

Title: *The Spirit of Missions*, 1882

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THE
SPIRIT OF MISSIONS.

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

BY THE

SECRETARIES OF THE BOARD OF MANAGERS.

VOLUME XLVII., FOR MDCCCLXXXII.

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SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

SEPTEMBER, 1882.

LEGACIES.

IN one of the letters published in this number is an allusion to the probable large receipts from legacies in the near future. Besides this the Editors have been hearing on all sides of the enormous receipts from this source that the Society is to expect. It has even been hinted with more or less of seriousness that offerings from the living Church, for this reason, will not be immediately needed.

Pray let these opinions not prevail. The total of all the legacies of which we have knowledge would carry the work but a short time at best, during which interval the Missionary spirit of the Church would wax cold. As a matter of fact no bequests of any extraordinary amount are likely to come into the treasuries of the Domestic and Foreign Committees during the next two fiscal years.

The specific items under the terms of the wills of the Misses Burr are payable only within two and four years, respectively, from the date of the third sister's death, and it is reasonable to suppose that the residuary portions will neither all come together nor so soon. Moreover, if it were certain that the *highest* expectations of the friends of Missions touching receipts from legacies, were soon to be fully realized, it would be a sad mistake indeed to conclude that less individual or general Missionary thoughtfulness, prayerfulness, and generous giving than in the past, could be tolerated without very disastrous results affecting the spirit and life of the whole enterprise. Thank God there is more of the true Missionary spirit in this Church now than ever before; and this means that the Church is in a higher condition of grace toward God and toward the world, which higher and better condition is unquestionably the resultant of increased Missionary thoughtfulness and activity.

Let the conviction or thought of a harmless decline of Missionary zeal become generally prevalent and there certainly would be a fall from grace not to be regained without years of pleading and toiling such as have marked our more recent experience. We are not likely to undervalue the place and importance of money in the work of evangelization. It would be a mistake to do this; but it would be a far greater mistake to undervalue the devout prayers, the fervent zeal, the cheerful self-denial, and the loving sympathy that wait upon the daily offerings of the disciples of CHRIST, striving earnestly to be like Him and to accomplish the task which He, for their upbuilding, not less than for the forwarding of the work, has placed in their hands.

SYSTEMATIC OFFERING PLAN.

OUR Editorial in the last number, which embodied a circular letter that had been sent to all the Clergy, is, we are glad to know, attracting attention; though, as far as present information serves, the attention is not in the full measure that we had hoped for. We do not feel that it is necessary to mul-

tiply words, and much less to send out exhortations in regard to this business. The facts are before the Church, and some of them are of a most encouraging character, witnessing very conclusively to the value of the present system where it has been fully and faithfully worked. It is easy to perceive how plentifully funds would come pouring into the Mission treasury with every parish copying the example of the sixty-seven cited. The possibility thus foreshadowed is enough, it would seem, to quicken the zeal and draw out the energy of every Rector and every layman in the land. The plan, though good, even the best that has been presented, will not work itself, and a poor plan well worked, if not defective in principle, is better than the best left to take care of itself.

One Rector writes :

"Under the quarterly subscription plan this parish is giving for Missions four or five times as much as it ever did before, while contributions for all purposes have at the same time increased."

An honored layman says :

"I have written to the principal parishes of our Diocese, to stir up their pure minds about Bishop Neely's plan of annual pledges, and furnished them with the blanks. I think ——— Church gave four times as much last year, under the plan, as its previous yearly average. If we could by any effort bring all the parishes into line, you would certainly have a million a year.

There is a difficulty, however, that may indeed grow to be very serious. Some Rectors, with not very clear ideas of what is meant by the use of the term "General Missions" in the "Systematic Offering" plan, have fallen into the habit of making a single *church collection* during the year, and of ordering it divided between the two great Departments of general work, imagining, perhaps, that they are thus working the new system. Should this misapprehension and practice become at all common, disaster would certainly be the result.

The Secretaries are earnestly thankful to all those whose sympathy and efforts have been so cheering and helpful; and they sincerely trust that the day is not distant when the range and call for such thankfulness will be co-extensive with the membership of the Church. They further venture to express the hope that in parishes where, for any reason, it may be considered inexpedient to adopt in its fulness the plan set forth by the Board, the Rectors will not fail to arrange for at least the usual and time-honored two collections each year, the one for Domestic the other for Foreign Missions. This is the more important since, in each of the two great divisions of the field, the work is steadily developing.

In connection with the foregoing we present the following communication, recently received at these Rooms, which touches some points in the system with rare clearness and force.

THOSE SUBSCRIPTION BOOKS.

A WORD TO LAYMEN.

It is confessed, on all sides, that the great want of this Church, in respect of Missions, is an assured and steady income to the Missionary Treasury; not coaxed from Churchmen's pockets by entreaty; not forced out of them by homilies on "duty;" not ravished from them by eloquent appeals; not tricked out of them by clever devices; and, least of all, cajoled out of them by honeyed baits for honey-bees.

All such "expedients" are short-lived. They may bridge over a year, or two or three years, but then they fail and die. Loyal and simple souls, who do whatever they are told to do by competent authority, turn to and help each new experiment. It is their glory and honor. They have their reward, and by their loyal docility the work goes on; that is, it does not come to a dead centre. They are its fly-wheel; all praise to them. Furthermore, a manifest blessing has rested upon every "expedient" that the Board of Missions has hitherto devised to raise money for Missionary purposes. It has been a war of wits, between Committees appointed to do a certain business, and a constituency, rightly enough disposed, but too full of its own business to do business with the Board of Missions.

It is uncommonly easy, in these United States, to assemble a General Convention in any cause, and to make it unanimous in "resolving" what ought to be done. It satisfies the moral sentiment of the community all too well; and if the Convention only appoints a Committee to carry its Resblution into effect, its members disperse to their several homes, and to their separate individualities, with as virtuous a sense of duty done as Mr. Micawber had, when he gave his note for a debt and said "Thank goodness, that bill's paid." But the unfortunate Committee is left, like Mahomet's coffin, suspended, a prey to gravitation, celestial and terrestrial. It has great responsibilities and no power. It reverences its creator, the General Convention, as in duty bound; but it can't help wishing it had more explicit information why it was created, and what is its errand. It finds itself a *mechanism*, set to control *persons*, and the persons to be controlled wont come into the machine and be moulded to the prescribed pattern. The Committee has a good will to execute the mind of the Church, as expressed in General Convention; but every Bishop, Priest and Deacon, every Sister and Deaconess, every layman and laywoman, in this Church, have a mind of their own, and want to know the reason why.

The Missionary Committees are glad on this behalf. They have no quarrel with the Church, but are slightly puzzled. They are tired out, with devising "expedients." They have had "Agents" and abolished them. They have had "Mite Chests" and "Missionary Boxes" and abandoned them, because they were pirated. They have had a "Young Christian Army," and disbanded it. Heaven only knows what has not been tried, in their honest efforts to do their duty, as laid down by the General Convention. But now, at last, a plan has been matured to avoid such "expedients," and to raise a regular income, year by year. Whatever its defects, it is a thousand times better than any endowment fund, to be accumulated by gifts and legacies. Nothing kills Missionary zeal so quickly as an investment. CHRIST was a poor man, living from hand to mouth; living on alms during His ministry, and with a traitor carrying His bag and purse. He was supported by "subscription." It was an unwritten subscription, unattested and unattested. Not a *denarius* of it could have been collected in the courts of Judea or of Rome. But it was a "subscription" from the women that loved Him, and it sufficed for His uses and needs, and He could depend upon it.

Something like that is wanted for our Mission work to-day; an uncertain certainty of what may be expected in the Treasury, making all due allowances for the changes and chances of this mortal life. The Board and its Committees have a sort of agnosticism about the General Convention. That body is dissolved. The next General Convention may turn things upside down, like Paul and Silas, at Thessalonica. Two years of the present Board's three years' lease of life are gone by, and there is but one year more before it. The Board has not felt itself empowered to cram these subscription books down Churchmen's throats by an "agent." But it can say these things: It tells us in the August number of THE SPIRIT OF MISSIONS—

First: In sixty-seven parishes in which the "Systematic Offering" plan has been worked in all its details, contributions to Missions have increased, on an average, sixty-four per cent. That is solid business.

Second: Those sixty-seven parishes are distributed in twenty-nine Dioceses and Missionary Jurisdictions, and therefore the seed sown has been sown broadcast.

To this we may add: The plan has worked well in England, and has made the Church of England Missionary Societies independent of the question, "From whence shall a man find bread to feed these people here in the wilderness." The Committees, we suppose, do not much insist upon this precedent, because English Churchmen have their religion supplied to them by the faith and piety of their ancestors, and their gifts for Missions are, to a great extent, out of their abundance. The Church in America has no such vantage ground of entailed inheritance. But she has an aristocratic blood that she got from her mother, and she is capable of following, like Anchises, Æneas, if "*hauri passibus æquis* —" not with equal steps.

And now comes our word to laymen. This Church has admitted laymen to her inmost councils. She has given them a power which laymen never had before since the Church began. She does not regret her generosity. The American Church glories in her laymen, and will have occasion to do so more and more during the next century of her independent existence. But that long date can be anticipated, and some old souls that have spent their lives in waiting for the consolation of Israel may yet sing their *Nunc Dimittis* before they die, if laymen will only wake up. These subscription books, for instance, are sent out with the concurrence of the lay members of the General Convention. We ask no impertinent question, when we ask, What have those lay delegates, who, as members of the Board of Missions, voted this scheme into fact, done to bring their Resolution to good effect? What have they done in their own parishes at home?

Rectors cannot leave the word of God to serve tables. The Reverend Doctor

Jacob Clark, of Waterbury, Conn., had a way of calling on a new parishioner and saying, "Good morning—glad to see you—do you take THE SPIRIT OF MISSIONS?" But Jacob Clark is dead, and has no successor.

If this subscription book business is to give the Board of Managers an assured income, the laity, who voted for it and thought it wise, must take it in hand and make it a success. PRESBYTER.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

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

ALBANY.		<i>Mt. Vernon</i> —Trinity Church.....	82
<i>Balston Spa</i> —Christ Church.....	34 30	<i>Peekskill</i> —St. Peter's Church.....	5 00
<i>Fonda</i> —Zion Church.....	1 51	<i>Yonkers</i> —St. Paul's Church.....	87 25
<i>Gloversville</i> —Christ Church Mission.....	3 04		203 42
<i>Hobart</i> —St. Peter's Church.....	5 19	NORTH CAROLINA.	
<i>Ilion</i> —Church of St. Augustine.....	5 58	<i>Salisbury</i> —St. Luke's Church.....	16 40
<i>Stockport</i> —Church of St. John the Evangelist, including St. James' Mission and St. Barnabas' Chapel, Stollville.....	25 00	<i>Shufordville</i> —Calvary Church.....	2 00
	74 60	<i>Wilmington</i> —St. Paul's Church.....	11 75
CONNECTICUT.			30 15
<i>Waterbury</i> —Trinity Church.....	15 00	NORTHERN NEW JERSEY.	
		<i>Hackensack</i> —Christ Church.....	34 00
EASTON.		QUINCY.	
<i>Cecil Co.</i> —Trinity Parish, Trinity Church Elkton.....	4 54	Bishop Burgess' subscription, Domestic, \$12.50; Foreign, \$12.50.....	25 00
<i>Kent Co.</i> —Chester Parish, Emmanuel Church.	18 40	RHODE ISLAND.	
<i>Queen Anne's Co.</i> —St. Paul's Parish, St. Paul's Woman's Missionary Association.....	15 02	Bishop Clark's subscription.....	50 00
<i>Somerset and Worcester Cos.</i> —Pocomoke Parish, St. Mary's Church.....	1 84	SOUTH CAROLINA.	
<i>Talbot Co.</i> —All Saints' Parish, All Saints' Church.....	4 50	<i>Pendleton</i> —St. Paul's Church.....	9 25
	44 30	<i>Upper St. John</i> —Church of the Epiphany....	45 00
IOWA.		SOUTHERN OHIO.	
<i>Des Moines</i> —St. Paul's Church.....	8 92	<i>Cincinnati (Walnut Hills)</i> —Emmanuel Church, Domestic.....	6 72
LONG ISLAND.		<i>Lancaster</i> —St. John's Church.....	13 15
<i>Brooklyn, E. D.</i> —St. Thomas' Chapel, Do- mestic, \$3.59; Foreign, \$3.58.....	7 17	<i>Zanesville</i> —Pledge of Hon. Moses M. Granger	10 00
<i>Huntington</i> —St. John's Church.....	52 01		29 87
	59 18	SPRINGFIELD.	
MAINE.		<i>Springfield</i> —St. Paul's Cathedral.....	6 38
<i>Augusta</i> —St. Mark's Church.....	47 74	VERMONT.	
<i>Bath</i> —Grace Church.....	4 50	<i>Vergennes</i> —St. Paul's Church.....	3 00
<i>Portland</i> —St. Luke's Cathedral S. S.....	50 00	<i>Miscellaneous</i> —"Green Mountains".....	25 00
<i>Rockland</i> —St. Peter's Church.....	2 25	VIRGINIA.	
<i>Thomaston</i> —Church of St. John the Baptist..	3 00	<i>Fairfax Co.</i> —St. Timothy's Church, for Rev. J. McNabb's salary.....	4 50
<i>Waterville</i> —St. Mark's Mission.....	4 60	Truro Parish, Zion Church, for Rev. J. McNabb's salary, Foreign.....	8 36
<i>Wiscasset</i> —St. Philip's Church.....	3 00	<i>Fauquier Co.</i> —Leeds Parish, Leeds Church, Foreign, \$8.75.....	14 40
	115 09	<i>James City Co.</i> —Bruton Parish, Mrs. R. C. Smith, \$10; Miss A. C. Smith, \$1; Miss L. B. Smith, \$1.....	12 00
MASSACHUSETTS.		<i>Norfolk Co.</i> —Elizabeth River Parish, St. Luke's Church.....	75 70
<i>Malden</i> —St. Paul's Church.....	10 76	<i>Orange Co.</i> —St. Thomas' Parish, Christ Church.....	6 49
<i>Stockbridge</i> —St. Paul's Church.....	87 34	<i>Stanardsville</i> —"One Family.".....	1 15
	98 10		122 60
MICHIGAN.		WESTERN MICHIGAN.	
<i>Detroit</i> —Christ Church, of which \$100 Hon. C. C. Trowbridge's Pledge.....	153 40	<i>Grand Rapids</i> —St. Paul's Church.....	4 49
		<i>Manistee</i> —St. Paul's Church.....	1 55
MINNESOTA.		WEST VIRGINIA.	
<i>Minneapolis</i> —Gethsemane Church.....	15 00	<i>Jefferson Co.</i> —St. Andrew's Parish, Zion Church, "W. P. C.".....	22 50
MISSISSIPPI.		<i>Wood Co.</i> —Trinity Parish, Trinity Church...	17 45
<i>Natchez</i> —Trinity Church.....	55 00		39 95
MISSOURI.		*Receipts for the month.....	
<i>St. Louis</i> —Bishop Robertson's subscription..	40 00	Amount previously acknowledged.....	
NEW HAMPSHIRE.		Total receipts since September 1st, 1881.....	
<i>Nashua</i> —Church of the Good Shepherd.....	14 00	\$21,791 05	
<i>Tilton</i> —Trinity Church.....	10 00		
<i>Wolfboro Junction</i> —Church of St. John the Baptist.....	8 00		
	27 00		
NEW YORK.			
<i>Matteawan</i> —St. Luke's Church, of which for Domestic, \$6; Bishop Hare's work, \$3.....	110 35		

* The amount appropriated for the Domestic Department having been realized by July 1st, all undesignated sums received since for General Missions (under the action of the Board as published in THE SPIRIT OF MISSIONS for November-December, 1880, page 384) go into the Treasury of the Foreign Department until its appropriations shall be made up.—[Eds.]

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,
" Benjamin Stark,
" John A. King,
" Wm. Bayard Cutting.

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*.....

SEPTEMBER, 1882.

THE UNPROFITABLE SERVANT.

