

Title: *The Spirit of Missions*, 1882

Digital Copyright Notice

Copyright 2022. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send written requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

THE
SPIRIT OF MISSIONS.

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

BY THE

SECRETARIES OF THE BOARD OF MANAGERS.

VOLUME XLVII., FOR MDCCCLXXXII.

NEW YORK :

PUBLISHED AT NOS. 22 AND 22 BIBLE HOUSE,
Second Floor, Fourth Avenue Entrance.

CONTENTS OF VOLUME XLVII.

JANUARY.

BOARD OF MANAGERS.		PAGE.	PAGE.
Advent and Epiphany Appeal	1	Ordinations in Mexico	32
Missionary Conference	5	Death of a Missionary	32
An Excellent Suggestion	6	Movements of Missionaries	32
Correction	7	AFRICA.—From Letter of the Rev. John McNabb	32
<i>General Acknowledgments</i>	7	CHINA.—Intercommunion of Independent Dioceses	33
DOMESTIC DEPARTMENT.		News from the China Missions	33
A Word of Reminder	9	JAPAN.—Extract from the Report of the Rev. Arthur R. Morris	34
Appropriations of the Domestic Committee	10	Extract from Letters of Miss Belle T. Michie	34
Missionary Journeying in Oregon	12	<i>Acknowledgments</i>	34
Letter from Bishop Brewer	16	Foreign Stations	39
Work Among the Colored People of the South	17	WOMAN'S WORK.	
<i>Acknowledgments</i>	19	Special Meeting of the Woman's Auxiliary	41
FOREIGN DEPARTMENT.		Conference Meetings	42
Leave of Absence to the Secretary for Foreign Missions	25	Bishop Schereschewsky's Illness	43
Appointment of the Secretary <i>pro tempore</i>	26	Departure from Wuchang	43
Appropriations and Estimates	26	A Visit to Kong Wan	44
Urgent Need of Missionaries	29	Kindergarten at Cape Mount	44
Illness of Bishop Schereschewsky	30	Mission Life in Greece and Palestine	44
Death of a Former Missionary	31	<i>Acknowledgments</i> American Church Building Fund Commission	45
Appointment of Missionaries	31		

FEBRUARY.

BOARD OF MANAGERS.		PAGE.	PAGE.
John Cotton Smith, D.D.	47	Retirement of a Missionary	71
Impulse and Principle	49	AFRICA.—Extract from Bishop Penick's Report	71
<i>General Acknowledgments</i>	51	CHINA.—From Letter of Dr. H. W. Boone	74
DOMESTIC DEPARTMENT.		" " Mrs. Schereschewsky	74
Address on Domestic Missions	53	" " W. J. Boone	74
Letter from Bishop Clarkson	58	" " Miss Anna Stevens	74
Work in the Indian Territory	60	HAITI.—Letter of Bishop Holly	75
Work Among the Black Hills	62	<i>Acknowledgments</i>	76
<i>Acknowledgments</i>	62	Foreign Stations	80
FOREIGN DEPARTMENT.		WOMAN'S WORK.	
Dr. John Cotton Smith	67	Missionary Papers	81
Some Principles of Church Missionary Work	68	Memorials of Miss Baldwin	81
Movements of Missionaries	71	Woman Helpers in the Domestic Field	81
Ordinations in Mexico	71	Reports from Domestic Missionary Workers	81
		St. Luke's Hospital, Denver, Colorado	83
		A Confirmation Class in Niobrara	84

MARCH.

BOARD OF MANAGERS.		PAGE.	PAGE.
<i>General Acknowledgments</i>	85	JAPAN.—Extract from a Letter of Miss Belle T. Michie	109
DOMESTIC DEPARTMENT.		HAITI.—	109
A Few Words about Details	87	MEXICO.—Extract from a Letter of Mrs. C. E. Butler	111
Address on Domestic Missions	89	<i>Acknowledgments</i>	111
St. Luke's Hospital, Denver, Colorado	94	Foreign Stations	116
Work Among the Colored People of the South	96	WOMAN'S WORK.	
<i>Acknowledgments</i>	97	Our Georgia Mission	117
FOREIGN DEPARTMENT.		Letter from Mr. Dunlop	117
Foreign Missions, etc.	103	A North Carolina Colored School	120
Death of Missionaries	107	AMERICAN CHURCH BUILDING FUND COMMISSION.	
Printed Matter for Distribution	107	Paragraphs	121
CHINA.—Extract of Letters from the Rev. W. J. Boone	107	<i>Acknowledgments</i>	123
Extract from a Letter of Mr. Woo	108		

APRIL.

BOARD OF MANAGERS.	
Change in Treasurership.....	125
<i>General Acknowledgments</i>	126
DOMESTIC DEPARTMENT.	
Domestic Missions as Seen in the Light of the Resurrection.....	127
Mission Work in Florida—Past and Present.....	129
Theological Training for the Colored People of the South.....	132
Work in the Indian Territory.....	134
Northern California.....	135
<i>Acknowledgments</i>	136
FOREIGN DEPARTMENT.	
A Call for Missionary Reinforcements.....	141
"A Few Words about Details".....	142
The Testimony of an Investigator.....	143
Marriage of Missionaries.....	145
AFRICA.—Letter from Bishop Penick.....	145
CHINA.—From Letter from the Rev. W. J. Boone.....	146
From Letter from Mrs. Schereschewsky.....	147
JAPAN.—Extract from a Letter from Bishop Williams.....	147
MEXICO.—Extracts from a Letter from Mrs. Mackintosh.....	148
Extract from a Letter by Mrs. Lever.....	149
Printed Matter for Distribution.....	150
<i>Acknowledgments</i>	150
WOMAN'S WORK.	
Missionary Papers.....	155
A Need at St. John's College.....	155
Christmas at St. Mary's.....	155
Letters from Japan.....	156
Letter from Greece.....	158
AMERICAN CHURCH BUILDING FUND COMMISSION.	
Paragraphs.....	159
<i>Acknowledgments</i>	160

MAY.

BOARD OF MANAGERS.	
Missionary Enthusiasm.....	161
<i>General Acknowledgments</i>	162
DOMESTIC DEPARTMENT.	
The Missionary Message.....	163
The Church's Growth and the Church's Needs in Iowa.....	168
Letter from Bishop Paddock.....	166
Letter from Dean Hart.....	168
Letters from Wisconsin.....	169
<i>Acknowledgments</i>	170
FOREIGN DEPARTMENT.	
Religious and Moral Condition of Japan.....	175
Missionaries Needed in Japan.....	177
Movements of Missionaries.....	177
Death of a Missionary.....	178
AFRICA.—Extracts from Letters from Bishop Penick.....	178
CHINA.—Letter from the Rev. W. J. Boone.....	178
Extract from a Letter from the Rev. Elliott H. Thomson.....	179
Report of the Semi-Annual Examination at St. Mary's Girls' School.....	179
Extracts from a Letter from Miss Stevens.....	180
JAPAN.—Extract from Mr. Morris' Report to the Bishop for the quarter ending December 31st, 1881.....	181
Extract from a Letter from Miss Belle T. Michie.....	182
HAITI.—From Letters from Bishop Holly.....	182
<i>Acknowledgments</i>	184
Foreign Stations.....	188
Scholarships in the Foreign Field.....	189
WOMAN'S WORK.	
Shay-Day-Ence.....	195

JUNE.

BOARD OF MANAGERS.	
Missionary Conference.....	201
<i>General Acknowledgments</i>	201
DOMESTIC DEPARTMENT.	
The Scattering.....	203
Burning and Rebuilding of the Holderness School for Boys.....	203
Work Among Colored People in South Carolina: First Ordination to the Priesthood of a Colored Man in the Diocese.....	205
Story of the Rev. Thaddeus Saltus.....	205
Growth of the Work in Columbia.....	207
<i>Acknowledgments</i>	209
FOREIGN DEPARTMENT.	
Buddhism the Darkness of Asia.....	217
Statistics of Protestant Missions in China.....	219
The Secretary.....	219
Movements of Missionaries.....	220
AFRICA.—Extract from Letter from the Rev. J. McNabb.....	220
Extract from Letter from Mrs. M. R. Briery.....	220
CHINA.—From Letter from the Rev. E. H. Thomson.....	220
Extract from Letters from the Rev. Mr. Yen.....	221
JAPAN.—Extract from the Rev. A. R. Morris' Quarterly Report.....	222
Extract from a Letter from the Rev. Mr. McKim.....	223
HAITI.—Extract from a Letter from Bishop Holly.....	223
MEXICO.—Extracts from Private Letters.....	224
<i>Acknowledgments</i>	225
Foreign Stations.....	230
WOMAN'S WORK.	
A Need in Florida.....	231
Letters from Africa.....	232
Letters from Japan.....	233
Portion of Letter from Bishop Holly.....	234

JULY.

BOARD OF MANAGERS.	
Election of Members.....	235
Missionary Conference at Buffalo.....	235
<i>General Acknowledgments</i>	237
DOMESTIC DEPARTMENT.	
Summer Work.....	219
A Forward Movement.....	241
First Year's Work in the Indian Territory.....	243
Work Among the Colored People in Virginia.....	245
<i>Acknowledgments</i>	247
FOREIGN DEPARTMENT.	
Return of Secretary to duty.....	253
Our Mission to the Heathen.....	253
Scholarships.....	255
Appointments.....	255
Marriage of Missionaries.....	255
Death in the Field.....	256
Movements of Missionaries.....	256
AFRICA.—Item from Missionary.....	256
CHINA.—From Letter from the Rev. W. J. Boone.....	256
JAPAN.—Extract from Letter from the Rev. C. T. Blanchet.....	257

JULY—Continued.

From Letter from Miss Belle T. Michie...	257	WOMAN'S WORK.	
From Letter from Miss Sarah L. Riddick	257	Indian Missions in Minnesota.....	267
HAITI.—From Letter from Bishop Holly.....	258	AMERICAN CHURCH BUILDING FUND	
MEXICO.—Extracts from recent Private Letters...	258	COMMISSION.	
Acknowledgments.....	260	Paragraphs.....	273
Foreign Stations.....	266	Acknowledgments.....	274

AUGUST.

BOARD OF MANAGERS.		Death of a Former Missionary.....	295
Systematic Offering Plan.....	275	GREECE.—Death of the Rev. Dr. Hill.....	296
Spirit of Missions.....	277	AFRICA.—Letter from Bishop Penick.....	298
General Acknowledgments.....	277	CHINA.—Letter from Mrs. Schereschewsky.....	300
DOMESTIC DEPARTMENT.		From Letter from Henry W. Boone, M.D.	300
Personal Service.....	279	St. John's College, Shanghai.....	300
A Letter from Bishop Quintard.....	280	HAITI.—From Letter of Bishop Holly.....	302
The Indian Question, Discussed by a Niobrara		MEXICO.—Address of Frederick S. Winston, Esq.,	
Missionary.....	282	at the Missionary Conference at	
Acknowledgments.....	288	Buffalo.....	303
FOREIGN DEPARTMENT.		Acknowledgments.....	308
An Appeal for Men.....	293	Foreign Stations.....	312
Ordinations in the Field.....	295	WOMAN'S WORK.	
Retirement of a Missionary.....	295	Letters from China.....	313
Movements of Missionaries.....	295	A Japan Mail.....	314
		A Word from Africa.....	318

SEPTEMBER.

BOARD OF MANAGERS.		AFRICA.—From Letter of the Rev. G. W. Gibson.	346
Legacies.....	319	CHINA.—Condition of the Bishop.....	346
Systematic Offering Plan.....	319	Extracts from Letters from the Rev. Mr.	
General Acknowledgments.....	322	Boone; Mrs. Boone; Mrs. Sayres.....	346
DOMESTIC DEPARTMENT.		JAPAN.—Extracts from Letters from the Rev. Mr.	
The Unprofitable Servant.....	323	Tyng; the Rev. Mr. McKim; Miss Rid-	
Illness and Absence of the Bishop of Northern		dick.....	347
Texas.....	325	From Letter of Miss Michie.....	349
Wyoming Convocation.....	326	HAITI.—From Letter of the Rev. P. E. Jones.....	350
Miss Leigh and her Work.....	327	MEXICO.—An Explanation.....	350
Niobrara Store-room.....	332	From a recent private Letter.....	351
Acknowledgments.....	333	Acknowledgments.....	351
FOREIGN DEPARTMENT.		Foreign Stations.....	354
The Opium Trade from a Missionary Point of		WOMAN'S WORK.	
View.....	337	A Visit to the Indians at White Earth, Minnesota..	355
The Chinese in Our Own Country.....	339	AMERICAN CHURCH BUILDING FUND	
A Correction.....	340	COMMISSION.	
GREECE.—Death of the Rev. Dr. Hill; Account		Shall the Church Raise a Centennial Memorial...	354
of the Funeral; Action of the Com-			
mon Council; Address of Mr. A.			
D. Cyriacus; Address of Mr. D.			
Pantazes.....	350		

OCTOBER.

BOARD OF MANAGERS.		JAPAN.—From Report of the Rev. John McKim..	391
The American Church and the "S. P. G.".....	363	From Letters of the Rev. E. R. Wood-	
Systematic Offering Plan.....	365	man.....	391
Missionary Conferences.....	366	Report of Medical Work in Osaka, Japan.	392
General Acknowledgments.....	366	HAITI.—Appeal from Haiti.....	392
DOMESTIC DEPARTMENT.		MEXICO.—From Communication of Bishop-elect	
The Judgment.....	367	Hernandez.....	393
A Letter from Bishop Tuttle.....	369	Extract from Letters from Mr. Mack-	
Letter from Bishop Perry.....	370	intosh.....	394
Work among the Indians.....	372	Acknowledgments.....	394
Mission Work in Tennessee.....	375	Foreign Stations.....	402
Work among the Colored People of the South...	377	WOMAN'S WORK.	
Some Missionary Trials.....	378	An Explanation.....	397
Acknowledgments.....	378	Bible Women in China.....	397
FOREIGN DEPARTMENT.		Day Schools in China.....	399
CHRIST a Foreign Missionary.....	381	Death of a Japanese Scholar.....	399
Some of the Fruits of Buddhism.....	382	Words of an English Missionary Bishop.....	400
Annual Reports.....	385	AMERICAN CHURCH BUILDING FUND	
CHINA.—Report of the Rev. W. S. Sayres.....	385	COMMISSION.	
Report of St. Luke's Hospital, Hong		Acknowledgments.....	401
Kew, Shanghai.....	389		
Report of the Medical Work at Wuchang	390		

NOVEMBER—DECEMBER.

Reports of Committees, Auxiliaries, etc.	403	Annual Report of the China Mission.....	501
The Forty-seventh Annual Report of the Com- mittee for Domestic Missions	405	Annual Report of the Bishop of Haiti.	504
Report of Treasurer, Domestic Committee.....	412	Annual Report of the Bishop-Elect of Cuernavaca in Behalf of the Mexican Branch of the Church	508
List of Domestic Missionaries.....	417	Statistics African Mission.....	510
Bishop Clarkson's Seventeenth Annual Report... 421	421	Statistics China Mission.....	511
Bishop Tuttle's Sixteenth Annual Report.....	424	Statistics Japan Mission.....	512
Bishop Morris' Fourteenth Annual Report	428	Statistics Haitien Church.....	512
Bishop Whitaker's Thirteenth Annual Report ... 432	432	Statistics Mexican Church.....	513
Bishop Pierce's Report for Arkansas and Indian Territory	435	List of Foreign Missionaries etc.....	514
Bishop Hare's Tenth Annual Report.....	436	Report on Stated Publications.....	515
Bishop Spalding's Tenth Annual Report.....	444	Report of the Standing Committee on Trust Funds.....	517
Bishop Elliott's Eighth Annual Report.....	449	Eleventh Annual Report of the Woman's Auxil- iary to the Board of Missions.....	521
Bishop Wingfield's Eighth Annual Report.....	454	Report of the American Church Missionary Society.....	541
Bishop Garrett's Eighth Annual Report.....	456	Report of the League in Aid of the Mexican Branch of the Church.....	547
Bishop Dunlop's Second Annual Report.....	464	Report of the American Church Building Fund Commission.....	552
Bishop Brewer's Second Annual Report.....	467	Annual Tables.....	555
Bishop Paddock's Second Annual Report.....	470	Subscribers to General Missions.....	583
Annual Report of the Committee for Foreign Missions to the Board of Managers	473	Act of Incorporation.....	587
Report of Treasurer, Foreign Committee, facing page	514	Missionary Canon.....	588
Annual Report of the Missionary Bishop of Yedo.	496		
Annual Report of the Missionary Bishop of Cape Palmas.....	498		

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE
DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

All the Bishops of the Church, members *ex officio*,
The Secretaries and Treasurers of the Domestic and Foreign Committees, *ex officio*,
And, appointed by the General Convention of 1880, sitting as the Board of Missions,

Rev. Henry C. Potter, D.D.
Rev. H. Dyer, D.D.
Rev. Charles H. Hall, D.D.
Rev. Noah Hunt Schenck, D.D.
Rev. E. A. Hoffman, D.D.
Rev. William N. McVickar.
Rev. George Leeds, D.D.
Rev. J. Livingston Reese, D.D.
Rev. J. H. Eccleston, D.D.
Rev. Thomas F. Davies, D.D.
Rev. James Saul, D.D.
Rev. William Tatlock, D.D.
Rev. S. H. Tyng, Jr., D.D.

Mr. F. S. Winston.
Mr. J. C. Garthwaite.
Mr. George N. Titus.
Mr. Cornelius Vanderbilt.
Mr. William Scott.
Mr. Charles R. Marvin.
Mr. William G. Low.
Hon. Benjamin Stark.
Mr. Lemuel Coffin.
Hon. H. P. Baldwin.
Mr. R. Fulton Cutting.
Mr. Howard Potter.
Mr. Joseph W. Fuller.
Hon. John A. King.
Mr. C. M. Conyngham.

REV. A. T. TWING, D.D., *Secretary of the Board.*
REV. A. T. TWING, D.D., *Secretary.*
MR. WM. BAYARD CUTTING, *Treasurer,*
FOR DOMESTIC MISSIONS,
22 Bible House, N. Y.
REV. JOSHUA KIMBER, *Secretary.*
REV. GEORGE F. FLICHTNER, *Secretary pro tem.*
MR. JAMES M. BROWN, *Treasurer,*
FOR FOREIGN MISSIONS,
23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December, March, June, and September.

APRIL, 1882.

CHANGE IN TREASURERSHIP.

THE action of the Board of Managers, of which the following Minute is the record, was taken at its meeting, December 13th, 1881, though no public notice of it has hitherto been made. The persons steadily engaged at the Mission Rooms accept the sentiment of the Minute as expressive of their own views and feelings, while, if it were proper, they would gladly make the record longer and fuller, by relating the cheer and strength which the almost daily visits of Mr. Wells have never failed to bring to them. Most sincerely do they unite in the hope and the prayer that all his future days may be full of brightness and peace, assured that the memory of their pleasant and profitable intercourse with him will abide with them as a perpetual comfort and joy.

MINUTE.

This Board has heard with profound regret the letter of Mr. Lloyd W. Wells, asking to be relieved of the office of Treasurer of the Domestic and Foreign Missionary Society, as well as of the Treasurership of the Domestic Committee. In accepting this resignation, to which the Board of Managers most reluctantly consents, it cannot omit to put upon record its sense of the invaluable service which Mr. Wells has rendered to the cause of Missions by the singular accuracy and fulness of his accounts, and the unflagging fidelity of his attendance upon the work of his office, both as a member of this Board and as its servant in his financial transactions. The luminousness of his statements and reports touching the departments committed to his trust must have arrested the attention of every Churchman. His excellent judgment, his gentle and affable bearing, and his manly honesty and independence of spirit have

commended him to all who have had occasion to approach him on matters connected with our Missionary interests.

