestertown</i> —Chester Parish, Mite Chest 21690	1 90	<i>Fordham</i> —St. James' Church .....	36 40
		<i>New York</i> —Church of the Annunciation .....	25 82
<b>GEORGIA.</b>		Calvary Church, "932" .....	250 00
<i>Brunswick</i> —St. Mark's Church .....	6 10	Christ Church .....	230 52
<i>Macon</i> —Christ Church .....	19 77	St. Ann's Church Mite Chest, 7860 .....	2 60
<i>Marietta</i> —St. James' Church .....	10 00	St. Stephen's Church .....	65 09
	35 87	St. Thomas' Church .....	729 00
<b>KANSAS.</b>		"F.," \$200, "Miss F.," \$100 .....	300 00
<i>Girard</i> —St. John's Church .....	2 75	"Mrs. A." .....	300 00
		Jas. J. Goodwin, for Domestic Missions,	
<b>KENTUCKY.</b>		including Colored and Indian Missions .....	200 00
<i>Versailles</i> —St. John's Church .....	10 00	Mrs. H. P. Wilcox .....	10 00
		<i>Yonkers</i> —St. John's Church, Miss E. V. Clark	10 00
<b>LONG ISLAND.</b>		St. Paul's Church .....	26 00
<i>Brooklyn</i> —Church of the Reformation, "C. T.			2,250 62
H.," a penny a day .....	3 65	<b>NORTH CAROLINA.</b>	
(Heights)—Grace Church, of which from a		<i>Asheville</i> —Mrs. J. G. Martin .....	3 00
family Mite Chest, \$13.98; two members		<i>Charlotte</i> —St. Peter's Church .....	20 00
quarterly payment of stipend, \$49.50 .....	63 48	<i>Rowan Co.</i> —St. Andrew's Church .....	65
<i>Maspeth</i> —St. Saviour's Church .....	78 50	<i>Tarboro</i> —Calvary Church .....	61 78
Woman's Missionary Association .....	8 40	"J. W. P." .....	1 00
	154 08		86 43
		<b>NORTHERN NEW JERSEY.</b>	
<b>LOUISIANA.</b>		<i>Englewood</i> —St. Paul's Church, "A Friend" .....	10 00
<i>Lake Providence</i> —Grace Church .....	8 25		
		<b>NORTHERN TEXAS.</b>	
<b>MARYLAND.</b>		<i>Comanche</i> —Mr. and Mrs. W. L. Sartwelle .....	10 00
<i>Baltimore</i> —Grace Church .....	500 00		
St. Thomas' Church and Chapel .....	3 00	<b>OHIO.</b>	
<i>Catonsville</i> —St. Timothy's Church .....	12 61	<i>Cleveland</i> —Grace Church .....	30 00
<i>Hagerstown</i> —St. John's Church .....	26 30	St. Paul's Church .....	174 00
<i>Havre de Grace</i> —Parish Mite Chest .....	9 58	<i>Lima</i> —Christ Church, of which from S.S., \$1.10	4 05
<i>Rock Creek</i> —St. Paul's Church .....	60 00	<i>Sandusky</i> —Grace Church .....	80 00
<i>Washington</i> —John G. Ames .....	25 00	<i>Wakeman</i> —"Mrs. J. A. B." .....	10 00
			298 05
		<b>MASSACHUSETTS.</b>	
<i>Andover</i> —Christ Church .....	8 50		
<i>Brookline</i> —St. Paul's Church .....	441 69		
<i>Haverhill</i> —Trinity Church .....	85 00		
<i>Medford</i> —Grace Church .....	10 00		
<i>Newburyport</i> —St. Paul's Church .....	20 00		

<b>OREGON.</b>			
<i>Astoria</i> —Grace Church.....	10 00		
<i>Corvallis</i> —Chapel Good Samaritan.....	12 50		
<i>McMinnville</i> —St. James' Church.....	5 00		
<b>PENNSYLVANIA.</b>			
<i>Lower Merion</i> —Mite Chest 2580, held by a family connected with the Church of the Redeemer.....	45 03		
<i>Philadelphia</i> —"A Friend to Missions".....	5 00		
<i>(Chestnut Hill)</i> —St. Paul's Church.....	30 00		
<i>(Roxborough)</i> —St. Timothy's Church.....	110 88		
<i>Radnor</i> —St. David's Church.....	20 00		
	210 91		
<b>PITTSBURGH.</b>			
<i>Brownsville</i> —Ladies' Missionary Society.....	25 00		
<i>Mercer</i> —"S. W. P.".....	3 50		
<i>Monongahela City</i> —"A little boy".....	1 20		
<i>Pittsburgh (East)</i> —Calvary Church.....	39 06		
Trinity Church.....	300 05		
<i>Washington</i> —Trinity Church.....	14 31		
	383 12		
<b>RHODE ISLAND.</b>			
<i>Ashton</i> —St. John's Church S. S. (Chapel)....	5 00		
<i>Newport</i> —Emmanuel Church.....	45 14		
<i>Providence</i> —"M. B. C.".....	1 00		
	51 14		
<b>SOUTH CAROLINA.</b>			
<i>Aiken</i> —Jas. Quimby, Mite Chest.....	1 00		
<i>Anderson</i> —Grace Church.....	4 05		
<i>Charleston</i> —Calvary Church.....	4 04		
Christ Church.....	2 00		
St. Luke's Church.....	12 14		
<i>Glenn Springs</i> —Calvary Church.....	2 65		
<i>Society Hill</i> —Trinity Church.....	3 00		
<i>Summerville</i> —St. Paul's Church.....	10 10		
<i>Union</i> —Church of the Nativity.....	4 56		
<i>Yorkville</i> —Church of the Good Shepherd.....	5 00		
	48 54		
<b>SOUTHERN OHIO.</b>			
<i>Cincinnati</i> —St. Paul's Church.....	30 31		
<i>Springfield</i> —Christ Church S. S.....	5 00		
<i>Urbana</i> —Church of the Epiphany, "A Communicant".....	5 00		
<i>Worthington</i> —St. John's Church.....	6 92		
	47 23		
<b>TEXAS.</b>			
<i>Columbus</i> —St. John's Church.....	1 00		
<i>La Grange</i> —St. James' Church.....	6 00		
<i>Matagorda</i> —Christ Church.....	2 40		
	9 40		
<b>VERMONT.</b>			
<i>Arlington</i> —St. James' Church.....	5 00		
<i>Bennington</i> —St. Peter's Church.....	12 00		
<i>Fairfield</i> —Trinity Church.....	1 88		
<i>Highgate</i> —St. John's Church.....	4 00		
<i>Sheldon</i> —Grace Church.....	3 27		
<b>VIRGINIA.</b>			
<i>Albermarle Co.</i> —Buckmountain Church, Frederickville Parish, Mrs. J. P. Michie and daughters.....	1 25		
<i>Berryville</i> —Clarke Co., Clarke Parish, Grace Church.....	14 17		
<i>Nelson Co.</i> —Rockfish Church, Mrs. T. Coles..	1 00		
<i>Petersburgh</i> —Grace Church.....	50 00		
	66 42		
<b>WESTERN MICHIGAN.</b>			
<i>Kalamazoo</i> —St. Luke's Church.....	24 03		
<b>WESTERN NEW YORK.</b>			
<i>Angelica</i> —"M. S.".....	20 00		
<b>WEST VIRGINIA.</b>			
<i>Charlestown</i> —Zion Church.....	67 55		
<i>Morgantown</i> —Trinity Church.....	2 31		
<i>Weston</i> —St. Paul's Church.....	10 00		
<b>WISCONSIN.</b>			
<i>Madison</i> —Grace Church, of which from S. S., \$10.45.....	79 86		
	80 00		
<b>LEGACIES.</b>			
<i>Conn., Greenwich</i> —Estate of Mrs. J. C. Campbell.....	150 00		
<i>Pomfret</i> —Estate of Rev. Alex. H. Vinton, D. D.....	2,500 00		
<i>N. Y., Newburgh</i> —Estate of Com. Graham.....	640 27		
<i>Penn., Phila.</i> —Estate of Miss Matilda Otto.....	1,000 00		
<i>Va., Alexandria</i> —Estate of Mary E. Mander-ville.....	709 01		
<i>W. N. Y., Allens Hills</i> —Estate of Miss Clara Wilson.....	99 75		
<i>Buffalo</i> —Estate of Miss Fanny W. Hall... ..	100 00		
	5,199 03		
<b>MISCELLANEOUS.</b>			
Interest on Investments.....	56 25		
Proportion General Missionary Offerings.....	986 02		
Designated Offerings.....	124 00		
	1,166 27		
Receipts for the month.....	13,322 85		
Amount previously acknowledged.....	12,974 52		
	9 40	Total receipts since Sept. 1st, 1881.....	\$26,297 37

## DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

<b>ALBANY.</b>			
<i>Albany</i> —Church of the Holy Innocents.....	2 75		
<i>Hoosac Falls</i> —St. Mark's Church.....	25 00		
<i>Troy</i> —St. John's Church.....	35 15		
St. Paul's Church.....	25 00		
<i>Warrensburgh</i> —Church of the Holy Cross... ..	3 00		
	90 90		
<b>CENTRAL PENNSYLVANIA.</b>			
<i>York</i> —St. John's Church S. S.....	26 78		
<b>CONNECTICUT.</b>			
<i>Litchfield</i> —St. Michael's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	12 50		
<i>Middletown</i> —Church of the Holy Trinity, Woman's Missionary Association, for Rev. Mr. Dunlop's School.....	36 41		
<i>New Milford</i> —St. John's Church, "A Member," through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	15 00		
	63 91		
<b>DELAWARE.</b>			
<i>Wilmington</i> —St. John's Church S. S.....	25		
<b>LONG ISLAND.</b>			
<i>Woman's Missionary Association</i> .....	8 40		
<b>MARYLAND.</b>			
<i>Howard Co</i> —Trinity Parish.....	7 41		
<b>MINNESOTA.</b>			
<i>Lake City</i> —St. Mark's Church.....	1 00		
<i>Red Wing</i> —Christ Church.....	11 23		
	12 23		
<b>NEW JERSEY.</b>			
<i>Mt. Holly</i> —St. Andrew's Church.....	20 00		
<b>NORTH CAROLINA.</b>			
<i>Tarboro</i> —"J. W. P.".....	1 00		
<b>NEW YORK.</b>			
<i>New York</i> —Church of the Incarnation, through Woman's Auxiliary, for stipend of Mrs. Burgwin.....	50 00		
<b>WESTERN NEW YORK.</b>			
<i>Angelica</i> —"M. S.".....	10 00		
<i>Geneva</i> —St. Phillips' Mission S. S.....	2 69		
	12 69		
Receipts for the month.....	\$220 66		
Amount previously acknowledged.....	843 95		
	8 40	Total receipts since September 1st, 1881.....	\$1,137 52