A SERMONETTE.—*St. Matthew XXV: 14-31.*

THE "servants" of this Parable are slaves, bound, body and soul, to their masters. St. Paul tells us that such is our "reasonable service." Our LORD said, "Ye have One Master, even CHRIST." The Church acknowledges that His "service is perfect freedom."

In the servitude of our LORD's day on the earth, here cited, the slave's condition depended, primarily, upon his master. There was no appeal. If the master were froward, the slave had no remedy. If the master were good and gentle, just and equal, then every thing depended upon the slave. If the slave could translate his servility into docility, his subjection into fealty, then it was well with him. There grew up, between master and man, such fellowship as David's for Jonathan, passing the love of women.

A trusted slave, in those days, was his lord's freeman, protected from all harm, and paying a small royalty for his protection. In vulgar estimation, it was a condition vastly superior to that of Roman citizenship, bought or inherited. "With a great price obtained I this freedom," said the Centurion to St. Paul. But he also was a man "under authority," the grinding discipline of the Roman army. And St. Paul answered, "but I was free-born." Yet St. Paul did not extract much comfort out of his earthly citizenship, when he "dwelt two whole years in his own hired house," waiting Cæsar's leisure, chained to the soldier that kept him. Nor was it much consolation to him to remember how his Syrian judge had said, "This man might have been set at liberty, if he had not appealed unto Cæsar."

A slave's last appeal was to his master; and a master, who cared for his slaves, was so much better than Cæsar, who cared for nobody, that very intelligent men, good artizans and good scholars, preferred slavery, under a good master, to the iron rule of Roman law.

Fashions have changed since then, but men have not changed. All men are "slaves" to some master, to some routine and order. Absolute independence is God's prerogative; it is an impossible dream for the creature. Nay, even the Creator is under reciprocal obligations to the creature. God has ordained and constituted the services of angels and men in a wonderful order, and to refuse that order is to serve sin. That is why "it is good for a man to bear the yoke in his youth"; that he may learn subjection, before his neck is stubborn and his brow brass; lest God put His hook in his nose, and His bridle in his jaws, in his old age, to turn him into the right way, that he should not be condemned with the world. Human freedom, without God, means only "freedom to forge one's own chains." Even the Roman slavery, of our Lord's day, might be dependent independence, the freest of the free. Our Lord cited it as it might be, to illustrate His service. If other lords have ever had dominion over us, we are not ignorant of the force and meaning of the metaphor.

But "allegiance" is a dual word. A "liege-man" implies a "liege-lord"; and a liege-lord, a liege-man. The servitude of the Gospel is the servitude of chivalry. Under that system, an "unprofitable servant" is "the sum of all villainies"; for a "villain" is a low, base person, who renders no true allegiance to his liege-lord, and who is lacking in that honest sentiment which both constrains and inspires a good and faithful servant to obey his master in all things, and to do those things that are pleasing in His sight—"all such good works as Thou hast prepared for us to walk in." The sympathy and understanding which are the basis of the master's confidence, and of the man's freedom, are personal attributes, quite outside the domain of law. The relation is a law unto itself. Roman law took no cognizance of it. We Christians are delivered from the yoke of the law, being not without law to God, but under the law to CHRIST. But, then, if in righteousness He shall judge the world, He will judge His people with equity. Judgment first begins at us; and though it be "after a long time," "the LORD of those servants cometh and reckoneth with them." The trusted servant, who has digged in the earth and hid his LORD's money; who has avoided personal attention to his Master's concerns and interests; who has been guilty of a breach of trust, so grave and heinous, as that of abusing the confidence which CHRIST reposed in his "friends," when He left all the labor and travail of His soul in their custody, that He might go into a far country and receive gifts for men—what law can meet out justice to such perfidy? What need of a tribunal and a code, in such a case? "Take the talent from him, and give it unto him that hath ten talents."

"While he lives he counts himself a happy man, and so long as thou doest well unto thyself men will speak good of thee." God has given him all things richly to enjoy. "What hast thou, that thou didst not receive?" But the Day of Reckoning is coming, when the Master will return to His House, and "every one of us shall give account of himself to God." No legal excuses, no feigned excuses will avail then. "Thou knewest that I was an hard man?" Be it so. "Out of thine own mouth will I condemn thee, thou wicked and slothful servant." "Thou oughtest therefore to have put My money to the exchangers, and then, at My coming, I should have received Mine own, with

usury";—with your use of it, as My slave, whom I dignified as My servant; whom I elected as My disciple; to whom I disclosed My will and purpose; whom I honored as My friend, to whom I might commit My goods. "Cast ye the unprofitable servant into outer darkness." Take him away, out of My sight! I have no other vengeance. Take him away! Let him be anathema to Me, as an heathen man and a publican. And when the Son of Man shall come in His glory, and all the holy angels with Him, and before Him shall be gathered all nations, the Judge of all the earth will certainly do right by that unprofitable servant.

Thank GOD the Reckoning is not necessarily the Final Judgment. The Reckoning comes in a thousand forms and degrees, and at any time; the Judgment, but once and forever. Even an unjust steward may learn to do wisely and well. Even an unprofitable servant may repent and do the first works. If there be any truth in the plea, that one is not equal to his personal responsibilities in CHRIST'S service, the parable shows him his alternative: "Put My money to the exchangers."

Says Olshausen, the most ingenious and ingenuous of modern commentators, "Mere timid natures, who are not adapted for independent labor in behalf of The Kingdom of GOD, are here advised to associate themselves with persons of greater strength, under whose guidance they may employ their gifts to the service of the Church."

In one sense, we are all "unprofitable servants." We can do no more than it is our duty to do, and there is nothing left over that we can call our own. But there is such a thing within our power, as "good and faithful" service; and the covenant of grace has its covenanted reward. GOD has given to every man the natural instinct to labor, that he may have; to strive, that he may attain. The Gospel of CHRIST would have us labor, not so much for the meat that perisheth, but for that which shall endure unto everlasting life. The wages of our toil and trouble are ours. Having food and raiment, let us be therewith content. The fruit and profit of it all belongs to CHRIST; it is His usury. The end of it all is the gift of GOD to every good and faithful servant, who has well done; and that *honorarium* is "Eternal Life through JESUS CHRIST our LORD."

ILLNESS AND ABSENCE OF THE BISHOP OF NORTHERN TEXAS.

REV. AND DEAR SIR:

As you are already aware I have suffered a good deal from illness during the past year. For this reason I have not been able to do all that it was in my heart to do for the cause of religion and the Church. But, through the mercy of God and the prayers of many in my behalf, I have been raised up from my long prostration, and have now the hope of complete restoration to health and usefulness. My physician has ordered total rest of mind and body for a time, and also change of air and scene, as necessary

for my recovery, and likely, under God, effectually to promote it.

Through your kindness, acting for the Domestic Committee, and the generous aid of many loving and sympathizing friends, I am enabled to obey this medical order, and will sail for Europe on board the steamer "Egypt" which leaves New York on Saturday, August 19th.

Owing to my protracted sickness I have not been able to prepare the usual Annual Report, but must ask you to accept instead the Address delivered to the Convocation

of Northern Texas at its meeting in July. This will show the work done during the year, notwithstanding all the difficulties in the way, but will afford no information as to new and hopeful openings, of which there are many.

Regular Services are now maintained over a much wider area than at any previous period. Men and means alone are needed to extend them still farther almost indefinitely. Our new Church has been built, and something collected towards two others. The school for boys continues its useful work; that for girls has been suspended until suitable buildings can be provided. Two parishes are vacant: St. Luke's, Denison, caused by the election of the Rev. John Davis to St. Matthew's, Dallas; and the Holy Comforter, Cleburne, caused by the resignation, under medical order, of the Rev. J. F. Hutchison. With these exceptions, every position is occupied for which a reasonable support can be provided. There is still, indeed, much land to be possessed and many growing towns which demand immediate care, but the men and means are wanting.

The number of Confirmations falls short only by *two* from that of last year; which, considering my long illness, affords matter for thankfulness. Here I must make mention of my gratitude to the Bishop of Arkansas for having visited St. James', Texarkana, in my behalf.

Valuable sites for churches have been secured at Bonham, Honey Grove and Cisco;

in the two former places by purchase, and the latter one by gift from the Houston and Texas Central Railway Company.

I rejoice to be able to state that better salaries are now being paid to the Clergy than at any previous period; and that a truer appreciation of ministerial labor, and a better attendance on Divine Service than formerly have marked the year just closed.

It is, I think, but fair to add that the Jurisdiction is in a flourishing and satisfactory condition, yields a quick return for all labor conscientiously done, and affords a most fertile and promising field for the investment of consecrated means and Missionary zeal.

Nor can I close this brief letter without placing on record my grateful sense of the loving sympathy expressed by word and deed which reached me from every portion of my Jurisdiction, and indeed, of the Church at large. I may most thankfully say, "It is good for me to have been afflicted," for thus have the love and loyalty, the generosity and esteem, of my Clergy and laity been drawn out, until I have forgotten my bodily infirmities in the abundance of the refreshment shed upon my spirit.

Begging an interest in your prayers for my speedy and safe return,

I am, faithfully yours,

ALEX. C. GARRETT.

RYE, NEW YORK,

August 16th, 1882.

WYOMING CONVOCATION.

THE Convocation of Wyoming, organized at St. Matthew's Church, Laramie City, on March 2d, 1882, held its second session at St. Mark's, Cheyenne, on June 6th, 7th and 8th. There were present the Rt. Rev. J. F. Spalding, D.D., Bishop of Colorado and Wyoming; the Rev. C. H. Seymour, Rector of St. Mark's, Cheyenne, and Dean of the Convocation, and the Rev. Geo. H. Cornell, Rector of St. Matthew's, Laramie and Secretary. The other clerical member, the Rev. Wm. J. Lynd, having just entered upon his work at Rawlins, a Mission two hundred miles distant, was not able to be present. Services were held, and the Holy Communion celebrated. The attendance of the Laity was small owing to the "round

up" of the cattle herds which at this season of the year engages the interest and attention of the larger portion of the people.

The chief object of the meeting of the Convocation at this time was the consideration of a plan for more aggressive Church work in this most important field—a field rich in resources and rapidly filling up with an enterprising population and hitherto almost entirely neglected by the Church. For more than two years the needs of this Territory have weighed heavily on the anxiety of the Bishop of the Jurisdiction, for the vast field committed to his charge, comprising both Colorado and Wyoming, and the lack of men and means have left him powerless to meet the demands.

His plan now is to separate, so far as can be done the work in Wyoming from that in Colorado; hence the organization of this Convocation. He desires that men and means be specially devoted to this portion of his Jurisdiction. Colorado, with her rapidly developing resources, has thus far received attention and effort; Wyoming must now come to the front and receive her share. She has a territory as large as New York, New Jersey and Pennsylvania combined, more than one and one-half times greater than all New England, and is destined to be the home of a large and thrifty population. She is rich and varied in resources—mineral and agricultural. She has gold, silver, copper, coal, lead, iron, tin, graphite sulphur, sodium petroleum and asphalt, while her pastoral advantages are superior to those of any other portion of this broad land. Cattle-herding, sheep-husbandry and horse-breeding offer large returns to capitalists, and already involve millions of capital. Her future prosperity seems absolutely certain.

This is the day of beginnings. Now is the hour of the Church's opportunity. She can take her place as she ought, at the very centre of the life and the interest of the rising commonwealth. If she neglect the opportunity, by and by she will be but a parasite clinging to the surface. At present all effort of the people is centered in temporal interests. The Church is a secondary consideration. The religious outlay is the last to be made. But the Church cannot neglect her duty. At great personal effort on the part of the Clergy, and sacrifice too, Services must be held, humble buildings erected, and CHRIST'S Name honored among the people.

To day in this extensive field three Clergymen are at work. Two parishes are self-sustaining. Three more Clergymen are needed at once, and not to have their labor will be a great loss to the Church for the places to be occupied are already thriving and destined now to be important centres of population and business. Such points we must occupy *now*. They are appealing to us for aid to assist them in building churches and for ministerial services. They tell us that other Christian bodies are building houses of worship around them and furnishing good support for their pastors, while the Church is withholding from her children the bread of life. Outlying districts may for the present be passed by. Rawlins a prosperous town of 1,200 inhabitants situated on the Union Pacific R. R. Evanston on the western border of the Territory and Lunder City to the north situated in a rich agricultural region are points that should be occupied at once. These three stations need church buildings. They can do but little themselves, but will do all they can willingly and cheerfully. We need money—money for Wyoming alone, and we believe money the Church will give us, not one cent for ourselves nor for the parishes we represent, but for these towns and communities whose needs we know, and whose future cannot be, in the very nature of things, uncertain.

C. H. SEYMOUR,

Dean of Wyoming Convocation.

GEO. H. CORNELL, *Secretary.*

WM. J. LYND,

St. Thomas' Mission, Rawlins.

Approved and recommended for publication.

JOHN F. SPALDING,

Bishop of Colorado and Wyoming.

MISS LEIGH AND HER WORK.

SOME FEATURES OF MISSION LIFE AMONG THE INDIANS.

THE Rev. Dr. Breck began a school in Faribault, Minnesota, in May, 1858, and in September of that year I went out and was in his school and family. Among my first scholars there were the Rev. Daniel Hemans, whom I taught his letters, and the Rev. George St. Clair. Both these have gone to the rest of Paradise. Then Rev. Samuel Madison, a Chippewa, also dead, was one of my pupils, and the Rev. George Johnson, a

Chippewa, and the Rev. Albert Smith. I feel quite proud when I think I had a little to do with the first education of so many Indian Clergymen.

And now, after twenty-three years I am here in Niobrara, on Medicine Root Creek, thirty-five miles away from the post office, Agency and white people, among undiluted Indians. I do not know of a white person within that distance, save one man who has

lived forty-three years with the Indians and married an Indian wife. Theirs was the only family here when I came; now there are one hundred and thirty families on the creek.

I have been here only a few weeks, as I could not get to Pine Ridge when I was ready, on account of the impassable roads and streams. It is one hundred miles or more from Rosebud, and I had considerable difficulty in starting. At last I reached Pine Ridge, and stayed a little time at the station.

When I finally moved here from there, I was obliged to ride down on a high wagon, loaded with goods. I was rather alarmed, for I am timid in a wagon, and so walked a great part of the way.

We took two days to come, and were from nine A. M. to six P. M. going to Wounded Knee, eighteen miles. There we spent the night, and next day were from about six A. M. to one P. M. making the rest of the way.

It was hilly all the way from Wounded Knee, and we crossed water once only at Porcupine Creek. The people here all live on creeks. They cannot live in any other place, for there is no water. The only trees are pine, and they are in sandy, barren places. One can ride miles and miles, and see no trees and no water.

It was forlorn enough when we got here. The house was not finished, everything was packed up, my stove was outside, there were no doors between the rooms, and the whole place was a chaos.

Mr. Wolcott came down from Pine Ridge on horseback, and with some help set up the stove, and he and the men made some coffee. I had left my bread behind, so had to make some biscuit, and we ate supper and breakfast on a board on top of a flour barrel. It was all in primitive style, with tin cups and plates.

Mr. Wolcott set up a bedstead for me, and put up some gunnysacks for curtains to my windows and an ironing blanket for a door to my room. He and the man slept on benches in the school-room.

We had a furious storm that night; thunder, lightning, hail and rain—a not agreeable night.

Mr. Wolcott went home next day and was to order some things I needed at the store; but they have not come yet—more than four weeks.

There is very little intercourse between this place and the Agency. The people get their rations once in twenty days, and they generally have loads. I do not know how to get anything. Three times I have sent mail on horseback.

Every twenty days they kill beef here. This has been done twice since I came, and each time I have had two or three pounds. That is all. I have not seen a vegetable this season, much less tasted one. Mr. Wolcott ordered me a sack of flour, but when I sent for it, it had been used, and I was left without. I got a few pounds of an Indian woman, and paid her twice its value. I had plenty of rice and sugar and tea, but dislike rice without milk, and there was no milk to be had. I went hunting for eggs, and offered twenty-five and thirty cents per dozen, but no, they asked a dollar—and they kept their eggs!