That the evening of his life may be not only refreshed by needful rest from labor but illumined and gladdened by the bright anticipations of a higher life to come, is the earnest prayer and hope of all the members of this body.

Resolved: That this brief Minute, with the warmest thanks of this Board, be communicated to Mr. Wells, over the signature of the President and of its two Secretaries.

(Signed)

GEORGE LEEDS,
LEM'L COFFIN,
JOS. W. FULLER, } Committee.
H. POTTER, *President.*
A. T. TWING, *Secretary.*
GEO. FRED'K FLICHTNER, *Ass't Sec'y pro tem.*

At the Meeting in December Mr. James M. Brown was appointed Treasurer of the Domestic and Foreign Missionary Society, in the place of Mr. Wells; and at the Meeting held on the 14th of March, 1882, Mr. Wm. Bayard Cutting was elected Treasurer of the Domestic Committee.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from February 1st to March 1st, 1882.

ALBANY.		PITTSBURGH.	
<i>Ballston Spa</i> —Christ Church.....	39 05	<i>Brownsville</i> —Christ Church, "Ladies".....	25 00
<i>Troy</i> —St. John's Church.....	105 08		
	144 13	QUINCY.	
CONNECTICUT.		<i>Farmington</i> —"Mrs. B.".....	1 50
<i>Hartford</i> —Christ Church.....	18 00	RHODE ISLAND.	
St. John's Church.....	77 50	<i>Middletown</i> —Chapel of the Holy Cross, of	
<i>New Canaan</i> —St. Mark's Church.....	16 21	which from Sunday-school, \$3.65.....	12 00
<i>Norwalk</i> —St. Paul's Church.....	43 92	<i>Pawtucket</i> —St. Paul's Church.....	10 00
	155 63		22 00
EASTON.		SOUTH CAROLINA.	
<i>Talbot Co.</i> —St. Michael's Parish.....	15 00	<i>Pendleton</i> —St. Paul's Church.....	8 05
KENTUCKY.		SOUTHERN OHIO.	
<i>Louisville</i> —Trinity Church.....	2 00	<i>Columbus</i> —John W. Andrews... ..	25 00
MARYLAND.		SPRINGFIELD.	
<i>Baltimore</i> —Grace Church.....	182 00	<i>Mound City</i> —St. Peter's Church.....	5 00
<i>D. C. Georgetown</i> —St. John's Church.....	35 37	VERMONT.	
<i>Prince George Co.</i> —St. Paul's Parish.....	54 00	<i>Brandon</i> —St. Thomas' Church.....	9 65
<i>Prince George and Anne Arundel Cos.</i> —St.		VIRGINIA.	
Philip's Church, Laurel.....	10 00	<i>Norfolk Co., (Norfolk)</i> —St. Luke's Church....	106 85
<i>Washington</i> —Church of the Incarnation....	40 00		
	321 37	WESTERN NEW YORK.	
MINNESOTA.		<i>Branchport</i> —Subscription of J. N. Macomb,	5 00
<i>Faribault</i> —Bishop Whipple's subscription...	25 00	<i>Buffalo</i> —"H. J. S.".....	2 00
MISSISSIPPI.			7 00
<i>Natchez</i> —Trinity Parish.....	8 75	WEST VIRGINIA.	
NEBRASKA.		<i>Monroe Co.</i> —Madison Parish, All Saints' Church.....	10 60
<i>Omaha</i> —Bishop Clarkson's subscription...	40 00	OREGON MISSION.	
NEW YORK.		<i>Portland</i> —St. Matthew's Chapel.....	4 75
<i>Goshen</i> —St. James' Church, "A Friend"....	50 00	COLORADO MISSION.	
NORTH CAROLINA.		<i>Denver</i> —St. John's Cathedral.....	42 80
<i>Lenoir</i> —St. James' Church.....	1 80	NIOBRARA MISSION.	
<i>Wilmington</i> —St. Paul's Church.....	43 50	<i>Rosebud</i> —Mission Sunday-school.....	9 00
	44 80	†Receipts for the month.....	\$1,109 98
PENNSYLVANIA.		Amount previously acknowledged.....	9,413 84
<i>Chester</i> —"A Friend".....	22 00	26 60 Total receipts since September 1st, 1881....	\$10,523 82
<i>Concordville</i> —St. John's Church.....	2 60		
<i>West Philadelphia</i> —St. Andrew's Church,	2 00		
"Two Lady Members".....	2 00		

† Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 138 and 153.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,
" S. H. Tyng, Jr., D.D.,
" A. T. Twing, D.D.,

Rev. A. T. TWING, D.D., *Secretary.*
22 Bible House, New York.

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Lloyd W. Wells,
" Benjamin Stark,
" John A. King.

Mr. WM. BAYARD CUTTING, *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*.....

APRIL, 1882.

DOMESTIC MISSIONS AS SEEN IN THE LIGHT OF THE RESURRECTION.

ALTHOUGH we speak to our readers this month from under the clouds of Lent, we cannot free ourselves from the influence of the fact that in a few days the darkness will pass away once more, and the face of the risen Sun of Righteousness be seen again. Ever since the Church has known the joy of the first Easter sunrise, it has been impossible to forget it, even in the midst of the deepest shadows of Good Friday. Indeed, the glory of the Resurrection, so bright and all-pervading is it, fills the whole Christian Year, and surrounds, as with a halo of imperishable hopefulness, its most sombre feasts; even as the corona encircles the sphere of the totally-eclipsed sun, and shows that behind its dense curtain that orb is "still shining."

This is our apology, if apology be needed, for asking our readers, before the actual arrival of another Easter celebration, to consider with us one of the most awful and yet one of most inspiring facts that follow upon the Resurrection of our LORD, in its relation to the Home Missionary work, which we all have so much at heart.

Our LORD rose from the dead for the justification of redeemed mankind. Receiving all power in heaven and earth, He founded His Church. Required in the counsels of the Godhead to return to heaven, He committed to His followers, who were men, the work of carrying out upon earth, as His ministers—His representatives and His agents—His good will for the salvation of mankind. They were to do this, not in their own strength, but in His power, conferred upon them through the HOLY GHOST, by the good pleasure of the Almighty FATHER. As the SON of GOD, our LORD possessed all Divine power. As the SON of Man, risen triumphant over death, after having finished the work of human redemption through His own death, He received from GOD the gift of all human power, earned by His voluntary fulfilment in human flesh of the whole law of redemption, in the sacrifice of Himself. On the eve of His Ascension, therefore, He stood before His adoring Church, endowed with *all* power, Divine and human, in heaven and earth, and fully qualified by GOD to

give to the Church its glorious commission—"Preach My Gospel to every creature; convert the world to Me. All power is Mine; as the Almighty FATHER sends me; *so send I you.*

What a wonderful commission was that! Wonderful in its nature; wonderful in its scope. It came from GOD to His human creatures; putting into their faltering hands the execution upon earth of His Almighty will. It commissioned them to win a world to Him. The highest natural ambition of a human soul is to be allied to greatness and to possess power. The Missionary commission of the Church invites men to come up to the help of the Almighty, and to share an earth-wide influence. No commission to men could be more lofty than this. The work to which it calls them is above all other possible forms of labor in dignity. The grandeur of its appeal to human ambition cannot be approached by any other call to duty. Its effect upon those to whom it first came was to fill them with a life-long enthusiasm, and to persuade them to an unlimited sacrifice. And ever since their day it has fired the hearts, and endowed with an unflinching endurance the energies, of those who have accepted and acted upon it, with faith in Him Who gave the commission, so that down to the present day, through nineteen centuries, an unbroken succession of noble ones have been at work, preaching the glad tidings, and discipling men, until the world has heard the Gospel, and countless souls have been saved.

Now, what particular bearing has all this upon Domestic Missions in the American Church? Its bearing is this: It shows that our Domestic Missions are the application of the resurrection-power of our LORD JESUS, under His general Missionary commission, to those whom His providence has set within the limits of our country.

Few words are required to answer the question in briefest form; but how full those few words are of meaning! This is a part of that meaning—no human soul can grasp it all: When our LORD stood before His gathered disciples on that mountain where He had appointed them, nigh unto Bethany, whence He was soon to depart for a little while out of their sight, and gave them and all their successors, through all time, the great Commission, His all-seeing eyes looked down the vista of the whole future. He saw His Church, after the pentecostal equipment, "beginning at Jerusalem" to do its work, going out first to Israel, to preach and baptize; after its rejection by the chosen race, offering to the neighboring Gentiles the grace which Israel had refused; then spreading beyond the vicinity of Palestine; advancing in the course of time to the furthest shores of Asia and Africa and Europe, and venturing out from them even to the uttermost islands of the sea. Then, last of all, His omniscient prevision accompanied the advanced detail of His faithful army, as in the latter days, crossing the ocean, they stepped upon the new-found and late-discovered continent on which we dwell, and brought with them His commission and His Church. And now, to the Church of which the best of us are so unworthy members is given the command and authority to save the souls of the millions who live and labor and die within the boundaries of these United States. That is—to us, dear readers, have come, in the fulness of time, the commission, the duty, and alas! the responsibility, of applying the SAVIOUR'S infinite resurrection-power

to the salvation of "the American people." This is what the Domestic Missions in the United States mean. Who of the most faithful realizes the dignity and the responsibility of this mission! Who that most nearly appreciates them approaches the full measure of his own duty? Every Lent calls the Church to a greater self-denial, that it may be better fitted for the fulfilment of its Missionary duty. Every Easter-tide utters the commission anew, promises again the necessary power, and renews the Divine command. And every year we listen to the orders, and hear the reading of the commission, and receive the promise of success that shall follow upon the faithful acceptance of the responsibility and doing of the duty.

What is the result of this annual reiteration of the call and declaration of the infinite power that waits to make it efficient? We all know somewhat of the result, and GOD knows all. Those who are chosen to the post of largest responsibility in directing the execution of the mission which we have been describing—may GOD bless their labors and pardon their infirmities!—tell you what has been accomplished from month to month and year to year, so far as the records of the Domestic Committee can supply them with the information. But they can publish to the Church only the results that come under their attentive notice. Each individual who has contributed his part of sympathy and prayer and money and effort alone can know how much he has done, and how much avoided of what he ought to and might have done. He only who foresaw His Church carrying the power of His risen life to the people of these United States before that Church had received its first baptism of flame in the mother city, could tell how much or how little it has done in the execution of His Divine commission within the borders of our nation. However great that harvest of success may be which is known only to Him, let us all try to realize one truth about it: that it should and might have been far greater, if the Church had willed it to be so!

Every Lent calls upon us for a greater self-sacrifice. Every new annual manifestation of the Easter glory reveals to the worshipping Church a wider opportunity for the salvation of our republic. May every sunrise usher in a better and more glorious day!

MISSION WORK IN FLORIDA—PAST AND PRESENT.

A LETTER FROM BISHOP WHIPPLE.

SANFORD, ORANGE CO., FLORIDA,
February 25th, 1882.

DEAR BROTHER:

I AM here for rest and health. Our home is a cottage kindly offered to us by our good brother, Rev. Lyman Phelps. It is situated in an orange grove, on the banks of a beautiful lake, with a background of pine forest. Like most of Florida, the country is a dead level, but to me it is full of interest. The sandy soil produces many wild flowers of rare beauty, the tall evergreen pine is point-

ing up to a land where trees never wither, and the sighing of its branches is like the sound of far-off music.

Almost forty years ago I came to Florida a weary invalid who friends thought would be "early called," and by God's goodness I regained my health. St. Augustine had not then been modernized by new villas. Its narrow coquina-paved streets, and quaint old Spanish houses with their open courts, took the traveller back to a town of the fifteenth century. Jacksonville was a border village

of new framed houses, with an unenviable reputation for gamblers and duelists. The country south bears the terrible scars of the rapine and massacre of the Florida War, and was for the most part a primeval forest. The wealth of the State was in Tallahassee and the towns of northern and western Florida.

In 1853, while I was Rector of Zion Church, Rome, I met Bishop Rutledge at the General Convention in New York, and he urged me to spend that winter as a Missionary in Florida. On account of my wife's health I accepted his offer, and took temporary charge of Trinity Church, St. Augustine, and all outlying stations. As I was the only Church Clergyman east of Tallahassee two hundred miles distant, and north of Key West five hundred miles south, the Mission was a Diocese in extent. The Rev. Benjamin Wright, the friend of my boyhood and manhood, the late Rector, had gone to his rest full of faith and good works. The Parish at Jacksonville had been organized, and a church builded, but it was vacant. As I look back on that winter's work it is one of the pleasantest memories of my life. There never was a dearer flock than that of St. Augustine. On every LORD's day the church was crowded, and on week days we had what would be in most places a good Sunday congregation. The names of Fatio, Dummit, Smith, Putnam, Fairbanks, Hardee, Douglas, and a host of other blessed ones now in Paradise come up as I write. They loved the Church, and it was a joy to pray and work and give for His dear sake. There were no altar or decoration committees, but I was always sure that Mrs. Judge Smith would sweep and dust the church with her own hands, and loving hearts always brought the sweetest flowers to make God's house beautiful.

I had a rare old negro sexton, David, who had only two articles to his faith—the first his faith in JESUS CHRIST, who was as real to him as if he had put his own finger in the print of the nail; and the second was his faith in the Church because it came to him laden with the love of his SAVIOUR. I remember once while instructing a class for Confirmation, old David, who was always present, listening with eager ears, said at the conclusion, "Massa, jest one thing more—please press on dem, dat if they comes into the LORD's Church, dey is to stick—press

dat on dere hearts a little; dis Church done gone taking any folks to run away."

I held many pleasant Services at outlying plantations, among them Mr. Dupont's, whose slaves had a half-holiday whenever I came to preach. The Services were in the large parlor, and it was always packed with dusky faces. They would sometimes break in on the sermon with ejaculations, "Dat is so!" "Bless the LORD for that!"—"I'se going to JESUS," and such Amens! We had singing better than any I have heard from choirs, such a volume of sweet soul music, as if every heart wanted to send his song up to his SAVIOUR. I once said to old David, who was my companion, "The music is very good." He said, "Massa, you oughter hear dem on the LORD's day: 'pears to me dey is like St. John spechally in de Spirit on the LORD's day."

I think I told you once how grieved dear old David was when I asked him if he had been to a plantation to preach. "I am no such man as dat; in dis Church there is no body preaches except they is sent—no one sends me, I goes myself. But, massa, one thing troubles me, why dere is so many for whom JESUS died, to whom nobody's sent, and I says I am gwine to go to them to whom nobody's sent and tell dem about JESUS; and, massa, when de LORD sees dem coming home in white robes singing dat song of de redeemed, I believe He will be just as glad to see dem as if they had come the regular way." Dear old Christian! would to GOD all laymen had the same love and pity for souls.

I held Services monthly at Palatka in an old warehouse, and had the privilege of giving his first communion to Hon. Isaac H. Bronson, one of God's own noblemen. I was able to raise the means in New York to build the church at Palatka. How well I remember the kindness with which the generous donors welcomed me. They are all gone to rest now, waiting for us on the shores of Paradise. Minturn, Hoffman, Aspinwall, Caswell and Curtis—no branch of the Church ever counted worthier sons.

It was not easy to travel over corduroy roads. It was a journey of six to ten hours to Picolata, eighteen miles distant, and once I was from Sunday night till the following Sunday morning going from Jacksonville to Tallahassee in a stage wagon.

The church in Florida owes a debt of grati-

tude to its first Bishop and his little band of Missionaries and faithful laymen. The Church was known in its distinctive character, the preaching was direct and earnest, full of CHRIST crucified, and they had learned the secret that the best way to make others believe was to believe yourself.

I cannot forget the warm-hearted letters I used to receive from good Dr. Van Kleck, your predecessor. Nothing has so cheered the Missionaries of the Church as the hearty messages of sympathy which came then as they now come from the Mission Rooms.

Thirty years have passed away with the record of joys and sorrows; all is of little moment to us if our names are written in heaven. I wish I could say that the Church in Florida had fulfilled all of its early promise. It is here as in Minnesota, we have only been gleaners where God would have given us a harvest. The old Florida has passed away, a new Florida has taken its place. It feels the pulsation of a new life. It is the only semi-tropical country which the United States owns east of the Rocky Mountains, and its future is certain. The incoming population is largely American, and of that refined and cultivated class who seek health in a new climate. The Church is known and respected. There is very little sectarian prejudice or bitterness. Infidelity is by no means as aggressive as in the West, and outside of St. Augustine the Church of Rome is not numerically strong. I know of no field where a better and more hopeful work could be done in ingathering souls into the Kingdom of CHRIST—but it will be work, hard work, blessed work.

It has been a pleasure to try and be again a Missionary here. At all Services we (Rev. Lyman Phelps and myself) have had large congregations. No Service is to me sweeter than the first Services held in school-houses and public halls. The people when taught are ready to join in the Service, and they listen to the old old story of God's love as if you were a messenger of life bringing to them pardon.

At their request I have preached several times to the colored people. I love this simple race. I love them for the far-off memories of other days, when Christian masters and slaves knelt beside one altar. I love them for their rare fidelity to the families left in their care during the Civil War. I love them for their simple faith which

still makes it true, "The common people heard Him gladly." I love them most because they are poor souls for whom our Master died. Who can read the wonderful dealings of God's Providence with this race, and not see that through them the old prophecy will be fulfilled, "Ethiopia shall stretch out her hands to God." I ask no pleasanter Services; if heart-felt singing, earnest Amens and breathless attention are signs, I am sure they were gratefully appreciated. I am not sure but I might get a unanimous call to a colored congregation.

It is sad to find that the color line has come so effectually into all churches, that you look in vain for the dusky faces who once made up half the congregation. I need not describe the causes—the gulf which opened between the two races after the Civil War, the political strifes, the license of suddenly-gained citizenship, and the prejudice of caste far stronger than in the old slave days. There is no use in saying who is at fault; we of the North are to blame because we did not furnish promptly, gladly, and cheerfully, the means to rebuild the desolations of Zion. The South is to blame because they did not at once grasp the truth, that for good or ill these freedmen were citizens. There were only two sides to this question—"we shall take care of them or they will take care of us"—we have to do with the present.

The freedmen have done far better than any one believed was possible. They are anxious to have their children attend school. They are acquiring homes for themselves. They are generally industrious. With all the difficulties of the new relations of capital and labor, the last cotton crop was almost double any crop raised by slave labor; it came to three hundred millions of dollars. They are increasing more rapidly than any portion of our population. They are a religious people. In other days they loved the Services of the Church. What can be done? White Clergymen and laymen can do much by Bible-classes, by Sunday-schools, and by occasional Services. They are a warm-hearted people who will give a welcome to those who come to them with hearts aglow with the love of CHRIST. The children who have received education have lost confidence in the ignorant teachers of their race. They are beginning to feel the pulsation of the new life of their people. They

are conscious of their power. They will stand by their race. The Church must give them a native Ministry. I know of no race which has been won to CHRIST without a native Ministry. Shame on us if we dare to bring our prejudice and caste into the Church of God!

There was the same hesitation and fear when the first Indian applied to be received as a Candidate for Holy Orders, and good people asked a pledge that he should not be a burden to the Church. Was it a mistake to ordain Philip, Paul Mazakutie and Samuel Madison? Do we not all thank God to-day that far away in yonder northern forest red men are preaching to their own people the Gospel of CHRIST?