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		
Hoosac Falls—St. Mark's Church.....	5 00	
Warrensburgh—Church of the Holy Cross...	3 00	
	8 00	
CENTRAL PENNSYLVANIA.		
Mauch Chunk—St. Mark's Church.....	51 00	
York—St. John's Church S. S.....	12 30	
	63 30	
CONNECTICUT.		
East Haven—"Friends".....	5 25	
New Canaan—St. Mark's Church S. S.....	4 42	
New Haven—Trinity Church S. S., for Bishop Hare.....	4 44	
Warehouse Point—St. James' Church.....	30 20	
	44 31	
KANSAS.		
Burlington—Church of the Ascension S. S. .	8 00	
LONG ISLAND.		
Brooklyn—St. James' Church S. S., for "Homer" Scholarship.....	60 00	
College Point—St. Paul's Chapel S. S., for "College Point" Scholarship, Hope School.	10 00	
Woman's Missionary Association, of which from Mrs. Gracie for "Cornelia Henshaw" Scholarship, \$30.....	39 15	
	109 15	
MARYLAND.		
Baltimore—Indian Aid, towards Miss Waegant's salary.....	8 00	
Grace Church, "E. M. A.," through Indian Aid, for "E. S. Hall" Scholarship.....	60 00	
Emmanuel Church, from Ladies, for "A. M. Randolph" Scholarship.....	60 00	
	128 00	
NEW JERSEY.		
Mt. Holly—St. Andrew's Church.....	41 49	
NEW YORK.		
New York—Through Niobrara League, of which from Trinity Chapel, towards support of one lady, \$162; Church of the Holy Communion, for "Mary A. C. Rogers" Scholarship, "In Memoriam," \$60; Calvary Free Chapel, for "Wm. D. Walker" Scholarship, \$60; Zion Church, for "Zion Church" Scholarship, in Hope School, \$60; Christ Church, Rye, a few members, for "Sarah Adams Bulkley" Scholarship, "In Memoriam," \$60; Church of the Holy Trinity, Woman's Missionary Society, \$46; Church of the Transfiguration, at Anniversary of the League, \$87.41.....	535 41	
Leake & Watts Orphan House Mite Chest.	55	
Yonkers—St. John's Church.....	15 50	
	551 46	
NORTH CAROLINA.		
Tarboro—"J. W. P.".....	1 00	
NORTHERN NEW JERSEY.		
East Orange—"Mrs. J. W. R." through Woman's Missionary League, for "A. W. R." Scholarship, Yankton Agency.....	80 00	
"Q." through Woman's Auxiliary.....	10 00	
	40 00	
PENNSYLVANIA.		
Philadelphia—Through Indian Hope Association, of which from Episcopal Hospital Mission semi-annual payment of three Scholarships, \$90; St. Luke's Church, \$75; Calvary Monumental, \$5; St. Mark's Church, \$31; Church of the Epiphany, \$2; Calvary Church, Germantown, for Scholarship, \$60; St. Peter's Church, Germantown (of which for "H. H. Houston" Scholarship, \$5), \$7; St. Barnabas' Church, Kensington, \$2; St. Paul's Church, Chestnut Hill, \$41; St. Mark's Church, Frankford, \$8; St. Timothy's Church, Roxborough, \$30; Church of the Holy Trinity, West Chester, \$40; St. John's Church, Northern Liberties, \$11; St. Andrew's Church, Mantua, \$7.63; one-fifth Collection at Woman's Auxiliary Meeting, \$21.84.....	421 47	
Through Missionary Mite Fund, of which from St. James' Church, \$83.77; St. Luke's Church, \$13.12; St. Michael's Church, Germantown, \$16.72.....	113 61	
(Angora)—Children of Church Home....	10 00	
"W. B." 5 cts. weekly.....	50	
	545 58	
RHODE ISLAND.		
Newport—Emmanuel Church.....	2 90	
Providence—St. John's Church S. S., for Scholarship in St. John's School, Cheyenne Agency.....	60 00	
	62 90	
VIRGINIA.		
Isle of Wight Co. (Smithfield)—Christ Church	3 00	
WESTERN NEW YORK.		
Angelica—"M. S.".....	10 00	
WISCONSIN.		
Baraboo—"Mrs. E. W." through Woman's Auxiliary.....	3 50	
MISCELLANEOUS.		
Interest on Investments.....	83 75	
"Bishop Whipple Hospital Fund.....	83 75	
Designated through General Mission Offering	5 00	
	73 50	
Receipts for the month.....	1,692 19	
Amount previously acknowledged.....	2,349 55	
Total receipts since September 1, 1881.....	\$4,041 74	

SPECIAL CONTRIBUTIONS.

ALBANY.		
Albany—St. Peter's Church, for American Church Building Fund.....	3 41	
Troy—St. John's Church, of which for work of Colored people in Kansas City, for Rev. J. Cameron Mann of Grace Church, \$25; for Rev. Dr. Crummell, \$25; Rev. W. E. Webb, \$20.....	70 00	
	73 41	
CONNECTICUT.		
New Haven—Ladies Church Missionary Association, for Mrs. Gleason, Wayne Co., N. C., for leather.....	5 00	
St. Thomas' Church S. S., of which for Rev. W. E. Webb, \$25 00; for St. Mark's School, Salt Lake, Utah, \$40 00.....	65 00	
Norwich—Trinity Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	20 00	
Tashua—Christ Church, for Michigan sufferers.....	11 21	
Watertown—Christ Church, for Mrs. Buford's Hospital.....	16 00	
	117 21	
DELAWARE.		
Wilmington—St. John's Church, of which from S. S., \$6.35, for Rev. A. A. Benton, Hope Mills, N. C.....	23 57	
KANSAS.		
Wakefield—St. John's Church, for American Church Building Fund.....	3 20	
LONG ISLAND.		
Brooklyn—St. James' Church S. S., for "St. James'" Scholarship, Utah, Bishop Tuttle..	40 00	
Through Woman's Missionary Association of Long Island, Church of the Redeemer, a family, towards building Church at Tombstone, Arizona.....	8 50	
	48 50	
MAINE.		
Wiscasset—St. Philip's Church, for Disabled Clergy Fund.....	1 00	
MARYLAND.		
Baltimore—"S. E. C." for American Church Building Fund.....	1 00	
Bladensburg—St. Matthew's Church, for Disabled Clergy.....	5 00	
	6 00	

<b>MASSACHUSETTS.</b>			
<i>Boston</i> —St. Paul's Church S. S., through Woman's Auxillary, for "Henrietta Green" Scholarship, St. Mark's School, Salt Lake, Utah.....	40 00		
<i>Cambridge</i> —Christ Church, for "Arthur Hurd" Scholarship for Bishop Tuttle's School.....	40 00		
St. Peter's Church, for Rev. Geo. Greene	22 13		
<i>Melrose</i> —Trinity Church, for Rev. Geo. Greene for Church at Kearney.....	16 42		
<i>Newton Lower Falls</i> —Through Woman's Auxillary, St. Mary's Church, for Fanny C. Paddock Memorial Hospital.....	4 25		
<i>Wakefield</i> —Emmanuel Church, for Rev. Geo. Greene, for Church at Kearney.....	5 00		
	127 80		
<b>NEW YORK.</b>			
<i>Edgewater</i> —St. Paul's Church S. S., for Mrs. Buford's Hospital.....	5 00		
<i>Fordham</i> —St. James' Church, for Bishop Clarkson.....	500 00		
<i>New York</i> —St. Ann's Church, for Bishop Whipple.....	25 00		
St. Bartholomew's Church, Woman's Missionary Association, for an Easton Missionary.....	10 00		
Church of the Incarnation, for Bishop Elliott, of which for S. S., \$50.....	100 00		
Trinity Chapel, for Aged and Infirm Clergy.....	400 00		
Mrs. J. J. Astor, through Niobrara League towards enlargement of St. Paul's School..	100 00		
Wm. B. Miller, for Mrs. Buford's Hospital	10 00		
"Mrs. C. B." for Mrs. Buford's Hospital.....	1 00		
<i>Portchester</i> —St. Peter's Church S. S., through Woman's Auxillary, for Bishop Paddock....	25 00		
	1,176 00		
<b>MICHIGAN.</b>			
<i>Detroit</i> —St. John's Church, for Bishop Paddock.....	82 05		
<b>NEW JERSEY.</b>			
<i>Woodbury</i> —Lillie Adams' Mite Chest for Mrs. Buford.....	2 00		
<b>NORTH CAROLINA.</b>			
<i>Bertie Co</i> —Grace Church, for American Church Building Fund, \$5; Michigan sufferers, \$2.....	7 00		
<b>NORTHERN NEW JERSEY.</b>			
<i>Bergen Point</i> —Trinity Church, "A Member" through Woman's Missionary League, for Scholarship, Salt Lake, Utah.....	10 00		
<b>OHIO.</b>			
<i>Cleveland</i> —St. Paul's Church, through Woman's Auxillary, for Rev. Mr. Dunlop's School, Georgia.....	50 00		
<i>Mansfield</i> —Grace Church, Woman's Missionary Society, for Kev. Mr. Dunlop's School, Georgia.....	10 00		
	60 00		
<b>PENNSYLVANIA.</b>			
<i>Norristown</i> —"First Fruits," for Mrs. Buford.	5 00		
<i>Haverford</i> —"B." for Hospital at Cheyenne Agency.....	17 00		
<i>Philadelphia</i> —A Member of Christ Church Chapel, for American Church Building Fund	100 00		
( <i>Roxborough</i> )—St. Timothy's Church, of which for Bishop Neely, \$100; Bishop Tut-			
tle, \$100.....	200 00		
<b>PITTSBURGH.</b>			
<i>Meadville</i> —Christ Church, for Bishop Garrett for Church at Bonham.....	20 00		
<i>Pittsburgh</i> —Mrs. F. R. Brunot, through Woman's Auxillary, for Bishop Whitaker's School, Reno, Nevada.....	50 00		
<i>Washington</i> —Trinity Church, of which for Church at Bainbridge, Georgia.....	12 45		
	82 45		
<b>RHODE ISLAND.</b>			
<i>Pawtucket</i> —Trinity Church S. S., for Scholarship, St. Mark's School, Salt Lake.....	15 00		
<i>Providence</i> —All Saints' Church, through Woman's Auxillary, for Mrs. Gleason, for leather.....	5 00		
Indian Aid, for Memorial Church, Sisseton Agency.....	309 00		
	329 00		
<b>TEXAS.</b>			
<i>La Grange</i> —St. James' Church, for Michigan sufferers.....	2 25		
<b>SOUTHERN OHIO.</b>			
<i>Columbus</i> —Trinity Church, through Woman's Auxillary, for "Maitie Gray" Scholarship, Utah.....	40 00		
<i>Worthington</i> —St. John's Church, for Widows' and Orphans' Fund.....	6 00		
	46 00		
<b>VERMONT.</b>			
<i>Bellows Falls</i> —St. Agnes Hall, for "Salt Lake" Scholarship.....	40 00		
<i>Montpelier</i> —Christ Church S. S., for Michigan sufferers.....	2 00		
<i>Winooski</i> —Through Woman's Auxillary, for Colored Mission School, Laurel Hill, La., for Christmas.....	5 00		
	47 00		
<b>VIRGINIA.</b>			
<i>Portsmouth</i> —"Mrs. A. H. L." for S. S. papers for Kent Cliffs, N. Y.....	2 00		
<b>WASHINGTON TERRITORY.</b>			
<i>Olympia</i> —St. John's Church, for American Church Building Fund.....	13 70		
<i>Walla Walla</i> —St. Paul's Church S. S., for American Church Building Fund.....	8 00		
	21 70		
<b>WESTERN NEW YORK.</b>			
<i>Geneva</i> —A member of St. Peter's Church for Mrs. Buford's Hospital.....	100 00		
<i>Buffalo</i> —St. James' Church S. S., Infant Class through Woman's Auxillary, for Mrs. Jennings a Christmas present for her poor children.....	3 00		
	103 00		
<b>WESTERN MICHIGAN.</b>			
<i>Kalamazoo</i> —St. Luke's Church, for American Church Building Fund.....	14 50		
<b>MISCELLANEOUS.</b>			
Collection at meeting under auspices of the Womans' Auxillary, in the S. S. room of the Church of the Holy Communion, N. Y., for Hospital work of the Woman's Auxillary in burnt district of Michigan.....	239 53		
Receipts for the month.....	2,946 17		
Amount previously acknowledged.....	2,896 01		
Total receipts since September 1, 1881.....	\$5,842 18		

**ANALYSIS OF RECEIPTS.**

For Domestic Missions, of which from Legacies, \$7,300.26,	\$26,297 37
Designated for Work among Colored People,	1,137 52
Designated for Work among Indians,	4,041 74
Special Contributions,	5,842 18

**APPROPRIATIONS FOR THE YEAR.**

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$177,750 00
Receipts for the four months, exclusive of Specials,	31,476 63
Balance required from January 1st, 1882, to September 1st, 1882,	\$146,273 37

**CORRECTION.**—In the November and December number of the *SPRINT* OF MISSIONS under the head of Connecticut, Stamford, St. John's Church, \$40 00 was improperly credited in the amount \$909.70, which was contributed by St. Andrew's Parish. In the January number, under the head of Southern Ohio, Worthington, St. John's Church, for Indian Missions, read 30c. instead of \$30 00.

# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

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

Rev.  
" H. Dyer, D.D.,  
" Charles H. Hall, D.D.,  
" E. A. Hoffman, D.D.,  
" J. H. Eccleston, D.D.,  
" William Tatlock, D.D.,  
" Joshua Kimber,  
" G. F. Flichtner.

Mr. F. S. Winston,  
" Lemuel Coffin,  
" Charles R. Marvin,  
" Cornelius Vanderblt,  
" James M. Brown,  
" R. Fulton Cutting,  
" Howard Potter,  
" Jos. W. Fuller,  
" C. M. Conyngnam.

Rev. JOSHUA KIMBER, *Secretary,*  
Rev. GEORGE F. FLICHTNER, *Secretary pro tem.,*  
23 Bible House, New York.

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

## Form of 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, etc., etc.*.....

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FEBRUARY, 1882.

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## DR. JOHN COTTON SMITH.

THE Rev. JOHN COTTON SMITH, D.D., Rector of the Church of the Ascension, New York City, and the Senior Clerical Member of the Foreign Committee, died of heart disease at the Rectory of his Church on Monday morning, January 9th. He had been ill since the summer and had occupied his pulpit but a few times during the fall, but it was only within three weeks that it became evident that his heart was affected, and that the end could not be far distant.

Dr. Smith was born on the 4th of August, 1826, at Andover, Mass. He was a lineal descendant of the Cotton family, famous in the Colonial History of New England, of whom John Cotton, Rector of St. Botolph's, Boston, England, and first minister of Boston, Mass., and Cotton Mather, were distinguished representatives. His father was Thomas Mather Smith, D.D., sometime President of Kenyon College, and Professor of Theology in the Divinity School at Gambier. He was a grandson, on his mother's side, of the distinguished theologian, Dr. Leonard Woods, and a nephew of the famous President Woods of Bowdoin College. After a course of preparation at Phillips' Academy, Andover, Dr. Smith graduated, with the highest honors of his class, from Bowdoin College in 1847. He was ordained Deacon by Bishop MacIlvaine in 1849, and Priest by Bishop Burgess in 1850. After a two years' Rectorship at St. John's Church, Bangor, Maine, he became the Assistant Minister of Trinity Church, Boston, on the "Greene foundation;" from whence he came to New York to assume the Rectorship of the Church of the Ascension on the first day of January, 1860.

During the twenty-two years of his Rectorship in New York, Dr. Smith has been connected with almost every public movement at all germane to his

duties as Rector of a large and wealthy city Parish. Under his auspices the first successful attempt to establish model tenement houses was made and a block of such houses is now under the management of an association connected with his Parish. The various Mission Chapels of his church have nearly three thousand scholars in the schools connected with them and provide the ministrations of the Church for large numbers of families in the poorer parts of the city. Although so much occupied with the various benevolent schemes connected with his Parish work, Dr. Smith was also very prominently and actively engaged in general Church work and was a member of many important committees. His unwearied labors in connection with these committees are well known to his colleagues and hardly require to be spoken of here.

Dr. Smith was in the highest sense of the word a broad Churchman. Thoroughly loyal to the Church, its Sacraments and Liturgy, he always insisted upon the necessity of maintaining its catholic and comprehensive character as a protest against either sectarianism or Romanism. In carrying out this conception of the Church he frequently defended the ecclesiastical position of those with whose views he did not personally agree, while at the same time he was firm in his allegiance to the historic faith of the Church and held very strict views as to its claims. It has been well said of him that "He was a man of fine mental powers rarely cultivated, who thought strongly, cogently and clearly. There was no weakness in his touch and yet his strength was almost concealed in his grace. His sweet and ever ready charity crowned his strength with a saintly beauty; his work was fashioned in the idiosyncrasies of his character. It was the rich influence to be expected from a mind so finely cultivated and from a soul so graciously chastened."

It was his custom in the Advent season of each year to deliver sermons upon the relations of Christianity to scientific, literary and social questions. These discourses together with certain others in which he developed his views of the Catholicity of the Church have been compiled in two volumes known as "Miscellanies, Old and New" and "Briar Hill Lectures on the Present Aspects of the Church." His last appearance in public was to read a remarkable paper on the Revision of the New Testament, at the Church Congress in Providence, last October.

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### *SOME PRINCIPLES OF CHURCH MISSIONARY WORK.*

COMPARATIVE statistics of Missionary effort among the various religious bodies indicate that the Protestant Episcopal Church, while standing at the head of the list in respect to rate of numerical increase and the aggregate wealth of its members, is surpassed by many others in the amount of its contributions for Missionary work, and the number of its Missionaries. Such a statement as this demands the most serious consideration, since Missionary effort is the chief indication of the real vitality of a Church. Above all else the Church is an organization for the spread of the knowledge of the truths of Divine revelation throughout the world; that is, it is a Missionary organization. Its work is only partially performed, when it is occupied merely in providing religious accommodations for a community of devout people in a

civilized and Christianized country. Its purpose and design, it would be almost needless to say if it were not often forgotten, are far greater and higher than this. They are the continuation and realization of our LORD'S own work; that is, the salvation of all mankind, the redemption of the whole world. The Church is ideally the perpetual incarnation of JESUS CHRIST. It is, according to the Apostle's clear and positive teaching, the Body of CHRIST, the body in which the same Spirit dwells forever to give it life, which dwelt in that body which more than eighteen hundred years ago was visibly present among men. Like that body it is an organism, pervaded and actuated by the Divine Spirit, and so it is the divinely appointed instrumentality for interpreting into action the will and purpose of that Spirit, which is nothing less than the regeneration and sanctification of the whole human race, the bringing all mankind to the knowledge and obedience of the laws of the Kingdom of GOD, the restoration of GOD'S children to the love of their Heavenly FATHER, the elevation of the entire human character. The Church, then, is the present and perpetual agent of the Spirit for effecting this object.

Now, if any religious organization calling itself the Church does not feel itself actuated by the Spirit in this manner, or fails to carry out the will and purpose of the Spirit in these respects, it has very strong grounds for questioning its right to the name which it has claimed, and to be regarded as a branch of the living Vine. If a Church far exceeding others in privilege, both spiritual and temporal, lags behind others in effort and sacrifice; if a Church rejoicing in primitive origin and glorious history, even claiming Divine appointment, allows itself to rest inactively in a vain contemplation of its past grandeur and splendid faculties, and fails to be an instrument of the indwelling Spirit in carrying out CHRIST'S will and purpose, it ceases by the very fact to be longer a Church in the highest sense. Like the Church of the Laodiceans, neither hot nor cold, the Spirit will reject it ignominiously and seek more congenial habitations. Thank GOD the Church of our affections has not fallen thus low. It is still alive with Christian zeal and active Missionary effort. Yet the fact that it has allowed itself to fall proportionally so far behind other bodies which have in history and privilege so much less to glory in, is an indication of this peril which overhangs it, against which those who are upon the watch towers ought continually to warn it. An obligation rests, then, upon every Clergyman in this Church, which he ought to recognize as first and paramount, to endeavor to increase Missionary zeal, to multiply Missionary effort, and bring the Church up by every means to the realization of its responsibility and the fulfilment of a larger measure of its duty. The Laity of the Church are not willfully negligent of this duty and responsibility. The Clergy generally very clearly recognize them. Yet there is a lack of something—it may be of courage or confidence or unselfishness, certainly of disposition—on the part of very many Clergymen to bring these considerations before their people, or to give practical attention to the method of carrying them into effect.

It is very unusual to find a congregation which will not be deeply interested in the exhibition of the practical details of Missionary work, and the practical results of Missionary effort. A "returned Missionary" must be more than ordinarily dull who will not hold the attention of the people if he tell them

the simple story of his work and its fruits. But the lay-members of the great Missionary Society of the Christian Church ought not to be left to gather only some scanty and partial information of its labors from the rare visits of the returned Missionary. Every Parish Clergyman should learn to regard it as an essential part of his Divine commission, and one of his most imperative duties, to keep his people regularly and fully informed upon this subject, to preach frequently Missionary sermons in which he should state precisely the field of its operations, its achievements and its necessities. He should also give his Parish a regular and systematic organization not merely as an auxiliary, but as a vital part of the one society which is the whole Church. He should teach his people that they are, and how they may be, all Missionaries contributing, at least, their prayers, their interest, their sympathy and their means, if they cannot give their faculties and life to this special work of CHRIST.

As the necessary result of such organization, the active laborer in the field would feel the strength of an immense power behind him. He would be relieved from that overpowering sense of loneliness that crushes out the very life of so many. He would feel that he is not a solitary skirmisher fighting alone while the army sleeps, but that he is in the front ranks; and that magnetic touch of shoulder upon shoulder which every soldier knows so well, would give him new courage and nerve. The offerings of the Church for the support of its Missions would be no longer the occasional, impulsive response to an emotional appeal, but a steady, unceasing and marvellously increased flow of supplies into the great Missionary treasury.

Such an organization as this is the practical carrying out of the great principles which have been stated, and this is the aim of these suggestions. They may be briefly summarized thus: Let every Clergyman recognize that he and his Parish are members of CHRIST'S great Missionary Society, and that it is incumbent upon them, therefore, to do their part to accomplish its grand object, the evangelization of the world. There is a largeness in this conception which cannot but expand the soul, if it be realized, and give a mighty impulse to its Christian activity.

Then let the Clergyman organize Missionary work in his Parish in such a manner as to keep his people constantly informed of what the Church is doing, and what it needs to continue its efforts and enlarge the field of its operations. There is a vagueness in the minds of people very generally in regard to these matters which would thus be dissipated; and the people will make far greater effort and sacrifice if they know more of the objects for which effort and sacrifice are demanded.

In the third place let the Clergyman instruct his people very diligently as to the supreme importance of regular, conscientious, systematic giving. He will find that this last suggestion is a very politic one, for they who are trained to give in this manner for any one object will speedily learn to give in the same manner for every object. Parish expenses would be provided for, Church debts raised, charities liberally supported as well as Missions sustained, and the burden of all this work at the same time so distributed that each individual would feel less its weight, while his heart would be rejoiced by the immeasurably vaster results accomplished.

## MOVEMENTS OF MISSIONARIES.

*Africa.*—MRS. M. R. BRIERLY, whose appointment was noticed in the last number, sailed from New York on the 12th ultimo for Liverpool, on her way to her station in Liberia.

On the day previous, Wednesday, at 11 A. M., a Farewell Service was held in Grace Chantry, New York, at which the Holy Communion was administered, the Rev. Geo. F. Flichtner, Secretary *pro tem.* for Foreign Missions officiating, assisted by the Rev. J. H. Eccleston, D. D., and the Rev. Geo. F. Nelson.

An address was made by the Rev. Dr. Eccleston.

*China.*—The Rev. FREDERICK R. GRAVES arrived at Hankow on the 28th of October, and Miss ELIZABETH K. BOYD at the same place on the 11th of November, 1881.

## ORDINATIONS IN MEXICO.

THE Rev. Messrs. CARRION, LINARES and LOPEZ were advanced to the Priesthood by Bishop Riley on the 7th of December. They will administer the Sacraments at their respective posts.

## RETIREMENT OF A MISSIONARY.

MISS MARGARET THOMAS has resigned her position as Missionary Teacher in the African Mission. As it was certified by the accredited physician of the Committee that Miss Thomas' constitution could not withstand the unhealthy climate of Africa, her resignation was accordingly accepted with regret by the Foreign Committee, to take effect from the 31st of December, 1881.