There is one thing very nice now; there are plenty of chips to burn, which saves wood.

The house is built of pine logs, chinked with mud. The outer doors are only temporary, and are fastened with a wooden button. An old chief came and told me I had his door, and I feared he would want it taken right off, but he decided to wait till the agent sends the doors. I stay alone at nights, and no fear of burglars. It is delightful to feel safe at night.

The last few days have been extremely warm. The air felt like fire. There are no shady trees to walk under, and the sun pours down in unmitigated fury. Yesterday when I went to the spring the heat was uncomfortable through the soles of my shoes.

The few unpleasant things here are ants which will get in sugar, and mosquitoes. However these are not troublesome at night. Flies are scarce, and that is a comfort.

We have an organ here, though the house is not finished, and every evening have singing of Hymns and read the Psalter.

Some days I have calls without intermission; from before breakfast till dark. They ask me for coffins, boards, pens, paper, medicine, bread, candles, oil, sugar, matches, etc. They think a white person has an unlimited supply of everything, and that all they have to do is to ask and receive. At the same time anything which they have and you want is at the highest price. If I fed them all I would do nothing but work for them. I do not think it right.

The other day some women came here directly after their breakfast. "You don't give us anything to eat," they said. "When I go to Dakota tipi," I answered, "they don't give me anything to eat. You cannot expect me to feed all the Dakotas. They have more than I do, and don't have to buy or pay for it."

A short time since I found an old woman eighty years old, sitting in a little tipi just large enough to cover her; she could not stand up in it, and she had her bags all around her. She said a white man killed her husband, and she had two daughters, but no one took pity on her. She was fearfully wrinkled, quite deaf, and her hands drawn up by the rheumatism. When I came home I saw two women putting up a respectable tipi, and the old woman was crawling around on her knees, moving her bags into a larger place. Her daughters were ashamed.

A woman came one evening to call, and told me she had thrown away her husband. I asked her reason, and she said his mother was the trouble. She had some women to play, and made tea, and her mother-in-law had poured it all out; and several things of that kind, so she left him; and the next day she drove round in her wagon and got her daughter and bedding and went to her uncle's house.

Sunday morning Eliza Marschal, the wife of the teacher, presented him with a son. Monday I went over, and she was sitting on the bed, putting together a quilt, and the baby was nowhere to be seen. It was at its grandfather's house whither its aunts had taken it. I went there, and found it inside one of its bonnets, and a thick silk brocade handkerchief over its face. Indian women do not dress their children as white women do, even if they are half-white. This baby had a little hood on its head, and then was tied up or swaddled or swathed in little quilts. It has seven bonnets, each one of which is considered the value of a horse. Part of them are worked with beads and part with porcupine quills. They have a back of board ornamented with brass nails, and streamers of ribbons and strings of beads, and one has ten cent pieces strung around it, and one has little bells, and one ribbons. You can set the bonnet with the baby in it against a wall or pillow, without its falling.

Last Thursday morning, just about seven, Selina, one of the aunts, came crying to my door, and said Joseph's baby was almost dead, and wanted me to come over and look at it. I went and found all the relatives there, who had been up with it from ten o'clock the night before, and had done nothing but give it two drops of cherry pectoral.

The poor thing looked very blue, and as if it might die in a few moments. They said its throat was sore, and it was much swollen and looked as though the child might have croup. They said its breathings were at long intervals all night. I asked them if they had pork, and they had some bacon; so we put some slices around its throat and rubbed its chest with magnetic ointment, and it did not seem any worse for two hours. Then I went home, and ate breakfast, and chopped onions for draughts, and went back and stayed till three P.M.

In the mean time they had sent for an Indian doctor, and he came, so I went home with my dog. They will not allow a cat or any animal to be present. Their medicine is sacred and an animal would spoil it. Before the doctor came they spread cloth on the ground—I do not know why. At dusk I went back, and they said the baby was worse, and they had again sent for the doctor, and had again spread cloth on the ground. I asked if I must leave, and they told me I need not.

Yellow Hair, the doctor, is a very fine looking man, courtly in his manners and refined, with a long white shirt and leggins, and two long braids of coal black hair below his waist. He took his seat on the bed, and told his wife to bring the baby to him. He made a critical examination, felt its pulse, held up its arms, listened to its breathing, and then said he was going to try a new medicine; the trouble was not in its throat, and he was going to cure it. He said some blood was lodged in its chest, and he was going to draw it out. Then he called for a dish and his medicine, and made up a speech. He said he was not always a doctor, and he had lost several children, but now he never lost any. He could tell as soon as he looked at a patient whether he could cure him. If anyone stole anything he said he could find it, and if anyone hid away anything with iron in it, he could always find it.

His wife sat down on one side the cloth, with the babe in her lap, and he knelt on the other, and bit off a piece of some kind of root. Then he breathed on the baby's mouth, chest and arms, and then put his mouth on its chest and sucked the flesh and then spit into the dish. This he did three times, and put some of the root to its nostrils, then gave the babe to its mother, and said it would be all right in the morning. It really was blood he had in the saucer, and his drawing was cupping, only he did it with his mouth.

They gave him cloth and a quilt and a red pipe-stone pipe, and divers other things, which his wife took. He sat and talked very pleasantly, and let us taste his medicine, which was very much like cayenne pepper. He used the bark only, and did not believe in beating the drum and shouting and howling over a sick person like the other Dakota doctors. He thought it did more harm than good.

He said he had not always known about medicine, but once he was on a hill, and several days without food and drink, and he kept fainting and at last was unconscious. Then he heard a voice in the sky say, "come up here;" and he went up, and there was a great bird, an eagle, and the American flag. But this was not the place, and he heard a voice from the sky again say, "come up here." So he went up and came to a house, and there was a man with his wife and son, and they were very kind to him. The man took him all over and showed him every kind of animal, bird, reptile, fish and plant. Then he showed him a few trees—there were only a few—and told him to go pray under a large cottonwood, and take a piece of the bark and make medicine. He did so, and since then he had been a doctor. He said the house was lined with white, and the man was dressed in a peculiar way, with something black around his neck and hanging down over his breast, and a cross on it, and long hair reaching to his feet. He had some kind of a square cross, and on one end was, a colored man, he could not understand what that meant. The man told him what plant to use for medicine, and he left.

Some time after that he was in Washington and went to church, where he had never been; and there he saw a man, with the same kind of dress as the man in the vision—only in the church the man's hair was

short, and in the vision long. Then he recognized it as holy, and ever since he had tried to do all he could for the church.

The baby recovered; but whether his medicine, or the pork and onions, cured it is not certain.

The school is so large we have had to divide it, and have the girls one part of the day and the boys the other. I wish you could see some of our boys and girls. We have "Grumbling Bear," a very nice, well-behaved young man, baptized "Henry" at St. Paul's School, Yankton Agency. He sets a good example at the Sunday Service, kneeling and responding. Sundays our room is full, and they seem to enjoy coming. In our school the Agent appointed two men "Thunder Bull," a gentle unoffensive man, and "Yellow Hair," to assist; that is, if the scholars did not come, to make them do so, and try to make them speak up loud. The boys do better in this than the girls. In reading, some of the young ladies blush, gasp and have the hardest work to speak so as to be understood. Some words are difficult for them to pronounce. "Three" and "nine" some cannot say distinctly.

There are very few sick, and it is a wonder, as nearly all have only one garment this cold weather. They can always buy beads and paint, but cannot afford to be comfortable.

Fanny, a young lady of about eighteen, to-day was dressed in calico of scarlet and white stripes, like the American flag, the side gores trailing. She had on bracelets and rings and long ear-rings, a wide belt studded with brass nails, and around her neck and falling to her waist, a necklace of several strings of large beads, and at intervals a silver dollar—ten in all. On the ends of her braids twenty-five cent pieces, and on her ear-rings fifty cent pieces. Almost all of them have money tied on their hair.

In the school we teach the Calvary Catechism in English. Joseph explains it in Dakota, so they can understand it. He has spoken to them also of having the children baptized. It is well to put the idea in their heads, and they think of it and talk it over.

March 13th, 1882.

To-day we had forty boys in the school, and only twenty girls. All the large girls except two stayed at home to make new dresses. A dress does not last very long, as

very few ever wash their clothes. When a woman gets a new dress she puts it on over the old, and sometimes will have on four at once, the soiled ones often showing below the new one. If they could only be coerced to wash and be clean!

Their dresses are made two breadths wide. They take a piece of cloth twice the length of the dress, cut a hole in the top for the head to go through, put in two gores at the side, and a straight piece for a sleeve, and hem a white dress with double black thread and *vice versa*. They are not particular whether the sleeves are hemmed or not, and their dresses are scanty enough for the æsthetics!

As a general thing the Indian women have very little to do. They visit and feast so much there is little time for anything else. There is a great feast now at American Horse, and crowds of men and women have been going all the afternoon, each with his basin or pail or teapot. Some of the young men were very scantily dressed—moccasins on their feet, feathers and ornaments in their hair, bells around their knees, necklaces, and coat and pants of paint. Nothing else. They have a blanket, but when they dance, that is thrown aside.

Often as I sit at my window in the twilight I imagine I hear a gay sleighing party, for many of the young men wear small bells around their knees or on their leggins, which sound quite musical and can be heard for a long distance.

Rome was not built in a day, neither can these people be Christianized or civilized in a day, but they are much changed from a few years ago when they were the terror of the country. It is hard to think that any of them would shoot or harm another.

May 17th, 1882.

Our young men and women are raising money to buy a new bell for the school-house, the other being cracked.

Last week it rained for six days in succession, and has rained two days this week. I cleaned house, having three rooms, but it is in a worse state than before. The mud falls from the logs, and the roof is bare, the dirt having blown off, and the rain has free access. I had hard work two or three days to get a dry place to sit, and it rained on my bed at night. It does not stay clear long enough for the ground to dry sufficiently to get dirt for the roof. But I live in hope.

The school and Sunday-school are not so large as in winter, as many of our young men are freighting to the Missouri. They are very proud of it, and earn a great deal of money. Those at home are interested in playing shinny. About two hundred were playing to-day, old men and women, young men and women, and children. It makes a very pretty show, their bright costumes contrasting with the green grass, like an immense bed of flowers.

July 24th, 1882.

Your letter and book reached me Friday. I am very glad to get reading matter, although I only average about once a week now, getting my mail.

I have no Christmas gifts in prospect and shall be very glad to have some. The sooner they start after August the better.

It is vacation now. I have had considerable company, which I enjoyed very much, and I had the pleasure of attending Mr. Burt's marriage at the Agency. Mr. Cleveland and Rev. Luke Walker were over here, and since then Miss Fletcher visited me. She is connected with Peabody Museum. She was getting statistics regarding the Sun Dance, and came down here to see a Ghost Lodge, but it was postponed, and she could not stay for it. I went to see it and spent the day. It is a sort of memorial. When the friends die they give away every thing they have; then they go to work and get together all they can and in a few months or a year have a great feast and give away more. It was a grand occasion. I think there were over eight hundred people present. It seemed like camp-meeting or Fourth of July celebration. There were squads of Indians sitting around in different places—Crow Creek, Standing Rock, Omahas, Winnebagoes, Cheyennes, etc.; Lower Brulés, Yanktons; Santee, Spotted Tails (Ogallalas, Wajajas, Kiyaksa). The latter three belong here. They had two poles put up like cranes, and forty-two large four, five, and six gallon kettles full of soup—they killed four dogs only. In some kettles they had dog and wild turnips; in others wild cherries and plums thickened with flour and turnips in some of these. They gave away provisions to the Winnebagoes and Omahas, and threw away twenty-nine horses. They stirred the soup with sticks with a fork at the top and trimmed with beads, except long enough to stir the soup. They had

little fires in other places, and some were grinding coffee, carrying water, etc.

There were *nine ghosts*, and the near friends were getting the presents ready. I went in and saw the presents. There were one hundred pairs moccasins, not made up, shawls, blankets, three war bonnets, buffalo robes, bead dresses, tobacco bags, shirts, calico leggins, belts, pails, cups, tobacco boards, bed spread, kettles, brass chopping bowls, looking glass bags, knife pouches, match safes, bows and arrows with case, bags of painted skins, medicine bags, silk handkerchiefs, dried squash, tea pots, etc. They put up poles around the tent and strung all these presents around in sight of everybody. There were two Indians as soldiers to drive the dogs away. No dog or other animal is allowed to go near these sacred things. It spoils medicine. There were four medicine men. Then they had another feast, and gave away quantities of these things and carried the rest back into the tent. Mrs. Little Wound, mother of the boy that shot himself a year ago, came with another woman carrying two trunks and numbers of other things, and she gave away both trunks and the contents, white muslin, calico dresses, shawls, etc.

After a long time American Horse called me to come and see the ghosts; they were all ready. So I followed him into another large tent where the ghosts were. There were men sitting around the edge of the tent. In the centre was a ring with a piece of red cloth and a shell in the centre of it. Back of that a quantity of wild sage for medicine. At the back part two buffalo chips (drops) on embroidered skin, and in front two. On the left were the nine ghosts, all dressed up in robes, dresses, war bonnets, etc., pertaining to sex. There were three young men with war bonnets, two boys, two women, two girls. They had

sticks set in the ground four and five feet high and buffalo skin made for heads with eyes, nose and mouth made on, and then the presents dressed around them. It gave me rather an uncanny feeling. They were in a half circle. After a while they told me it was "hénâla" or finished, so I went home. Then they gave away all these things. It was very cold here the next day, the 12th, and we had frost at night, which spoiled gardens on the creek bottom.

Friday towards evening some one told me that two women were taken with cramps and were dying, so I went through the village to find them, but only found one, comfortably sick. She had had pains in her stomach. They exaggerate so much. I hunted till dark but could not find the other sick one. I found a little boy very ill. They had just got home from the Sun Dance. They are killing him with Dakota medicine and conjuring. I told the grandmother I had some good medicine. She said they did not want white people's medicine. They have such faith in their doctors. She did not seem to care about my going in, said it was Wâkan. After I had been there a few minutes I noticed a young man sitting where I had walked around the fire. He said I must go out the same side of the fire that I was sitting, and not come around that way. I looked, and he was guarding a little place scooped out in the ground which was *holy*, for Indian incantations, and I suppose I walked over it when I went in, and perhaps spoiled the medicine. There are very few sick.

It is very quiet to-day. Most of our people have gone to the Agency for rations.

This letter will be two days going, if it starts to-morrow. I have Service every Sunday, and had a very good attendance yesterday, although I did not expect it.

I must close, again thanking you for your remembrance.

NIOBRARA STORE-ROOM.

THE Niobrara Store-room has now for nine years been a valuable adjunct to our Mission work, and I cannot find words to express how deeply I feel the generous interest of those who have kept its shelves supplied.

Changes in the rail-roads, however, having decreased the facilities for transporting freight from the Niobrara Store-room to the

different Missions, and having made the Missions more accessible to the East, it is designed to discontinue the Niobrara Store-room as soon as conveniently may be. I therefore request that no more boxes be sent to the Store-room, and I suggest that all boxes should hereafter be made up to meet the specific needs of particular schools and stations. Information regarding the re-

quirements of the different schools may be had of the House-Mothers. They are as follows:

- St. Paul's School,*
Mrs. J. F. Johnstone,
Yankton Agency, Dakota.
- St. Mary's School,*
Miss Amelia Ives,
Santee Agency, Nebraska.
- St. John's School,*
Mrs. J. F. Kinney, Jr.,
Fort Bennett, Dakota.
- Hope School,*
Mrs. E. E. Knapp,
Springfield, Bonhomme Co., Dakota.

Missionaries may be addressed regarding the needs of their fields, as their names and addresses appear in the Church Almanacs and occasionally on the third page of cover of THE SPIRIT OF MISSIONS.

I venture to add the following suggestions for the guidance of our friends.

Notice that a box has been shipped, and a list of the articles it contains, should always be sent to the person to whom the box has been directed.

Each box should invariably have, marked in small letters in one corner, the initials of the Parish, Society or individual from which it comes.

Freight is paid according to the weight. Please do not fill vacant space therefore with newspapers, pamphlets and things of little value. Boxes should never be sent by Express; but always by *fast freight*.