Bishop Atkinson of blessed memory felt this need at the close of the Civil War. To him and good Bishop Lyman we owe a debt of gratitude for the Colored School at Raleigh, and the Church will sustain it. I would have been glad to tell you of the work of brave hearts in Florida and elsewhere in the South. I cannot now, but their names are household words in our hearts.

Our friends at the South often wonder why so much is expended for the Missions to the Indians and so little for the freedmen. The reason is very simple. The friends of the Indians, who knew their wretchedness and woe, brought the wretched red man from his squalid wigwam into Christian congregations. They told the story of their poverty and degradation with hearts all aglow

with the love of CHRIST. When any of this poor race became new men in CHRIST, they told of what God had wrought, and willing hands and hearts have always been ready to help. Whenever those who know the story will do the same for the black man, there will be no lack of money for Missions to the freedmen. I know the warm hearts of the South to whom many an aged black woman is dear as "old mammy," and I know their silver tongues; and when they will tell, as they can tell, this story, there will be no lack of means or men to do the work.

I have written you longer than I ought. May I ask one favor for myself—no, not for me, but for work which our LORD gave me to do. I honestly believe that there is no Church School for girls in our country more worthy of loving confidence than St. Mary's Hall, Faribault. It has outgrown its present buildings. I have refused nearly forty girls this school year for lack of room. I began it sixteen years ago in my own house because the Church had no girls' school in Iowa, Dakota or Minnesota, and because our best families were educating their daughters in Roman Catholic schools.

"It is towards evening" with some of us; will not those who love the SAVIOUR help me to build this new hall, so that this blessed work may go on forever. I will give them my love and gratitude, and He who never forgets a deed of love will repay all in *that* day.

H. B. WHIPPLE,
Bishop of Minnesota.

THEOLOGICAL TRAINING FOR THE COLORED PEOPLE OF THE SOUTH.

A LETTER FROM BISHOP LYMAN.

MY DEAR DR. TWING:

You have suggested to me that it might be a matter of interest to the Church, if I would send you, for publication, some account of the work which we are endeavoring to do in North Carolina, in connection with the colored race. I gladly comply with your request.

It may not be generally known, that it was determined, in the year 1867, to establish in this Diocese, a Normal School for the training and education of colored persons as teachers, and in which school religious instruction, in accordance with the principles of the Church, should constitute a part of every day's teaching. The daily Service

of this Church was also established, and has been regularly sustained.

In order to carry out successfully the plan thus had in view, a tract of land—sixty or more acres, was secured, about a mile from the State Capitol at Raleigh, and the necessary buildings were erected. Funds were obtained for this object by the liberal gifts of philanthropists, who felt a lively interest in the welfare of the colored race. This work has since gone on most successfully. In addition to the land, and the simply constructed frame buildings erected upon it, a permanent endowment of about \$40,000 has been provided, and is judiciously invested. There is no debt whatever upon

the property. This institution, so nobly conceived and efficiently carried forward, has been exerting a most salutary influence, and has already sent out a large number of well-educated young men and women, who have done very much for the moral, religious and intellectual improvement of their own people. The attendance for several years past has averaged about one hundred pupils—male and female. The school is under the general direction of a Board of Trustees, all of whom are members of the Church, and the Bishop of the Diocese is President of the Board. Many of the young men who have come here to prepare themselves for teachers, have had their attention turned to the Christian Ministry, and while six have already been admitted to Holy Orders, about ten others are now pursuing their studies, as Postulants or Candidates. But here the difficulty has been encountered, that the original plan of the school made no provision for theological education, and therefore this had to be undertaken under many disadvantages. Some provision is clearly demanded to meet this want.

It has been suggested that the Theological Seminaries already established by the Church sufficiently provide for this necessity. But I think it can be clearly shown that, for the training of the great body of our colored candidates, these seminaries are by no means adapted. They presuppose, in those coming to them, the possession of a college education, or its equivalent. Now, if we insist on so high a standard of education as this, we can never reach the millions of colored people, to whom we wish to carry the Gospel of CHRIST.

What these colored candidates need is a training *especially adapted to them, and to their proposed work*. If they can receive a good English education, without requiring of them an extended classical course; if they can be well instructed in the Holy Scriptures, and in the doctrines and principles of the Church, they will be sufficiently prepared to go out and do a mighty work among their own people. But if we wait to make accomplished Latin, Greek and Hebrew scholars of them; if we insist on higher mathematics, and the sciences, as the necessary foundation for a theological education, we may as well give up all hope of reaching these ignorant millions, who so need the enlightening and elevating

influence of a pure and spiritual Christianity.

With these views deeply settled in my mind, I have ventured to suggest a plan which I think will meet this crying need. Instead of starting some new institution, I propose to engraft a *Theological Department* upon "St. Augustine's Normal School," here in Raleigh. This can be done in a most economical way. Much of the intellectual training is already provided for, and for the present year the buildings which we now have will prove quite sufficient. Then, if this proposal commends itself to the approval of the Church, we shall hope by another year, to awaken sufficient interest to secure the fund required for the erection, on the grounds of the Normal School, of a building for the Theological Department, and also of a chapel, which even now is greatly needed.

By means of the help which has lately been rendered us, through an appropriation of the Domestic Committee, we have entered upon just such a course of training as we believe will be found most efficacious in preparing these young men for the Ministry; and as soon as it is known that we are prepared to go on with this theological training, the number of Postulants and Candidates from the ranks of well-trying and faithful young men, will be greatly enlarged. Several of the Southern Bishops, to whom I have communicated this plan, approve of it very highly; and I have little doubt that all our Southern Bishops will cordially accept the provision thus made, when they become acquainted with the design. And if this can thus be made a united work, I do not think it will be difficult to awaken a large measure of sympathy in it, and to secure the pecuniary aid which is so imperatively demanded.

Alas! what need is there that the Church should be aroused to some higher appreciation of the duty which she owes to the colored race! Ignorant and unenlightened, they are adopting the most absurd and unscriptural ideas of Christianity, and accepting the notion that wild emotionalism is of the essence of true religion. True it is, that many of the more thoughtful and better educated among them are already beginning to realize the greatness of this error, and are looking most favorably upon the teachings and Services of the Church. The

religious element in the colored race is very strong, and only needs a wise guidance and direction. Let us seek then to recognize the obligations which we owe to them, and do what lies in our power to advance their true spiritual interests. If any who read

what I have thus written have their hearts moved to help in this most necessary work, I shall be very thankful for their sympathy and co-operation. THEO. B. LYMAN,
Bishop of North Carolina.
RALEIGH, March 1, 1882.

WORK IN THE INDIAN TERRITORY.

A LETTER FROM THE REV. MR. WICKS.

DARLINGTON, I. T.,

Thursday, Jan. 13th.

REV. AND DEAR BROTHER:

How I wish I could see you and tell you about this part of the country, and what I have seen and heard here. The more I see of it the more I wonder at what *is* here and at what is *not* here. Every day something is coming to my knowledge which opens new fields, and so new thoughts and plans.

I have just returned from a sixty mile ride which I took in order to give some of these terrible Cowboys a Service. I found that a number of them, when here at the Agency, were in the habit of attending my Services, and on inquiry I learned that they came in from the northwestern part of the Territory. I sent word to a ranch in that vicinity that I would come and give them a Service. I got a reply urging me to come, and appointing Tuesday evening as the time of holding Service. I drove out to the place, thirty miles distant, passing two small ranches on the road.

What sort of a Service do you think I had? I wish you could have been there with your great loving heart and enjoyed it all. There was only one lamp, so we could not have the responses, and I should not have had them even if we had had much more light. I began by saying, "My friends, long years ago one who lived out in the fields, just as you do, was moved to write what he saw there, and here it is, just as he wrote it. Hear it," and then I read a part of the 19th Psalm.

"The Heavens declare the glory of God.

"In them hath He set a tabernacle for the sun."

Then those other passages:

"The cattle upon a thousand hills."

"All the beasts of the forest are mine."

"Fodder for the cattle."

"Feedeth the young ravens."

And so, when we had gotten quite near

together in this way, I said, "Now this book you see in my hand has in it prayers that were made hundreds of years ago, and have been used by holy men and women ever since, and one of them was made by a MAN who loved to go away into desert places, just like these where you live; and talk with God, his Father, and I think some of you, perhaps, will remember, as I use it here to-night, that you learned to say it at your good mother's knee long ago."

And now we were so near together that I could go right on with the prayers, and take them with me.

Afterward we had the old Hymn "Rock of Ages." All sung, and some said *Rocks of Ages*, but what matter? there was spirit in it out of the hearts of those who were watching "cattle on a thousand hills."

Thus I talked with them for half an hour, all I could say in that time of those things they saw every day, the truth of God all about them in the open Book of Nature and in the Book of their business. I never had a more attentive audience, but I was careful to stop while they wanted more. Now the sequel: they want me to come again, and they tell me that in that part of the Territory are at least two thousand of these cattlemen who live there winter and summer, and that mine is the first Service ever held among them. They tell me that if I were to visit their camps I would be sure of a hearty welcome everywhere.

In other parts of the Territory are thousands more of these men just as much un-shepherded as these are, and I know from what I have already experienced that I can go to them wherever they are, and be heard gladly.

What a field for the Church! and in all this that I write you, God has put this part of the Church at this open door; shall we go in and possess the land? If I had the men and means I could put a dozen Missionaries at

work here to-morrow, and they would have their hands full of work too.

This is a wonderful land, and the time is not far distant when it will be the grand cattle-growing district of the country. If in some way we can have a Missionary going to and fro throughout the land constantly, among the Indians, soldiers, cattlemen and whites at the Agency, we should have taken a very broad step toward possession of the field.

All goes well with our Indian work. My Cheyenne Deacon (David), to whom I

have just returned after an absence of four months at the Lower Agency, has worked most faithfully. He could not do better than he does. He has won golden opinions from all, and is just as firm and strong and wise as I could wish. To me he is like an own son.

I hope you will be able to get something of an idea of how the work is opening here from what I have written. I know how it will cheer your heart.

Believe me, your brother, in the Master's work.
J. B. WICKS.

NORTHERN CALIFORNIA.

MY DEAR DOCTOR:

A LETTER from one of your Missionaries in this part of the great field will not, I trust, be unwelcome. Permit me to return thanks for the stipend sent through my Bishop. It has been a great assistance to me, and I can but regard it as a special *God-send*.

THE OBSTACLES TO CHURCH WORK.

Our Jurisdiction is composed of small towns sustained by farming lands. But while they are essential to the prosperous growth of all towns, they are not alone sufficient to make them flourishing places. Manufactories are necessary to work up the products of the lands, and thus to give occupation to the population, and create a market for goods. Until these are introduced we are in our infancy, and the newness and wildness of pioneer life have not entirely worn away. And yet there has been a change for the better in the past five years, and California seems more inclined to settle down into the staid and more reliable life of an Eastern State.

There is at present a lull in the Stock Board, and peace reigns. But should the ring speculators create another excitement, the ferment will begin, and the brutish natures of men and women override their finer feelings, urging them to do and dare everything with the hope of acquiring a fortune. And then come those pitiable tales of impoverished homes, wrecked families; and the asylums for the poor and insane will be crowded again. These periodical excitements unsettle the State and the Church. The Church work is obstructed, and it seems almost impossible to call men back to quiet home life. Of course more are ruined than made by these stock inflations. The fortunate ones always come to the surface, which we can count on the fingers, while the ruined and dejected disappear, and are known only to their friends.

The country is but sparsely settled; thousands of acres are ready for occupation, and an energetic farmer with a small capital could do well. There are many of these waste acres which will be greedily taken up when the country is better settled. We are living in hopes that a large immigration wave will roll this way, and bring us an energetic, thrifty, Church-loving people, who will occupy these vacant acres, and advance the work of the Church as well.

But our hope is now with the young. The old pioneers who came out here in '49 and '50, and lived so many years without Church and home influence, becoming inured to the wild life—we can neither get to the Church, nor can we get them interested in anything religious. And we must give up all hope with them.

The day of generous living and generous giving in California has passed. Gold by the bucketful is not to be found now as at one time. And therefore, men who are worth their thousands are miserly over what they possess, and give most sparingly to the Church and her work.

The Sectarians are in the majority here. Whatever may have been the opportunities for establishing the Church in former years, she is now in the minority, and is but little thought of. She has lost ground. Providentially a Bishop has been given us who can give his attention to the recovery of the Jurisdiction. It will take years, but gradually the territory will be reclaimed and enlarged. I do not think that Sectarianism can occupy the attention of the people to the detriment of Church teaching, when the Church is conducted in a judicious and devotional manner. Her beauty may not be observed immediately, but as knowledge removes the film of prejudice, her excellency will be discovered. This is just the land for the Church, but her laborers will be com-

pelled to till in a field overgrown with Puritan and Sceptical thought. There is much that must be undone before the work can get fairly under way.

Then, alas, that subtle and mean enemy of the Cross, cold, clammy, slimy Indifferentism, like some huge reptile, suns itself now and then in our very presence. The cosmopolitan character of the population tends to generate this. We have representatives from all parts of the world, but unfortunately but few Englishmen.

I trust from the survey of the obstacles you may have been able to get some idea of our work. And I hastily turn to the

OUTLOOK.

There are ten Clergymen under Bishop Wingfield, and 17 Parishes and Missions, 508 communicants, 538 families, 2,206 souls.

The Bishop is doing a good work with his school at Benicia. It is the pioneer work of the Jurisdiction, and its good results will be felt in a few years when the boys reach manhood and go out to traffic in the world. Although the school confines the Bishop and gives him many anxious moments, we believe he could not more effectually carry on Church work than by giving his attention to it. Under the military discipline the manly qualities of the boys are developed, and more robust boys cannot be found on the coast.

The Bishop is really doing double work at Benicia and in the Jurisdiction. In addition to his school duties he has the care of the parish at Benicia, and keeps up his visitations through the Jurisdiction.

The parish at Marysville is without a Rector;

but the Services are kept up regularly by an esteemed layman, Dr. Stone. He is a pattern Churchman, and we regret there are not many more like him.

The Parish at Suisun is vacant; but the Parish workers are not idle. They are paying off back incumbrances, and will soon, we trust, ask the Bishop for a Rector.

The Parish at Sacramento has paid off its debt, and the church is undergoing repairs. There is good hope that the people will soon call upon the Bishop for a Rector also.

The remaining Parishes are in the charge of Rectors.

There is much that could be done, but then our Bishop is tied down; it is impossible for him to do more. If the day should come when he could take advantage of the opportunities offered for establishing the Church, she would get a start which would bring her prominently before the people, and she would not be so little known as she is now. Her influence would be commanding, and her laws and life heeded and observed.

There are many obstacles to her work here, but the outlook is not wholly discouraging. Bishop Wingfield is at his post, and will fearlessly discharge his duties, and by his living, as well as preaching, will accomplish a noble work. We shall not always be hampered by a day of small things—and while we strive to catch the lessons of patience, trust, and humility, which it would teach, we are buoyed with the hope of a brighter day which shall build up the Church here and give her greater usefulness in spreading the work of CHRIST to His glory and man's edification.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 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 February 1st, 1882, to March 1st, 1882.

FOR DOMESTIC MISSIONS.

ALABAMA.			
<i>Anniston</i> —Grace Church S. S.	14	<i>Oswego</i> —Christ Church, Branch Woman's	
<i>Florence</i> —Trinity Church, S. S.	2	Auxiliary.	6 00
<i>Mobile</i> —St. John's Church, of which from		<i>Sherburne</i> —Christ Church.	11 00
Mite Chest \$3.	5	<i>Skaneateles</i> —St. James' Church, Branch Woman's	
	53	Auxiliary.	13 95
		<i>Syracuse</i> —St. James' Church.	5 00
		<i>Utica</i> —Grace Church.	21 50
		<i>Willowdale</i> —Grace Church, Mite Chest.	65
			95 21
ALBANY.		CENTRAL PENNSYLVANIA.	
<i>Albany</i> —St. Peter's Church.	212	<i>Lebanon</i> —St. Luke's Church.	5 45
<i>Troy</i> —St. John's Church.	42	<i>Pottsville</i> —"Cash".	15 00
	01		
	254	CONNECTICUT.	
		<i>Bethlehem</i> —Christ Church, through Woman's	
		Auxiliary, for salary of Mrs. de Klujery.	17 50
CENTRAL NEW YORK.		<i>Brooklyn</i> —Trinity Church, through Woman's	
<i>Canastota Mission</i>	28	Auxiliary for salary of Mrs. de Klujery.	3 50
<i>Clayton</i> —Christ Church.	12	<i>East Huddam</i> —St. Stephen's Church, Mite	
<i>Clinton</i> —St. James' Church, Branch Woman's		Chest.	22 00
Auxiliary.	5		
<i>Corland</i> —Grace Church.	5		
<i>Elmira</i> —Grace Church.	8		
<i>Guilford</i> —Christ Church.	1		
<i>New Hartford</i> —St. Stephen's Church.	3		