## AFRICA.

EXTRACT FROM BISHOP PENICK'S REPORT.

CAPE PALMAS, November 23d, 1881.

[A Report of the African Mission forwarded in lieu of the regular Annual Report, which I was prevented from making at the usual time, being on my way from America.]

REV. J. KIMBER,

*Secretary of Foreign Committee.*

DEAR SIR: I reached this Jurisdiction on the 23d of July, the very heart of the rainy season, when it is unwise to attempt visitations, and when I found things in considerable confusion, the war near Cape Mount having rendered it impossible to buy food there, compelling us to ship from the United States, which, on scholarships of \$25, makes close cutting. Rev. Curtis Grubb and wife needed a change and rest, so I gave them permission to return to America. Rev. W. A. Fair having resigned Cape Palmas Orphan Asylum, and Mrs. Fair's eye needing surgical attention, he too returned to America with

her. We were left very short of workers and compelled to change front, as it were, in the presence of the enemy. However, by God's blessing, I believe the work has not seriously suffered thus far. Cape Mount is fuller than I have ever known the schools, and could be increased had we sufficient teaching force. We have about 110 boarding scholars there, and they are doing as well as we could possibly expect, Rev. J. McNabb, Miss Dabney and Mr. Schmidt carrying forward the work with two hired helpers. I propose increasing the number of scholars in this school by bringing in more of the Bassa tribe if I can get them, and am trying to get them now.

2. *Monrovia and its district.* The reconciliation of the parties who split off has been formally accomplished. But I find Church life low here; there are but few accessions, and our Deacon Rev. Edward Hunt at Crozier-ville, does not report any material progress.

I had proposed bringing him to Cape Mount where he is much needed, but having married a widow with many children we could not supply the necessary house now. Revs. Messrs. Russell and Blackledge report no classes for Confirmation. Rev. G. W. Gibson will probably have a class to present on my return this month. There is also a Postulant for Orders, at Monrovia, Mr. Grimes, but I have received no formal notification of the application for Orders to the standing Committee.

3. *Bassa*, under the ministry of that faithful man, Rev. L. L. Montgomery, goes slowly forward. A chapel has been erected at Fishtown, the commercial centre of the settlement, three miles south of the place where we are trying to erect a church in Buchanan.

Miss Margaretta Scott having collected a sum of money in the United States, is attempting to erect a high school for girls, some ten or twelve miles interior from this point.

4. *Sinoe*. Here they have erected themselves a building in the place of the one which rotted down three years ago. The difficulty of getting to and from this station is so great that I have not been able to get there since my return. It may take a whole month to visit this one point, the steamers touching there each way about that often.

5. *Cape Palmas*. The Orphan Asylum is getting on very nicely under Rev. S. D. Ferguson, with Mrs. Simpson and Mrs. Toomey assisting. We have the full complement of students, and all are doing well.

St. Mark's Church and congregation are displaying signs of life, having completed their stone school-room with a good tiled roof, and in other things there appear the pulsations of life.

St. James', Hoffman Station, is apparently one of the most lifeless churches we have. There is a stagnation here almost as if death reigned. They will not help themselves. This is partly owing doubtless to the effects of Mr. Seton's ministry ere he was deposed, and his influence in the town now is, I fear, anything but conducive to Church life. Rev. O. E. Shannon Hemie appears to struggle with growing energy, but a very strong man is needed here.

*Cavalla*. Here I think is the brightest spot of hope in the Jurisdiction. Here that brave-hearted man, M. P. Valentine Keda, is lead-

ing his people to depend on God and do for themselves. Here the native Christians begin to exert an organized influence on the heathen around them, and the germ of a Christian community begins to grow up now into form, beauty and life.

Vernacular Schools. These, I must say, after four years' observation, are very unsatisfactory, and I doubt their utility. The plan and idea are good, but to get them worked out is what we have not succeeded in doing thus far.

6. *The needs of the field*. First and foremost, we need a first-rate married man to come here to the Asylum and act as a general supervisor of Vernacular schools, and head of a theological department. I think it decidedly better to put all the subordinate work we can in the hands of the Negroes themselves, and so ever press towards the point of independent Church life, as well as save the strength of our white forces.

2. We should swell our schools to their uttermost, and while life is going let it tell for the most.

3. We need a good Physician at Cape Mount.

CAPE PALMAS, WEST AFRICA,  
November 7th, 1881.

DEAR SPIRIT OF MISSIONS:

I returned from my visitation to our southernmost stations this A.M., and though tired to-night, will try to send a sketch of our work for a few weeks past. On October 10th, we left Cape Mount and were most kindly given a passage to Monrovia on the fine German trading steamer "Aline Wærman" of the firm of A. Wærman & Co., and let me here express my appreciation of the uniform kindness I have met from the traders on this West Coast. They have been almost like brothers to me, and I cannot enumerate the favors we have received at their hands. We had to wait at Monrovia for the steamer which came on the 18th, which we took and reached this place on the 21st. Then followed a few days of sickness to both my wife and self. I was able, however, to preach at St. Mark's, Cape Palmas, Sunday 23d. Sunday 30th, went to St. James', Hoffman station; baptized four adults, confirmed seven, and preached. November 3d, Thanksgiving, preached at St. Mark's again. The Services were peculiarly interesting, the church and chancel being

dressed with the products of the country. I enumerated no less than thirty-one different things, and doubt if so great a variety could be gotten from the same space in America. There were arrow-root, britaugas, bread-fruit, cabbage, chickens, coffee, butter-beans, eggs, egg-plants, bananas, cocoanuts, guavas, ginger, casava, limes, mustard, palm-nuts, mango plums, onions, okra, pepper, sweet potatoes, plantains, paw paws, sugar cane, snaps, pineapple, rice, tomatoes, and watermelons. I give the list knowing many people would like to know the products of this part of the world. (Onions and cabbage are very rare here.) After Service these things were sold for the benefit of the poor, and some \$25 were realized from the day's offering.

On Friday November 4th, I went to Cavalla by the lagoon and beach route, and was very much pleased with the substantial marks of growth and civilization I met with there. This station is one of the most encouraging and comforting spots in this Jurisdiction, for here, I think, are unmistakable proofs of Christianity becoming, so to speak, indigenous (I know of no better word), *i. e.*, here the native Christians are resorting to their own strength and modes for preserving the work; a real husbandry is growing up from our school-boys; neat houses are being built and many acres of waste land reclaimed and made to yield a good living to honest toil. I was not begged once on this trip, a thing unheard of before, and now there is no longer the great cry for employment in Mission schools, but each scholar looks forward to going to work and becoming a contributor instead of a mere consumer. Old things are passing away and a new form of life is coming to light. Much that white men thought would succeed has failed and is decaying, so now, as in medical science, we can learn from a *post mortem* examination, what we never could have reasoned out. And one clearly taught lesson is "You cannot make a Christian without work;" there is no such thing as a vagabond Christian, and no community can be Christianized truly until that community goes to work sufficiently to maintain its Gospel. "If a man will not work neither shall he eat," is as true of spiritual as of bodily food. There is a barbarous custom here among the heathen of a mother stuffing food down her baby's throat. Appetite or no appetite,

I want or no want, that baby has to be stuffed every meal-time despite his protesting kicks, scrambles and screams. I think Missions are too often attempted in this way; the poor infant Mission is often stuffed to death with too much outside aid. I know there are people who will consider this sentiment high treason to the Mission cause. Nevertheless, I believe it is true. We need to *educate*, *i. e.* lead out, not to stuff a Mission. They need help, but judicious help which will stimulate to the use and development of their own powers. A task more delicate, difficult and nobler than stuffing, and alas! oftentimes stunning if not killing the child. There is a vast deal more practical theology in our Lord's words: "It is expedient for you that I go away" than the schools have yet brought to light. And one of the first great principles a Missionary should ever keep before him and his people is—to learn to do without the help of the aid sent. And as I believe I can truly say, while I rejoice in the sympathy and fellowship every gift to our work brings, I do equally rejoice in the glory of trying to teach my people to do without any aid save such as a willing God puts within reach of every one who loves Him enough to "ask, seek" and "knock" for it.

On Saturday, the 5th, I started from Cavalla with a hammock and went to River Cavalla, a good five mile jaunt I should say. Here I met Rev. Harry Merriam, and we crossed over the river to the station of Mr. Killen. He was absent attending the general council of the Greboes. The work moves very slowly here, yet I think it moves. Sunday, the 6th. In the morning I preached, celebrated Holy Communion and confirmed twelve males at Epiphany, Cavalla. In the afternoon I went to hear the Grebo service and sermon by Rev. M. P. Valentine, who preached from the text (2nd Pet. iii: 3.) "Scoffers saying, 'Where is the promise of His coming,'" etc., and the point he made was, that CHRIST was always present when Christians were alive, and the life of Christians alone could silence such scoffings, and urging on his people to make the presence of CHRIST felt by the power of their lives.

Inoticed one thing at Cavalla which particularly pleased me, and that was they had no special organist, but as different chants or hymns came, different school-boys would quietly take their places at the organ and

play them with great ease and accuracy, thus manifesting an interest and order I never saw before, but which I think would prove the death-blow of tyranny in the organ gallery if it could be resorted to everywhere.

This morning I rose at 5:30 o'clock, started at 6, and arrived here at 10 A.M., glad to meet my waiting wife and also to get the mails from yesterday's steamer. I have failed to get the mails for two weeks previous, so am doubtless ignorant of important matters. I see, however, by a duplicate copy of a letter from the Foreign Secretary, of Sept. 23d, that the amount of \$347 had been contributed by friends in answer to my appeal for the Cape Mount sufferers. I also heard through a private letter of \$48.50 sent forward from two friends in Baltimore.

I here tender my heartfelt gratitude to those who have thus answered my cry in behalf of these starving people, and would

say that what has been done by this time must be sufficient, and I would request that offerings for this purpose now be stayed. With what has been given I hope we may keep life in all within our reach until they can plant and dig a potato crop. Of course it is very difficult to supervise a charity like this to the heathen, as you cannot trust them to do justice to one another save in rare cases, and this will call for personal supervision as far as we can give it. I shall press northward now as fast as I can to look after this business myself.

I am (D. V.) to confirm at St. Mark's next Sunday. I nearly forgot to mention the fact which is to us one of importance; the Christian Greboes are made judges in "the great Council of all Greboes now in session at Rock Town." Thus the whole tribe acknowledges the superiority of the Christian judge.

C. C. PENICK.

### CHINA.

FROM LETTER OF DR. H. W. BOONE.

SHANGHAI, November 29th, 1881.

As the medical adviser of the Bishop I watch him very closely, and can say that while his general health has improved, under careful nursing and treatment, he gains very, very slowly. The Bishop has slightly greater power over his limbs, speaks a little better, and his mind is clear.

Very respectfully yours.

FROM LETTER OF MRS. SCHERESCHEWSKY.

SHANGHAI, November 29th, 1881.

My husband, we think, is improving, but we cannot tell how matters are going with him just yet. His patience is put to sore proof, but I pray God that all his sufferings may yet yield the "peaceable fruits of righteousness." Such a trial as this tests one to the very bones and marrow, and only God can give us grace to stand.

Faithfully yours.

FROM LETTER OF THE REV. W. J. BOONE.

SHANGHAI, November 29th, 1881.

REV. AND DEAR BROTHER :

As to the Bishop I am sorry to say that he has no idea of leaving home before spring, and it is perhaps somewhat late now for

him to make a move. He has gained as much or more than was expected here, and that naturally fortifies him in his determination to stay at home until he can travel less as an invalid. He is sensitive as to being a spectacle of helplessness to his fellow-voyagers, and not at all sure of having the comforts away from Shanghai which are procurable here, *e. g.*, he has two men servants and a daily drive in his closed carriage which would cost far more elsewhere. He can now feed himself if prepared food is put in his reach, and takes a short walk if held up under both arms. If only his speech mended with this physical gain we would be more sanguine of a restoration to working capability. Still with this gain in less than four months, a year or eighteen months may see far more than we had any reason to hope from his sad case at the first.