I bless God that He has opened so many hearts to the need of our work and thank His servants who have lightened our labors and cheered our hearts.

WILLIAM H. HARE.

YANKTON AGENCY, DAKOTA,
July 25th, 1882.

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 July 1st to August 1st, 1882.

FOR DOMESTIC MISSIONS.

ALBANY.		IDAHO.	
<i>Albany</i> —All Saints' Church.....	4 00	<i>Idaho City</i> —St. Mark's Mission.....	12 00
<i>St. Peter's Church</i>	179 70	<i>Silver City</i> —St. James' Mission.....	7 00
<i>Au Sable Forks</i> —St. James' Church.....	7 50		19 00
<i>Catskill</i> —Mite Chest 1,755.....	16 00	ILLINOIS.	
<i>Troy</i> —Christ Church.....	25 00	<i>Winfield</i> —"E. S. D.," Mite Chest.....	43 40
	232 20	INDIANA.	
CALIFORNIA.		<i>Evansville</i> —St. Paul's Church, Mite Chest....	7 00
<i>Oakland</i> —St. Paul's Church and S. S.....	100 00	<i>Terre Haute</i> —St. Stephen's Church, Mite Chest.....	7 00
CENTRAL NEW YORK.			14 00
<i>Binghamton</i> —"S. B.".....	5 00	IOWA.	
CENTRAL PENNSYLVANIA.		<i>Fairfield</i> —St. Peter's Church.....	75
<i>Easton</i> —Trinity Church.....	6 80	"M.".....	1 00
COLORADO.			1 75
<i>Leadville</i> —St. George's Church.....	10 50	KENTUCKY.	
CONNECTICUT.		<i>Covington</i> —"L. W.," Mite Chest.....	6 00
<i>Brooklyn</i> —Trinity Church.....	15 65	<i>Louisville</i> —Calvary Church S. S.....	37 50
<i>Fairfield</i> —St. Paul's Church, Mite Chest....	7 00		43 05
<i>Greenwich</i> —Christ Church, Mite Chest.....	10 00	LONG ISLAND.	
<i>Norwalk</i> —St. Paul's Church.....	20 75	<i>Astoria</i> —St. George's Church, for Washing- ton Territory.....	25 00
<i>Norwich</i> —Christ Church, Mite Chest.....	6 00	<i>Brooklyn</i> —Grace Church, a family Mite Chest.	14 82
Trinity Church, Mite Chest.....	30 00	St. Ann's Church, for General Western Missions, \$2; Washington Territory, \$50;	
Mite Chest 37,652.....	5 50	Minnesota, \$15; Michigan, \$1.....	495 94
<i>Plymouth</i> —St. Peter's Church, Mite Chest...	9 00	St. Barnabas' Church.....	8 50
<i>Tashua</i> —Christ Church.....	5 00	<i>College Point</i> —St. Paul's Chapel, Mite Chest.	2 00
<i>Woodbury</i> —St. Paul's Church, thro' Woman's Auxiliary.....	10 00	"M.".....	200 00
	118 90		741 26
DELAWARE.			
<i>New Castle</i> —Immanuel Church, Mite Chest..	30 00		

MARYLAND.			
Baltimore—Memorial Church.....	50 00	Chest.....	2 01
Mt. Calvary Church.....	10 34	Morristown—St. Peter's Church, Mite Chest	
St. Michael's Church, Mite Chest 6,140,		\$12.27.....	17 27
\$8.50; and 6,417, \$1.50.....	10 00	Newark—Christ Church.....	7 00
Mite Chest 3,127.....	2 00	Orange—Miss F. S. Dobridge, Mite Chest.....	3 50
Catonsville—St. Timothy's Church.....	18 54	St. Mark's Church S. S., Mite Chest, \$19.78.	67 50
Upper Marlborough—Trinity Church S. S.,			103 39
Mite Chest.....	9 28	OHIO.	
Washington—"Cash".....	1 00	Toledo—Mite Chest 13,288.....	3 55
	101 16	Mite Chest 33,564.....	52
MASSACHUSETTS.			4 07
Boston Highlands—Mite Chest, "S. E. P."...	3 00	PENNSYLVANIA.	
Brookline—"E. K. S.," Mite Chest 1,591.....	6 75	Lenni—Cavalry Church.....	10 00
Cambridge—St. Peter's Church, the Wigmore		Philadelphia, (Southwark)—Trinity Church..	10 75
Boys, Mite Chest 19,347.....	2 15	(Lower Merion)—Church of the Redeemer,	
Charlestown—St. John's Church, for Nebraska	5 00	Mite Chest 2,580, "from a family,"	50 05
Greenfield—St. James' Church.....	25 45	(Chestnut Hill)—St. Paul's Church, "S.	
Haverhill—Trinity Church.....	25 00	and J. L.," \$2.08; "M. J. Y.," \$3.12.....	5 20
Longwood—Church of Our Saviour, Mite		(West)—Mite Chest, through Rev. Bowden	
Chest.....	10 43	Shepherd.....	55 11
Lowell—St. Annes' Church, Mite Chest.....	18 76		181 11
Newburyport—St. Paul's Church.....	10 00	PITTSBURGH.	
Quincy—Christ Church, through Woman's		Pittsburgh—Trinity Church S. S., Mite Chest.	7 14
Auxiliary.....	16 26		
Southboro—St. Mark's Church.....	6 00	RHODE ISLAND.	
Winchester—Mite Chest, "M. L. S.".....	10 00	East Greenwich—St. Luke's Church.....	10 74
		Pawtucket—St. Paul's Church, Mite Chest....	2 16
	138 80	Providence—St. John's Church, Mrs. E. A.	
MICHIGAN.		Ives Gammell, for Missions in West and	
Algonac—St. Andrew's Church.....	3 69	South.....	2,000 00
Bay City—Trinity Church.....	40 53	St. Stephen's Church, Mite Chest.....	3 88
Bridgemanpton—St. James' Mission.....	1 00	Mite Chest 964.....	8 33
Deckersville—St. Mary's Mission.....	1 00	Wickford—St. Paul's Church.....	25 30
Ishpeming—Grace Mission.....	26 00		2,050 41
	72 22	SOUTH CAROLINA.	
MISSISSIPPI.		Cheraw—St. David's Church S. S.....	15 50
Brook Haven—Two Little Boys, Mite Chest..	60	Summersville—St. Paul's Church, two mem-	
		bers.....	2 00
MONTANA.			17 50
Missoula—"G. S.".....	20 00	SOUTHERN OHIO.	
NEW JERSEY.		Circleville—St. Philip's Church, through	
New Brunswick—Church of St. John the		Woman's Auxiliary.....	3 00
Evangelist, Mite Chest.....	7 93	Cincinnati—Clifton Calvary Church, add'l...	15 00
Middletown—Christ Church, Mite Chest 2,539	2 50		18 00
Keyport—Miss Anna C.....	2 00	TEXAS.	
Woodbury—Christ Church Guild.....	18 40	Ragsdale—R. Scott, John and Dick Bollings'	
	30 83	Mite Chest.....	5 00
NEW HAMPSHIRE.		Galveston—Mite Chest 25,729, \$1.75; and Mite	
Charlestown—St. Luke's Church.....	2 50	Chest 25,725, \$3.....	4 75
Rye Beach—"S. T. D.".....	5 00		9 75
	7 50	VIRGINIA.	
NEW MEXICO.		Alexandria—Mite Chest 36,492, \$3; Jubilee	
Albuquerque—St. John's Church.....	7 50	Mite Chest, \$1.....	4 00
Mesilla—St. James' Church.....	2 50	Eastville—Mite Chest 32,647.....	2 70
	10 00	Gordonsville—Christ Church, Mrs. E. A. Sel-	
NEW YORK.		den, Mite Chest 29,405.....	9 14
City Island—Grace Church.....	6 98	Norfolk—Christ Church.....	7 50
Hogansburgh—Mite Chest 35,818.....	4 25	Norwood—"L.".....	10 00
Mamaroneck—St. Thomas' Church S. S.	13 93	"P.".....	4 00
New York—Calvary Church, Mite Chest.....	15 78		37 34
Grace Chapel S. S., for stipend of Rev. J.		VERMONT.	
M. McBride, Eden, Dakota.....	75 00	Middlebury—"A Friend".....	10 00
Church of the Beloved Disciple.....	2 00		
Church of the Holy Communion, Mite		WESTERN MICHIGAN	
Chest, additional.....	7 00	Grand Rapids—Grace Church.....	3 00
(Harlem)—St. Andrew's Church, Mite		St. Paul's Church.....	2 42
Chest.....	1 80		5 42
(Manhattanville)—St. Mary's Church....	25 00	WESTERN NEW YORK.	
Saugerties—Trinity Church.....	57 80	Geneva—Mite Chest 37,660.....	2 00
	209 54		
NIOBRARA.		WEST VIRGINIA.	
Springfield—Church of the Ascension.....	3 60	Jefferson Co.—St. Andrew's Parish, Zion	
		Church.....	49 15
NORTH CAROLINA.		WISCONSIN.	
Asheville—Trinity Church S. S., 64c; Mite		Racine—"J. G. M.".....	23 00
Chest, \$2.....	2 64		
Raleigh—Christ Church.....	10 41	LEGACIES.	
	13 05	Ct., Newtown—Estate of Lucy Nichols.....	9 60
NORTHERN NEW JERSEY.			
Hackensack—Christ Church, Mite Chest.....	5 11		
Jersey City—St. John's Free Church, Mite			

<i>Ct., Pine Meadow</i> —Estate of Mrs. C. N. Chapin.....	50 00	Designated Offerings.....	28 81
<i>L. I., Flushing</i> —Estate of Miss Julia Hoffman.....	500 00	Receipts for the month.....	120 37
	559 60	Amount previously acknowledged.....	\$5,120 86
MISCELLANEOUS.		Total Receipts since September 1st, 1881...	126,302 42
Interest on Investments.....	97 56		\$131,423 28

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CONNECTICUT.		WESTERN NEW YORK.	
<i>New London</i> —St. James' Church.....	40 00	<i>Geneva</i> —St. Philip's Chapel S. S.....	2 43
LONG ISLAND.		Trinity Church, Branch Woman's Auxiliary.....	40 25
<i>Brooklyn</i> —St. Ann's Church.....	2 00	<i>Rochester</i> —St. Luke's Church, of which from Woman's Missionary Association, \$103.60...	136 92
MARYLAND.			185 60
<i>Baltimore</i> —Grace Church.....	65 15	WESTERN MICHIGAN.	
<i>Washington</i> —"Cash".....	1 00	<i>Grand Rapids</i> —Grace Church.....	3 00
MASSACHUSETTS.		St. Paul's Church.....	1 00
Through Woman's Auxiliary, for salary of Mrs. Payne, of which from Trinity Church, Boston, \$10; Grace Church, Newton, \$3; St. John's Memorial Church, Cambridge, \$13.67.....	28 67	<i>Greenville</i> —St. Paul's Mission.....	2 25
<i>Newton</i> —Grace Church.....	5 00		6 25
OHIO.		VERMONT.	
<i>Cleveland</i> —St. Paul's Church, C. & C. and Grace Church C.....	33 67	<i>Middlebury</i> —"A Friend".....	5 00
<i>Massillon</i> —St. Timothy's Church, Miss Dunn's S. S. Class, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	25 00	MISCELLANEOUS.	
	4 26	Interest on the gift of Rev. Jas. Saul, D.D....	105 00
	29 26	Receipts for the month.....	\$472 93
		Amount previously acknowledged.....	34,603 38
		Total receipts since September 1st, 1881...	\$35,076 31

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		MINNESOTA.	
<i>Albany</i> —St. Peter's Church, of which for "Quedar" Scholarship, \$60; "St. Peter's" Scholarship, \$60.....	167 02	<i>Cass Lake</i> —Church of the Prince of Peace... ..	65
CENTRAL PENNSYLVANIA.		<i>Red Lake</i> —Church of St. John in the Wilderness.....	1 60
<i>Brookland</i> —All Saints' Chapel.....	66		2 25
DELAWARE.		NEW YORK.	
<i>New Castle</i> —Immanuel Church, for freight, through Woman's Auxiliary.....	1 50	<i>City Island</i> —Grace Church.....	5 50
FOND DU LAC.		<i>Mamaroneck</i> —St. Thomas' Church S. S.....	8 65
<i>Oneida</i> —Hobart Church.....	5 00	<i>New York</i> —Church of the Holy Apostles' through Woman's Auxiliary.....	34 95
IOWA.		Through Niobrara League, Mrs. Pellew for "Marion" Scholarship.....	60 00
"M.".....	1 00	NORTHERN NEW JERSEY.	
LONG ISLAND.		<i>Morristown</i> —St. Peter's Church S. S., for two Scholarships.....	109 10
<i>Brooklyn</i> —St. Ann's Church.....	1 00		120 00
<i>College Point</i> —St. Paul's Chapel, for "Hope School" Scholarship.....	20 00	PENNSYLVANIA.	
	21 00	<i>Philadelphia (Crescentville)</i> —Trinity Chapel, semi-annual payment, on Scholarship, Santee Mission School, from S. S. and Bible Class.....	30 00
MAINE.		Through Indian Hope Association, of which from Church of the Incarnation, \$2; St. Martin's Church, Marcus Hook, \$5.....	7 00
<i>Portland</i> —St. Luke's Cathedral S. S.....	12 14		37 00
MARYLAND.		SOUTH CAROLINA.	
<i>Baltimore</i> —Cottage Society, and a lady for "Cottage Society" Scholarship.....	60 00	"T.".....	10 00
<i>Washington</i> —"Cash".....	3 00		
	63 00	SOUTHERN OHIO.	
MASSACHUSETTS.		<i>Zanesville</i> —St. James Church "Faith" for "Harry" Scholarship.....	30 00
<i>Malden</i> —St. Paul's Church, "A Member," through Woman's Auxiliary.....	1 00	VERMONT.	
<i>Newton</i> —Grace Church, through Woman's Auxiliary.....	7 00	<i>Middlebury</i> —"A Friend".....	5 00
Through Woman's Auxiliary, for salary of Paul Caryl Zoton, of which from St. Paul's Church, Peabody, \$4; St. Mark's Church, Boston, \$13.50; Church of the Advent, Boston, \$12; Grace Church, Newton, \$5; Trinity Church, Boston, \$75; St. Paul's Church, Brookline, \$12; St. John's Memorial Church, Cambridge, \$4.....	125 50	VIRGINIA.	
	183 50	<i>Isle of Wight Co.</i> —Christ Church.....	5 50
		WESTERN MICHIGAN.	
		<i>Grand Rapids</i> —Grace Church.....	2 00
		St. Paul's Church.....	1 00
		<i>Greenville</i> —St. Paul's Mission.....	75
			8 75
		WISCONSIN.	
		<i>Milwaukee</i> —"J. F. A.," for Indian Children..	1 00

MISCELLANEOUS.		Receipts for the month.....		770 77
Interest on Investments.....	86	Amount previously acknowledged.....		23,616 74
" Bishop Whipple Hospital Fund...	38 69			
Designated Offering for Bishop Hare's work..	3 00	Total receipts since Sept. 1, 1881.....		\$24,387 51
	42 35			

SPECIAL CONTRIBUTIONS.