<i>Hartford</i> —Church of the Good Shepherd, through Woman's Auxiliary, for Mrs. de Klujery's salary.....	30 00	St. Ann's Church, additional, Epiphany offering, \$15.76; "A Member," \$5.....	20 76
<i>Litchfield</i> —St. Michael's Church, Mite Chest.	13 85	St. Augustine's Chapel.....	24 15
<i>Meriden</i> —Mrs. R. A. Hallam, through Woman's Auxiliary, for Mrs. de Klujery's salary.....	10 00	St. Bartholomew's Church, "A Member,"	1,000 00
<i>New Britain</i> —St. Mark's Church.....	22 10	St. Clement's Church, "A Member," through Woman's Auxiliary, for Women helpers in Home field.....	20 00
<i>Thomaston</i> —Trinity Church.....	22 39	St. James' Church.....	279 62
<i>Woodbury</i> —St. Paul's Church, Mite Chest....	10 37	St. Luke's Church.....	152 65
	151 71	St. Thomas' Church, of which from "F. R. T.," \$20; "F. S.," \$50; "A Member," \$10; through Woman's Auxiliary, for salary of Sister Nellie, Oregon, \$50.....	130 00
FRANCE.		Church of the Transfiguration, "A Member".....	10 00
<i>Nice</i> —Church of the Holy Spirit.....	1 00	Zion Church, of which from Woman's Missionary Association, for Women helpers in Domestic field, \$30.....	230 85
GEORGIA.		"C. W. O.," \$200; and "L. H. O.," \$200..	400 00
<i>Savannah</i> —St. Stephen's Church.....	5 50	"A. G. L.,".....	10 50
ILLINOIS.		"C. R. W.,".....	10 00
<i>Chicago</i> —St. James' Church, Miss Margaret Carter.....	5 00	"Φ. B. K.," part payment of stipend.....	150 00
INDIANA.		Through Woman's Auxiliary, by Mrs. Peabody, for Women Helpers in the Home field, Mrs. J. S. Lansing, \$5; Mrs. John B. Ireland, \$10.....	15 00
<i>Evansville</i> —St. Paul's Church, Mite Chest....	7 50	"Susie's fourteenth Birthday gift".....	5 00
JAPAN.		(<i>Harlem</i>)—Church of the Holy Trinity... ..	13 45
<i>Osaka Mission Chapel</i>	24 53	<i>Peekskill</i> —St. Peter's Church.....	20 49
KENTUCKY.		<i>Tivoli</i> —Trinity Church and School.....	25 00
<i>Allensville</i> —Mrs. R. B. Richardson.....	10 00	<i>Westchester</i> —St. Peter's Church, through Woman's Auxiliary, for Women helpers in Domestic field.....	20 00
<i>Frankfort</i> —Church of the Ascension.....	10 00		4,419 42
	20 00	NEBRASKA.	
LONG ISLAND.		<i>Omaha</i> —Trinity Cathedral.....	50 00
<i>Astoria</i> —"A. E. S.," \$10; "C. S. A.," \$5.....	15 00	NORTH CAROLINA.	
<i>Brocklyn</i> —Church of the Holy Trinity, "Mrs. H. K. S.,".....	50 00	<i>Edenton</i> —St. Paul's Church, Woman's Aid Society, through Woman's Auxiliary, for Domestic salary fund.....	9 75
<i>College Point</i> —St. Paul's Church, Mite Chest.	2 00	<i>Greenville</i> —St. Paul's Church.....	15 50
<i>Newtown</i> —St. James' Church, Mite Chest, additional.....	6 80	<i>Marlboro</i> —Anna L. Morrill, Mite Chest.....	1 00
	73 80	<i>Raleigh</i> —Christ Church, Mite Chest.....	2 50
MAINE.			28 75
<i>Old Town</i> —St. James' Church.....	2 09	NORTHERN NEW JERSEY.	
MARYLAND.		<i>East Orange</i> —Christ Church, for Nevada.....	64 00
<i>Catonsville</i> —St. Timothy's Church.....	2 36	<i>Jersey City</i> —St. Matthew's Church, Mite Chest.....	6 10
<i>Baltimore</i> —Grace Church, of which from Mr. Lawrence Thomson, \$100.....	108 67	<i>Newark</i> —Grace Church.....	22 50
Trinity Church S. S.....	5 00	<i>New Brunswick</i> —St. John the Evangelist, Mite Chest.....	4 74
<i>Baltimore Co.</i> —St. Thomas' Church and Chapel.....	3 00	<i>Orange</i> —St. Mark's Church S. S., Mite Chest.....	75 84
(<i>Towson town</i>)—Trinity Church S. S.....	10 14		173 18
<i>Georgetown</i> —Christ Church.....	100 00	NORTHERN TEXAS.	
St. John's Church.....	59 04	<i>Cleburne</i> —Church of the Holy Comforter....	7 00
<i>Washington</i> —Church of the Ascension.....	24 64	OHIO.	
Church of the Incarnation, Mite Chest....	6 00	<i>Cleveland</i> —Trinity Church, Mite Chest.....	3 15
St. Mark's Church.....	31 34	<i>Gambier</i> —Church of the Holy Spirit.....	10 00
	350 19		13 15
MASSACHUSETTS.		OREGON.	
<i>Boston</i> —Emmanuel Church, through Woman's Auxiliary, for salary of Sister Eliza..	3 00	<i>Columbia Co.</i> —St. Helen's Mission.....	9 00
<i>Cambridge</i> —St. James' Church, "In Memoriam".....	100 00	<i>Dalles</i> —St. Paul's Church.....	5 50
<i>Dorchester</i> —All Saints' Church.....	18 65	<i>Douglas Co.</i> —Oakland Mission.....	5 00
St. Anne's Chapel.....	10 00	<i>Portland</i> —Trinity Church.....	40 50
St. Mary's Church, Mite Chest.....	25	<i>Roseburg</i> —St. George's Church.....	10 00
<i>Jamaica Plain</i> —St. John's Church.....	10 09		70 00
<i>Quincy</i> —Christ Church, Mite Chest.....	27 90	PENNSYLVANIA.	
<i>Salem</i> —St. Peter's Church.....	2 00	<i>Jenkintown</i> —Church of Our Saviour.....	50 00
<i>Taunton</i> —St. Thomas' Church.....	104 12	<i>Philadelphia</i> —Through Committee on Work for Domestic Missions, for salaries of Sisters in Portland, Oregon, of which from St. Andrew's Church, \$10; Christ Church, \$5; St. James' Church, \$22.50; Church of the Holy Trinity, \$13; Mrs. Lloyd, \$2; Emmanuel Church, Holmesburgh, \$7.25; Trinity Church, Oxford, \$24; Crescentville, Good Samaritan Sewing Society, \$1.25.....	85 00
<i>Wilkinsonville</i> —St. John's Church.....	3 00	(<i>Chestnut Hill</i>)—St. Paul's Church, "M. J. Y.," \$3.12; "T. and J. L.," \$4.18.....	7 30
	279 01	(<i>Germantown</i>)—"Mrs. E. H. B.,".....	100 00
MINNESOTA.		(<i>Kensington</i>)—Emmanuel Church.....	25 00
<i>Northfield</i> —Prior Children's Mite Chest.....	2 50		267 30.
MISSOURI.			
<i>St. Joseph</i> —Christ Church.....	7 25		
NEW JERSEY.			
<i>Westfield</i> —Grace Church.....	8 52		
NEW YORK.			
<i>Lithgow</i> —St. Peter's Church.....	1 65		
<i>Millbrook</i> —Grace Church.....	3 00		
<i>Newburgh</i> —St. George's Church.....	301 60		
<i>New York</i> —Grace Church, additional.....	500 00		
Church of the Heavenly Rest.....	677 34		
Church of the Holy Trinity.....	396 00		
Memorial Chapel of the Ascension.....	2 50		

PITTSBURGH.		<i>Castleton</i> —Mite Chest, "M. A. F.".....	1 00
<i>Pittsburgh</i> —Grace Church.....	7 00		
<i>St. Peter's Church</i>	39 00		6 00
	46 00	VIRGINIA.	
QUINCY.		<i>Gloucester Co.</i> —Abingdon Parish.....	4 20
<i>Peoria</i> —St. John's Church.....	2 50	<i>Norfolk</i> —St. Paul's Church, of which from	
		Mite Chest \$1.04.....	43 34
RHODE ISLAND.		<i>Richmond</i> —Monumental Church.....	25 00
<i>Providence</i> —St. John's Church.....	683 33		72 54
SOUTH CAROLINA.		WESTERN NEW YORK.	
<i>Plantersville</i> —Prince Frederick Parish.....	20 00	<i>Buffalo</i> —St. Paul's Church, Mite Chest.....	32 90
<i>Stateburg</i> —Claremont Church.....	5 29	<i>Dunkirk</i> —St. John's Church.....	3 50
	25 29	<i>Geneva</i> —St. Peter's Church, Mite Chest.....	26 88
SOUTHERN OHIO.		Trinity Church, Mite Chest.....	12 82
<i>Cincinnati (Riverside)</i> —Church of the Atone-		"A Friend".....	50 00
ment, through Woman's Auxiliary.....	9 95		126 10
<i>Delaware</i> —St. Peter's Church, through Wo-	28 75	LEGACY.	
man's Auxiliary.....	30 00	<i>N. Y., New York</i> —Estate of Miss Henrietta	
<i>Ironton</i> —Christ Church.....		Haight.....	250 00
<i>Worthington</i> —St. John's Church, through	2 00	MISCELLANEOUS.	
Woman's Auxiliary.....	70 70	General C. W. Hoffman, U. S. A.....	10 00
TEXAS.		Proportion General Mission Offerings.....	552 44
<i>Calvert</i> —Church of the Epiphany.....	4 00	Designated Offerings.....	5 00
<i>Galveston</i> —"Mrs. A. R. M." Mite Chest		Interest on Investments.....	560 00
25,729 and "Mrs. A. B. C." Mite Chest	5 00	Mite Chests not credited to Parishes.....	6 29
25,725.....	9 00		\$1,133 73
VERMONT.		Receipts for the month.....	8,783 79
<i>Brandon</i> —St. Thomas' Church, "X.".....	5 00	Amount previously acknowledged.....	54,112 05
		Total receipts since September 1st, 1881....	\$62,895 84

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.		<i>New York</i> —Memorial Chapel of the Ascension	2 50
<i>Waterville</i> —Grace Church, Branch Woman's		St. Bartholomew's Church, through Wo-	
Auxiliary.....	24 75	man's Auxiliary, for St. Bartholomew's	
Mr. and Mrs. H. O. Moss.....	25 00	Mission School, Ga.....	300 00
	49 75	St. Clements' Church, "A Member,"	
CONNECTICUT.		through Woman's Auxiliary, for Women	
<i>Brooklyn</i> —Trinity Church, for Rev. Mr. Dun-		helpers in Schools for Colored People.....	200 00
lop's School.....	3 00	PENNSYLVANIA.	
		<i>Philadelphia (Chestnut Hill)</i> —St. Paul's	506 30
MASSACHUSETTS.		Church.....	8 73
<i>Boston</i> —Emmanuel Church, through Wo-		(<i>Germantown</i>)—Christ Church.....	132 01
man's Auxiliary, for Mrs. Payne's salary...	8 00	St. Luke's Church.....	40 73
<i>Dorchester</i> —All Saints' Church, through Wo-		RHODE ISLAND.	
man's Auxiliary, for Mrs. Payne's salary...	3 00	Branch Woman's Auxiliary, for salary of Mrs.	181 49
<i>North Cambridge</i> —St. James' Church, through		Brent.....	37 50
Woman's Auxiliary, for Mrs. Payne's salary	2 00	SOUTHERN OHIO.	
<i>Quincy</i> —Christ Church, through Woman's		<i>Cincinnati</i> —St. John's Church S. S.....	5 00
Auxiliary, for Mrs. Payne's salary.....	9 66	<i>Worthington</i> —St. John's Church, through	
		Woman's Auxiliary.....	59
MICHIGAN.			5 59
<i>Alpena</i> —Trinity Church, through Woman's	22 66	WESTERN NEW YORK.	
Auxiliary, for salary of Mrs. Jennings.....	15 00	<i>Geneva</i> —"A Friend".....	50 00
<i>Ann Arbor</i> —St. Andrew's Church, through		LEGACY.	
Woman's Auxiliary, for salary of Mrs. Jen-	10 00	<i>Ohio, Granville</i> —Estate of Clarissa Sanford	1,721 79
nings.....	5 00	Receipts for the month.....	2,623 08
<i>Detroit</i> —Grace Church, Children's Aid So-		Amount previously acknowledged.....	3,623 18
ciety, for salary of Mrs. Jennings.....	5 00	Total receipts since September 1st, 1881....	\$6,246 26
Mariner's Church, through Woman's Aux-	5 00		
iliary, for salary of Mrs. Jennings.....	5 00		
St. James' Church, through Woman's	10 00		
Auxiliary, for salary of Mrs. Jennings.....	45 00		
NEW YORK.			
<i>Briar Cliff</i> —All Saints' Church S. S.....	3 80		

DESIGNATED FOR WORK AMONG INDIANS.

CENTRAL NEW YORK.		man's Auxiliary, for Indian freight.....	3 06
<i>Binghamton</i> —Christ Church, Branch Wo-		FOND DU LAC.	
man's Auxiliary.....	24 71	<i>Fond du Lac</i> —Hobart Church.....	10 00
Mr. and Mrs. H. O. Moss.....	75 00	LONG ISLAND.	
	99 71	<i>Brooklyn</i> —St. Paul's Church.....	7 75
CENTRAL PENNSYLVANIA.		MARYLAND.	
<i>Shamokin</i> —Trinity Church S. S.....	24 00	<i>Baltimore Co. (Towsontown)</i> —Trinity Church	
CONNECTICUT.		"Miss U. S.".....	2 00
<i>Hartford</i> —Church of the Good Shepherd....	23 83	Grace Church, through Indian Aid, of	
		which for Miss Waegant's salary, \$40.....	45 00
EASTON.		St. Barnabas' Church, through Indian Aid,	
<i>Centreville</i> —Young Ladies, through Wo-			

of which for Miss Waegant's salary, \$25....	30 00
Ladies, through Woman's Auxiliary, for freight.....	3 41
Mrs. J. M. McLane, for "McLane" Scholarship.....	30 00
Indian Aid subscription.....	1 00
Baltimore Co.—St. Mark's-on-the Hill.....	2 00
Frederick—All Saints' Church, through Baltimore Indian Aid, for Miss Waegant's salary.....	10 75
Washington—St. John's Church.....	37 08

MASSACHUSETTS.

Boston—Trinity Church S. S., through Woman's Auxiliary, for Scholarship in St. John's School, Cheyenne.....	60 00
Cambridge—St. John's Memorial Church, through Woman's Auxiliary.....	59 00
(North)—St. James' Church, through Woman's Auxiliary.....	10 00
Worcester—All Saints', of which for Bishop Hare, \$66.13.....	123 00

NEW YORK.

New York—Memorial Chapel of the Ascension.....	2 50
Through Niobrara League, from Misses Collins, for "Mary A. E. Twing" Scholarship, \$60; Calvary Church, towards support of one lady, \$300; Church of the Holy Communion (of which for Pine Ridge Mission, \$200; for "Henry Motter," Scholarship, \$60) \$260; Church of the Holy Apostles, "A Member," for "R. C. Rogers" and "J. P. Lundy" Scholarships, \$120; St. Bartholomew's Church (of which from Ladies' Missionary Society towards support of one lady, \$80; "Two Members," for "Bishop Hare" and "Ten Broeck" Scholarships, \$120) \$200; St. Thomas' Church, Ladies' Missionary Society, for Pine Ridge Mission, \$100; Church of the Transfiguration, for Choteau Creek, \$62; Zion Church, for "Zion Church" Scholarship, \$60; Church of the Incarnation, for Pine Ridge, \$13; Mrs. Astor, three years' payment on "New Hope" Scholarship, \$180; Miss M. E. Green, for Pine Ridge, \$10; Mrs. David Stewart, for Pine Ridge, \$10; Mrs. M. B. Curtis, for Pine Ridge, \$0; Miss North, for Bishop Hare, \$10.....	1,391 00
Mrs. R. B. Minturn, for "R. B. Minturn" Scholarship.....	60 00
Eye—Dick Chapman's Mite Chest, for Bishop Hare.....	1 50

PENNSYLVANIA.

Philadelphia—Through Indian Hope Asso-	1,455 00
--	----------

ciation, of which from Church of the Holy Trinity, \$204; Church of the Covenant, for Scholarship, two subscriptions, \$74; St. James' Church, \$68; Christ Church, \$65; St. Luke's Church, \$22.50; St. Mary's Church, \$30; St. Jude's Church, \$26.50; St. Peter's Church, Young Ladies' Bible Class, for Bishop Hare, \$58.50; Calvary Monumental Church, \$10; St. Andrew's Church, Mantua, \$4; St. Peter's Church, Germantown, for "H. H. Houston" Scholarship, \$32.50; Church of the Transfiguration, \$5; Church of the Mediator, \$10; Calvary Church, S. S. Rockdale, \$35.25.....	645 25
"E. N. B." for three Scholarships in Bishop Hare's Indian Schools, "Bishop Whipple," "Bishop Hare" and "Mary Amory Hare" Scholarships.....	90 00

NORTHERN NEW JERSEY.

South Orange—Church of the Holy Communion.....	40 00
--	-------

RHODE ISLAND.

Bristol—St. Michael's Church, S. S., for Scholarship in St. Paul's School.....	60 00
--	-------

SOUTHERN OHIO.

Cincinnati—St. John's Church, S. S.....	6 10
Worthington—St. John's Church, through Woman's Auxiliary.....	59

VERMONT.

Bellows Falls—St. Agnes' Hall.....	10 52
------------------------------------	-------

VIRGINIA.

Berryville—Clarke Parish, Grace Church....	5 38
--	------

WESTERN NEW YORK.

Geneva—"A Friend,".....	50 00
-------------------------	-------

WEST VIRGINIA.

Morgantown—"M. L. H.".....	5 00
----------------------------	------

MISCELLANEOUS.

"Rev. J. F.".....	4 00
-------------------	------

LEGACY.

Ohio, Granville—Estate of Clarissa Sanford	3,444 59
Receipts for the month.....	\$6,398 62
Amount previously acknowledged.....	7,070 68
Total receipts since September 1st, 1881.....	\$18,469 25

SPECIAL CONTRIBUTIONS.

CENTRAL NEW YORK.

Rome—Zion Church, of which for Bishop Clarkson, \$20; Bishop Tuttle, \$30.....	50 00
Watertown—Grace Church, for Bishop Clarkson.....	11 46
Trinity Church, for Bishop Clarkson, for work at Watertown, Dakota.....	61 10
Waterville—Grace Church, Branch Woman's Auxiliary, for Bishop Dunlop.....	24 15

CENTRAL PENNSYLVANIA.

Mauch Chunk—"Yram," for Southern Clergyman in distress.....	5 00
---	------

CONNECTICUT.

Fair Haven—St. James' Church, S. S., for Bishop Tuttle.....	25 00
Southport—"C. B." and "C. M. B." for Southern Clergyman in distress.....	10 00
Mrs. M. F. Pomeroy, through Woman's Auxiliary for Michigan sufferers.....	10 00

FRANCE.

Nice—Church of the Holy Spirit, for Bishop Whitaker.....	5 00
--	------

GEORGIA.

Augusta—"H. F. C." for Southern Clergyman in distress.....	5 25
--	------

ILLINOIS.

Chicago—"G. W. P. A." for Southern Clergyman in distress.....	5 00
---	------

KENTUCKY.

Louisville—Calvary Church, for Disabled Clergy fund.....	10 00
Christ Church, for Disabled Clergy Fund.	16 05
St. Paul's Church, " " ".....	5 00

LOUISIANA.

New Orleans—St. Paul's Church, for Bishop Elliott.....	40 00
--	-------

LONG ISLAND.

Astoria—"R. K. W." for Southern Clergyman in distress.....	20 00
Brooklyn—St. Paul's Church, for Bishop Paddock.....	59 76
Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital.....	2 00

MARYLAND.