Yours in CHRIST and this work.

FROM LETTER OF MISS ANNA STEVENS.

SHANGHAI, November 27th, 1881.

I am delighted with all my surroundings; everybody is very kind. The chief work I am doing is, of course, that of study. I have for the present Miss Wong as teacher. Just here let me sing her praises, for I know no one so well deserving. I cannot help re-

joining in the triumphs of Christianity whenever I look at her, she is so good, so very efficient. You ought to see the extreme cleanliness of the school; the tender care she gives the girls; the unselfish devotion to all matters of school or Church, to appreciate her. We are happy in the prospect of a postponement of her wedding. I have attended one Chinese wedding, and visited two native villages since my arrival. From one of the villages we brought home with us a little two-year-old girl, whom I have had the pleasure of becoming god-mother to, and whom I hope to help train up in the way that she should go; with these babies we have an excellent opportunity to incul-

cate Christian principles. The wedding was that of one of the old pupils. We see much good being done these people, and I wish everybody at home could realize how much their money and interest have done; they would be encouraged and cheered with the improved condition of so many; yet there is such an ocean of ignorance to reach, it seems sometimes that if Christian effort is to bring about the coming of CHRIST'S Kingdom, ages will be required for its accomplishment. Yet God is reigning, who can doubt it. I am hearing the college boys sing the evening service, as I write, and the "Gloria Patri" is a fitting answer to all doubts. Yours very truly.

## HAITI.

## LETTER OF BISHOP HOLLY.

PORT AU PRINCE, December 6th, 1881.

SINCE the first of last month, amidst my local pastoral occupations, I have devoted all the time I could spare to the work of laying the foundation of an Agricultural School that I ardently desire to put into operation early next year, say about February or March at the latest.

To this end I have engaged and set to work a farm-hand to clear off the grounds acquired, so as to make ready for building the school, and to begin the cultivation of such products as shall be needed to feed the Boarding-scholars that we are to receive from our distant stations; in which latter work they are also to be engaged several hours each working-day under his direction.

The man that I have obtained for this purpose is one of the parishioners of Holy Trinity Church in this city; and has been for many years noted in this vicinity for his laborious and successful cultivation of a farm and the burning of lime in a kiln that is thereon. This latter work he is to perform for us, as we have a kiln on the farm that we have purchased. This work, however, we shall not likely undertake before a year hence, even under the most favorable circumstances. We think it best "to make haste to move slowly" in this undertaking, so as to move surely. "One thing at a time" must be our motto. . . .

I have a small cottage, roughly constructed, already prepared for the school-master at a cost of eighty-one dollars all told. This is made of the wood found on

the habitation and is covered with straw; doors and windows are of plank.

I have now in course of construction the school-house, to be built of plank throughout and covered with shingles. From close estimates this will stand us, so far as we can now calculate, at seven hundred dollars. It is to be 20 ft. wide, x 30 ft. long, and 12 ft. high in the clear, with a shelving roof 9 ft. to the apex. Ten feet of the length will be partitioned off and subdivided as to make two rooms 10 ft. x 10 ft. each for lodging the boarders, thus leaving the school room 30 ft. x 20 ft.

To go on with this matter of housing I have drawn two drafts for two hundred dollars each at sixty days sight on the appropriation made for this purpose, available February 1st, 1882. This is in conformity with instructions received on the subject from the Rev. Mr. Kimber, in his letter informing me of the action of the Board in making this appropriation.

I have also bought some of the most indispensable implements for beginning the work of cultivation, which, with a donkey (also needed), foots up a bill of nearly \$20. I have also ordered a supply of various seeds, which, with the cost of transportation, will cost me upwards of \$16. We need many other improved implements, such as a plow, a rice huller, a hand corn mill, a cotton gin, and a coffee huller; but with our limited resources we must wait awhile, and try, if possible, to purchase them from the fruits of our future labors, if some kind friends do not come to our re-

lief by giving us the means to purchase them.

Speaking of a coffee huller, let me say that we found about 200 coffee trees on the estate, but they have been neglected, and have mostly sprung up wild, and therefore produce but little now, but by care and attention to them, and the planting of other coffee trees, this staple may form quite an item a few years hence in the production of the farm. Cotton and rice have also been grown in small patches on the estate, and their production can be increased by some well directed efforts.

The government here has promised to give us some aid in this enterprise, but on being applied for, it has not been forthcoming. However, the authorities still give us good words on this subject and en-

courage us to *hope on* in expectation of this aid. I trust that it will not be to *hope ever* without its being realized.

It is but just, however, to say that the President (if not his Ministers) seems to view our wish with favor; and that great financial embarrassment at this time seems to put it out of the power of the government to aid us pecuniarily.

For benches and other indispensable articles of school furniture we have to trust to Providence and the sympathy of kind friends. In the meanwhile we feel it to be our duty to go forward in faith, boldly but prudently.

Pray for us that we may have from on High the *wisdom* to plan our enterprise wisely, and the *grace* to execute it satisfactorily.

Very truly your Brother in CHRIST.

## 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 December 1st, 1881, to January 1st, 1882.

ALABAMA.			
<i>Greensboro</i> —St. Paul's.....	5 00	Woman's Auxiliary, for trained Nurse for Wuchang.....	5 80
ALBANY.		<i>Middletown</i> —Christ Church, through Woman's Auxiliary, for trained Nurse for Wuchang.....	4 10
<i>Albany</i> —All Saints' Cathedral.....	31 73	Holy Trinity, Woman's Missionary Society, for trained Nurse for Wuchang.....	25 35
<i>Cambridge</i> —St. Luke's.....	2 00	<i>New Haven</i> —Ascension, through Woman's Auxiliary, 8 Missionary Boxes, for trained Nurse for Wuchang.....	3 55
<i>Kinderhook</i> —St. Paul's, "H. S. W.".....	5 00	St. John's S. S. Missionary Boxes for "Hattie Kay" Scholarship, Emma Jones School.....	13 66
<i>Morris</i> —"A Friend to Missions,".....	5 00	St. Paul's, "J. H. G.".....	100 00
<i>Troy</i> —St. Paul's.....	50 00	Ladies' Church Missionary Association, toward horse for Dr. Love.....	10 00
<i>Warrensburgh</i> —Church of the Holy Cross.....	4 00	<i>New London</i> —St. James'.....	85 00
	97 73	<i>New Milford</i> —St. John's, "A Member" through Woman's Auxiliary, for trained Nurse for Wuchang.....	30 00
ARKANSAS.		<i>Portland</i> —St. John the Baptist's, through Woman's Auxiliary, for trained Nurse for Wuchang.....	1 30
<i>Little Rock</i> —L. E. Barker, \$2; Little Jennie Barker, for Bishop Penick's work, \$1.50.....	3 50	Trinity, through Woman's Auxiliary, for trained Nurse for Wuchang.....	4 00
CENTRAL NEW YORK.		<i>Rockville</i> —St. John's.....	5 50
<i>Hammondsport</i> —St. James'.....	5 20	<i>Thomaston</i> —Trinity S. S.....	25 04
<i>Owego</i> —St. Paul's, of which for St. John's College, \$2 48.....	21 18	<i>West Haven</i> —Christ Church.....	12 50
<i>Rochester</i> —Christ Church.....	65 00		429 75
<i>Rome</i> —St. Joseph's.....	2 14	DELAWARE.	
<i>Utica</i> —Calvary.....	33 00	<i>Christiana Hundred</i> —Christ Church, 5 cent collection, \$33.65; Missionary Box 8,744, \$7.03.....	40 68
	123 52	EASTON.	
CENTRAL PENNSYLVANIA.		<i>Cecil Co.</i> —North Sassafras Parish, St. Stephen's.....	10 00
<i>Wellsboro</i> —St. Paul's.....	5 50	<i>Kent Co.</i> —Chester Parish, Missionary Box 17,485.....	2 00
<i>York</i> —St. John's S. S., for Mexico.....	2 43		
	7 93		
CONNECTICUT.			
<i>Bethlehem</i> —Christ Church.....	6 00		
<i>Broad Brook</i> —Grace, for China.....	5 00		
<i>Hartford</i> —Christ Church.....	39 00		
<i>Middlesex</i> —Archdeaconry, through Woman's Auxiliary for trained Nurse for Wuchang, "M. L. B.," \$1; "H. S. A.," \$1.....	2 00		
<i>Middlefield</i> —St. Paul's, through Woman's Auxiliary, for trained Nurse for Wuchang.....	1 95		
<i>Middle Haddam</i> —Christ Church, through			