CONNECTICUT.		St. Thomas Church, "A Member," special, for a Tennessee Clergyman.....	10 00
Cheshire—St. Peter's Church for Missions to the Jews.....	6 50		50 00
Norwich—Christ Church, Young Ladies' Missionary Society, through Woman's Auxiliary, for Bishop Spalding.....	200 00	OHIO.	
		Cleveland—St. Paul's Church, through Woman's Auxiliary, for Rev. Dr. Tucker, Jackson, Miss.....	45 00
DELAWARE.		St. Paul's Church, C. & C. and Grace Church C., of which for Bishop Spalding's Hospital at Denver, \$150; Rev. G. Schackelford, \$25.....	175 00
Claymont—St. Andrew's Parish, Robert Smith (Colored S. S.) for Mrs. Buford.....	18 50	Gambier—Church of the Holy Spirit, Mrs. Bedell, through Woman's Auxiliary, for Rev. Dr. Tucker.....	25 00
IOWA.			
"M." of which for Nashotah Divinity School, \$1; Faribault Divinity School, 24 cts.....	1 24	PENNSYLVANIA.	
		Philadelphia—"B. A." for Rev. G. B. Cooke's work in Petersburg, Va.....	50 00
KENTUCKY.		SOUTHERN OHIO.	
Louisville—Christ Church, for Relief of Widows and Orphans of Deceased Clergymen and Disabled Clergy Fund.....	20 20	Springfield—Christ Church, through Woman's Auxiliary, for Scholarship in St. John's School, Logan, Utah.....	10 00
LONG ISLAND.		VERMONT.	
Brooklyn—Church of the Reformation, for Bishop Paddock.....	85 70	Burlington—St. Paul's Church, for Bishop Spalding.....	5 00
MARYLAND.		WESTERN MICHIGAN.	
Baltimore—Grace Church, members, through Woman's Auxiliary, for salary of teacher in Rev. G. B. Cooke's School.....	45 00	Manistee—St. Paul's Mission, for the American Church Building Fund.....	45
Baltimore—Mt. Calvary Church, for Bishop Gillespie, \$25; Bishop Spalding, \$30.....	45 00	WESTERN NEW YORK.	
Baltimore Co.—Sherwood Parish, for Missions to the Jews.....	6 00	Buffalo—St. Paul's Church, through Woman's Auxiliary, for Mission Hospital at Seattle, Washington Territory, for Seamen and Lumbermen.....	50 00
Prince Georges Co.—Bessie M. Williams for Bishop Whipple's Indians.....	5 00	"A Friend" through Woman's Auxiliary, for Domestic Missionary Boxes.....	10 00
Washington—Church of the Incarnation for Bishop Seymour.....	23 52	Fredonia—Trinity Church, Young Ladies, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	10 00
MASSACHUSETTS.		Geneva—Trinity Church, "A Member" for Bishop Whipple's Girl School.....	5 00
Haverhill—"J. W. R." through Woman's Auxiliary, for "Arthur" Memorial Scholarship, Salt Lake, Utah.....	20 00	WEST VIRGINIA.	
Andover—Christ Church, through Woman's Auxiliary, for Rev. Paul Caryl Zotom's work.....	13 00	Point Pleasant—Christ Church, for American Church Building Fund.....	30 00
Brookline—St. Paul's Church, through Woman's Auxiliary, for Rev. E. Ashley, for Pony.....	40 00	VIRGINIA.	
"E. C." for Mrs. Buford's work.....	3 00	Norfolk—Woman's Missionary Association, for Zion Union, Ministers in training at Petersburg, Va.....	25 00
Cambridge—St. John's Church, Memorial Chapel, through Woman's Auxiliary, for Mrs. Payne.....	25 00		
	101 00	MISCELLANEOUS.	
MINNESOTA.		Sale of books, through Woman's Auxiliary, for freight Domestic Missionary Boxes.....	2 00
For Rev. J. V. Himes, Elk Point, Dakota.....	300 00	Interest on Investments—Bishop Morris.....	6 75
"A Friend," for Rev. B. B. Babbitt.....	10 00		8 75
	310 00	Receipts for the month.....	1,368 86
NEW YORK.		Amount previously acknowledged.....	27,858 27
New Rochelle—"A. H." for Bishop Elliott....	20 00	Total receipts since Sept. 1, 1881.....	\$29,225 13
New York—Church of the Holy Apostles, through Woman's Auxiliary, for reconstructing Church Building at Independence, Mo.....	20 00		

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$34,084.53,	\$131,423 28
Designated for Work among Colored People, of which from Legacies, \$26,281.79,	35,076 31
Designated for Work among Indians, of which from Legacies, \$3,544.59,	24,387 51
Special Contributions, of which from Legacies, \$1,425.00,	29,225 13

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$230,112 23
Balance in hand September 1st, 1881,	\$177,750 00
Receipts for eleven months, exclusive of Specials,	\$13,260 24
	190,887 10
	204,147 34
Excess of Receipts over Appropriations,	\$26,397 34

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.,
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" Geo. Williamson Smith, S.T.D.,
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Mr. F. S. Winston,
" Lemuel Coffin,
" Charles R. Marvin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Howard Potter,
" Jos. W. Fuller,
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Rev. JOSHUA KIMBER, *Secretary.*
23 Bible House, New York.

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

Form of Bequest to Foreign Missions.

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

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

SEPTEMBER, 1882.

THE OPIUM TRADE FROM A MISSIONARY POINT OF VIEW.*

In a recent Charge, the Bishop of Madras alludes to the great wrong which England, for more than fifty years, has been inflicting on China, and says: "Protectors of opium smugglers, we forced the rulers of China, against their earnest protests, and with the powerful argument of our cannon, to open the ports for the admission of the drug, which was to besot and ruin the inhabitants of that vast empire."

This enforced Opium Traffic has now reached such immense proportions that, with the approval of the Home Government, the British rulers of India have perverted seven hundred thousand acres of the best land in that country to the growth of the poppy, and they are the manufacturers of and traffickers in the opium, one hundred thousand chests, or five thousand tons of which are imported into China every year, and the profits to the English Government of India are forty millions of dollars annually.

The general verdict of the Clerical and Medical Missionaries, and of travellers and scientists, concerning opium, may be summed up in the words of Sir Charles Forbes: "For fascinating seductiveness, immeasurable agony, and appalling ruin, the world has yet to see its parallel."

The settled conviction of the Chinese Government and nation was expressed by Wen Seang, the distinguished Chinese Foreign Minister, when he said to Sir Rutherford Alcock, "The foreign importation of opium is impoverishing, demoralizing, and brutalizing the people; it is deadly poison, most injurious to mankind."

We may imagine then what a frightful amount of destitution, crime, disease and death those thousands of tons yearly produce! The Missionaries are unanimous as to the fearful results, and the immense difficulties caused by the traffic to all evangelizing efforts.

* Prepared by Rev. John Liggins, a former Missionary to China.

The opium habit is sinister beyond that of drinking intoxicants and all other tyrant habits, in its great fascination at the commencement, and its intense necessity afterwards. The victims of no vice are so irreclaimable as are the slaves of opium, and it is computed by the most competent authorities that four men in every ten, and many of the women of China, are now more or less under the power of this tyrannous and ruinous habit.

Some who are thus enslaved may expect speedy temporal death, if they give up the vice, and escape eternal death by becoming new creatures in CHRIST JESUS. The Rev. W. H. Collins, M.D., of the English Church Mission at Pekin, refers to a touching case of this kind. One of his candidates for Baptism had given up opium smoking, and the usual dysentery followed; but when he was informed that he would speedily die if he did not smoke again, he replied, "I am willing to die, but not to smoke again." And die he did.

The enforced and destructive traffic makes the Missionary work exceedingly difficult also in the nation at large, and among those who do not smoke opium.

The Rev. A. E. Moule, of the English Church Mission at Ningpø, in his pamphlet entitled *The Opium Question*, says: "Rarely does a Chinese crowd in city or country break up without this taunt being flung at the preacher by the listener, 'Who brought the opium? Physician heal thyself.' The easy and ready reply, 'Who smokes the opium?' is sufficient to raise a laugh, and often to silence the opponent; but it is not fair. 'Nay,' replied one thus argued with a few weeks ago, 'Nay, it is not true; you forced it in.'"

It is very gratifying to perceive the evidences that the Christian people of England were never so aroused concerning the immorality and injustice of the enforced opium traffic as they are at present, for it is a coerced traffic, the British Government not only refusing to allow the Chinese to prohibit the introduction of the death-dealing drug, but even refuse to allow them to tax it heavily to lessen its consumption. Ratification of the treaty last made with China (1876) by the British Minister is refused, because a somewhat increased taxation of the opium was conceded to the Chinese, and this though the latter have fulfilled all that they conceded to England.

On May 9th of this year, the Bishop of Gloucester and Bristol moved the following resolution in the Upper House of the Convocation of Canterbury: "That the effect of the opium trade as now carried on between India and China is not consistent with Christian and international morality, and that it is the duty of this country to put an end to the opium trade as now conducted, and to support the Chinese in their efforts to suppress the traffic." The Bishop of Winchester seconded the resolution, which was supported by the Bishop of Lincoln, and carried unanimously. The speeches of the Rt. Rev. Drs. Ellicott and Wordsworth on this occasion deserve to be read by all churchmen. Similar resolutions have been passed by the Convocation of York, and by the authoritative assemblies of all the religious bodies in Great Britain.

Those who are most earnest in this matter are well aware, however, that passing resolutions alone will not accomplish the desired result. The whole country, and especially all professing Christians, need to be thoroughly enlightened and aroused, and such a moral and Christian pressure be brought to bear on the Parliament of England as can not be resisted. And foremost in this good

work are, we are glad to note, the Archbishops and Bishops of our Mother Church. In this they should have our sympathies and prayers; and there should be an enlightened public sentiment here, and such a sentiment will react upon England, and aid in the suppression of the odious and destructive business.

But there is something besides the welfare of China and the honor of England, which should lead us to be well informed on this subject, and anxious to do our duty. The Chinese are carrying this seductive and destructive vice to the many countries to which they are now going, and the people of these lands are falling victims to it. Already, six thousand Americans in all ranks of society have learned the vice of opium smoking from the Chinese in our midst, and the number is increasing with great rapidity. Not only at the opium "dens" now found in nearly all our large cities, but also at the Chinese laundries American young men are acquiring the vicious habit. Seventy thousand pounds of the smoking opium are imported into our country; and the amount is increasing by thousands of pounds each year—sad proof of the growth of the vice among Americans. This opium for smoking is three times as potent as the ordinary opium, and on it the American Government levies six times the amount of duty received for the ordinary drug. So testifies Dr. H. H. Kane of New York City, in his very valuable work, *Opium Smoking in America and China*. There should, therefore, be an earnest and enlightened movement among Christian people everywhere:

(1.) Until China is permitted to save herself, as much as she now can, from the deadliest foe she has ever known.

(2.) Until the vast area in India now perverted to the growth of the poppy, be reverted to food crops, and thus the famines be lessened there, and the immense source of supply, of what threatens to become the curse of the world, be cut off.

(3.) Until there is a proper public sentiment in the countries in which the fascinating, but fearfully enslaving and ruinous vice has taken root, and the necessary and prohibitory measures are adopted and enforced.

THE CHINESE IN OUR COUNTRY.

IN view of the proposed publication of the foregoing article we were thinking that something ought to be said about our own short-comings as a nation. At that very moment we picked up a copy of *The New York Herald*, which contained an article upon the recently passed Chinese bill, showing that it was "penny wise and pound foolish," since by it even Chinese laborers *in transitu* were excluded. At that time there were a large number who had served out their term in one of the neighboring Islands, who, in usual course, would cross our continent and leave a million dollars behind them, who could not be admitted. Immediately afterwards the following paragraphs, taken from *The American Missionary*, came under our observation:

"We are mortified that our Government has reversed the traditions and the precedents which have made our country a home for people from all parts of

the world. The political parties bidding for the prize of the Pacific Coast have humiliated our nation in the eyes of all the others.

"It was a ludicrous spectacle, if it were not so sad, the great nation of the West receiving at this Atlantic port, *in a single month*, 90,000 immigrants of half a dozen nationalities, and yet shuddering in its Congressional Halls over the 105,000 almond-eyed people who in the last score of years have landed at our Pacific harbor. It is a grotesque object lesson which we are now exhibiting at the Golden Gate—our Ministers of Government standing there and watching for any stray vessel ready to send back the few Chinamen, who followed the star in the East of Christian civilization, having ventured over the waters to compare with it their Pagan religion.

"Fifty millions of Christian people seem afraid to bring their System into competition with the superstitions of a hundred thousand heathen sojourners. We have been praying that the walls of opposition might be broken down, and the doors open to the Gospel among the nations; and now, when China is the answer to that prayer, saying, 'Come to us with your glad tidings, and let some of us go over to eat of the tree of life in your land,' we close the port, we slam the door in their faces."

A CORRECTION.

Japan.—In the July Number we gave the date of the marriage of Mr. Gardiner and Miss Pitman as May 12th. Mrs. Gardiner now writes that it took place on the 16th. We make the correction for the sake of the accuracy of the record.

GREECE.

DEATH OF THE REV. DOCTOR HILL.

MISS MUIR writes under date of July 6th, saying that Dr. Hill died at 1:05 P.M., on Saturday, July 1st, and continues:

We all feel that he hath changed neither service nor Master. What he did here he is now doing above. It is all the same service the same Master, only a change of conditions. He hath now light for darkness, gold for copper and brass, and eternity for time.

Again two days later she writes:

I am glad to say Mrs. Hill bears up wonderfully. The last five months have drained her strength. She never left her husband; her hands ministered to his wants day and night all the time.

Information has been received that the English Chaplain, attached to the Consulate, had been taken suddenly ill. No other person in Anglican Orders was within call. The Greek Clergy would have been glad to have conducted the Services, but it was Mrs. Hill's desire to have them in the English tongue. In this emergency the King's Chaplain, a Lutheran, kindly officiated,

using the English Office. The oldest girls of the schools chanted the Psalms, enunciating the words very distinctly, and sang the hymn, "Now the laborer's task is o'er." At the entrance to the cemetery were grouped several hundred of the school children who sang a hymn in the Greek language.

Miss Muir has kindly sent copies of the daily papers from which by the courtesy of the Rev. Professor Baird, of the New York University, we are able to give accounts of the funeral and of the action of the city authorities to which we call especial attention.

ACCOUNT OF THE FUNERAL.

The Rev. John H. Hill departed this life on the afternoon of Saturday last, in the ninety-first year of his age. He was buried in the English cemetery on Sunday, at five P.M. Although previously, as an American citizen, he had refused to receive the decorations which had been conferred upon him, to his remains were given, by special decision of the Government, the honors of a Taxiarch of the Order of the Saviour.

A great crowd of citizens, of both sexes and of the first rank in the state, accompanied the funeral procession of this ever-to-be-remembered man. His grave was filled with flowers brought by the great concourse of young women who attended; they thus paying a debt of thanks and gratitude to their second father, their beloved teacher. The name of Dr. Hill is indissolubly bound up with the intellectual development of our nation; since at the time of the foundation of the free Hellenic realm, this man left the comforts of the great and prosperous State of New York which gave him birth, and came to Greece, then desolate and full of ruins, and devoted himself for the full period of fifty years to the instruction of successive generations of Greeks. By his excellent and sensible management and teaching, he acquired the love and reverence of all men; and, although belonging to another form of religion and faithful to that, none the less was he most careful with regard to the form of religion prevailing in Greece, making not even the slightest attempt at proselytism. On this account, there were not a few of the Greek Priesthood who sincerely grieved at his death and accompanied the procession to the grave.

In the English Church of St. Paul where the Office for the Dead was chanted by the King's Chaplain, an address was delivered by Mr. D. Pantazes, Chief Officer in the Ministry of Instruction, an intimate friend of the Rev. Dr. Hill, and in the cemetery, by the side of the grave, Mr. Anastasius D. Cyriakus, professor of theology in the University, spoke eloquently, setting forth the incidents of the life of the deceased.

In order that the Greek world may know more particularly the illustrious services of Dr. Hill to our nation for half a century, and in order that we may pay our tribute of gratitude to this philanthropic and phil-hellenic man, we shall insert these speeches in the *Aion*. After Mr. Cyriakus, Mr. T. Philemon, as President of the Common Council of Athens, spoke a few words of farewell.

Mr. George I. Clados subsequently said a word or two as an old friend of the deceased.

ACTION OF THE COMMON COUNCIL.

Mr. T. Philemon, President of the Common Council at Athens, in yesterday's session of that Body, spoke of the national honors which the government of Greece had

paid to the departed. He eloquently and feelingly depicted the eminent services of that distinguished American in behalf of Greece for the last half-century. He had judged it to be necessary, being present at the burial, to say a word or two by the open grave; making it clear that although he had not specifically the instructions of his honorable colleagues, none the less was he persuaded that he interpreted not only their sentiments, but the sentiments of the entire city of Athens, in expressing the gratitude felt to the deceased by his fellow townsmen and their everlasting remembrance of him.