Baltimore Co.—Reisterstown Parish, three children's thank offering, for Southern Clergyman in distress.....	1 50
Prince George Co.—Queen Anne Parish, St. Barnabas' Church, for Bishop Garrett.....	2 00

3 50

MASSACHUSETTS.		<i>Yonkers</i> —"M. W. T." for Southern Clergyman in distress.....	2 00
<i>Amherst</i> —Grace Church, through Woman's Auxiliary, for Mrs. Payne.....	5 00		1,817 64
<i>Auburndale</i> —Through Woman's Auxiliary, for Mrs. Payne.....	5 00		
<i>Boston</i> —Emmanuel Church, through Woman's Auxiliary, for Mrs. Payne.....	5 00		
St. Paul's Church, of which from a member, for Bishop Garrett, \$2; Cuban Mission, Key West, \$1; Bishop Spaulding, for churches, \$5; through Woman's Auxiliary, for Mrs. Payne, \$20.....	28 00		
Trinity Church, S. S., through Woman's Auxiliary, for "Sarah Gunn" Scholarship, Salt Lake, Utah.....	40 00		
(Highlands)—"F." for Southern Clergyman in distress.....	10 00		
<i>Haverhill</i> —"J. W. R." through Woman's Auxiliary, for "Arthur Memorial" Scholarship, Utah.....	20 00		
<i>Lawrence</i> —Grace Church, S. S., through Woman's Auxiliary, for "Mary A. Morrison" Scholarship, Utah.....	40 00		
NEW JERSEY.			
<i>Perth Amboy</i> —Church of the Holy Cross, for Southern Clergyman in distress.....	153 00		
NEW YORK.			
<i>Matteawan</i> —St. Luke's Church, through Woman's Auxiliary, for Bishop Elliott, at his discretion, for building rectories or otherwise.....	49 82		
<i>New York</i> —Grace Church, Ladies' Domestic Missionary Relief Association, for Harris Boys.....	50 00		
Church of the Holy Apostles, Woman's Missionary Association, for Mrs. Buford's Hospital.....	52 02		
St. Thomas' Church, Woman's Auxiliary, for Bishop Elliott's Missionary.....	100 00		
Miss C. L. Wolfe, for Griswold College, Iowa.....	1,250 00		
Mrs. Thos. Ball, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	5 00		
"Mrs. W. J." for Southern Clergyman in distress.....	2 00		
"H. C. M." for Southern Clergyman in distress.....	5 00		
"I. O." for Southern Clergyman in distress "A Friend".....	25 00		
Through Niobrara League, of which for carpet (from Mrs. J. J. Astor, \$50; Mrs. Baylies, \$5) \$55; for suit of clothes, Mrs. Austin, \$5; for Catechist's house, Mrs. J. J. Astor, \$200.....	261 00		
<i>Poughkeepsie</i> —Church of the Holy Comforter, a Parishioner, for Southern Clergyman in distress.....	10 80		
		<i>Orange</i> —Grace Church, for Fanny C. Paddock Memorial Hospital.....	25 00
		"J. L. W." for Southern Clergyman in distress.....	5 00
		OHIO.	
		<i>Cleveland</i> —Trinity Church, Mite Chest, for Bishop Seymour.....	39 47
		PENNSYLVANIA.	
		<i>Doylestown</i> —"Mrs. A. B. M." for Southern Clergyman in distress.....	2 00
		<i>Philadelphia</i> —Through Committee on Work for Freedmen, of which from St. James' Church, "A Member" for family of Henry Thomas, Va., \$25; St. Mark's Church, for furnishing Hospital of Good Shepherd, under Mrs. Buford, \$5; from St. James' Church, for 5th department in Rev. G. B. Cooke's School, \$16.66.....	46 66
		(West)—Church of the Holy Comforter, S. S., for Rev. J. A. Gilfillan.....	12 00
		(Oxford Church)—Trinity Church, S. S., through Indian Hope Association, for Memorial Church.....	9 66
		"M. A. L." for Rev. J. B. Wicks.....	3 00
		RHODE ISLAND.	
		<i>Providence</i> —St. John's Church, for American Church Missionary Society.....	115 25
		Indian Aid Society, for building St. Mary's Church, Sisseton Agency.....	59 00
			174 25
		WESTERN NEW YORK.	
		<i>Geneva</i> —"I. M. P." for Southern Clergyman in distress.....	12 00
		MISCELLANEOUS.	
		"Mrs. A. A. C." for Southern Clergyman in distress.....	20 00
		"A Southern Widow," for Southern Clergyman in distress.....	5 00
		LEGACIES.	
		<i>Ohio, Granville</i> —Estate Rev. Alvah Sanford, of which for The American Church Missionary Society, \$475; American Bible Society, \$475; Evangelical Knowledge Society, \$475. 1,425 00	25 00
		Receipts for the month.....	4,123 95
		Amount previously acknowledged.....	12,707 79
		Total receipts since September 1st, 1881.....	\$16,830 74

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$7,559.88	\$62,895 84
Designated for Work among Colored People, of which from Legacies, \$1,721.79,	6,246 26
Designated for Work among Indians, of which from Legacies, \$3,444.59,	13,469 25
Special Contributions, of which from Legacies, \$1,425.00,	16,830 74

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$99,442 09
Balance in hand September 1st, 1881,	\$177,750 00
Receipts for the six months, exclusive of Specials,	\$13,260 24
	82,611 35
	95,871 59
Balance required from February 1st, 1882, to September 1st, 1882,	\$81,878 41

CORRECTIONS.—In the January number, \$5.00 from Calvary Church, Clifton, Southern Ohio, should read Cincinnati; (Clifton), Calvary Church. In the March number, \$8.84 credited to "B.," Doylestown, Pa., for Mrs. Buford, should have been credited to St. Paul's S. S., Doylestown; and \$5.06 from "B.," same place, for Divinity School, should read for Seabury Divinity School. In the March number, by printer's blunder, \$6 from Miss Wolfe for Bishop Whipple, should read \$600, and \$10.00 credited to Central Pennsylvania, Wellsboro, St. Paul's Church, "In Memoriam Samuel Buck," should read "In Memoriam Samuel Breck."

Bishop Wingfield, of Northern California, desires to acknowledge the receipt of \$200 from Miss Wolfe of New York, and \$30 from "Ruth," Philadelphia, Penn.

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.

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

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

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.*.....

APRIL, 1882.

A CALL FOR MISSIONARY REINFORCEMENTS.

It is now more than five months since the Rev. Mr. Kimber, on the eve of his departure for Europe, issued an urgent appeal for Missionaries to fill vacancies and to occupy new ground in the Mission Fields. That appeal is still unanswered by persons of whose services the Committee could avail themselves, while the necessity for Missionary reinforcements is growing apace and is now more pressing than ever.

The call comes to us especially from the vast empire of China with its immense population and grand opportunities. Our weakened forces there can scarcely maintain their hold upon the two central stations, Shanghai and Wuchang, and every mail brings us earnest cries for help, for men filled with Missionary zeal, apt to teach and apt, also, to learn and obey. Two men are needed at once at Wuchang, and one man and two ladies in the College and schools at Shanghai, and one man for general work in the neighborhood of the latter city; and besides these, other men and women should be in the field receiving training that shall fit them to reinforce those already engaged as the work and its demands increase, and as China joins in the grand march of progress whose motions she is now beginning to feel. The qualifications of those who enter this field, should be of the highest order; for men of inferior gifts are not strong enough to grapple with the tremendous problems that are set before us in the religious development of this remarkable people. They should be men and women in the prime of life, young enough to be able to acquire a difficult language, and yet old enough to have had some experience in life's work. They should be in the vigor of health both in body and mind, and filled with a spirit of devotion to the great Master's cause.

In Africa, also, we need the services of two Clergymen (one of whom should be married). As the instructions in this field are given principally in the English tongue, fewer difficulties are presented, but all the other qualifications must be the same.

The question arises, then, and it is a very serious one, Are there none in this great Church of ours, young men who will make choice of this work, young women who will find a way to serve GOD by laboring for Him in these fields? It is true the Missionary work cannot offer so grand an opportunity for sacrifice as formerly, since the achievements of modern science—steam, electricity, and the development of commerce—have brought the distant parts of the world more closely together and removed many of the perils and discomforts which formerly attended Missionary life. Yet still the work does demand much self-sacrifice, much devotion. But is there not a spirit of such self-sacrifice and devotion existing still in the Church, as in former days when greater sacrifice was necessary? Surely we may look with confidence among the young men and women of this great Missionary Church for those who shall supply its urgent need and with confidence we may ask them to offer themselves now to be sent to labor among those who, even as we write, are stretching out their hands to us for help. And to the Church at large we may well repeat the words of our LORD, "The harvest truly is great but the laborers are few; pray ye therefore the LORD of the harvest that He will send forth laborers into His harvest."

Since writing the above, a request has been received from the Bishop of Yedo that a Missionary shall be appointed in the place of the Rev. J. Hamilton Quinby, whose death is noticed in this number, and also three additional Missionaries for the general work in Japan. The qualifications for these appointments must be the same as those for appointments in China. He needs besides, as a teacher in St. Timothy's (Boys) School, Osaka, a young man not necessarily in Orders, but a graduate from a Scientific school or familiar with the natural sciences. Applications for either of these appointments may be made to the Secretary.

"A FEW WORDS ABOUT DETAILS."

WE desire to call especial attention to the editorial under the above title in the Domestic department of the March number of *THE SPIRIT OF MISSIONS*. With the change of "Domestic" to "Foreign," and the following change in the amounts stated, every one of those forcible words spoken in behalf of the Domestic Work may be repeated with equal force and emphasis in behalf of the Foreign Work of the Church.

The total amount appropriated in September last for the Foreign Work was \$187,500, requiring contributions averaging \$15,625 each month to meet it. This is our first fact. The second is that up to March 1st the amount of contributions capable of being applied to meet the general appropriations for the year was \$68,961.47, being an average of about \$11,500. With these adaptations the Secretary of the Foreign Committee would endorse and appropriate that most admirable and powerful statement of his colleague in the Domestic de-

partment. Our work is all one whether wrought among godless people in our own country or among the pagan tribes of other lands. Our necessities are much the same in the support required. And so we may fairly make the same statement and one appeal to the liberality and the devotion of our brethren in the Church of CHRIST.

THE TESTIMONY OF AN INVESTIGATOR.

THE Rev. W. F. Bainbridge, the accomplished author of *Around The World Tour of Christian Missions*, lately published, spent five months in China investigating the methods and results of Missionary labors. He visited seven of the ports and from them made journeys to the interior stations. The six chapters which he devotes to this vast field, and to Missionary operations in it, are of very great interest.

He considers China the "Gibraltar of Heathenism." In addition to the great difficulties originally in this field, there have been added the guilty conduct of England in the enforced opium traffic, and the immoral lives of a large number of foreigners in China. The Chinese claim that during the twenty-eight centuries of their existence as a nation, they have never conceived of an act so cruel, and so enormously wicked, as that of forcing the deadly opium traffic upon an unwilling people.

The Viceroy, Lee Hung Chang, not only voiced the general sentiment of China, but also of the civilized world, when he said that in discussing this question, China and England cannot occupy the same moral platform. China fought against the introduction of the opium knowing what great evil would be wrought in the nation. England fought for its introduction for the sake of revenue, the English Government in India manufacturing the destructive article for the purpose of supplying it to China, and now deriving forty millions of dollars of profits annually from the odious business. Strange language of a heathen nation to be truthfully used concerning a professedly Christian one! Surely the sympathies and prayers of CHRIST'S real followers everywhere should be with the Archbishops of Canterbury and York, and other leading men in Church and State, who are now more than ever seeking to arouse the conscience of England concerning the iniquitous traffic, and to free their government from its direct complicity therein.

But the Chinese are beginning to understand the difference between various classes of foreigners, and between nominal and real Christianity. Mr. Bainbridge says :

"It is evident that the natives are beginning to distinguish between Christian and unchristian foreigners. This is hopeful, for during the first few years we were all confounded; and the dishonesties of foreign commerce, the odious principles of the opium trade, the outrageous immoralities of the majority of the foreigners with whom the Chinese came in contact, and the overreachings and imperiousness of European diplomacy, they considered to be the practical fruitage of the Missionaries' Christian religion. But now the people are evidently learning better. The long self-sacrificing labors of many Missionaries have begun to open their eyes to make distinctions. Particularly have the

philanthropic labors of Christians during the late famine been blessed to the letting in of a flood of light into superstitious and prejudice-darkened China. They have seen, as we have before mentioned, five Missionaries lay down their lives for the sake of the poor starving wretches, for whom their own selfishness could prompt little, if any charity. . . . They are saying: 'There is a difference. This Christian religion has principles of power of which we know nothing. It makes different people of foreigners; it may make different and better people of us.'"

And it is making better people of a large number of them. Already twenty thousand Chinese are enrolled as disciples of CHRIST, and Mr. Bainbridge testifies to their excellent Christian character, and to their willingness, if need be, to lay down their lives upon the altar of the faith.

"Some of the Christian character I have met in that land, and much of which I have heard from eye-witnesses has not been surpassed in the history of evangelization. There is that woman at Swatow, maimed for life, because she would pray to JESUS. There is that Tartar at Canton, who prefaced my remarks through the interpreter by leading in prayer for God's blessing upon them, and who had been arrested again and again, but always took his Bible with him to the court to read from it as his defence. There are those six Chinese evangelists from different cities and villages in Eastern Kwang-tung, who interviewed me three solid hours one evening upon the question of Chinese evangelization, never asking a question but bore directly upon the subject, and then spent half an hour in prayer at the close. There is Chi-kee, one of their own number gone before, who, when the axe of his persecutor was held over his head, and the threat made, 'Once more utter the name of JESUS and I will cut you down;' continued, 'Thus often it was with the apostle Paul, who feared not to stand in the presence of death because of his love to JESUS CHRIST, and Him crucified.' There, way up in the interior in a village of the province of Hu-peh, is a young man who stepped in between the pelting mob and the Missionary, exclaiming, 'You may kill us, but you can't kill the Gospel!' And I might fill many pages with the recital of evidence that Christianity is winning glorious conquests in China, and that the home churches may rely upon the character of the results of their missions among the strange people of this populous land."

Our author was much interested in St. John's College, and he speaks in praise of the institution, and of the qualifications of Bishop Schereschewsky and our other Clergy at Shanghai, for training a native ministry, and imparting a superior education to Chinese young men.

Of Bishop Williams, his six Clergy and their assistants in Japan, he says they are laying well the foundations for future Church growth in that empire.

Among the statements in the book worthy of special notice is this one:—

"I left America with many criticisms of Missionaries and society administrations. I had had grace to keep them mostly to myself, but still they were there, a discouragement to interest and activity. But, as now I have seen the work and workers from the other side, most of such criticism has vanished, and this is my glad return confession to America."

MARRIAGE OF MISSIONARIES.

Africa.—Intelligence has been received of the marriage, at Cape Mount Station, Liberia, on the 18th of January, by the Rt. Rev. C. Clifton Penick, D.D., of the Rev. JOHN McNABB and MISS ELIZABETH L. DABNEY.

AFRICA.

CAPE MOUNT, December 29th, 1881.

LETTER FROM BISHOP PENICK.

TO THE SPIRIT OF MISSIONS:

I TAKE a few minutes of quiet this evening to gratify my desire to let my friends hear from us through your pages, and especially those who sent forward rice for the famine here.

The barque *Cardenas* from New York, arrived here December 5th, unloaded the 6th, and left southward-bound on the 7th, taking Rev. J. McNabb, for a trip of a few weeks' recreation and inspection. This left me in charge of the Mission, with Miss Dabney and Mr. Christian Schmidt to aid.

There were one hundred and seven large sacks of rice on the *Cardenas*, for the famine sufferers, and nine from England, having been forwarded by two Baltimore friends, making one hundred and sixteen in all. This I gave out in twenty-one different lots to as many kings or heads of towns or families (*i. e.* Patriarchs), keeping sixteen sacks to deal out to needy and suffering individual cases, of which there are a great number, and some very sad. I have my fears that some of the head men and kings will take the lion's share for themselves; but we must trust them as it is the only way to reach the mass of the people and the best channel for distribution that heathenism offers, bad though it be. But despite all the drawbacks and disadvantages, this donation of rice has done more good than can ever be estimated here on earth. It has preached CHRIST, as a great ennobling motive power in man's heart, and set the heathen at work to contemplate this new thing of men doing such deeds from such motives. The fact is what they must account for, and it stands out separate and distinct from all other motives they see. Our sufferings here for them, they compare at once with those of the trader who is here for money—they say we are paid to come as well as the trader. They put our gratuitous boarding, teaching and clothing their children on the same footing

as if they let us have them to carry water or wood or do any menial service. When they give a child to the most degraded servitude of the most ignorant child of civilization, it is generally done with the phrase, "I give you my boy to learn book," and this often when the receiver does not know the letters of the alphabet. So to the illiterate heathen the plea of educating his child stands on a par with making him a hewer of wood and drawer of water, and he always considers you a little in his debt for the service of his son. If you do not choose to make him work, that is your fault (in his eyes). So, looked at from the heathen man's standpoint, Missions are in his debt. But when a thousand dollars' worth of rice is given out and not a cent received in return, it at once places you out of the category of traders, or enslavers of natives and shows them that "the Kingdom of God is not in word but in power."

There are many things which this action has thrown to the surface and enabled us to see, which we might otherwise not have seen: The sad want of government, the great oppression of the strong upon the weak, the grovelling spirit of their best men and the lamentable condition of their worst or weakest people.

I will give two instances: "Moranno" is King of all the invaded country—and considered the "biggest of all the Vey" kings. I therefore entrusted him with twenty sacks of rice for distribution; he received it with many protestations of gratitude and promises of faithful distribution to the poor and starving. In less than a day he had disposed of a sack, to pay an old debt of his brother, and then had the cool impudence to send back to me Christmas, for meat to eat with his rice. I have had many complaints from his people of his dishonesty, but of their truthfulness I cannot tell, as they were made to induce me to supplement his deficiency.

The second case is that of a poor, starving

beggar who became so emaciated and weak as hardly to be able to walk. We fed him into "pretty good order" and then gave him work enough on the farm to earn what is considered here to be a good living. For this his professed admiration of me knew no bounds. But one day after I had given him full pay, he went to the back door and told Mrs. Penick he had "nothing to eat." And thus among the heathen no gratitude ever seems to rise up and protect a benefactor from imposition. It is very, very hard to have to stand here day in and day out questioning the hearts of men and realizing that false motives and representations actuate the great mass of the people.

There is another serious calamity upon us; "chigres" have infested the Mission. When I arrived in Africa in 1877, I had not heard of a chigre being in this part of the world. Since a company of returning laborers from St. Thomas brought them to Cape Palmas from whence they have worked their way here, they now threaten almost the existence of the school. The chigre is an insect strongly resembling a flea. They can hardly be distinguished except by the method of their operations. The chigre penetrates the flesh hiding his entire body in twelve hours, at the same time mysteriously enveloping himself in a white tough sac. This sac he fills with eggs in from twenty-four to thirty-six hours, and they begin to hatch out in twenty-four hours more, so in sixty hours or thereabouts the number of chigres will multiply from five to ten-fold, ever burrowing deeper and excavating wider until mortification ensues, followed by amputation or death unless the

chigres are extracted. This is comparatively easy for a careful, watchful person to do, for they can be felt as soon as they begin to imbed themselves in the flesh. If, however, they are then neglected, I am told the pain ceases until matter forms and the rising begins.

We have numbers of small children who cannot pick out chigres, and it takes nearly one half of the entire working day for us to attend to them. Some have very bad ulcers formed from these sores, and many are very great sufferers. We all have turned surgeons and all of us are taxed to the uttermost to know how to deal with the different cases.

One case that has fallen to my lot (for Miss Dabney and Mrs. Penick both have their allotted or chosen patients), has become sadly interesting. Little Beskie, a very bright fine boy of eight years brought to the Mission four months ago, went home with terrible feet while I was down the coast; his parents brought him back for Christmas, and he was sad to behold: the ball of his right foot was raw, and the toes on each foot very sore. I prevailed on his mother to let me try his case and she stayed three days, then wanted to carry him back home. He was, however, improving so fast I would not consent, but offered to feed her if she would stay with her child. She finally consented to leave him, and Wednesday at sundown left and went home. That night the Pak people captured their town and carried both mother and father into hopeless slavery, leaving Beskie and George Smith Bunduah a boy of nine, with us, in sad orphanage.

CHINA.

FROM LETTER FROM THE REV. W. J. BOONE.
ST. JOHN'S COLLEGE,
SHANGHAI, January 30th, 1882.

We have had a full discussion of the pros and cons of a full English course for our pupils here, and the united voice of us all, concurred in thoroughly by the Bishop, is that we must teach English and that *ab initio* to meet the demand of our situation. To do this we need two lady teachers of about the Grammar School grade, who have had some years experience and are fairly successful. They should be from thirty to

thirty-five years of age and will not need to study Chinese as they are required to teach English in the Grammar or Preparatory department of St. John's. Only by grounding our pupils early and well in English can they go on in the college course successfully in both Chinese and English. Our staff now only suffices for our College and Theological School with the other outside work each one has to do, and these two ladies are for separate and additional work that *we cannot do*. It ought to be easy to find the two ladies and not too much to ask that

they be sent at once to begin work next October. We could wait better for one of the men it is proposed to send us. The Bishop asks that one of the ladies be required to be musical as we need help in that line very much for our Services. The two English teachers might well be allowed to come only for a term of say seven years and not for life, if they so desired, as they would not learn Chinese. If interested, they would of themselves prolong their connection and if not, we would be better for a change. The Bishop has been booked for Marseilles per the French mail packet *Sindh* on March 8th, and is due in Marseilles April 18th. They plan to go to Geneva and leave the children at school, and go thence to Paris, to consult Dr. Charcot, who will direct the Bishop's future course of treatment.

FROM LETTER FROM MRS. SCHERESCHEWSKY.