Wicomico Co.—Salisbury Parish, St. Peter's.	7 13	St. Louis—Good Shepherd.....	2 55
	19 13	South Groveland—St. James'.....	2 77
FLORIDA.			
Mandarin—Church of Our Saviour.....	11 50	NEW HAMPSHIRE.	
ILLINOIS.			
Galena—Missionary Box 3,445.....	2 50	Concord—"X. Y. Z.," for St. John's Col- lege over and above Appropriation.....	8 40
INDIANA.			
Fort Wayne—Trinity.....	10 00	NEW JERSEY.	
New Albany—Branch Woman's Auxiliary, for Miss Riddick's salary.....	10 30	Eatontown—St. James' Memorial.....	3 00
	20 30	Elizabeth—Trinity, for "Amelia Hamilton McAllister" Scholarship, Emma Jones School.....	10 00
IOWA.			
Lyons—Missionary Box 8,806.....	2 75	Branch Woman's Auxiliary, for Miss Meade's Work.....	30 23
		Princeton—Trinity.....	38 90
KANSAS.			
Emporia—Mrs. M. H. Buck, for "Lenten Offering" Scholarship, Baird Hall.....	20 00	NEW YORK.	
Fort Scott—St. Andrew's.....	5 50	Mamaroneck—St. Thomas' Woman's Mission- ary Association, for Japan Hospital.....	13 30
	25 50	Matteawan—St. Luke's, Woman's Missionary Association, for Japan Hospital.....	48 53
KENTUCKY.			
Covington—Trinity.....	4 45	New York—Annunciation.....	25 32
Cynthiana—Rev. E. S. Cross.....	3 00	Ascension, Woman's Missionary Associa- tion, for Japan Hospital, \$40; Rev. Mr. Mor- ris' work, \$5.....	45 00
Louisville—St. Andrew's S. S., for "W. A. Robinson" Scholarship, Baird Hall, \$30; "St. Andrew's S. S." Scholarship, Number 2, Cape Mount School, \$25.....	45 00	Calvary, Woman's Foreign Missionary Association, for Rosa Sayres' Memorial School.....	80 95
	52 45	Christ Church, Woman's Missionary Associa- tion, for Japan Hospital.....	115 00
LONG ISLAND.			
Astoria—St. George's (additional).....	10 00	Incarnation, Woman's Missionary Associa- tion, for "Arthur Brooks" Scholarship, Emma Jones School.....	40 00
Brooklyn—Grace, Mr. W. G. Low, for Medical Department St. John's College.....	14 68	St. Chrysostom's Chapel, The Misses Rog- ers' School, for Orphan Asylum, Cape Pal- mas.....	14 00
Manhasset—Christ Church.....	20 00	St. George's, "A Member".....	1000 00
Miscellaneous—Woman's Missionary Associa- tion of Long Island.....	8 40	St. Thomas' Woman's Missionary Associa- tion, for "Loomis" Scholarship, Cape Mount School, \$35; Miss Thomas' salary, \$29.52.....	54 52
	53 08	Eighth Ward Mission, St. Ann's Guild....	3 15
MARYLAND.			
Anne Arundel Co.—St. Margaret's, Westmin- ster Parish, St. Margaret's, of which 5 Mis- sionary Boxes, \$13.50.....	27 50	Meeting at Grace Church of Woman's Committee on Work for Foreign Missiona- ries, for Japan Hospital.....	188 59
Baltimore—Henshaw Memorial Church, for Bishop Penick's work.....	2 50	James J. Goodwin.....	50 00
Church of the Messiah, "A Member," for "Geo. W. Wamsley" Scholarship, Cape Mount School.....	25 00	Mrs. S. V. Hoffman.....	25 00
St. Mark's, "A Member," for Famine in Africa.....	8 00	Mrs. Howard Potter, through Woman's Auxiliary, for Japan Hospital.....	20 00
St. Thomas' Church and Chapel.....	1 35	Mrs. H. P. Wilcox.....	10 00
Mr. J. G. Ames.....	25 00	"K.," for Japan Hospital.....	5 00
Frederick Co.—Mr. H. Frail, for Girls' School, Tokio.....	1 00	Yonkers—St. John's, Miss E. V. Clark, \$10; Woman's Missionary Association, for Japan Hospital, \$10.05.....	20 05
Howard and Anne Arundel Cos.—Trinity Parish, Trinity.....	20 88	St. Paul's, Woman's Missionary Associa- tion, for "Virginia Clark" Scholarship, Emma Jones School, \$10; Bed in Wuchang Hospital, In Memoriam, Mrs. L. G. Collins, \$30.....	40 00
Washington Co.—St. Thomas'.....	20 25	Rye—Christ Church, Woman's Missionary Association, for Miss Michie's salary.....	76 55
	131 48	West Chester—St. Peter's, Woman's Mission- ary Association, for new wards, Wuchang Hospital.....	20 00
MASSACHUSETTS.			
Amherst—Grace.....	6 50	1,895 46	
Boston (Dorchester)—All Saints'.....	17 25	NORTH CAROLINA.	
Haverhill—Trinity.....	20 00	Scotland Neck—Trinity.....	8 50
Holyoke—St. Paul's.....	18 40	Tarboro—"J. W. P.".....	1 00
Medford—Grace.....	10 00	Wilmington—St. Mark's, of which S. S., \$27.8.	5 00
Pittsfield—Mrs. and Miss Newton.....	50 00	Wilson—Mrs. C. M. Maghee.....	1 50
Southboro—St. Mark's.....	10 00	Miscellaneous—"Messengers of Hope," for Endowment Fund, "North Carolina" Schol- arship, Bridgman Memorial School.....	50 00
	133 15	66 00	
MICHIGAN.			
Detroit—St. Paul's, through Woman's Auxil- iary, for education of a Child in Girls' School, Osaka, for one year.....	40 00	NORTHERN NEW JERSEY.	
Ypsilanti—St. Luke's.....	15 00	Bergen Point—Trinity, Mrs. Fitzhugh.....	1 00
	55 00	Englewood—St. Paul's, Miss Converse.....	10 00
MINNESOTA.			
Lake City—St. Mark's.....	4 00	11 00	
Wabasha—Grace.....	4 28	OHIO.	
	8 28	Cleveland—St. Paul's, through Woman's Auxiliary, for "Julia Bedell" Scholarship, St. John's College, \$10; bed in Wuchang Hospital, \$16.40.....	26 40
MISSISSIPPI.			
Diamond Place—Holy Communion Chapel...	2 00	Toledo—Trinity, through Woman's Auxiliary, for Bishop Penick's work.....	5 00
MISSOURI.			
Chillicothe—Grace.....	2 45		
Kirkland—Grace.....	31 25		

<i>Wakeman</i> —Mrs. J. A. Beecher, at discretion of Bishop Penick.....	5 00	<i>Worthington</i> —St. John's, Missionary Box 4,557.....	3 81
	36 40		43 81
PENNSYLVANIA.			
<i>Norristown</i> —"First Fruits," for Mexico.....	5 00	<i>La Grange</i> —St. James'.....	5 00
<i>Philadelphia</i> —Atonement, William Hill, for Japan.....	5 00		
Calvary Monumental, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund.....	2 00	VERMONT.	
Covenant, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund.....	2 00	<i>Fairfield</i> —Trinity.....	1 88
( <i>Frankford</i> )—St. Mark's, through Committee on Work for Foreign Missionaries, for Miss Meade's salary.....	5 00	<i>Highgate</i> —St. John's.....	2 00
St. Mary's, through Committee on Work for Foreign Missionaries, for "Julia C. Emery" Scholarship, Girls' School, Cape Palmas, \$5; Miss Meade's salary, \$1.....	6 00	<i>Sheldon</i> —Grace.....	3 27
( <i>Germanstown</i> )—St. Peter's, through Committee on Work for Foreign Missionaries, for "Bishop Stevens" Scholarship, St. John's College, \$5.14; "Julia C. Emery" Scholarship, Girls' School, Cape Palmas, \$10.39; Miss Meade's salary, \$5; Foreign Missionaries' Fund, \$2.....	22 53		7 15
St. Peter's, Young Ladies' Bible Class, through Committee on Work for Foreign Missionaries, for travelling expenses of Miss Riddick.....	28 50	VIRGINIA.	
( <i>Roxborough</i> )—St. Timothy's, of which for Bishop Schereschewsky's work, \$50....	110 38	<i>Albemarle Co.</i> —Fredericksville Parish, Buck Mountain Church, Mrs. James P. Michie and daughter, \$1.25; James Michie, for Japan, \$1.....	2 25
St. Stephen's, through Committee on Work for Foreign Missionaries, for "Bishop Stevens" Scholarship, St. John's College, \$5; Miss Mead's salary, \$5.....	10 00	<i>Alexandria Co.</i> —Fairfax Parish, St. Paul's, "A Member," \$40; Woman's Missionary Association, for Jaffa, \$2.....	42 00
For support of a Missionary in Japan, Mrs. Sarah R. Bull, \$150; Miss Anne Bull, \$200....	350 00	"Mrs. B." for Japan.....	5 00
"B. A.," for Rev. Mr. Graves' salary.....	100 00	<i>Clark Co.</i> —White Post, Woman's Auxiliary, "A Member," for travelling expenses of Miss Riddick.....	1 00
Rev. D. R. Goodwin, D.D., for China, \$25; Mexico, \$25.....	50 00	<i>Culpeper Co.</i> —Ridley Parish, Christ Church, for salary of Rev. J. McNabb.....	8 75
Miss M. E. Savery's Missionary Box.....	8 50	Ridley Parish, St. Paul's, for salary of Rev. J. McNabb.....	8 75
Miss Mary McPartland, Missionary Box.....	5 40	<i>Dinwiddie Co.</i> —Bristol Parish, Grace, of which for Mexico, \$20; through Woman's Auxiliary, for "Grace Church" Scholarship, Duane Hall, \$20.....	70 00
Missionary Box 5537.....	1 50	<i>Loudon Co.</i> —Shelbourne Parish, St. Paul's, for salary of Rev. J. McNabb.....	2 15
"W. B." for Africa.....	50	Shelbourne Parish, Oatland's Church, for salary of Rev. J. McNabb.....	2 22
<i>West Chester</i> —Holy Trinity, through Committee on Work for Foreign Missionaries, for Japan.....	40 00	<i>Lunenburg Co.</i> —Cumberland Parish, St. John's.....	7 00
	752 31	<i>Nelson Co.</i> —Rockfish Church, Mrs. T. Coles.....	1 00
		<i>Orange Co.</i> —St. Thomas' Parish, Christ Church, Missionary Box 5726, \$9.29; "two ladies" for the debt, 55 cents.....	9 84
		<i>Pittsylvania Co.</i> —Camden Parish, Epiphany, for Africa.....	12 00
			171 96
		WEST VIRGINIA.	
		<i>Berkeley Co.</i> —Norborne Parish, Trinity, for Japan, \$2.50; Mexico, \$2.50; S. S., \$12.04....	17 04
		<i>Cobell Co.</i> —Trinity Parish, St. Mark's, for Mexico.....	5 50
			22 54
		OREGON MISSION.	
		<i>Milwaukee</i> —Rev. J. Sellwood, for Japan.....	49 00
		<i>Portland</i> —Trinity, through Woman's Auxiliary, for travelling expenses of Miss Riddick.....	33 00
			82 00
		COLORADO MISSION.	
		<i>Central City</i> —St. Paul's, Mr. John Best.....	25 00
		NIOBRARA MISSION.	
		<i>Santee Mission</i> —St. Mary's School, through Woman's Auxiliary, for "Jah Nah," Mrs. Schereschewsky's God-child.....	1 00
		WESTERN TEXAS MISSION.	
		<i>Seguin</i> —St. Andrew's.....	3 00
		MONTANA MISSION.	
		<i>Butte</i> —St. John's.....	5 00
		WASHINGTON MISSION.	
		<i>Walla Walla</i> —St. Paul's.....	20 40
		LEGACIES.	
		<i>Conn., Greenwich</i> —Estate of Mrs. J. C. Campbell.....	150 00
		<i>Pomfret</i> —Estate of Rev. Alex. H. Vinton, D.D.....	2,500 00
		<i>Va., Alexandria</i> —Estate of Mary E. Mandeville.....	709 00
		<i>W. N. Y., Allen's Hills</i> —Estate of Miss Clara Wilson.....	99 75
		<i>Buffalo</i> —Estate of Fanny W. Hall.....	100 00
			3,558 75
SOUTH CAROLINA.			
<i>Wellford</i> —Mission.....	2 50		
SOUTHERN OHIO.			
<i>Columbus</i> —Trinity, through Woman's Auxiliary, for "Margaret Hubbard" Scholarship, Girls' School, Osaka.....	40 00		

MISCELLANEOUS.			
U. S. Registered Bonds.....	381 38	Receipts for the month.....	10,448 60
Mexican League, of which for Mrs. Hooker's Orphanage and Scholarships, \$101.91; Scholarship in Boys' Orphanage, \$60; Theological Scholarship, \$75.....	540 00	Amount previously acknowledged.....	19,903 87
"Anonymous," for freight on box to Haiti.....	1 00	Total receipts since September 1, 1881.....	\$30,352 47
Cash.....	5 00	ANALYSIS OF RECEIPTS.	
Proportion of General Missions received in December (see p. 51).....	1,151 02	For "Specials" (of which applying on appropriation, \$105; building purposes, \$2,165)....	4,994 94
	2,078 40	For work of the Committee for Foreign Missions (of which from Legacies, \$3,558.75).....	25,357 53
		Total.....	\$30,352 47
STATEMENT.			
Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1882.....			187,500 00
Sum now acknowledged, exclusive of "Specials" to be paid over and above appropriation.....			25,462 53
Still required.....			\$162,037 47

## ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from December 1st, 1881, to January 1st, 1882.

CONNECTICUT.			
Middletown—Men's Bible Class.....	15 00	Holy Communion, by Mrs. Abbatt, \$16; Mrs. Aldrich, \$2; Mrs. Coursen, \$2; Miss North, \$7.....	27 00
ILLINOIS.			
Highland Park—Miss Flint.....	2 00	Incarnation, Sunday-school Mite Chests..	26 91
KENTUCKY.			
Louisville—Branch League.....	75 00	St. Mark's, Miss A. Hadden.....	10 00
MARYLAND.			
Avalon—Sunday-school.....	3 25	St. Thomas, by Mrs. Short.....	15 00
MASSACHUSETTS.			
Boston—Mexican Division of Massachusetts Branch Woman's Auxiliary, Rev. P. Brooks, D.D., \$25; Trinity, \$25.....	50 00	Trinity Chapel, Mrs. Gerry.....	28 00
NEW JERSEY.			
Beverly—"Anna F. Bowne" Scholarship.....	30 00	Mrs. E. C. Bogert.....	10 00
Perth Amboy—"A Lady".....	50 00	Various.....	27 50
Rahway—St. Paul's Sunday-school.....	19 28	Rye—Miss C. Jay.....	5 00
	99 28		277 26
NEW YORK.		PENNSYLVANIA.	
N. Y. City—Ascension, Woman's Foreign Mission Association, \$12; Mr. G. N. Titus, \$10..	22 00	Wilkes-Barre—St. Stephen's, \$100; Sunday-school, \$60.....	160 00
Calvary, Mrs. Pyne, \$25; Miss Simonson, \$5.....	30 00	RHODE ISLAND.	
Grace, Miss Hall, \$5; Miss A. Hamilton, \$2; by Mme. de Vaugrigneuse, \$15.....	22 00	Providence—Branch League Scholarship, \$40; St. Michael's, Bristol, \$70; St. Mark's, Warren, \$11.82.....	121 82
Holy Apostles, Woman's Missionary Association.....	53 85	VIRGINIA.	
		Newport—Christ Church, "A Member".....	5 00
WEST VIRGINIA.			
		Sheperdstown—Dr. Andrews' two sons.....	5 00
		Weston—St. Paul's, Ladies' League.....	22 00
			27 00
		Receipts for the Month.....	835 61
		Amount previously acknowledged.....	13,269 82
		Total Receipts since April 19, 1881.....	\$14,105 43

### 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 every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
HAITI.—Steamers [Fortnightly], Postage 5 cents. Newspapers and Books free through the Mission Rooms.	
MEXICO.—[By steamers weekly.] Letters.....	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.	
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.