The Common Council unanimously decided that its president had adopted a proper course in regard to the funeral of Dr. Hill, and, at his suggestion, furthermore resolved, in order to express by a more specific action its grief and that of the people of Athens at the death of the venerable man, to communicate an official statement of these facts to the revered widow of the departed.

It was further resolved to erect upon his grave, at the public expense, a marble column, upon which shall be cut an inscription setting forth that it was erected by the grateful people of Athens in honor of the uninterrupted services of Dr. Hill for fifty years in behalf of the education of the Athenians.

The Common Council voted also the sum of one thousand drachmas for the erection of this monumental column.

Two of the addresses referred to above, we give. The first was translated for us by Professor T. T. Timayenis, of the New York School of Languages, himself a friend and admirer of the Rev. Dr. Hill. Our readers should bear in mind that in the following discourse the term "Institution Hill" refers to the *private* school carried on for many years in Athens; but never under the supervision of the Board of Missions. The Mission school is referred to under the term "American School."

ADDRESS OF MR. A. D. CYRIACUS.

Honorable Assembly:

All Greece mourns for the dead, whom at this moment we surrender to the grave. The Rev. John H. Hill belonged to Greece as much as he did to America, where he was born and educated—for here in Greece he

spent the larger part of his life—a life eminently distinguished by his great and valuable services in behalf of his adopted country. Greece, therefore, will forever owe a debt of gratitude to him, and his name will be inscribed in her history among those phil-hellenists who have contributed the most for her regeneration.

John H. Hill was born in America in the year 1791—nearly a century ago. He was not yet quite two years old when he had the misfortune to lose his father. But his mother, full of love and devotion for her offspring, brought him up and gave him an education which enabled him to distinguish himself throughout his life, and to reflect the greatest possible honor upon the American name.

You are aware how sound and complete are both the English and the American ways of education. The Americans as well as the British have learned the mystery of the true formation of man. Whilst on the continent of Europe, especially among the Latin races (in whose traces one fears lest the eastern nations of Europe follow) the development of mind and the religious and moral formation of character seem, as a rule, irreconcilable and incongruous, in America they are inseparable and indissoluble.

English civilization is based upon the Christian religion, while the development of mind is based upon the religious and moral formation of man. The Englishman as well as the American is civilized in the highest degree—but whether a scholar, a poet, or a public spirited man, he never ceases to be a Christian and a moral man. On this account these two nations are great; on this account the laws of freedom are strong among them. There is a solid foundation upon which religious belief is based. John Hill having obtained such a genuine Christian nurture, he devoted himself at first to a commercial career after graduating from Columbia College in New York. But his deep religious feeling, and his bent toward theological studies, were not slow in pointing out to him his true career in life. For this reason (though by this time he was married—for he had found for companion of his life, that most revered and precious lady, who having lived with him for more than fifty years, and grown in age with him, mourns to-day with us his loss)—John Hill went to Alexandria (United States) to pursue

the regular theological course. In 1830 he was ordained a Deacon in Winchester, Virginia, and during the same year a Presbyterian in the city of Norfolk (in the same State). He distinguished himself so much in his theological pursuits that later he was given the degree of Doctor of Divinity by Harvard University. In America, as well as among all people of Anglo-Saxon origin, when one has distinguished himself as a Minister of the Gospel he is frequently given the degree of Doctor by some university, to such a lofty degree these people esteem the sacerdotal office! It is not customary among them to take from the streets the commonest of men and to create them teachers of religion and of morality. These communities understand the great and beneficent influence which well educated ministers of religion may exercise over the people, who if they are not religious and moral can never be freely governed or prosper in any way. The Americans, the British, the Germans and other people of the north of Europe, do not stand in fear of an educated Clergy, lest they should oppose their political freedom, because their Clergy not only do not possess that hostile spirit, so common among the Roman Priests, but on the contrary these heralds of the Gospel are leaders for progress and for freedom.

At the time when John Hill was made a Presbyterian the great Hellenic revolution which by its glorious achievements and its heroic sacrifices had astonished both the ancient and the modern world, and had awoken the sympathy of every noble heart, was nearing its end. The sentiment of phil-hellenism was kindled throughout the world, and that sentiment especially animated the heart of the freedom-loving Americans who having themselves obtained their liberty through great sacrifices and many bloody contests, could above all others estimate the value of the Hellenic struggle. John Hill was himself animated by this sentiment. Greece, after a most direful contest—a contest which had changed all cities into ruins, stood in need of everything. Poor and exhausted by reason of the terrible and long struggle, she could not easily out of her own resources provide for all her wants. She stood in need of the help of all who loved and sympathized with her. Happily many phil-hellenists were found ready to do their utmost for her. They came to Greece, proved themselves her benefactors, and guided her first steps

toward a life of freedom. Among these men we find the Rev. John H. Hill, who came to Greece in the year 1830 with Robertson, another great American sympathizer, and they established by contributions from America, the FIRST SCHOOLS at Athens for the education of both sexes. When King Otho came to Greece and the government decided to establish schools and *gymnasias*, John Hill devoted himself, together with his estimable wife, exclusively to the education of the female sex, and in the year 1831 he established at Athens that great institution for the education of our young women, which to this day, after a lapse of more than fifty years, continues to prosper and to minister to the education of our women. If we recall the greatness of this benefit, we shall at once inscribe John Hill among the great benefactors of our country. He is the first man who advocated the education of woman among us, and the first one who established an institution for her advancement. This act in itself is considered a great event in every nation. The education and culture of woman is the education and civilization of a nation. So long as the women who hold in their hands the bringing up of the young races remain uneducated, every other progress of the nation is superficial and empty. On this account national education should begin with the education of woman. "The Institution Hill" was the beginning and the prototype of all the female schools subsequently established among us. Before the Arsekeion College was founded the very teachers of our nation were furnished by the Institution Hill. The first teachers of the Arsekeion College were even graduates of Hill's school. The object of the Institution Hill has ever been to furnish to our women a true American education, which education is based upon religious principles and the development of the moral character. The results of such an education are evident to all; but unfortunately many of its graduates after leaving school were influenced by that antagonistic spirit of the so-called "European manners," which stealthily crept into the Hellenic community. Society often destroyed what the school had erected. With reference to the education furnished by the Institution Hill, it must also be told to the praise of its never-to-be-forgotten founder, and of his venerable

companion, that, although both belonging to a different Church than ours, contrary to the course pursued by other American and English Missionaries established among us, they have always respected in the highest degree our Church, and not only have they never attempted to undermine the religious convictions of their pupils, but they even took care to strengthen conscientiously the same, and to this end they employed an educated Greek Minister by whom the catechism was expounded to the members of the school. The Rev. Dr. Hill understood from the very first that Greece stood only in need of an education; that proselytism which tends to force the Greeks away from their paternal dogma, could only harm Greece by weakening the foundation of the national religion, and begetting religious dissension and scandals. He revered the Eastern Church by reason of its antiquity, and for preserving the Christian traditions of the first centuries, and he believed that, though wanting in certain respects, it was possible by educating the people and the Clergy, to furnish from her own inexhaustible springs what was expected of her. Both the Rev. Dr. Hill and his wife educated, laboring in this spirit, the women of nearly three generations among us. The Grecian mothers of nearly all our homes in free Greece as well as in the East were educated in the Institution Hill.

It is not to be denied, therefore, that the death of such a man, when it becomes known, will move many a heart throughout the Grecian land. The Hellenic government has always recognized the eminent services rendered by the Rev. Dr. Hill, and have made it plainly known that they wished to have him wear the highest decorations of the Hellenic order, but the modest and unassuming man refused all such decorations both as a minister of Christianity and as a citizen of a republic in which such distinctive honors are forbidden. But on many an occasion the various ministers of education showed their appreciation of the man. Even lately while Dr. Hill was celebrating the fiftieth anniversary of his school, the Honorable Minister of Education, Spyridon Romas, sent him an official document (June 16th, 1881) stating "upon the fiftieth anniversary of your school, which was the beginning of the more systematic education of the young women of Hellas, I take pleasure in transmitting herewith, by order, the congratulations of his

Majesty." Even to-day the honors of the "Taxiarchs," held by order of the government, fully and officially manifest the recognition by the Empire of the services rendered by the Rev. Dr. Hill to our nation.

Such, indeed, have been the great services of the Rev. Dr. Hill in behalf of Greece, and especially in behalf of the education of our women. To such a high degree he was the fore-runner of good among us; and his loss to-day all Greece mourns with his good and faithful wife, with whom he lived more than fifty years a most happy life—such as few husbands have ever lived in this world. Those who knew intimately this revered couple were astonished at the perfect harmony that always existed between them.

In a word, Dr. Hill was possessed of many virtues. As a Minister, for many years, of the English Church here, from the arduous duties of which he finally withdrew on account of his advanced age, and as a most beloved teacher of the Gospel, he ever sought to be the living example of all the virtues which he taught. On this account his sermons exercised a most potent influence over his hearers. He preached, for instance, "Philanthropy," but at the same time he was the prototype of this virtue. I have known in my life many a philanthropist, but I confess that I have never seen elsewhere a philanthropy equal to that manifested in the "Hill home," in which daily a large number of poor people found a generous succour. Let no one deem this a rhetorical exaggeration. Hill sympathized deeply with the worthy poor. For this reason, while he conducted with Mrs. Hill his well-known Institution, he also founded many years ago another American school, situated in the market place in which more than six hundred children yearly attend and are gratuitously taught! These deeds, which are not vain words, but facts, invest the name of Hill with a great honor, and render him venerable with every Greek.

Hill was, therefore, in a word a true Christian; because the true characteristic of a Christian is philanthropy—the love of one's neighbor. Christianity with Hill was not as with many other Christians, a simple type and a mere knowledge of dogmas, but a principle that had penetrated his very soul. He was from the very depth of his heart a follower of the Gospel. Hill was the living truth, that a true dogma does not

always constitute a Christian, but above all a Christian heart.

Yes, venerable man, you go hence to another life, to our Heavenly Father, leaving to us your dear memory. Not only will your relatives, whom you loved so well, kindly remember you; not only will your name remain unforgotten in America—a country which you have honored so well; but even Greece, which to-day receives your body in her bosom—your adopted country in whose behalf you have devoted all your life, distinguished by so many inestimable services, will never forget you. Her history will record your name among those phil-hellenists who have contributed the most for her regeneration.

Light lie the earth above you!

The Rev. Dr. Hale, of the Diocese of Maryland, furnishes the following translation from a Greek newspaper received by him:

ADDRESS OF MR. DEMETRIUS PANTAZES.

My feelings as a Greek and an Athenian, as well as my personal regard for a benefactor, impel me to say a few words of mournful farewell to the reverend man whose funeral we attend to-day, with a grief that fills all our hearts. We shall not see again, until the General Resurrection, that benefactor of our land, who, with the greatest self-denial, labored for more than half a century, constantly, patiently, and most heartily, for its enlightenment. Our reverence and deep-seated love go with him, he leaves to us an honored, a venerable, a sacred memory. The name of Hill will ever remain in our affections. Most dear to us was he whom GOD has now, in extreme old age, called to Himself. He has called a faithful servant who had done his duty to enter into the joy of his LORD.

The name of Greece was revered in every civilized land. The great struggle which we made for freedom rendered that name, as it were, one of enchantment. Among those who most desired our success in the struggle for the freedom of Greece, was surely that free, happy, blessed, and philanthropic country the United States of America. All know the assistance which its love for Greece, and for humanity, caused it to render, in ways of which there was the greatest need in the trying circumstances of

the war. Detail on this point would be somewhat foreign to the subject to which I would confine my remarks. I must set forth, briefly at least, the love shown to us by America after the struggle was over—love—the recognition and appreciation of which can never be effaced from our hearts, no lapse of time can weaken it; it will remain imperishable, living, strong and holy. These friends of ours, caring always for the welfare of our country, thought that, after the close of the struggle with arms by which we reaped the fruits of freedom, they should furnish us the means of sound educational development, the only thing which could make us worthy citizens of a free country, and the surest pledge of the continuance of prosperity in freedom. Generous contributions for this purpose being made, our benefactors determined, in 1830, to send to Greece persons able to found and direct schools for boys and girls. Gifts for useful objects, whether made from one's abundance or one's penury, may indeed be called a sacrifice; but the determination to leave one's country, one's hearthstone, one's cure, one's associates and friends, and to go to a land wasted by war, having nothing attractive but a glorious name and hallowed memories; scarce possessing even an house fairly comfortable for persons who had been used to so different a state of things in their own happy country; such a resolve, and such action, involves, I say, a very great sacrifice. Our deceased friend, John H. Hill, and his revered wife, made nothing of such hardships and privations and entered with joy upon their mission. Duty towards one's neighbor and Christian love were stronger than love of self—since such virtues are inspired in men by God, the God who lays such duties upon them—and He was the Guide of His true servants, the Inspirer and Leader of that revered couple who to-day are sundered, so far as sight and things earthly are concerned, a separation which brings grief to our hearts.

Coming with his honored wife to Greece, in 1831, our friend who is now at rest chose as the field of his mission the setting up of schools in Athens. And what then was Athens? A broad and formless expanse of ruins, around and among which were grouped rough cabins, with here and there a house tottering to its fall—only the remains of a grand convulsion. There

were no provisions for ease and comfortable living; and yet, coming to us as strangers from a land of high cultivation, and furnished with all that was needful for a life of comfort—coming to such a waste, and finding only a hearty welcome from us, they paid little regard to the differences in their situation. Earnestly, joyfully consecrating themselves to their holy work, they cheerfully endured every trial and privation. The feeling of duty to one's neighbor, an especial enthusiasm for Greece, with the evident blessing of God—these made them forget the lost comforts of their former life. Spiritual joy was a ruling power with them, we were the object of their affection, we were their intimate friends, we took the place of relatives, Greece became their country, on the boys and girls they taught was set their hearts' love.

Their schools gradually prospered and increased, and brought forth glorious fruit. To the poorest of their scholars books and writing materials were supplied as free gifts. Many poor girls who longed for an education found in the house of the Hills not only a shelter and the love and interest as of a father and a mother, but food and clothing also. The children taught became useful teachers in their schools and elsewhere, and gradually in the provinces also, and among Greeks in other lands. When the municipality and the public treasury were able to establish their own schools, our phil-hellenic and philanthropic friends confined their labors to the carrying on of schools for girls only. From their girls schools, as from a central university, was constantly shed forth the light of female education throughout the whole of free Greece, and beyond its borders. From thence, too, sprang schools for infants and schools of higher grades, after the model of the Hill schools, where first teachers had, as has been said, acquired their moral and intellectual training in those nurseries of these things in which they had been reared and taught.

The kingdom and its government have ever recognized the benefits conferred, and have continually striven to express their gratitude. Last year especially, a decree expressing the royal approbation and the gratitude of the government, marked the completion of fifty years of educational service at Athens of Dr. Hill and his venerable wife; and at this sad funeral the govern-

ment has, as you see, expressed its gratitude in the honors it has accorded.

I must not omit to say that, for the teaching and imparting of various branches of knowledge, the best professors and teachers amongst us have been secured, in addition to the female teachers trained in their schools. There never was imparted in the instruction nor in the intercourse with the pupils, any ideas of Protestant Churches differing from our own; on the contrary, full respect and reverence were ever shown for our ideas and usages. Pious and excellent Clergymen and theologians of our Church were always chosen as teachers of sacred history and the catechism.

We bid farewell, my brethren, to this

estimable man, after such a life, now that God has called him to Himself, full of days, with grief of heart, with tears of deepest sorrow. He was a benefactor of our country. Let our grateful remembrance of him be eternal and never grow less. Let our love and our reverence as well as the honor due to her more than fifty years of labor be the comfort of his bereaved widow. The tears of the widow hallow the departed. Such tears the revered lady sheds for the honored partner of her life, her fellow laborer in good works. Let us join with those tears our heartfelt adieus, the expression of our love and thanksgiving for that revered man who has been taken from us, the Reverend, and deeply mourned, John Henry Hill.

AFRICA.