ST. JOHN'S COLLEGE.

SHANGHAI, January 2d, 1882.

You will rejoice with me I am sure to know that my husband is slowly but, as we trust and believe, surely recovering from the dangerous seizure of August last. It must be a long time, however, before he can resume active duty, or at all events before it

would be prudent for him so to do. Slowly as his recovery is progressing he is yet doing better than the physicians here had ventured to anticipate, and we can only hope and trust that in God's good time his recovery may be complete. We have struggled hard not to leave the field, but it is thought that it would be most imprudent for us to remain in China. It is thought well that my husband should consult a specialist in Paris, and adopt whatever means he should prescribe to advance his recovery.

It has been a very great trial to my husband to even think of leaving the work here, but he seems now to realize that there is scarcely any choice in the matter, and to have become reconciled to the sad necessity. When our plans are arranged of course full particulars will be communicated to the Rooms, and I know from past experience how tender and sincere will be the sympathy extended to us in every stage of this our heavy trial which yet I doubt not is full of wise purpose, which will in the future be clearly seen. Heaviness may endure for a night but joy will come in the morning! And I praise and magnify His Holy Name that in spite of our sore trouble His Goodness and Mercy have been ever present with us!

JAPAN.

IN connection with the appeal that has been made for Missionary Reinforcements, the following extract from a letter from Bishop Williams will be of interest:

TOKIO, February 13th, 1882.

I hope the Committee will soon see the way clear to send the three Clergymen I asked for in my Report. In this connection I would urge the necessity of having thoroughly educated men for Japan. The Japanese are an educated people and appreciative of Western knowledge, and not slow to perceive a defect in education. In a Buddhist newspaper lately criticising the various Protestant Missions, they said of one Society, "It has plenty of money, but its Ministers are poorly educated." It will be an evil day for us when such an impression gets abroad with regard to our Church. A good education is not everything needed in a Missionary by a long way; but other things being equal, it is a most important factor in the success of a Mission in Japan.

Another thing in many ways advisable in a Missionary is that he be single. Light troops without *impedimenta* are often most useful, sometimes indispensable. Some of the considerations in favor of single men are: First, two single men can be supported on what is needed for the support of a married man: Second, there is not much difficulty in providing accommodations for them: Third, they can remove from place to place without much difficulty: Fourth, ladies suffer in this climate more than men, and this causes the return home of Missionaries. These reasons are sufficient, not to mention the general one that St. Paul gives: "He that is married careth for the things of the world how he may please his wife." I should not wish any one to be bound by a vow of celibacy, but if he can be content to remain single for some years, say five, it will be greatly to the benefit of the Mission. Is this too much to expect of a young man for the love of CHRIST and the good of immortal souls?

MEXICO.

WE are permitted to publish the following extracts taken from a letter written by Mr. Mackintosh, the Business Agent of the Mexican Branch of the Church, to Mr. F. S. Winston now visiting the City of Mexico. Mr. Winston's own account of the work is very favorable and encouraging.

MEXICO, February 20th, 1882.

"You have found Bishop Riley fighting in the thickest of the good fight of faith with unmistakable proofs that our SAVIOUR is singularly aiding him. Your Christian sympathy and intelligent interest in behalf of the work of the Church in this land has greatly encouraged us. The importance and preciousness of this work has not as yet been fully appreciated in other lands. There are connected with this Mexican Branch of the Church forty congregations where Services are regularly sustained as far as its financial abilities allow it to do so. There are besides more than twenty places where we have members of our Church unprovided for by a regular Ministry. There are also other places where there are members of our Church unprovided for by their own Church from its financial inability to do so. There are about three thousand members of the Mexican Branch of the Church regularly attending the Services of their own Church, while there are about four thousand who, at one time and another, have been more or less connected with our Communion now unprovided for by us, by our financial inability to do so. There are connected with this Branch of the Church three orphanages and nine day-schools, in which four hundred and fifty children are being carefully educated; one hundred and seventy of these are boarders. We have ten students in our Divinity School, and there are besides several young men preparing for the Ministry while doing practical work in the field. We have to publish our own Liturgies and Hymnal for congregations. Two representatives with authority from the Mexican Church met the Mexican Commission of Bishops in New York City, and after long and careful deliberation a Baptismal and Communion Office were agreed upon for use in our Mexican Branch of the Church by both parties, and were immediately published by us in Mexico. A Morning and Even-

ing Service, also a Marriage and Burial Service have been prepared and published by our Mexican Branch of the Church and used for many years past. Not having the financial ability to publish the whole Prayer Book, this Branch of the Church now makes use of the Prayer Book of the Spanish Church when needing additional Services to those it has already prepared. A carefully prepared Constitution has been fully agreed upon and is now in full force throughout our Communion; a translation of the same was published in THE SPIRIT OF MISSIONS years ago. According to this Constitution each congregation must have its vestry; each vestry must send two representatives to its Diocesan Synod, one Clerical and the other lay; each Diocesan Synod must be presided over by its Bishop, and must name a Standing Committee with authority to act for it when not in session; each Diocesan Synod must send six representatives to the General Synod, its Bishop, two Clergy and three laymen; the Bishop, and Bishop-elect of the Church form a separate body whenever they deem it well to do so, called the Council of Bishops; our Constitution also provides for the necessary steps to be taken when admitting persons to our Ministry.

"Having resided in Mexico since the year 1850, and having been intimately associated with the Mexican Branch of the Church and having held official positions in it for many years past, I am intimately acquainted with its condition, and I can assure you that its religious and spiritual condition is most satisfactory.

"There are four distinct departments in connection with this work:

"No. 1. The work connected with our Cathedral and the Parish Church of San José de Gracia in this Capital.

"No. 2. The work of our Divinity School.

"No. 3. Our Orphanages and Schools.

"No. 4. Our Country Congregations, largely composed of Indians.

"Our Bishop earnestly asks that we be not forced to disband any important part of our work without an effort having been faithfully made to obtain the necessary funds to continue it, in making which effort he offers to co-operate in every way he possibly can. He unites with me in expressions of the most sincere Christian respect for you."

EXTRACT FROM A LETTER BY MRS. LEVER.

[Translated]

FURNISHED BY THE "MEXICAN LEAGUE."

MEXICO, February 22d, 1882.

MY DEAR FRIEND:

. . . I SHALL never in all my life forget the impressions which were made upon me on setting foot on the shores of my native land, after a long absence, and with my heart now renewed by saving faith. I have always felt for my country a love enthusiastic and almost foolish; but since that devotion has been sanctified through JESUS, I have an aspiration for it which though not more intense is more exalted. So it is that at the sight of Vera Cruz, although there crowded upon me memories of heroic, obstinate and bloody struggles for liberty, and I felt an intense satisfaction in viewing my country now free and proud as the Kingdom of Anahuac. I also experienced profound sadness at the thought that much the larger part of my fellow-countrymen do not yet know *those things which are able to bring them peace*, because their consciences are in bondage to men. "Alas," said I, "when shall they know the truth which makes us free?" when, as if in response to my longings, I was invited to attend a Gospel Service. Picture to yourself what a grateful surprise that was to me. A Service of our Church in the city where first I set foot on disembarking! And the special circumstances in which it took place contributed to make it more solemn and impressive.

Beneath a shelter of cloth such as is used in temporary booths, were seen seated silently, but with emotion depicted in their countenances, about forty townspeople, men, women and children of all ages. At one end of that rustic temple, forming the background to a pulpit improvised with a bench and some tables, was seen waving the foliage of beautiful plantains, from amongst which appeared to emerge an impressive figure. This was none other than Señor Maruri, who, with long white beard and flowing surplice, increased the illusion of that half-fantastic scene, lighted up within by the red flame of a lamp and from on high by the moon in all her brilliancy. You may well believe that if our linen roof permitted that luminary of the night to give us a share of her light,

nothing hindered our gazing with admiration upon the blue sky of the coast, sprinkled with innumerable stars. How delightful is it to pray beneath the open heavens! Perhaps you will say that if our roof was so very simple as to admit the light it could well have been dispensed with. It had however its object, for which it was quite adequate. Do you know what that object was? None other than to serve as a protection against the stones with which the hostile Romanists are wont to greet Evangelical Services.

When Señor Maruri brought his discourse to a close and with it the Service, the commotion among the brethren, whose hearts are as warm as the climate of their coast, was general. They could not forget that they had received the Gospel from Ministers of the Mexican Church of JESUS, and although many of them have had to unite in worship with other denominations, their constant desire is for the formation of one sole communion under the auspices of our Church.

Among the greetings between these brethren and myself were some notable ones, showing their attachment to this Church. One very aged member of the congregation, with tears in his eyes, expressed his delight at the sight of one of its ministers, and signified his desires to see the congregation re-organized in its primitive centre.

I ought not here to omit honorable mention of the brother Soto, a most excellent Christian, to whose painstaking and efficiency we are indebted for the place in which the Service was held, its arrangement, the opportune calling of the brethren together and many other good offices. . . . On the first day of the New Year I visited, in company with Señor Maruri, the Castle of San Juan de Uloa, and visited the Governor of the Fortress, who is one of his old companions in arms, a liberal at heart, a brave soldier of the republic and an accomplished gentleman. He had the gallantry to receive us with a military salute and expressed his interest in the progress of our Church, and in passing rendered a tribute of sympathy and admiration to the great North American people. We mutually congratulate ourselves upon the great privilege which we enjoy in having that great and powerful nation as an immediate neighbor and loyal friend, which, with so good will, aids us as

well in the development of economical interests as in the more important and glorious work of spiritual emancipation.

There are then, as you see, in the State of Vera Cruz such antecedents and such propitious circumstances that one cannot do

less than recognize that this is the moment to work. Oh! how much could be undertaken with good result, by the blessing of God, if your Christian congregations could be brought to see the importance of our Mission in the Tiera Caliente!

PRINTED MATTER FOR DISTRIBUTION.

IN addition to the leaflets and pamphlets mentioned in the list published on page 107 in the March SPIRIT OF MISSIONS, we will be glad to furnish the following four page leaflets in any desired quantity:

169. "Letters from China, Japan, and Haiti" (from pages 107-8-9 and 10 in March SPIRIT OF MISSIONS).
170. "Foreign Missions under our Present Knowledge of Non-Christian Nations: their Morals and their Religions." Extract from a paper by the late Rev. John Cotton Smith, D. D. (from pages 103-4-5 and 6 in March SPIRIT OF MISSIONS).
171. "Testimony of an Investigator," and Letters from Mr. Boone, Miss Stevens, and Miss Michie, in the Woman's Department of this (April) SPIRIT OF MISSIONS.

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 February 1st, to March 1st, 1882.

ALABAMA.		CONNECTICUT.	
<i>Florence</i> —Trinity, of which S. S., 35 cts.	2 80	<i>Birmingham</i> —St. James'	45 00
<i>Whistler</i> —W. T. Sawyer, M.D., for China.	25 00	<i>Brooklyn</i> —Trinity, of which through Woman's Auxiliary, for trained Nurse for Wuchang, \$3.50	17 90
	27 80	<i>East Haddam</i> —St. Stephen's	15 50
ALBANY.		<i>Guilford</i> —Christ Church	20 00
<i>Albany</i> —St. Peter's	133 51	<i>Hartford</i> —St. James'	24 00
<i>Troy</i> —St. John's	32 00	<i>Middletown</i> —St. Luke's Chapel, Berkeley Divinity School for "Berkeley" Scholarship, St. John's College	100 00
CENTRAL NEW YORK.		<i>Poquetannock</i> —St. James'	4 25
<i>Clinton</i> —St. James', Branch Woman's Auxiliary	3 00	<i>Sandy Hook</i> —St. John's	4 50
<i>Oneida</i> —St. John's, 2 Missionary Boxes	71	<i>Southport</i> —Trinity	36 50
<i>Rome</i> —Zion, "Helping Hand" Society, for "Helping Hand" Scholarship, Emma Jones School	40 00	<i>Stamford</i> —St. Andrew's	21 73
<i>Utica</i> —Grace	21 50	<i>Warehouse Point</i> —St. John's	25 40
	65 21	<i>Windsor</i> —Grace	13 08
CENTRAL PENNSYLVANIA.		DELAWARE.	
<i>Bedford</i> —St. James'	8 60	<i>Christiana Hundred</i> —Christ Church, 5 cent collection	32 30
<i>Bloomsburg</i> —St. Paul's	14 50	GEORGIA.	
<i>Brookland</i> —All Saints'	2 88	<i>Atlanta</i> —Redeemer Mission	3 15
<i>Eckley (Drifton)</i> —St. James'	66 30	<i>St. Luke's</i>	8 00
<i>Lebanon</i> —St. Luke's, 5 Missionary Boxes	12 78	<i>Marietta</i> —St. James'	8 00
<i>Lochaven</i> —Miss Anna R. Drake, for Africa	5 00		19 15
<i>Mauch Chunk</i> —St. Mark's	68 54	ILLINOIS.	
<i>Plymouth</i> —St. Peter's	30 00	<i>Chicago</i> —St. James', Miss Arnold and Mrs. Scudder, \$12; Cash, \$3; Cash, \$1; Mrs. Kelly, \$5; Cash, \$5; W. F. Whitehouse, \$5; I. T. Ryerson, \$10; E. C. Larned, \$25; Miss	
<i>South Bethlehem</i> —Church of the Nativity	34 72		
<i>Wellsboro</i> —St. Paul's	3 00		
<i>Williamsport</i> —Trinity	27 00		
	273 32		

M. Carter, \$10; W. K. Ackerman, \$10; F. B. Peabody, \$5; E. L. Ryerson, \$5; Cash, \$2.50; Miss de Kome, \$20; Mrs. E. C. Larned, \$25..	138 50	for "Horatio Chickering Memorial" Scholarship, Boys' School, Tokio.....	60 00
INDIANA.		Trinity, of which for Medical Department, St. John's College, \$30; Mr. R. T. Paine, Jr., for support of Rev. Kong Chai Wong, \$500; through Woman's Auxiliary, two Members, for Miss Riddick's travelling expenses, \$11; S. S., for "Rev. Samuel D. Denison" Scholarship, Hoffman Institute, \$75; "George M. Dexter" Scholarship, Cape Mount School, \$25.....	4,522 00
<i>Cannelton</i> —St. Luke's.....	1 40	Two Ladies, through Woman's Auxiliary, at discretion of Rev. W. A. Fair.....	4 00
<i>Indianapolis</i> —St. Paul's, Woman's Missionary Association, for Jaffa.....	25 00	<i>Cambridge</i> —Christ Church, through Woman's Auxiliary, for Insurance dues, Rev. T. S. Tyng.....	12 50
<i>Richmond</i> —St. Paul's S. S., for Industrial School, Haiti.....	12 72	St. James' "In Memoriam".....	100 00
	39 12	<i>Cambridgeport</i> —*St. Peter's.....	12 50
IOWA.		<i>Fall River</i> —St. John's S. S., for Africa, \$4; Japan, \$4.....	8 00
<i>Ottumwa</i> —St. Mary's.....	10 91	<i>Lenox</i> —Trinity.....	50 00
KENTUCKY.		<i>Malden</i> —St. Paul's, for Girls' School, Tokio..	2 00
<i>Allensville</i> —Mrs. R. B. Richardson.....	10 00	<i>New Bedford</i> —Grace.....	100 00
<i>Covington</i> —Trinity.....	2 34	<i>Quincy</i> —Christ Church, through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	8 26
	12 34	<i>Salem</i> —Grace.....	35 00
LONG ISLAND.		<i>Taunton</i> —St. Thomas' (additional).....	102 13
<i>Brooklyn</i> —Holy Trinity, "Mrs. H. K. S.".....	50 00	<i>Webster</i> —Reconciliation.....	13 35
St. Paul's.....	32 57	<i>Wilkinsonville</i> —St. John's.....	3 00
<i>Rockaway</i> —Trinity, "A Member".....	1 35	<i>Miscellaneous</i> —Mrs. Arakelyan, for Girls' School, Tokio.....	5 00
	83 92		5,367 12
LOUISIANA.		MISSOURI.	
<i>Baton Rouge</i> —St. James'.....	20 00	<i>St. Joseph</i> —Christ Church.....	7 25
MAINE.		NEW JERSEY.	
<i>Gardiner</i> —Christ Church S. S., for "Fannie Bowman" Scholarship, Cape Mount School	25 00	<i>Elizabeth</i> —Grace.....	2 00
<i>Old Town</i> —St. James'.....	2 09	St. John's.....	446 08
	27 09	<i>Flemington</i> —Calvary.....	3 06
MARYLAND.		<i>New Brunswick</i> —Christ Church.....	24 35
<i>Anne Arundel Co.</i> —Christ Church.....	40 00	<i>Somerville</i> —St. John's.....	15 25
<i>Baltimore</i> —Grace, of which Mr. L. Thomson, \$100.....	108 00	<i>Westfield</i> —Grace.....	8 52
Mrs. W. J. Albert, through Woman's Auxiliary, for "W. V. Clark" and 4 "W. J. Albert" Scholarships in Cape Mount School	125 00		499 26
<i>Baltimore Co.</i> —St. Mark's on the Hill, for China, \$3; Mexico, \$1.....	4 00	NEW YORK.	
St. Michael's and All Angels' for Africa, China and Japan.....	45 00	<i>Briar Cliff</i> —All Saints'.....	30 85
Trinity S. S.....	10 14	<i>Clifton</i> —St. John's, through Committee on work for Foreign Missionaries, toward 2 S. I. Scholarships, Cape Mount School, \$12.50; Africa, \$10.....	22 50
St. Thomas' Church and Chapel.....	1 00	<i>Lithgow</i> —St. Peter's.....	1 65
Hannah More Academy, "T. T." Society, through Woman's Auxiliary, for Miss Riddick's salary.....	10 00	<i>Millbrook</i> —Grace.....	2 49
<i>D. C. (Washington)</i> —Ascension.....	29 14	<i>New Brighton</i> —Christ Church, through S. I. Branch, Committee on work for Foreign Missionaries, toward 2 S. I. Scholarships, Cape Mount School, \$12.50; Africa, \$20.62..	33 12
<i>(Georgetown)</i> —St. John's.....	60 73	<i>Newburgh</i> —St. George's.....	68 01
<i>(Washington)</i> —St. Mark's.....	31 33	<i>New York</i> —Annunciation, Woman's Missionary Association, for Japan Hospital.....	15 00
<i>Harford Co.</i> —Christ Church, of which for China, \$1.....	5 00	Ascension Memorial Chapel, of which for Mexico, \$2.50.....	12 50
<i>Howard Co.</i> —Trinity, for "Christian Schmidt" Scholarship, Cape Mount School, \$12.50; Mrs. Birckhead, for Africa, \$3.....	17 50	Calvary, Collection February 12th, through Woman's Foreign Mission Association, of which for support of Dr. Boone, \$100; Japan Hospital, \$5; Mr. F. S. Winston (for Hospital use under Dr. Boone, Shanghai, \$100; St. John's College, \$100; Mexico, \$100; general purposes, \$200 \$500; Mr. Percy R. Pyne, \$250; S. D. Babcock, \$100; Daniel LeRoy, \$50; C. V. N. Noble, \$1; W. Alexander Smith, \$100; Mrs. W. Alexander Smith, \$25; Miss E. C. Jay, \$100; for Insurance dues, Bishop Schereschewsky, \$79.18.....	1,793 46
<i>Prince George Co.</i> —Queen Anne's Parish, St. Barnabas, "A Member," for St. John's College.....	2 00	Calvary Chapel, Proceeds of Stereopticon Missionary entertainment, for the Organ Fund, Japan.....	32 24
St. Thomas' Parish.....	3 00	Christ Church, Woman's Missionary Association, for Miss Michie's salary, \$50; Miss Stevens' salary, \$35; Bishop Holly's Robes, \$3; Haiti, \$5; Japan Hospital, \$3.....	90 00
<i>Miscellaneous</i> —Cash.....	1 00	Grace, Woman's Foreign Missionary Association, for Miss Michie's salary, \$50; Bishop Holly's Robes, \$10; "Grace Church" Schol-	
	492 84		
MASSACHUSETTS.			
<i>Boston</i> —Emmanuel, through Woman's Auxiliary, for Insurance dues, Rev. Messrs. Wong, Fair and Ferguson, \$150; Miss Pitman's salary, \$75; Miss Riddick's travelling Expenses, \$30; "Sarah F. Hoyt" Scholarship, Girls' School, Cape Palmas, \$50; St. John's College, \$5.....	310 00		
Evangelist's, through Woman's Auxiliary, for Miss Pitman's salary.....	2 00		
Good Shepherd, through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	2 00		
<i>(Dorchester)</i> —St. Mary's, 2 Missionary Boxes.....	12 78		
St. Matthew's, through Woman's Auxiliary, for personal benefit of Rev. W. A. Fair (<i>Jamaica Plain</i>)—St. John's.....	5 00		
St. Paul's, through Woman's Auxiliary,	10 10		

NOTE—*D. C. Washington*—In the January SPIRIT OF MISSIONS, by an error, \$50 was acknowledged as from Mrs. M. Parker, which was from Mr. H. M. Parker.