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

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

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each [by Express].

Returns are to be made Semi-annually, at Christmas and Easter. Remittances to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

# FOREIGN STATIONS.

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

**WESTERN 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. Valentine Keda (Native).....Cavalla.  
The Rev. Wm. Allan Fair.....(In the U. S.)  
The Rev. O. E. Shannon Hemie (Native).....Hoffman Station.  
The Rev. Harry C. Merriam Nyema (Native).....Kayer Cavalla.  
H. W. Dennis Hne, M.D. (Native), Missionary Physician,  
*Cape Palmas.*

Mrs. Fair.....(In the U. S.)  
Mrs. S. J. Simpson (Liberian), Teacher.....Cape Palmas.  
Mrs. Ann Toomey (.....), Orphan Asylum.....(In Passage)  
Mrs. M. R. Brierley.....(In Passage)  
Alonzo Potter Dowe (Native), Teacher.....Hoffman Station.  
Richard Killen Nyema, ".....Rockbookah.  
A. H. Vinton Foda ".....Cavalla.  
E. W. Appleton Wade ".....Fishtown.  
T. C. Brownell Gahla ".....Cavalla.  
Joseph Elliott Nim'ne "....."

Also three Student Teachers.  
*Since and Bassa District.*  
The Rev. L. L. Montgomery (Liberian).....Bassa.  
† The Rev. J. G. Monger,.....Since.  
† George A. Dunbar (Liberian), Lay Reader.....Bassa.  
† J. A. Hening (Liberian), Lay Reader.....Bassa

*Monrovia and Cape Mount District.*  
The Rev. G. W. Gibson (Liberian)\*.....Monrovia.  
The Rev. A. F. Russell (Liberian)\*.....Clay Ashland.  
The Rev. J. W. Blackledge (Liberian)\*.....Monrovia.  
The Rev. Edward Hunte (Liberian).....Crozierville.  
The Rev. John McNabb\*.....Cape Mount.  
The Rev. Curtis Grubb, Jr.....Cape Mount.  
Mr. G. W. Christian Schmidt\*....."  
Mrs. Penick\*....."  
Mrs. Grubb.....(In the U. S.)  
Mrs. Schmidt\*.....Cape Mount.  
Miss Elizabeth L. Dabney\*.....Cape Mount.  
Miss Sarah Johnson (Liberian)....."

**CHINA.**  
The Rt. Rev. SAMUEL I. J. SCHERESCHEWSKY, D.D.,  
Missionary Bishop, Shanghai.  
The Rev. Elliot H. Thomson.....Shanghai.  
The Rev. Kong Chai Wong....."  
The Rev. William J. Boone....."  
The Rev. Yung Kung Yen, M.A....."  
The Rev. Hoong Neok Woo....."  
The Rev. Wm. S. Sayres.....Wuchang.  
The Rev. Sung Tsz Yang.....Wuchang.  
The Rev. Sung Lu Chun.....Shanghai.  
The Rev. Zu Soong Yen.....Shanghai.  
The Rev. Frederick R. Graves.....Wuchang.  
Henry W. Boone, M.D., Missionary Physician.....Shanghai.  
William A. Deas, M.D.,.....Wuchang.  
Prof. Edwin K. Buttlers.....Shanghai.  
Mrs. Schereschewsky....."  
Mrs. Thomson....."  
Mrs. W. J. Boone.....Hankow.  
Miss Josephine H. Robertst.....Hankow.  
Miss Anna Stevens.....Hankow.  
Miss Elizabeth K. Boyd†.....Shanghai.  
Miss Wong.....Shanghai.

**JAPAN.**  
The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,  
Tokio.  
The Rev. A. R. Morris.....Osaka.  
The Rev. J. Hamilton Quinby.....(In the U. S.)  
The Rev. William B. Cooper.....Tokio.  
The Rev. Clement T. Blanchet.....Tokio.  
The Rev. Theodosius S. Tyng.....Osaka.  
The Rev. John McKim.....Osaka.  
The Rev. E. R. Woodman.....Tokio.  
Henry Laning, M.D., Missionary Physician.....(In Passage).  
Mr. James McD. Gardiner.....Tokio.  
Mrs. Cooper....."  
Mrs. Blanchet....."

\* P. O. Address, care R. A. Sherman, Monrovia, Liberia.  
† These six are not supported by the Board.  
‡ The Jane Bohlen School has been temporarily removed  
across the river to Hankow.

**JAPAN—(Continued.)**  
Mrs. Tyng.....Osaka.  
Mrs. Quinby.....(In the U. S.)  
Mrs. McKim.....Osaka.  
Mrs. Woodman.....Tokio.  
Miss Florence R. Pitman.....Tokio.  
Miss Belle T. Michie.....Osaka.  
Miss Margaret L. Mead....."  
Miss Sarah L. Ridick....."  
Teachers, and Bible Readers (Native).

**HAITI.**  
*The following Clergy of the Church in Haiti receive stipends  
out of the appropriation of the Board of Managers:*  
The Rev. J. THEODORE HOLLY, D.D.....Port-au-Prince.  
The Rev. St. Denis Bauduy....."  
The Rev. Pierre E. Jones.....Jeremie.  
The Rev. Charles E. Benedict.....Aux Cayes.  
The Rev. Louis Duplessis Ledan.....Port-au-Prince.  
The Rev. Alexander Bastiste.....Port-au-Prince.  
The Rev. C. O. Myrthill.....Gros Morne.  
The Rev. F. J. Brown.....Acul.  
The Rev. H. Michel.....Trianon.  
The Rev. Jean J. Constant.....Buteau.  
The Rev. Sadrach Kerr.....Cape Haytien.  
The Rev. Theodore F. Holly.....Port au Prince.

There are besides, two Presbyters, twenty Lay Readers and  
Catechists, eighteen Day-school Teachers, and twenty-  
six Sunday-school Teachers, who receive no sup-  
port, at least from the United States.

**MEXICO.**  
*The following Clergy and Lay-workers of the Church in  
Mexico (except where otherwise indicated) receive stipends out  
of the appropriation of the Board of Managers:*

† The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the  
Mexican Branch of the Church in the City of Mexico.\*  
The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of  
Cuernavaca.  
The Rev. T. Valdespino, M.A.....Mexico.  
The Rev. I. Maruri....."  
The Rev. J. L. Perez....."  
The Rev. Picoquinto Orihuela.....Jocuitingo.  
The Rev. Luis Canal.....Mexico.  
The Rev. Jacinto Hernandez....."  
The Rev. Joaquin Hernandez....."  
The Rev. Jose M. Gonzalez.....Theological Seminary,  
The Rev. Carlos E. Butler....."  
The Rev. Prof. J. Medina....."  
The Rev. J. Ruiz....."  
The Rev. J. Ramirez, Arellano.....Cuernavaca.  
The Rev. E. Lopez.....Valley of Mexico.  
The Rev. A. Carrion.....Nopala.  
The Rev. I. Bustamante.....Mexico.  
The Rev. J. Linares....."  
Mr. A. E. Mackintosh, Business Agent....."  
Prof. J. Marroqui.....Theological Seminary,  
Mr. F. Villegas.....Puebla.  
Mr. J. Ramirez, Lay-reader....."  
Mr. J. Flores, Lay-reader.....San Pedro Martir.  
Mr. H. Lozada, Lay-reader.....Telcelo.  
Mr. M. Bejarano, Lay-reader.....Cuernavaca.  
Mr. F. Puerto, Lay-reader.....Atzala.  
Mr. F. Bonilla....."  
† Mrs. Herman Hooker.....Girls' Orphanage, Mexico.  
Miss Clench....."  
Miss Anna Grut\*....."  
Miss Alcantara, Teacher....."  
Miss Ruiz, Teacher....."  
Mr. J. Trujillo, Principal.....Cathedral Boys' School, "  
Mr. F. Canales, Teacher....."  
Mr. Ponce de Leon....."  
† Mrs. Ponce de Leon....."  
† Miss Ponce de Leon....."  
Mr. Diego Martinez, Teacher, Girls' School, de la Independencia.  
† Mrs. Diego Martinez....."  
Miss Candamoza, Teacher....."  
Miss Pinto, Teacher....."  
Mr. M. Roldan.....Secretary of Bishop-elect of Cuernavaca.  
Mr. B. Gomez.....Mexico.  
Mr. F. Garcia, Teacher....."  
Mr. A. Morales....."  
Mr. V. Hernandez, Teacher.....Cuantla, Morelos.  
Mr. P. Mariaca, Teacher.....Yantepec.  
Mr. M. Orihuela, Teacher.....Jocuitingo.  
Mr. V. Baeza, Lay-worker.....Mexico.  
There are besides, several Candidates for Holy Orders and  
thirty-eight other Lay Workers.

\* P. O. Address, care Messrs. Watson, Phillips & Co., City of  
Mexico.  
† Not supported by the appropriation.

## 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, Sec-  
retary, 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. This information is absolutely necessary for use at the Custom House.

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# WOMAN'S WORK.

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Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

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FEBRUARY, 1882.

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THE next Monthly Conference Meeting of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held on Thursday, February 23d, at 10.30 A. M., in Room 26, Bible House, New York.

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## MISSIONARY PAPERS.

At the Conference Meetings now held each month, the subject of Missionary Leaflets or Papers has been brought prominently forward, and arrangements have been made by which two such, written by members of the Auxiliary, may be expected monthly, for the present, in different Church Papers, thus giving them a wider circulation than if merely distributed in leaflet form through the Auxiliary.

One of these, on the New Hospital in Japan, appeared in *The Churchman* of December 10th, 1881, and one on the Pine Ridge Agency Mission in *The Guardian* of December 31st.

These papers in leaflet form are to be had at No. 21 Bible House, New York, and one also on the New Year in China, written by a Christian native woman.

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## MEMORIALS OF MISS BALDWIN.

These memorials, of which mention was made in these pages in January, are published by Messrs Cassell, Petter, Galpin & Co., under the title, *Mission Life*

*in Greece and Palestine. Memorials of Mary Briscoe Baldwin.* The author is Mrs. Emma Raymond Pitman, an English-woman.

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## WOMEN HELPERS IN THE DOMESTIC FIELD.