THE Rev. G. W. GIBSON, of Monrovia, who has not lately been a member of the Missionary Staff, writes under date of May 24th a letter showing that he is still at work for the Church as far as opportunity serves him. He says:

I have an out station among the Congoes and natives, about five miles from Monrovia, which I purpose to keep up, and where I am building a little chapel to answer also for school purposes. At this station there are sixteen communicants all, with one exception, Congoes and natives.

While it will tax both my strength and

my pocket to visit regularly and keep up this station, yet I undertake it hoping to be aided in some way or other. To give up this station will be to leave these poor, half-civilized people struggling for light with "no one to care for their souls."

The people in this section have been asking me to place a day-school there for some time, but I have not been able to meet their wants in this respect.

The chapel in the course of erection here will be accessible for six or eight native and Congo villages, the children of which might be taught in the school.

CHINA.

CONDITION OF THE BISHOP.

Mrs. SCHERESCHEWSKY writes:

My husband gains; but O, so slowly; still I feel that he does gain, and I am very thankful. He is wonderfully patient and serene; but it is heart-searching discipline for both of us. At times I suffer from exhaustion, but soon rally. We live a most quiet secluded life: this I know is best for my husband.

THE REV. MR. BOONE writes from St. John's College, Shanghai, June 26th of the departure for America of Mr. Waring, Mrs. Schereschewsky's cousin, who has been filling a temporary engagement in the pay department of the College, who is thought to have had a useful and happy year in the work. His class was to be continued

through the month of July by Mr. Sidney Partridge of Brooklyn, who was temporarily in Shanghai. Mr. Partridge is a graduate of Yale and a Candidate for Holy Orders.

Mr. Boone continues:

At our Bishop's desire I wrote Bishop Williams of Yedo, asking for a visitation next October, and he has consented to come. The Chinese will greatly rejoice to see him and the Bishop himself will get something of a holiday. We shall probably have for Ordination Mr. Graves [to the Priesthood] Mr. Sowerby [to the Diaconate] and seven Chinese; also several classes for Confirmation.

Under date of July 5th Mr. Boone writes:

"Do send us *two* men as soon as you can. The training necessary before work can be undertaken makes it important to start men in before any more of the older force break down."

There has been a reassigning of work among the ladies as appears from the following paragraphs, which also explain the reasons.

Mrs. BOONE writes, under date June 26th:

I have undertaken the care of St. Mary's Hall, [including the Bridgman Memorial, and Emma Jones Schools,] for a couple of years, (D.V.) The reason that Mrs. Sayres did not continue is that she is teaching English in the Theological School and has a class of women which is all that she can comfortably attend to. She is a most excellent teacher, trained to the business, and St. Mary's does not so much need her services as the Theological School. She will fit into the work there most advantageously. Miss Roberts at present assists me very much at St. Mary's, so we shall do nicely until the

new lady in charge can get the proper training.

Mrs. SAYRES, writing upon the same subject the same day, says:

I do not wish it thought that I have given up the care of St. Mary's, because I am married, or that I am in any way less interested in the work, than I was last year this time. But, owing to the changes that have occurred, it is thought best that Mrs. Boone as senior lady member of the Mission, should be placed in charge of St. Mary's until some lady is permanently appointed to the position. Again, as I am better fitted for teaching, than other work, I am studying with a view of being of service in the College. At present I am teaching English to the Theological Students, and I hope to continue this duty during their remaining four years.

JAPAN.

EXTRACTS FROM LETTERS.

The Rev. Mr. TYNG writes:

OSAKA, June 19th.

Let me urge that you will not fail to push on the coming of a new teacher for St. Timothy's School. It is now three years since the Bishop sent the first appeal for this, and the school was only begun under the expectation that such an appointment would be speedily made.

The Foreign Committee are anxiously waiting for a suitable application. One gentleman has written about the matter the past month, another had previously; but both these have decided not to make formal request for appointment since they are convinced that they have not the needed requirements. Who shall the man be? And who among the young and strong Clergy will offer themselves for the China and Japan Missions?—[Ed.]

Further on in the same letter Mr. Tyng writes:

The Scholarship pupils will be divided into two classes. Into the lower of these all must go first, as a rule. They will then receive their board and the use of books, and in return will be obliged to take care of the school buildings, sweeping, dusting, etc. The higher class of Scholarship pupils, chosen from the most promising of the lower grade, will receive their full support from the school, and will be excused from house-work, but must sign a contract, with sureties, binding them to serve as teachers after they graduate, in any place that may be assigned them, in this

school or out of it, for a time proportioned to the length of time that they are supported, and at a very low salary. In this way all those who receive help from the school must give a "*quid pro quo*," and we shall have a supply of teachers of better quality I hope than those whom we can usually get now. This will also, in time, considerably reduce the current expenses of the school. I have now two pupils in the upper grade and three in the lower. I should like, however, soon to have two or three more Scholarships sent to me. In the end, if this plan is fully carried out, I think we could use at least a dozen to good advantage. Some of these young men, I hope, may turn their thoughts to the work of the Ministry.

Since our new chapel has been opened we are able, for the first time, to give something like the proper Christian instruction together with the secular teaching. This is done mainly by means of daily morning prayers. We have a shortened form of Morning Prayer, and for the lesson, a short passage of St. Mark's Gospel is read in course, with explanation sufficient to make its meaning tolerably clear. With very few exceptions our scholars as yet know nothing, or almost nothing, of Christianity, and could understand very little of the meaning of the Gospel without explanation. By giving them this every school-day, a little at a time, I think that in the end they will learn a good deal without being made tired of it.

The work of exposition is done by Mr.

Nakashima, one of the teachers in the school, who can explain to his own people much more intelligibly than I could possibly do. He has been a Christian some seven or eight years, and understanding English very well, he is able to prepare his lesson daily in "Ellicott's Commentary for English Readers." It is his intention to study for the Ministry, though he is not yet a Candidate for Orders, wishing first to spend a year in preparatory study. At the end of the present school year he wishes to give up his secular teaching, and I am endeavoring now to lighten his work as much as possible, or make it tell on his own studies. For this purpose I am giving him the abridged edition of "Wayland's Moral Science" to teach in the school, and have gotten him permission to attend a class in New Testament Greek just begun by one of the Clergy of the English Church Mission here.

Among the many difficulties that Missionaries have to contend with one is told of in the following letter of the Rev. MR. MCKIM, which though amusing to us, is very real to them:

OSAKA, July 1st, 1882.

If you are at all interested as to the knowledge exhibited by the Japanese Press in regard to Christianity, the following translation of an article in the Kobe *Shimpo* will afford you both interest and amusement.

"The Idols worshipped in the Shinto and Buddhist temples are generally very ancient and of excellent workmanship. Foreigners who are partial to antiques frequently compete with each other to obtain one of these images, so much so that a first-class specimen realizes as high as 15,000 silver yen (\$15,000). As the Japanese are, however, still in the habit of worshipping these idols, they have a natural aversion to selling their gods and goddesses to foreigners although high prices are offered. Therefore the foreigners have hit upon the device of sending out Missionaries in order to convert the Japanese, because once Christians the natives will begin to break or burn their images.

"Then the Missionaries will persuade the Japanese to give them the idols instead, and the Missionaries will sell the idols to the clever foreign curiosity dealers.

"Some Missionaries are reported to have made large sums of money in this way. Truly Christianity is a very remunerative religion."

GIRLS' SCHOOL, TOKIO.

MRS. GARDINER writes, rejoicing in the

addition of several new Scholarships to the list of the Girls' School, Tokio, and giving a bright account of one of the beneficiaries. This has been sent to the contributor concerned and will appear in *The Young Christian Soldier and The Carrier Dove*. She says they have not yet decided about the scholars to be placed on the "Guan Hodoke," the "John Cotton Smith Memorial" and the "Dela Howe" Scholarships. She continues:

For such kindly help and interest I trust you will believe me none the less heartily and sincerely grateful because of this tardy acknowledgment. I have not been what one might call seriously ill, but very often confined to the house, and seldom feeling well enough to exert myself further than to perform the duties lying close at hand.

I am most grateful also for such a bright and lovable associate as Miss Riddick proves herself to be.

MISS RIDDICK writes:

I suppose you are anxious to hear something of my work. I feel that I am well under way and very much interested, but my first impression of the school was a great disappointment. The girls were in a wretched little shanty, with a Japanese man and his wife as superintendents; the locality was very unhealthful, and as soon as my eyes rested upon the man in charge a feeling of repulsion and distrust arose within me, and subsequent developments have proved my inductions correct. Mr. and Mrs. Gardiner are living in the house formerly occupied by her and Mrs. Cooper. I am boarding with them, and we have taken the girls with us until the Girls' School-house is built. Mrs. Gardiner and myself work together in perfect harmony, and I am becoming very much attached to her. Mrs. Gardiner is thoroughly interested in the work, and does not see any reason why she should abandon it because she is married. I have the entire English department and the sewing, with the advice and assistance of Mrs. Gardiner. I have begun the study of the language. As my teacher does not understand a word of English my progress is necessarily slow, but the Bishop thinks it best to have a teacher who does not know English.

Most of the girls are very well and we enjoy having them with us; the small children being especially interesting. I thank Mr. Flichtner very much for the Scholarship from his Sunday-school. We have

several applications at present and one girl on trial, whom I am very much pleased with, the persevering manner in which she studies her English and the real gratitude expressed in her thanks for our efforts in her behalf are something to be thankful for. If the end of her probation is as satisfactory as the beginning I think we shall place her on the "John Cotton Smith" Scholarship.

Please give my love to the lady visitors to the Mission Rooms who took an interest in my work.

FROM LETTER OF MISS BELLE T. MICHIE.

OSAKA, JAPAN,

May 22d, 1882.

There is not a great deal to report since my last letter. The work goes on about as usual. I think I have written you of the three new children taken into the school—"Shigi" upon the "Jane Stewart" Scholarship, in the place of the little girl who was taken from us by her father when he heard she wished to be baptized—this was before the girls were bound to us. This little girl (Shigi) is very pretty; has very large round black eyes that have the softest expression I almost ever knew; her disposition is more lovely than her eyes; the dear little girl is an orphan now, her father died a few days ago; through a very long illness he was nursed by Shigi's sister, only eleven years of age (Shigi is eight years old). This little sister since her father's death is very desolate, has no near relatives, and very poor, too; her distant relatives and friends are anxious to give her to us, as soon as the contract can be made, etc. I shall receive her upon the "Annie Howland" Scholarship, and will write you all about her. "St. Michael's" Scholarship is filled by a very cunning little creature, "Kaizu," only three years old and the tiniest thing I ever saw for that age; she always makes me think of a doll, though her skin is too dark for it to be a china doll. I have written to the St. Michael's Sunday-school class a long letter about this child, which you probably saw or heard of; you will not care for the story again. I am afraid I often repeat things until they become tiresome, as I cannot always remember to whom I have written certain things. If I am tiresome I hope to be excused. The "Perinchief" Scholarship is occupied by another "Kaizu," a much larger girl than the little Kaizu. The

"Perinchief" Scholarship girl's father was once a man of rank; he was reduced to poverty and became a ship builder, but earned so little that he was unable to support his family. This girl, the elder (eight years of age), was anxious to go to school but the father said he could scarcely give them food and could not afford tuition fees and books. A friend told him of this school and he immediately applied to enter his daughter. She is rather an unpromising looking child just now, but nothing can be judged from that as some of the worst cases in the beginning have in the end turned out the best. This leaves three more Scholarships to be filled, "Anna T. Brown," "Anna T. Westervelt" and "Edith Wilmerding." I hope to complete arrangements for these very soon, when I will send in a full report of them. I have heard through Mr. McKim that Grace Church, Cedar Rapids, Iowa, wishes to take a Scholarship in this school. A lady in this church wrote to Mr. McKim, expressing such a desire, and requesting a letter, which she received, I think, and I hope soon to hear of the "St. Matthew's" Scholarship. The lady wished it to be so called.

You would also probably like to hear of the work among the women—this work in addition to the music and fancy work in the school belongs to Mrs. McKim. I only assist her a little, but as she has so little time for letter-writing she will not object to my giving some account of the progress of the women's work. There have been five women attending these meetings who are not Christians, and occasionally two or three Christian women. At first we met at the house of one of the Christians. Last week we were invited to meet at the house of one of the outside attendants; the meeting was not quite so good as usual, but we have reason to hope that in future the numbers will increase. Rather an amusing incident occurred at the last meeting. One of the women said she had been sick for several days, and really did not feel well enough to come out, but that her husband, who had been to America, had told her that Americans hated a lie, and if she did not attend regularly after having expressed such an interest in the meeting, we would believe she was like other Japanese. She said she was anxious to prove to us that she could at least speak the truth. It was

amusing to hear the innocent tone in which she asked, "Is it true that Americans hate lies?" We told her all good Christians

hated lies. Mrs. McKim has written of her method of teaching in these meetings, so I shall not trouble you with it again.

HAITI.

FROM LETTER OF THE REV. P. E. JONES.

THE writer of the following letter will be recognized by some of our older readers as one of the two young Haitians, who were educated in the Mission House, Philadelphia, under Bishop Auer, and studied for the Sacred Ministry in the Divinity School of the same city. Because of fire and pestilence he is in a great strait.

JEREMIE, HAITI, June 19th, 1882.

My dear brother, far from Christian friends and surrounded by foes, a poor Missionary would be of all men the most miserable if the words: "Lo, I am with you" had not come from the mouth of Him who never deceived. Indeed sometimes human nature so overpowers him that he is obliged to ask for a visible sign. Such is my case. With a wife and four children, my Missionary stipend enabled me to procure such means as, through the helping of God, preserved us from the terrible maladies, small-pox and scarlet fever, which are raging here. My family are out of town to enjoy a pure atmosphere, I alone stand between the dead and the dying. Thanks be to God, life has been spared us. My eldest boy is still

quite feeble. The doctor has ordered cod-liver oil, which does him much good—but alas! I can no longer buy it, it costs here \$1.25 per bottle; it is cod-liver oil and phosphate of lime. I am now literally empty—house rent since the last fire has been raised and is still increasing. No decent house, (two rooms and a small yard,) can be had for less than twenty-five or thirty dollars per month. Believe me, dear brother, I am sometimes three days without a meal and my children and wife are eating potatoes which I planted last February, dug on a small farm for which I pay thirty dollars per annum. Must I fear? I hear the still small voice: "Be of good cheer, it is I be not afraid." No, I am not afraid, assured that my Keeper will deliver me from my sufferings, even though it be when I shall have put off this mortal vesture. Pray for us, dear brother, that I may grow in grace and in the knowledge of our Blessed LORD and SAVIOUR.

This case is most distressing. The Secretary for Foreign Missions hopes that some help may come speedily for the Rev. Mr. Jones.

MEXICO.

IN the July number, in the letter of a correspondent, occurred the following paragraph:

Certain parties connected with Missions in this country have lately published a document in answer to some of Mr. Brown's letters. Bishop Riley had recently a conference of nearly three hours with the parties. They have become convinced that the statements in that document are either false or are misrepresentations, and have named a committee to get out of the mistake the best way practicable.

The "certain parties" referred to were seven Ministers of several Christian Bodies working in Mexico. Five of the number have addressed to this publication a communication quite too long for our already overcrowded pages. We consider it but justice to make record, however, that they say "Mr. Mackintosh has entirely misapprehended the course and the results of the present con-

troversy and investigation." They state, previously, that they retired from the Conference with Bishop Riley, at which all but one of the signers to the original papers were present, having "constituted themselves a committee to investigate the charges and the facts."

In our judgment, formed after reading this paper, and from its contents only, Mr. Mackintosh's mistake was in writing to one of the Church papers, and in the letter we published, of Bishop Riley's request to the gentlemen as if it were their determination. As they say that their decision was reached after Bishop Riley had left the room, this explanation seems to us most natural. We have done our best to avoid all controversy in this magazine, and must beg permission to let the matter rest here. We regret the paragraph criticised was not stricken out; as it is, the gentlemen, having disclaimed

it, are to be held responsible for none of its statements. It can at most be considered as representing Bishop Riley's position at the Conference, as stated by one not present.