* In the March SPIRIT OF MISSIONS \$52.50 from this Church acknowledged as for "St. Peter's" Scholarship should have been \$40 for the Scholarship and \$12.50 for Insurance dues, Rev. T. S. Tyng.

arship, number 2, Cape Mount School, \$25; Miss Wolfe, for "Grace Church" Scholar- ship, number 1, Cape Mount School, \$25....	110 00
Heavenly Rest, Woman's Foreign Mis- sionary Association, for Japan Hospital (including, through Dr. Howland, \$20) \$30; for "Anna and _____" Scholarships, Girls' School, Osaka, \$80.....	110 00
Holy Trinity, Woman's Missionary Assoc- iation, for "Dudley Tyng" Scholarship, Baird Hall, \$10; "Sarah P. Doremus" Scholarship, Girls' School, Osaka, \$40....	80 00
(Harlem)—Holy Trinity, for Africa, of which Woman's Missionary Association, \$53.80.....	66 75
Incarnation.....	565 49
St. Ann's (additional).....	5 00
St. Augustine's Chapel.....	51 39
St. Bartholomew's, Woman's Missionary Association, at discretion of Bishop Holly..	60 00
(Fordham)—St. James', of which Child- ren's League, for Kindergarten outfit, Girls' School, Tokio, \$10.....	38 14
St. Mark's S. S., Proceeds of a Stereopti- con Missionary entertainment, for the Organ Fund, Japan.....	15 73
St. Philip's, Woman's Missionary Assoc- iation, for Bishop Holly's Robes.....	5 00
St. Stephen's, Woman's Missionary Assoc- iation, for Miss Stevens' salary, \$10; Miss Michie's salary, \$10.....	20 00
St. Thomas', Young Ladies' Missionary Association, for "St. Thomas" Scholarship, St. John's College.....	70 00
Trinity Chapel, of which Woman's Mis- sionary Association, for "G. G." Scholar- ship, Girls' School, Cape Palmas, \$50; Insur- ance dues, Rev. W. J. Boone, \$50; Miss Michie's Salary, \$30; "Trinity Chapel," bed, Wuchang Hospital, \$30; Miss Stevens' salary, \$23; 3 members, for Japan Hospital, \$127.....	3,038 70
Zion, of which Woman's Missionary Assoc- iation, for Miss Michie's salary, \$25.....	225 00
Eighth Ward Mission, through Woman's Committee on work for Foreign Missiona- ries, for Japan Hospital.....	2 11
Little Girls' Madison Square Missionary Association, for Japan Hospital.....	5 45
"C. W. O.".....	100 00
Mrs. W. Harmon Brown, through S. I. Branch Committee on work for Foreign Missionaries, for "Anna T. Brown" Schol- arship, Girls' School, Osaka.....	40 00
Mrs. George N. Titus, through S. I. Branch Committee on work for Foreign Missiona- ries, for "Anna T. Westervelt" Schol- arship, Girls' School, Osaka.....	40 00
Mrs. C. M. Battille, through Woman's Committee on work for Foreign Missiona- ries, for Japan Hospital.....	25 00
"A. G. L.," of which at discretion of Rev. J. McNabb, \$5.....	16 50
For African Mission, through Rev. W. A. Fair, by sale of an African lily.....	10 00
Poughkeepsie—St. Paul's, of which for Africa, \$25.....	174 86
Richmond—St. Andrew's, through S. I. Branch, Committee on work for Foreign Missionaries toward 2 "S. I." Scholarships, \$12.50; Cape Mount School, Africa, \$7.15....	19 65
Rye—Mrs. J. W. Ryerson, for Africa and China.....	6 00
Sing Sing—Trinity.....	15 00
West Brighton—Ascension, through S. I. Branch, Committee on Work for Foreign Missionaries, toward 2 "S. I." Scholarships, Cape Mount School, \$12.50; Africa, \$17.50....	30 00
Yonkers—St. John's, of which Woman's Mis- sionary Association, for Miss Stevens' sal- ary, \$12.50.....	58 80
	7,104 89
NORTH CAROLINA.	
Charlotte—St. Peter's.....	26 12
Edenton—St. Paul's.....	7 20
Greenville—St. Paul's.....	15 50
Wilmington—St. Paul's, Mrs. George Davis, S. S. Class, for "T. M. Ambler" Scholar-	

ship, Cape Mount School.....	9 79
	58 61
NORTHERN NEW JERSEY.	
Greenville—Grace S. S., for Bishop Williams' work.....	5 71
Jersey City—St. Matthew's, Missionary Box..	1 88
Newark—Grace.....	35 50
Trinity, Mrs. C. Roberts.....	5 00
Orange—St. Mark's.....	87 10
South Orange—Holy Communion, of which S. S., for Jaffa, \$25.....	75 00
	210 19
OHIO.	
Bellevue—St. Paul's, Mrs. E. Greenslade's Missionary Box.....	2 50
Canton—St. Paul's.....	4 00
Cleveland—Trinity, of which Missionary Box, \$5.79.....	297 80
Gambier—Holy Spirit, of which for salary of Rev. Y. K. Yen, \$300.....	210 00
Lyme—Trinity.....	1 53
Monroeville—Zion.....	4 65
Sandusky—Grace, of which through Woman's Auxiliary, for "Sandusky" Scholarship, Duane Hall, \$20.....	110 00
Steubenville—St. Paul's.....	18 59
	649 07
PENNSYLVANIA.	
Cheltenham—St. Paul's.....	121 11
Jenkintown—Church of Our Saviour.....	50 00
Philadelphia (Germantown)—Christ Church. (Kensington)—Emmanuel.....	132 02
Grace.....	25 00
Mediator.....	193 76
(West)—St. Andrew's.....	94 67
(Kensington)—St. Barnabas'.....	36 77
St. James', Young Ladies' Bible Class, for Building Fund, Girls' School, Tokio, \$30; bed in Wuchang Hospital, \$30.....	50 00
St. Luke's.....	60 00
St. Peter's, "A Member" through Wom- an's Auxiliary, for bed in Wuchang Hos- pital.....	1,001 27
St. Stephen's.....	15 00
Transfiguration.....	114 87
(Germantown)—"Mrs. E. H. B.".....	15 00
Rev. W. L. Bull, toward Kindergarten outfit, for Girls' School, Tokio.....	100 00
	5 00
	2,013 97
PITTSBURGH.	
Mercer—St. John's Mission.....	6 00
Pittsburgh—Calvary, of which through Wom- an's Auxiliary, for Miss Boyd's salary, \$35 St. Andrew's, of which Mrs. Ormsby Phillips, for Bishop Penick's work, \$25.....	158 94
St. Peter's.....	208 88
Trinity.....	39 21
	51 00
	463 53
QUINCY.	
Peoria—St. John's.....	2 50
RHODE ISLAND.	
Bristol—St. Michael's, through Woman's Auxiliary, for Miss Boyd's salary.....	5 00
Cranston—St. Bartholomew's, S. S., through Woman's Auxiliary, for Miss Boyd's salary.....	2 00
Manton—St. Peter's, through Woman's Aux- iliary, for Miss Boyd's salary.....	2 00
Narragansett Pier—St. Peter's, S. S., through Woman's Auxiliary, for Miss Boyd's salary.....	5 00
Providence—Epiphany, of which through Woman's Auxiliary, for Miss Boyd's salary, \$2.50.....	12 50
Grace, through Woman's Auxiliary, for Miss Boyd's salary, \$6.25; Japan, \$21.....	26 25
St. James', through Woman's Auxiliary, for Miss Boyd's salary.....	5 00
St. John's, through Woman's Auxiliary, for Miss Boyd's salary.....	65 00
Mrs. Elizabeth A. Gammell.....	2,000 00
Wakefield—Ascension, through Woman's Aux- iliary, for Miss Boyd's salary.....	2 25
Warwick—St. Mary's, through Woman's Aux- iliary, for Miss Boyd's salary.....	5 00

<i>Woonsocket</i> —St. James'.....	15 61	<i>Kalamazoo</i> —St. Luke's, of which through Woman's Auxiliary, towards salaries of Lady Missionaries in the Foreign Field, \$5; Missionary Box 1,447, \$1.45.....	25 60
	2,145 61	<i>Luddington</i> —Grace.....	4 73
SOUTH CAROLINA.			
<i>Charleston</i> —St. Andrew's.....	12 00	97 93	
<i>Glenn Springs</i> —Calvary.....	1 00	WESTERN NEW YORK.	
<i>Society Hill</i> —Trinity.....	2 00	<i>Geneva</i> —"A Friend".....	75 00
<i>Stateburg</i> —Claremont Church.....	5 29	WEST VIRGINIA.	
<i>Union</i> —Nativity.....	3 15	<i>Mason Co. (Hinton)</i> —Rev. T. H. Lacy.....	10 00
	23 44	<i>Monongalia Co. (Morgantown)</i> —Fannie S. Thompson, for China.....	5 00
SOUTHERN OHIO.			
<i>Cincinnati (Riverside)</i> —Atonement, of which through Woman's Auxiliary, \$9 96.....	24 96	15 00	
Christ Church, of which through Woman's Auxiliary, for "Rev. J. McCarty" Scholarship, Cape Mount School, \$25.....	223 77	WISCONSIN.	
St. John's S. S., for Africa, \$10; Japan, \$10; Mexico, \$10.....	30 00	<i>Delavan</i> —Christ Church.....	18 77
<i>Piqua</i> —St. James'.....	9 50	UTAH MISSION.	
<i>Portsmouth</i> —All Saints.....	43 14	<i>Salt Lake City</i> —St. Mark's School, at discretion of Rev. C. T. Blanchet, over and above appropriation.....	6 00
Christ Church, Mrs. Samuel Reed.....	4 00	OREGON MISSION.	
<i>Springfield</i> —Christ Church.....	10 00	<i>East Portland</i> —St. David's.....	9 70
<i>Zanesville</i> —St. James'.....	24 50	<i>Portland</i> —St. Stephen's, for China.....	13 50
	374 87	<i>The Dalles</i> —St. Paul's.....	5 00
TEXAS.			
<i>Calvert</i> —Epiphany.....	3 75	23 20	
VIRGINIA.			
<i>Charles City Co.</i> —Westover Parish, Mapsico Church.....	1 30	FOREIGN CHURCH.	
Westover Parish, Westover Church.....	8 70	<i>France, Nice</i> —Church of the Holy Spirit.....	1 00
<i>Clarke Co.</i> —Miss Page's Home School, Sewing Society, for Jaffa, \$10; Miss Page for Africa, \$5.....	15 00	MISCELLANEOUS.	
<i>Dinwiddie Co.</i> —Bristol Parish, Grace, through Woman's Auxiliary, for "Grace Church" Scholarship, Duane Hall.....	20 00	Mexican League, of which for salary of Rev. C. E. Butler, \$375; Mrs. Lever's personal benefit, \$66.50; Scholarships in Orphanage, \$263.67; for the Orphanage, \$12; Miss Grut's personal benefit, \$66.50; Rev. Mr. Valdespino's personal benefit, \$35.....	1,863 50
<i>Essex Co.</i> —St. Anne's Parish.....	4 00	Proportion of amount received for General Missions during February (see p. 120).....	552 44
<i>Fauquier Co.</i> —Hamilton Parish, St. James', for salary of Rev. J. McNabb.....	15 00		2,415 94
<i>Gloucester Co.</i> —Abingdon Parish, Abingdon Church.....	6 80	Receipts for the month.....	23,400 05
<i>Henrico Co.</i> —St. Andrew's.....	10 00	Amount previously acknowledged.....	52,514 61
Henrico Parish, St. Mark's, for Bishop Penick's work, \$2.09; Bishop William's work, \$2.09.....	4 18	Total receipts since September 1, 1881.....	\$75,974 66
<i>Norfolk Co.</i> —Elizabeth River Parish, St. Paul's.....	42 30	ANALYSIS OF RECEIPTS.	
<i>Rockingham Co.</i> —Rockingham Parish, Emmanuel.....	7 00	For "Specials" (of which applying on appropriation, \$172.88; building purposes, \$2,165.....	7,186 07
<i>Shenandoah Co.</i> —Beckford Parish, St. Andrew's.....	2 00	For Work of the Committee for Foreign Missions (of which from Legacies, \$3,558.75).....	68,788 59
<i>Westmoreland Co.</i> —Washington Parish, St. Peter's.....	6 00	Total.....	\$75,974 66
	142 28		
WESTERN MICHIGAN.			
<i>Grand Rapids</i> —St. Mark's.....	67 60		

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
Cash on hand, September 1st, 1881.....	\$243 24
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation. 68,961 47	69,204 71
Still required during the remaining six months of the fiscal year.....	\$118,295 29.

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 February 1st, to March 1st, 1882.

ALBANY.		DELAWARE.	
<i>Troy</i> —Mrs. W. E. Gilbert, "In Memoriam R. A.".....	5 00	<i>Wilmington</i> —Branch League, St. Andrew's Mexican Band, proceeds of Parlor Fair, \$125; Subscriptions and Donations, \$14.....	139 00
CALIFORNIA.		LONG ISLAND.	
<i>Martinez</i> —Mrs. Abercrombie.....	1 50	<i>Huntington</i> —G. F. Barr, Esq.....	5 00

MARYLAND.			
Baltimore—Branch League.....	150 00	Mite Boxes.....	89
Frederick—All Saints' Parish, Branch League	14 00	By Mrs. N. S. Harris, various.....	19 50
Georgetown (D. C.)—Mrs. J. J. Dallam.....	5 00	Through "Mexican Mission Helpers"....	67 00
Washington (D. C.)—Epiphany, \$10; St. Mark's, \$3; Mrs. Bradford, \$5.....	18 00	(Governor's Island)—Mrs. Arnold.....	2 00
	187 00	(Harlem)—Holy Trinity, Sunday-school..	44 39
		Rye—R. B. Chapman, Esq.....	5 00
		Yonkers—St. John's, \$2; Mrs. Wolcott, \$3....	7 00
			830 16
MASSACHUSETTS.		NORTH CAROLINA.	
Through Mexican Division, Branch of Woman's Auxiliary, Emmanuel, Boston, \$5; St. Paul's Boston, \$5; Trinity, Boston, Insurance dues, Rev. Mr. Bandery, \$5; Trinity, Boston, \$10; St. John's, Mite Chest, Charlestown, \$23.30; St. Luke's, Chelsea, \$2.75; St. John's Jamaica Plain, \$50; Grace, Sunday-school, Lawrence, \$40; Grace, Newton, \$12; St. Mary's, Newton, Lower Falls, \$7; St. Paul's, Peabody, \$2; St. Matthew's, South Boston, \$5; St. John's, Wilkinsonsville, \$2.50; Mr. R. Sturgis, \$50; Misses Mason, \$50; for "Envoy," 36 cts.....	269 91	Salisbury—Miss Alice E. Pearson.....	1 00
Jamaica Plain—"In Memoriam".....	50 00	NORTHERN NEW JERSEY.	
	319 91	Orange—Mrs. Henderson.....	1 00
NEW JERSEY.		OHIO.	
Elizabeth—Trinity.....	15 00	Cleveland—Trinity.....	40 00
Mrs. Van Nostrand.....	5 00	Hudson—Miss Jessie Beebe.....	1 00
	20 00		41 00
NEW YORK.		PITTSBURGH.	
New York City—Ascension.....	200 00	Pittsburgh—Branch League, interest on the endowed Scholarship.....	16 37
Grace, Madame de Vaugrigneuse.....	10 00	SOUTHERN OHIO.	
Holy Communion, Mrs. Aldrich, \$16; Mrs. Chisholm, \$10; Epiphany Collection, \$208.88; Mrs. Minturn, \$10; Mrs. Ogden, \$12; Mrs. Wall, \$12.....	268 38	Cincinnati—Branch League.....	85 00
St. Bartholomew's, Mrs. Appleby, \$20; Miss Pearsall, \$5; Miss Prall, \$50; Mrs. W. K. Thorn, \$20; Mrs. N. E. Tenbroeck, \$50... St. Mark's, Miss A. Hadden, \$10; Mrs. Duykinck, \$5.....	145 00	Springfield—Church Aid Society.....	37 50
St. Thomas', Miss A. B. Halsted, \$5; through Mrs. Charles Short, \$26.....	31 00		122 50
Mrs. E. C. Bogert.....	5 00	VIRGINIA.	
Mrs. S. Clarkson.....	3 00	Alexandria—St. Paul's, Woman's Missionary Society, Mrs. Dangerfield, \$2; Mrs. Dodge, \$7.....	9 00
Mrs. Martin.....	7 00	Dublin—Rev. J. P. Lawrence.....	1 00
			10 00
		WEST VIRGINIA.	
		Charlestown—St. Andrew's Parish.....	18 20
		CANADA.	
		Ontario—Trinity, Mitchell, \$15.50; Hellmuth, Ladies' College, London, \$34.05.....	49 55
		Receipts for the month.....	1,767 19
		Amount previously acknowledged.....	15,518 17
		Total receipts since April 19, '81.....	\$17,285 36

Boxes and Parcels for Foreign Missions.

☞ BOXES and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

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.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

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

21 Bible House, New York City.

APRIL, 1882.

THE next Monthly Conference of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held on Thursday, April 27th, at 10:30 A.M., in Room 26, Bible House, New York.

MISSIONARY PAPERS.

IN the *Episcopal Register* for the 11th of March, appears a paper under the head of "Lenten Savings," written by a member of the Auxiliary, which is recommended especially to the notice of Sunday-school teachers, as full of interest and containing many useful suggestions not only for Lent but for all seasons of the year. Copies of leaflets on Mr. Dunlop's Schools in Georgia, the "Light in Darkness" School, Osaka, Japan, the sending of a new Missionary Teacher to Tokio, and our Domestic Missionary Workers may be had on application at 21 Bible House, New York.

A NEED AT ST. JOHN'S COLLEGE.

[LETTER FROM THE REV. WM. J. BOONE.]

ST. JOHN'S COLLEGE, SHANGHAI,

January 30th, 1882.