This year, for the first time, the Domestic Committee have added to their Missionary list certain women working in what is known as the Domestic Field, considered apart from the Indian Mission and Missions among the Colored people of the South. These new Missionaries, some of whom are old friends to the Auxiliary, are Sister Eliza

in Denver, Colorado; Sister Sarah in Omaha, Nebraska; Sister Mary, Sister Louise and Sister Nelly in Portland, Oregon, and Mrs. de Klujery in Salt Lake City, Utah.

Their stipends, amounting to \$1,450, are promised, by the Auxiliary, and it is hoped that every exertion will be made to redeem this pledge.

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## REPORTS FROM DOMESTIC MISSIONARY WORKERS.

FROM SISTER ELIZA, DENVER, COLORADO.

430 BROADWAY,

November 30, 1881.

MY DEAR MISS EMERY:

You will see by my change of number, I have again moved. It is only the fourth change of this sort in the past year. Now I am sure of being settled and stationary for a while, which is certainly rather desirable in a work like mine, as it has not been very

easy to accomplish these several moves and also do all I can to keep up my work.

Imagine me now in a tent, 18 by 60 feet, over it a fly, as it is called, or sort of double tent roof, and with boarded sides 6 feet high, lined with very pretty building paper, keeping out all cold air, and so prettily figured as to be quite ornamental.

The floor is nicely laid and covered first with paper, then straw, and over it all is

the carpet. There are two front and two back windows, filled with fresh bright plants. There is a bell on the front door and an awning over the front of the tent, so greatly useful in this climate, where the sun beating on the door and windows often must be inconvenient and unpleasant. The awning is not so much needed in winter, nor does it add at this time of the year, to the comfort of a tent; but it was a gift to me for my former cottage home in the summer, from some good friends, and having nowhere else to put it, I have it up a little before summer necessitates the use of it.

The rooms are divided off with tenting cloth. The front windows and rooms are curtained and draped simply with a dark brown canton flannel, bordered with the same material, the color of old gold, all kindly made for me by some friends. These curtains keep out the cold so nicely, and with three stoves going I feel quite sure of being comfortable in a tent.

I have with me a good Churchwoman, an excellent nurse, making it very home-like for me.

I believe I wrote you of the sudden death of dear old Uncle Hills. Such a living epistle of goodness as he was; loved by every one, and once a chorister-boy in a church in his native town in England. He was past seventy and died of typhoid fever, contracted from invalids in his ward. Poor man! He was also a great sufferer from chronic rheumatism in his back and hips. All he begged for while ill was rest, not to wake him or to give him medicine, but to let him sleep, and in three days God gave him his longed-for rest and last sleep. "Asleep in JESUS," so appropriate, was sung at his funeral service, and as the body was being carried out, we sang "Rock of Ages," his favorite hymn.

He was a great lover of flowers, and his vocation, when in health, was that of a gardener. An Englishman, hearing this, sent a lovely collection of white flowers, which covered the entire lid of the coffin. He was at every service, always singing and responding heartily. Oh! how we shall miss him.

In all my work, my heart goes out strongest towards the LORD's suffering poor in that forsaken Poor House. Few care to visit it, and therefore the more need, and

an added reason why I love to go to these poor friendless, dying ones.

My work is so fraught with incidents of deep interest to me, it is difficult to give brief statements, yet a summary of visits, etc., since September, I can perhaps give. Visits made in the work to November 30, 205; of these twenty-five to County Hospital. Brought to Baptism, one infant and one adult, a mother dying with consumption. Attended 4 Burial Services at County Hospital; of these persons three died about the same time of typhoid fever, one a young Swede, only a few weeks in the country, a lovely Christian boy, the others, two convicts brought from Jail to the Hospital. It was a sad funeral service over three bodies at once placed side by side. Homes found for six children at Orphanage at Colorado Springs. 290 articles of clothing given among the needy. Places and homes found for six needy women. Passes obtained for four persons to get back to their homes. Permits for three sick men to enter County Hospital. Seventy-seven scholars in Sunday-school. A morning and an afternoon session of Sunday-school, and a Service at Hospital at 3 o'clock. A Ladies' Missionary Aid Society, which helps me in sewing for the poor, and meets at my rooms every Thursday. These ladies have made and sent over twenty-seven garments to two little baptized ones of the Church, who are being cared for and sheltered at the Orphanage at Colorado Springs. They have also made and sent over twenty garments and donated others, in all about sixty-six articles of children's clothing, to Gunnison City. This need was suggested to us by the Bishop.

And here I think I had better close, as I have written past midnight. With loving wishes,

Ever sincerely yours,

SISTER ELIZA.

FROM MRS. DE KLUJERY, SALT LAKE CITY,  
UTAH.

December 1st, 1881.

MY DEAR MISS EMERY :

In accordance with the Rev. Dr. Twing's wish I give you a quarterly report of my work. You will perceive by the details that my visits are numerous; those for the school children, to ascertain if they are absent through sickness, or other causes, and to their families for the purpose of making acquaintance, amounting to 177.

My regular visits to old people, families and strangers, amount to eighty. I have the entire city to go over, with the exception of four blocks. My Sunday-school class numbers eleven boys from ten to fourteen years of age. They are from St. Mark's Day-school.

My sewing class at the High School is not so large as last winter, it has not exceeded over twenty-four this season.

The bundles of clothing I have distributed amount to eighteen, with many trifling articles to families. Bibles, Prayer Books, and Hymnals aggregate thirty-nine, besides my Parish Visitor and other tracts.

This work gives me extreme pleasure, and is becoming more interesting daily. Visiting so many different homes, I am often able to find some of the Church members nice servant girls, those that have been in our school. And I must tell you I am very, very kindly received by all the poor. God in His great mercy has blessed me in all my work, in which I trust He will continue to help me.

Believe me to be, yours sincerely,  
S. H. DE KLUJERY.

FROM SISTER MARY, PORTLAND, OREGON.  
GOOD SAMARITAN HOSPITAL,  
December 7th, 1881.

MY DEAR MISS EMERY:

I received a letter from Dr. Twing, advising me to write you concerning my work, also informing me of what the Woman's Auxiliary had done about my allowance. I am very much pleased with the arrangement, also very grateful.

One year to-day since I left New York. I found the Hospital building unfinished and poorly furnished. A great deal has been done towards furnishing, repairing, and improving it. Men are now at work boarding in the basement, which will make the Hospital much warmer, and save the fuel. Most of the furnishing has been done by our Christian friends in the East, who will never know in this world how much they have done for the Hospital, nor how much their letters encouraged me.

#### ST. LUKE'S HOSPITAL, DENVER, COLORADO.

THE following letter from Mrs. Spalding was received in the summer, but till now no place could be found for it in our pages. For further and later information regarding the Hospital, our readers are referred to Bishop

Our work has more than doubled, and I am happy to say that while all have their necessities provided, our expenses are less, in proportion, than formerly. We have had six Baptisms. One was a young man who professed no religion when he came in, but was led to acknowledge CHRIST as his Saviour, and died in peace. Another, the father of a large family, who recovered from a long and severe illness, said that he and his household would become members of our Church.

We have opened the Hospital to medical students for the first time, thus spreading its usefulness over the whole State. Attending physicians are much pleased with my arrangements. One gave \$80 on Thanksgiving Day. The number of patients last month was forty-six, nine of whom were surgical; all did well.

Very faithfully yours,  
SISTER MARY.

#### EXTRACT FROM REPORT OF HOSPITAL.

To Sister Mary's letter we add an extract from the Report of the Treasurer of the Good Samaritan Hospital for the year ending June 1st, 1881. He says: "On the 1st of January, 1881, Sister Mary arrived from the East, and took charge of the interior management and economy of the Hospital, introducing many important changes, adding much to the comfort of the patients, simplifying the work of all concerned, and reducing, materially, the running expenses of the house.

"Improvements.—Under this head are included the construction of a laundry and fumigating room, exterior to the Hospital, enlarging the kitchen and setting up a new range, finishing off two dining-rooms in the basement, nurses'-rooms, linen-room and women's ward, in the north end of the main building, and providing necessary sinks and closets on each floor. Most of these improvements are due to the large experience, sound judgment, and vigor of administration of Sister Mary, in charge."

Mrs. Spalding's appeal in the *Churchman* of January 14th:

July 3rd, 1881.

MY DEAR MISS EMERY:

Ever since we came to Denver, a Hospital has seemed one of the very greatest needs,

but as a new church for St. John's Parish was the first necessity, nothing was done about it. But my heart has ached many times for the many young men who come to us from loving homes with letters commending them to our care, when there was no place to offer them except a hotel or boarding-house.

Last spring a lady, a stranger, whose heart must have been deeply touched with the same feeling, died, leaving property which is valued at about \$2,000 to set a Church Hospital in operation. To secure this it was necessary to go to work at once, although the Church people were already giving in many cases all they felt able to the new Cathedral, so we had little hope of getting any large sums for the Hospital. However, it was incorporated under the good name of St. Luke's, and the Bishop is President. We organized a Ladies' Aid Society in each of our Parishes in Denver, and hope to have them soon throughout the Jurisdiction—in Colorado at least. We appointed ladies to solicit annual memberships of \$5 each, life memberships of \$50, and subscriptions of any amount, no matter how small. In this way we have raised about \$1,000.

A large frame building, which had been formerly built for a summer hotel, about a mile and a half from the centre—but in the limits of the city—had been purchased this year by a stranger who intended to keep a

private insane asylum. He had put it in perfect repair and neatly furnished it, when his project came to a sudden end. The building, with four acres of land, was offered for sale, and we secured it. It is most beautifully situated, with a lovely view of the mountains behind and around it, and the city in front. A beautiful little lake is close beside it, and trees have been planted and begun to grow well. It was opened last Wednesday, and we hope in time it will be self-supporting.

But so many things are needed constantly. Stores of every kind that a Hospital demands, and above all, just now, money to pay for the building and land. Perhaps those who so liberally contributed to Wolfe Hall last year, would give the same sums or more to St. Luke's this year. There are so many in the East who have strong links of association binding them to Denver, who have sent out sons and daughters, mothers and sisters, parents and friends, that I can not help thinking we may receive many a thank-offering for restored health or loving memorial of the departed. I believe that many all over the country will feel a deep interest in our Hospital if they can only know about it, and if you will give it a place in the SPIRIT OF MISSIONS. There is no better way to tell them.

Sincerely yours,

L. D. SPALDING.

### A CONFIRMATION CLASS IN NIOBRARA.

EXTRACT FROM LETTER FROM THE REV. W.  
J. CLEVELAND.  
ROSEBUD AGENCY,  
October 25th, 1881.

THE Bishop was with us several days, but as his coming was entirely unlooked for at that time, we were not quite ready, since I had just returned and had not got my Confirmation class together again, who were scattered in this wide country. They did not go beyond the limits of the Parish at all, but even so, I could not get them together when I wanted them. I felt sorry, therefore, when the occasion had passed for another long year that five of the class were left out.

One had moved to Pine Ridge Agency, one hundred miles, but fortunately the Bishop knew his case and confirmed him there. One had gone on a visit to the Rosebud Landing, ninety-eight miles, two were on White River, twenty miles away, and one at the new Fort, forty miles from here.

I mention these distances to show how my flock is spread over the land, many of

the older members having moved or strayed, and living fifty or one hundred miles from the church. Of course they do not attend services often, though I must say they seldom miss an opportunity when they come to the agency, nor do I get to see them very often.

Another member of the class who was not well enough to attend, was confirmed at her own home ten miles out. It was on the Bishop's road as he left here, and quite a number of us went with him. The service was of special interest, as the woman is the Indian wife of a white man, who not long ago was very bitter against our work. However, as I had not long since baptized his wife, when ill, and as he had just returned from taking five of his children down to our Mission boarding-schools on the river, it is fair to conclude that things are brighter in that home. It is all owing, under God the HOLY GHOST, to the eldest daughter who has been at St. Mary's School, Santee, and remained true in her love for the Church in spite of her father's opposition.

The whole number confirmed was ten.