MY DEAR MISS EMERY:

WE want to teach English thoroughly here in China. A good many teach it very slightly for mere commercial use. St. John's cannot afford to do only that. So we must begin way down, that is, with our boys of eleven and twelve entering the preparatory department of St. John's. If they get three or four years of daily grind on English and then have a mixed course of English and Chinese through four or six years of College, they should be fairly able to do the work we want of our graduates as teachers for general schools, Catechists and Clergy, doctors and men of practical science. For years China will have no reviews or books on these subjects. Our men with English and an education should be future translators and writers for the next generation who may study the same courses altogether in Chinese. The ladies to teach our preparatory department should be about the Grammar School grade.

Experience and fair success should be required and fair health, and, of course, Churchwomen as they must be our associates. They will not need, however, to study Chinese or to be strictly Missionaries in the sense that a teacher in charge of any school should be, as their scholars would be in the general charge, out of the class-room, of the College Faculty. We want the ladies to be here by, say October 10th. What can you do to help us? The Bishop, I should add, presses that one lady should be musical enough to help us in the Church music, training in simple singing, etc. I have suggested that the ladies might be appointed for a set term of seven years, to be renewed if they felt interested.

Yours very sincerely,

WM. J. BOONE.

CHRISTMAS AT ST. MARY'S.
ST. JOHN'S COLLEGE, SHANGHAI,
Dec. 27th, 1881.

MY DEAR MISS EMERY:

We have had a very happy Christmas.

There are so many foreigners in Shanghai that, in a business point of view, this holiday is fully recognized: even this seems a beneficial recognition, an innovation to be grateful for. But the appreciation of the holiday in the hearts of our school children has been a pleasing, touching thing.

I wish you could see our chapel at St. Mary's, ordinarily a small, plain room, but now so transformed by a magic touch, in combination with Christmas decorations, as to be "a thing of beauty, and a joy," if not forever, at least, till the season bids us lay aside our symbols of joy. For the week preceding, the girls have taken the time usually allotted to sewing for winding the customary green trimmings, and the happy, chatty, busy groups of girls sitting in the sunshine (for the winter here is so curious, one day cold enough to freeze, the next almost summer-like) were to me, as I passed them to and from the classroom, a beautiful picture suggestive of the peace and good-will the angels sang of so many centuries ago.

As anticipation has not the charm for young folks it has for older heads and hearts, we celebrated Saturday. At noon the girls eat their dinner, consisting of extras from a Chinese standpoint, but, needless to add—not turkey and plum pudding. At 2 P. M. they assembled in the chapel for short exercises in the way of singing. Miss Wong had trained them to sing one piece in English (only a few understand English, and these but slightly), which they did most creditably; they sang with heartiness and excellence that best of anthems "While shepherds watched," and one other translation. Mr. Thomson spoke a few words to them, which we (I) inferred was of interest to them from the rapt attention of all. Even the little two-year-olds sat perfectly quiet throughout the exercises—a few toys clasped closely may have had some soothing effect, but imagine our babies sitting like statues! Chinese children are the best in the world.

Several of the friends remarked on the fine appearance of the girls, especially the older ones; faces more bright and intelligent it would be difficult to find. I can't help wishing the friends who have so kindly supported scholarships for many years could see these girls growing, and almost grown to be earnest Christian women, with strong characters that will react for good as they go out into homes of their own. I know it would be a satisfying sight, and that they would feel well repaid for all their care and efforts.

After chapel came the adjournment to the dining-room, where a table had been spread in a tasteful way with the various good things that delight the eye and taste—to this we left them having very truly a Merry Christmas.

Miss Wong is so kind, and so fond of the girls that it is almost like a big household. They love her very much, as do we all, and I hope she will never leave us. I would like to tell you of our expedition in search of our last new baby, but I must not weary you with so long a letter; suffice it to say she is about two years old, and is already quite a pet with the girls. She is lively and affectionate. The poor little thing was given to us without even a kiss for Good-bye from the mother who stood smiling by. She cried while they were dressing her, Miss Wong having taken new, clean clothes to put on (this for reason), but once in Miss Wong's arms she never cried again, only covered her face with both little hands, and quietly sobbed herself to sleep. It is such a good thing to take these little ones, and train them rightly from the beginning. One little girl of four who has been in school for two years is quite a prodigy; she goes around with her book, and knows a large number of characters, for she recites with the older ones. She knows the Creed, the Lord's Prayer, and some hymns in English, as well as Chinese.

Yours very truly,

ANNA STEVENS.

LETTERS FROM JAPAN.

CONCESSION No. 6, OSAKA,
December 29th, 1881.

MY DEAR MISS EMERY:

You have probably heard through others of the trials we had to pass through this fall while the cholera was raging. Even after the dangers of the disease were past

it was not easy to get back into regular routine at once, so that, what with first one thing then another, I have neglected my correspondents shamefully.

I must tell you about our Christmas-tree. For two months before Christmas the girls employed their leisure moments in making

toilet-sets, slippers, mittens, and a number of fancy articles for Christmas presents to the Missionaries and to the Japanese teachers in the school. Everything they made was beautiful, and most of the things very useful. Mrs. McKim had taught them embroidery, crocheting, canvas-work, etc., and I think her pupils all did her credit.

Money enough was given to buy very nice presents for each of the scholars. The tree was decorated with colored balls and little lanterns. We had a hundred tapers of various colors. The tree was very full and looked very bright when the candles were lighted. The children were invited to come at four o'clock, but most of them came about twelve. At four they all assembled in the room set apart as the chapel, which had been very nicely fitted up, and which the children had decorated very prettily for Christmas, when Mr. McKim conducted a very impressive and hearty Service. A nice little address was delivered by one of the Japanese Christians, Mr. Nakashima, upon the reason for making presents on Christmas Day and for the general rejoicing. At the close, "Shout the Glad Tidings" was sung by Mr. Tyng, the girls joining heartily in the chorus.

After Service all adjourned to the room in which the tree had been put. It was very gratifying to hear their exclamations of delight and to see the beaming faces of the little creatures as they stood around, I suppose wondering what would fall to their portion. It was the first they had ever seen. You can possibly imagine how their little hearts must have fluttered with excitement. It was considerably after their usual time before they could get quietly to bed. It was worth a great deal to see the pleasure it all gave the little creatures.

Christmas Day coming on Sunday, we had the tree on Monday. Sunday there were very pleasant Services in both the chapels of our Mission, as well as in the English chapel. Next Sunday evening Mr. McKim's little boy and three Japanese children will be baptized, and possibly others. Next week will also be a holiday, as the schools all observe the New Year holiday, which lasts about a week.

I hope you enjoyed Christmas. I can scarcely realize that it has been only a little more than a year since I saw you. If the next six years go by as rapidly, I shall not

grow impatient to return to America. One's work does not leave time to grow very morbid.

I am very truly yours,

B. T. MICHIE.

TOKIO, January 21st, 1882.

MY DEAR MISS EMERY:

I trust you will not think me too fantastic in writing to you on this Japanese paper. It is just their style of letter or note paper, only glazed to suit a foreign pen. The blossom stamped upon it, and which you will doubtless recognize as the Wisteria, is one of their favorite flowers. They take great pains in cultivating it—a single cluster alone sometimes measuring six feet in length—and call it by the same name as their beautiful mountain, *Tuji*, which means "peerless," as near as one can come at the translation of it. A temple-garden in Tokio is quite famous for its fine show of these flowers, both white and purple, and is visited by crowds of people every spring.

I hope you, and all our kind, earnest helpers at home, and we, far away in Japan, may have many blessings and encouragements in the year on which we have just entered in our great common work. Oh, is it not inspiring when we think how near we are brought together in that which is the highest and best, though many of us have never seen, and may never see, each other's faces in this world, by this oneness of interest! How it strengthens the weak heart and fainting spirit of many a lonely worker, oft-times when tempted to despair, and makes real the fact that "we are members one of another," and of one glorious Body!

I am most happy to say Mr. Blanchet's house and the [Theological and St. Paul's schools] combined are rising Phoenix-like, not exactly out] of the ashes, but out of what has looked to us like a heap of ruins for a long time, into quite handsome buildings. The lot for the Girls' School has been purchased, and the [plan drawn, so that is in a hopeful way, too. Indeed, upon the whole, I think we have reason to believe the better times we have long been hoping for are beginning to dawn.

Our Christmas Services and feast were about the same, as to details, as I once described to you; the only difference being the latter was on the day after Christmas and in

the evening. Probably, too, the attendance of native Christians was larger.

Another one of my girls has been married, too. This time you shall not have occasion to reproach me for not telling you all about the wedding. Though there really is not a great deal to tell—not much romance about it. To begin: a young Christian belonging to the Bishop's congregation, being on the eve of graduating as a doctor from the Medical College of Tokio, concluded it was time for him to take unto himself a wife, and wisely thinking it of more importance that she should be a Christian than anything else, asked for one of the girls in my school. After deciding which one he would rather have—showing both wisdom and taste in his selection—he made known his intentions to Mr. Blanchet, and after consulting with and obtaining the consent of the young girl and all her relations—I am not sure that the latter were consulted last—the affair was arranged, and finally settled by marriage according to the Christian rite, on the 6th of January, at the Bishop's chapel. Mr. Blanchet did not perform the ceremony, because he had gone

with Mrs. Blanchet and the children to Osaka, Mrs. Blanchet having been ordered away from Tokio on account of ill health. She has not yet returned, but was improving when last heard from. A number of my foreign friends had intended being present at the marriage, but the weather was so unfavorable none came. So the Bishop and I, and a few Japanese friends, were the only witnesses. The little bride looked very sweet and modest in her bridal attire, which was a dark, rich-looking stuff, made in the Japanese fashion, of course; and the groom was dressed *à la* Japanese also, with the exception of foreign shirt, socks and shoes. They are a nice little couple, and I hope will be very happy.

Just one more item of interest and I must then close this, or it will be too late for the mail. I think I have told you of my Wednesday afternoon Bible Class at the house of the parents of one of my little girls. You will be glad to know that her father and mother are both candidates for Baptism. Some encouragement, is it not?

Yours sincerely,

FLORENCE PITMAN.

LETTER FROM GREECE.

ATHENS, GREECE.

MY DEAR MISS EMERY:

THANKS for your kind letter, also for the interest you take in our work.

Owing to typhoid fever being so prevalent in Athens all summer, we did not begin school so early as usual, and consequently I delayed my letter to you until I could tell you what we were doing.

Now our school is in full session, and so crowded with seven hundred children that we are obliged to refuse pupils every day.

You ask if our children take interest in anything beyond their own little sphere. The most of them are very poor, still they are always willing to give of their *little* towards any good cause. Now, we do not wish to boast, but as your question requires an answer, we may tell you that you may see among the list of contributors to the American Church Building Fund Commission a mite from the children in the Mission School at Athens.

Do not be startled when I tell you that our children are "ship-owners," engaged in the noblest of all occupations, that of spreading the Gospel of "Peace on earth, good-will toward men." The following is

an extract from a Scotch magazine regarding our children:

"Gift from Greece to the Hebrides.—Dr. Gould has sent us a beautifully written (Greek) epistle, which we would fain transfer to our columns in the original. For the second time the Greek children of the American School at Athens have sent a gift of £1 to Dr. Gould for the evangelization of Oceania."

The following is a translation of the Greek letter:

"*From the Children of the Orthodox Eastern Church in the American School at Athens, Greece, to their little Brothers and Sisters in Oceania.*

"*Dear Brothers and Sisters:*

"In paying a sacred and pleasant duty, we beg you to accept of our little collection this year also. We offer it most heartily to our little friends, whose hearts being softened by the influence of the Christian religion, will join in sympathy with us in a song of praise to the Most High for the progress of light and Christianity, also for the health and welfare of our benefactors.

"Joy and happiness be with us and you."

Ever yours, faithfully,

MARION MUIR.

AMERICAN CHURCH BUILDING FUND COMMISSION.

OBJECT.

The Commission was established October 25th, 1880, by the Board of Missions, comprising in its membership both Houses of the General Convention. It consists of all the Bishops, of one Clergyman and one Layman from each Diocese and Missionary Jurisdiction, and of twenty members at large appointed by the Presiding Bishop. Its object is to create a Fund of One Million Dollars, the income of which shall be given, and portions of the principal of which may be loaned, to aid the building of new churches. The Commission wish to complete the Fund by October, 1883, that the General Convention may then present it as an offering to God, a memorial of His care in the past; for the extension of His Kingdom in the future; and that it may commemorate the Centennial of the American Church as a Branch of the Church Catholic. These facts appeal to all to whom these presents come.

OFFICERS.

The Rt. Rev. HORATIO POTTER, D.D., LL.D., D.C.L., <i>President.</i>	The Rt. Rev. WM. CROSWELL DOANE, S.T.D., LL.D., <i>President Executive Committee.</i>
BISHOPS STEVENS, WHIPPLE, CLARKSON, JAGGAR AND ELLIOTT, <i>Vice-Presidents.</i>	REV. NOAH HUNT SCHENCK, D.D., <i>Chairman Advisory Committee.</i>
Rev. CHARLES HOWARD MALCOM, D.D., <i>Corresponding Secretary.</i>	WILLIAM G. LOW, Esq., <i>Secretary.</i>
	Mr. JAMES M. BROWN, <i>Treasurer.</i>

EXECUTIVE COMMITTEE.

The Rt. Rev. JOHN SCARBOROUGH, D.D.,	Hon. L. B. PRINCE,
The Rt. Rev. THOMAS ALFRED STARKEY, D.D.,	Hon. HAMILTON FISH,
Rev. Dr. NOAH HUNT SCHENCK,	Mr. LEMUEL COFFIN,
Rev. Dr. MORGAN DIX,	Geo. C. SHATTUCK, M.D.,
Rev. W. N. McVICKAR,	Wm. G. Low, Esq.,
Rev. Wm. S. LANGFORD,	Mr. JAMES M. BROWN,
Rev. W. A. LEONARD,	Mr. GEO. C. HANCE.

OFFICE: 22 BIBLE HOUSE, NEW YORK.

PARAGRAPHS.

HON. L. BRADFORD PRINCE, writing recently to *The Churchman*, says that the Presbyterians, Methodists, and Congregationalists, by means of their Church-building societies, are doing a great work to extend their churches in New Mexico, for which they have given \$7,200, divided amongst six churches. He adds, "The effect of such assistance cannot be overestimated. The more I see of the real needs of the great West, the more strongly am I impressed that the Church Building Fund is the most important work now before the Church."

The Rev. Dr. Wm. J. Boone, of St. John's College, Shanghai, China, sends a second gift from himself to the Commission, and writes, "I consider the Commission one of the wisest efforts put forth for the extension of the Church."

There are always prophets of evil who discourage every effort of zeal, by their warnings of failure, and the constant repetition of their opinion that the object in view is "impracticable." Every generous and energetic effort, every attempt at progress, would have been stopped before it at-

tained any result, had they been listened to. It is true in this case that a Million of Dollars is a large sum; but it is also true that the American Church is a powerful body, possessing large wealth; that three years is a long time; and that the object is one of the highest importance, and which once accomplished, will be done forever.

There will be, unless the earnest request of the Board of Missions be disregarded, an offering made in each year for the three years, in every church in the land. This of itself, if the subject be earnestly and zealously presented by the Clergy, will produce a great sum. Indeed, if the subject could be thoroughly understood by every worshipper, it would no doubt reach the entire amount proposed.

In each Diocese the members of the Commission are expected to organize such local committees as they think best, to see that the subject is thoroughly presented to the people and their contributions asked, and that as far as possible, the request of the Board of Missions for the annual offerings, is complied with. Very much depends on

the energy and perseverance displayed by the members of the Commission in this work, and it is hoped that they will appreciate the importance of their position and its responsibilities.

The Corresponding Secretary has printed five thousand copies of an illustrated tract entitled "Church Architecture," by Rev.

Geo. W. Shinn. Copies may be had gratuitously on application.

The Bishop of Shanghai has sent his personal gift of \$25 to the Commission.

Will all friends of the Commission reading these lines use their best endeavors to help on the work?

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

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 American Church Building Fund Commission acknowledges the receipt of the following sums from February 1st, to March 1st, 1882.

ALBANY.		*St. John's Church.....	7 00
†Canton—Grace Church.....			122 19
†Cooperstown—Christ Church.....	3 41	PITTSBURGH.	
*Hobart—St. Peter's Church.....		West Brownsville—St. John's Church, A Communicant.....	10 00
CONNECTICUT.		QUINCY.	
New Haven—Trinity Chapel S. S., a Teacher.	1 00	*Knoxville—St. Mary's School.....	13 50
DELAWARE.		*Miscellaneous—Gen. W. Hoffman, U. S. A.....	5 00
*New Castle—A Thank Offering.....	5 00		18 50
FOND DU LAC.		SOUTH CAROLINA.	
*Oshkosh—James Jenkins.....	50 00	*Berkley—St. John's Church.....	3 90
ILLINOIS.		SOUTHERN OHIO.	
Kankakee—St. Paul's Church.....	18 45	Cincinnati (Clifton)—Calvary Church.....	548 00
KANSAS.		Hillsboro—St. Mary's Church.....	8 63
*Wakefeld—St. John's Church.....	3 20		557 23
LONG ISLAND.		WESTERN MICHIGAN.	
*Brooklyn—St. Luke's Church.....	66 26	*Kalamazoo—St. Luke's Church.....	14 50
St. Ann's Church, Mr. Wm. S. Low.....	133 00	VIRGINIA	
	199 26	Goochland Co.—St. James' Northam Parish..	3 40
MARYLAND.		Norfolk Co. (Norfolk)—Christ Church.....	5 00
*Baltimore—"S. E. C.".....	1 00		8 40
Washington—St. John's Church.....	5 00	NORTHERN CALIFORNIA MISSION.	
	6 00	*Benicia—St. Paul's Church.....	36 00
MASSACHUSETTS.		*Grass Valley—Emmanuel Church.....	9 00
*Boston—Rt. Rev. Benjamin H. Paddock, D.D.	15 00	*Lakeport—Trinity Mission.....	7 00
NEW JERSEY.		*Nevada City—Trinity Church.....	1 75
*Elizabeth—St. John's Church, Rev. Wm. L. Langford, \$5; Mr. Richard Sawden, \$5.....	10 00	*Miscellaneous—Bishop Wingate.....	5 00
NORTH CAROLINA.			58 75
*Bertie Co.—Grace Church.....	5 00	WASHINGTON MISSION.	
NORTHERN NEW JERSEY.		*Olympia—St. John's Church.....	13 70
Morristown—Church of the Redeemer.....	32 73	*Seattle—Trinity Church.....	14 00
OHIO.		Vancouver—St. Luke's Church.....	6 70
*Cleveland—Grace Church.....	300 00	*Walla Walla—St. Paul's S. S.....	8 00
*St. Paul's Church (additional).....	600 00		42 45
*Massillon—St. Timothy's Church.....	22 00	CHINA.	
	922 00	*Shanghai—St. John's College.....	5 00
PENNSYLVANIA.		*Rt. Rev. S. I. J. Schereschewsky, D.D.....	25 00
Doylestown—St. Paul's Church, of which from "B." \$10.....	15 19	Rev. W. J. Boone.....	5 00
*Philadelphia—Christ Church Chapel, "A Member".....	100 00		85 00
		Receipts from February 1st, to March 1st, 1882.....	2,141 57
		Amount previously acknowledged.....	12,812 34
		Total amount received from January 5th, 1881, to March 1st, 1882.....	\$14,954 31

*The above items are offerings made for the year 1881, but in many cases not sent to the Treasurer until after the close of the year.

†In the January SPIRIT OF MISSIONS \$6.59 from this Church was by error credited to Grace Church, Albany.

‡In the January SPIRIT OF MISSIONS \$16.25 from this Church was by error credited to Trinity Church, Cooperstown.