From a letter recently received from Mexico we copy the following, by permission:

"Bishop Riley desires me, as his honorary secretary, he being unwell from overwork, to acknowledge the receipt of your welcome letter of June 14th. The action of the Foreign Committee has given him fresh hopes, and marks an era in the history of the Mexican Branch of the Church. The work generally is moving along very well. The Services of the Church of St. Francis are especially well sustained. Persons of refinement and intelligence attend our services there. The work in the country congregations is moving along well. Mrs. Lever is working in Puebla. Our orphanages and schools have over four hundred and seventy children in them. A committee of prominent business men in this city is aiding the "Sociedad Protectora de la Niñez" that has charge of our orphanages and schools. The Monday evening sessions (one of which you attended) of that society are crowded to overflowing. The Mexican Church can now be considered as a powerful instrumentality in this Republic to extend

sacred knowledge among the people. There is still one great need in its behalf—that is, funds to be placed at our Church's disposal for church building purposes.

"The Bishop is at work on our Liturgy. Bishop-elect Hernandez has been commissioned by the Standing Committee of the General Synod to correspond regularly with the Commission of Bishops of the American Church. We will endeavor to keep THE SPIRIT OF MISSIONS supplied with matter for publication.

"Bishop Riley having overtaxed himself pecuniarily, and also his physical strength, in seeking to maintain the work at the time when difficulties were thrown in the way of the Foreign Committee, it is hoped that, in view of the large legacies that are coming in to the aid of your Committee,* the request for funds for church building purposes will meet with a generous response. Some aid is coming to us from England, but it is utterly inadequate to meet the need. Mr. Ysunza has passed several days with us in the Capital, and returned to Puebla with a most firm determination to aid us in the best way he can there. From his social position and means his influence may be very useful. As you know, Puebla was formerly the centre of church influence in the Romish Church, and any movement there in favor of our Church would be very important."

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 July 1st to August 1st, 1882.

ALBANY.			
<i>Albany</i> —All Saints' Cathedral.....	2 50	<i>Trumbull (Tashua)</i> —Christ Church.....	5 31
<i>Au Sable Forks</i> —St. James'.....	7 50	<i>Woodbury</i> —St. Paul's, through Woman's	
<i>Burnt Hills</i> —Calvary.....	4 70	Auxiliary, for Mexico	10 00
<i>Balston Spa</i> —Christ Church, Miss W. L.			
Booth, for Jaffa.....	6 25	DELAWARE.	
<i>Unadilla</i> —St. Matthew's.....	6 00	<i>Christiana Hundred</i> —Christ Church.....	48 69
	26 95	<i>Claymont</i> —Ascension.....	5 00
CALIFORNIA.			53 69
<i>Belmont</i> —†Good Shepherd S. S.....		IOWA.	
<i>Oakland</i> —St. Paul's Church and S. S.....	25 00	<i>Des Moines</i> —"Z.".....	20 00
CENTRAL NEW YORK.			
<i>Auburn</i> —St. Peter's.....	150 00	KANSAS.	
CONNECTICUT.		<i>Atchison</i> —Trinity.....	6 00
<i>New Haven</i> —St. John's S. S. for "Hattie		<i>Winfield</i> —Grace.....	5 00
Kay" Scholarship, Emma Jones School....	10 00		11 00

* See editorial "Legacies," on page 319.

† In the June Number, \$4 credited to St. Matthew's Hall S. S., San Mateo, should have been credited to this Parish.

KENTUCKY.		
Frankfort—Ascension, at discretion of Bishop Penick	25 00	
Louisville—Calvary S. S.	37 50	
	62 50	
LONG ISLAND.		
Astoria—St. George's	25 00	
Brooklyn—Church of Our Saviour S. S., for "Henry Fisher" Scholarship, Hoffman Institute, \$75; "Sarah Luquer" Scholarship, Bridgman Memorial School, \$45.	120 00	
Church of the Reformation	32 70	
St. Ann's, of which for Japan, \$15.	351 50	
St. Barnabas'	3 50	
Islip—Emmanuel, through Woman's Missionary Association of Long Island, for Japan Hospital	10 00	
Little Neck—Zion, \$114.80; S. S., \$10.50 (of which for Jaffa, \$25).	125 30	
Miscellaneous—"M."	200 00	
	805 00	
MARYLAND.		
Baltimore—Memorial Church	50 00	
Mount Calvary Church, for Africa, China and Japan	17 00	
D. C. (Washington)—"Cash."	7 00	
Miscellaneous—"X. Y. Z."	1 00	
	75 00	
MASSACHUSETTS.		
Boston—St. Paul's, "A Member," through Woman's Auxiliary, for Miss Bruce's Outfit	20 00	
Brookline—"S. K. B.," for "Bishop Burgess" Scholarship, Haiti	100 00	
Charlestown—St. John's, for Africa	5 00	
Deaham—Good Shepherd S. S., through Woman's Auxiliary, for "Good Shepherd" Scholarship, Emma Jones School	20 00	
Greenfield—St. James'	11 50	
Malden—St. Paul's, some Members, for China, for work among the women	5 26	
New Bedford—Grace, for Mexico	44 47	
North Attleboro—Grace	5 50	
	211 73	
MICHIGAN.		
Algonac—St. Andrew's	43	
Ann Arbor—St. Andrew's	44 02	
Trenton—St. Thomas'	2 52	
	46 97	
MISSOURI.		
Fayette—St. Mary's	3 15	
NEW JERSEY.		
Woodbury—Christ Church Guild	18 40	
NEW YORK.		
City Island—Grace	6 97	
Clifton—St. John's S. S., for Scholarship, St. Mary's Hall	40 00	
Mamaroneck—St. Thomas' S. S.	13 92	
New York (Harlem)—Holy Trinity, for Jaffa.	25 00	
(Manhattanville)—St. Mary's	15 00	
St. Paul's Chapel, through Committee on Work for Foreign Missionaries, for "Dr. Haight" Scholarship, Duane Hall	40 00	
St. Thomas', Woman's Missionary Association, for Mrs. McNabb's support	9 00	
"Mrs. J. M."	200 00	
Mrs. Courtland Field's class of children, through Committee on Work for Foreign Missionaries, for Japan Hospital	10 10	
Rye—Christ Church, Woman's Missionary Association, for "Hope" Scholarship, Duane Hall, \$40; Rev. Mr. Kerr's work, \$72. ¹⁵	112 65	
Saugerties—Trinity	44 40	
West Chester—St. Peter's, Woman's Missionary Association, for "Fannie J. Fair" Scholarship, Orphan Asylum, Cape Palmas	50 00	
	567 10	
NORTH CAROLINA.		
Asheville—Trinity, Woman's Missionary Association, for "Jarvis Buxton" Scholarship, Duane Hall, \$20; S. S., 63c	20 63	
Miscellaneous—"Messengers of Hope," for Endowment Fund, "North Carolina" Scholarship	50 00	
	70 63	
NORTHERN NEW JERSEY.		
Hackensack—Christ Church, Missionary Box 17,490	5 10	
Newark—Christ Church	3 00	
St. Barnabas', "A Member," for Rev. Mr. Kerr's work	1 5	
Orange—Grace, through Woman's Missionary League, for "R. B. Duane" Scholarship, Duane Hall	20 00	
South Orange—Holy Communion S. S., for Jaffa	23 39	
	51 99	
OHIO.		
Massillon—St. Timothy's, Miss Drums's S. S. Class, through Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College	4 26	
Newburgh—Grace S. S., "Earnest Workers," for Scholarship High School, Cavalla	20 00	
	24 26	
PENNSYLVANIA.		
Philadelphia—Grace, Woman's Missionary Society, for Jaffa	25 00	
(Southwark)—Trinity	10 75	
Mrs. J. Lucas, "In Memoriam," for Jaffa	25 00	
Rev. W. B. Erben	10 00	
Rev. Henry Dana Ward	1 00	
Rockdale—Calvary	10 00	
West Chester—Holy Trinity, Woman's Missionary Association, through Committee on Work for Foreign Missionaries, for Zenana Mission	40 00	
	121 75	
PITTSBURGH.		
Pittsburgh—Calvary, Parochial Society, for Miss Boyd's salary	25 00	
St. Andrew's, "A Member," per Rev. Reese F. Alsop	50 00	
	75 00	
RHODE ISLAND.		
East Greenwich—St. Luke's	10 74	
Newport—Trinity, for Bishop Holly's work	82 50	
Providence—St. John's, Mrs. E. A. Ives Gammell	3,000 00	
	3,093 24	
SOUTH CAROLINA.		
Charleston—Mrs. P. G. Palmer	1 00	
Cheraw—St. David's S. S.	15 50	
"T.," of which for Mexico, \$10.	20 00	
	36 50	
SOUTHERN OHIO.		
Piqua—St. James'	10 76	
Urbana—Epiphany	3 50	
	14 26	
TENNESSEE.		
Clarksville—Trinity S. S., Missionary Boxes	18 50	
VERMONT.		
Brattleboro—St. Michael's, through Woman's Auxiliary, for Miss Riddick's salary	2 00	
Middlebury—"A Friend"	10 00	
	12 00	
VIRGINIA.		
Essex Co.—South Farnham Parish, St. Paul's, for Bishop Penick's work	3 00	
Fairfax Co.—Theological Seminary, Missionary Society, for "Theological Seminary" Scholarship, Hoffman Institute, \$37.50; "Theological Seminary" Scholarship, Duane Hall, \$37.50	75 00	
Fauquier Co.—Hamilton Parish, St. James', for Rev. J. McNabb's salary	15 00	
Rev. J. Grammer, for Mexico	20 00	
Gloucester Co.—Ware Parish, Ware Church	2 50	
Norfolk Co.—Christ Church	7 50	
Woman's Missionary Association, for Jaffa	25 00	

Orange Co.—St. Thomas' Parish, Christ Ch., "A Communicant," Missionary Box.....	25	for salary of Rev. Y. K. Yen.....	88 75
	148 25		188 75
WESTERN MICHIGAN.		MISCELLANEOUS.	
Grand Rapids—Grace, of which for theological education, 50c.....	2 50	U. S. Coupons.....	175 00
St. Paul's.....	1 67	Interest.....	226 35
	4 17	Mexican League, of which for Scholarships in Orphanage, \$902.78; Scholarships in Theo- logical Seminary, \$345.50; Church Building purposes, \$110; personal benefit of Mrs. Hooker, \$50; personal benefit of Rev. Mr. Valdespino, \$120; personal benefit of Mrs. Lever, \$125; personal benefit of Rev. Mr. Butler, \$30; Rev. Mr. Butler's salary, \$220.	2,532 28
WESTERN NEW YORK.		"L. P.," for Mexico.....	3 50
Geneva—Hobart College, St. John's Chapel, for Jaffa.....	3 75	Interest for Foreign Missionaries Fund.....	20 04
Trinity.....	301 25	Proportion of amount received for General Missions, during July, see (p. 322.).....	1,303 42
Rochester—Epiphany, Mrs. W. S. Oliver, for Jaffa.....	5 00		4,260 59
	310 00	Receipts for the month.....	10,633 81
WEST VIRGINIA.		Amount previously acknowledged.....	156,630 84
Jefferson Co.—St. Andrew's Parish, Zion, of which for "Rev. H. M. Parker" Scholar- ship, Bishop Boone Memorial School, \$3.75.	57 12	Total receipts since September 1st, 1881...	\$167,264 65
Mason Co.—Point Pleasant Parish, Christ Church.....	20 00		
	77 12	ANALYSIS OF RECEIPTS.	
WASHINGTON MISSION.		For "Specials" (of which applying on ap- propriation, \$280.19; building purposes, \$2,375.00, legacy for investment, \$500.00)...	13,252 41
Branch Woman's Auxiliary, for Miss Rid- dick's salary.....	12 00	For Work of the Committee for Foreign Missions (of which from Legacies, \$29,662.56).....	154,012 24
LEGACIES.		Total.....	\$167,264 65
Conn., Pine Meadow—Estate of Mrs. C. N. Chaplin.....	50 00		
N. Y., New York—Estate of Mrs. P. Bedell,			

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
Since added.....	5,000 00
	192,500 00
Cash on hand, September 1st, 1881.....	243 24
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation.....	154,292 43
	154,535 67
Still required during the remaining month of the fiscal year to enable the Foreign Committee to close their books on a cash basis.....	\$37,964 33

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 July 1st, to August 1st, 1882.

CONNECTICUT.		\$44.07.....	109 35
Brooklyn—Trinity, Sunday-school.....	3 04	PITTSBURGH.	
New Haven—"X".....	5 00	Pittsburgh—Through Branch League, Christ Church, Allegheny, collection, \$58.72; a subscription, \$10; "Rev. Robt. Meech" Scholarship, \$15; "Roseburg" Scholarship, \$3; Trinity, Pittsburgh, \$173.73; Annual Subscription, \$2; Cash, \$8; Calvary (East End) "R. O. B." Scholarship, \$10; for The- ological Seminary, \$12; Annual Subscrip- tion, \$10; St. Stephen's Mission, for "Sarah A. Vincent" Scholarship, \$10; Grace, Mt. Washington, for "Rev. Wm. Coster" Schol- arship, \$9.75.....	322 20
	8 04		114 39
GEORGIA.		RHODE ISLAND.	
Marietta—Mrs. M. C. Bolan.....	5 00	Providence—Branch League, St. John's col- lection, \$182; Members of five churches for Scholarship, \$40.....	222 00
MARYLAND.		SOUTH CAROLINA.	
Baltimore—Through Branch League: Christ Church, \$27; Emmanuel, \$46.21; Grace, \$45; Mount Calvary, \$2; St. Bartholomew's, \$2; St. Luke's, \$2.....	124 21	Beaufort—"A Friend".....	5 00
MINNESOTA.		VIRGINIA.	
Red Wing—Christ Church, Mrs. Watson's Sunday-school Class.....	3 00	Theological Seminary, "Mary B. Rhett" Scholarship, \$40; Ladies of Seminary Hill, "Wm. Sparrow" Scholarship, \$40.....	80 00
NEW JERSEY.		CANADA.	
Elizabeth—St. John's Sunday-school "Schol- arship".....	15 00	Walkerton—Rev. William Shortt.....	5 00
NEW YORK.		Receipts for the month.....	\$938 80
Dobbs Ferry—Zion.....	20 00	Amount previously acknowledged.....	6,865 43
Stapleton—Mrs. S. M. Bradley.....	5 00	Total receipts since April 12th, 1882.....	\$7,804 23
	25 00		
NORTHERN NEW JERSEY.			
Orange-Grace, Sunday-school "Scholarship".....	10 00		
PENNSYLVANIA.			
*Conshohocken—Calvary.....			
Norristown—Miss E. Brown.....	5 04		
Philadelphia—Holy Apostles, Sunday-school "Scholarship" \$65.28; Branch League,			

* \$45 credited to this Church in the August No. of SPIRIT OF MISSIONS should have been credited to the Sunday-school.

FOREIGN STATIONS.

GREECE.

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

WESTERN AFRICA.

The Rt. Rev. C. CLEFTON PENICK, D.D., Missionary Bishop,*
Cape Mount.

Cape Palmas District.

The Rev. S. D. FERGUSON (Liberian)..... Cape Palmas.
The Rev. R. H. GIBSON (Liberian) *suspended*.....
The Rev. M. P. Valentine Keda (Native)..... Cavalla.
The Rev. Wm. Allan Fair..... (In the U. S.)
The Rev. O. E. Shannon Hermie (Native)..... Hoffman Station.
The Rev. Horatio C. Merriam Nyema (Native)..... River Cavalla.
Mrs. Fair..... (In the U. S.)
Mrs. S. J. SHIRAZI (Liberian), Teacher..... Cape Palmas.
Mrs. Ann Toomey ("), Orphan Asylum.....
Alonzo Potter Dowe (Native), Teacher..... Hoffman Station.
Richard Killen Nyema, " "..... Rockbrooksh.
A. H. Vinton Foda " "..... Cavalla.
E. W. Appleton Wade " "..... Fishtown.
T. C. Brownell Gaba " "..... Cavalla.
Joseph Elliott Nim'ne " "..... "

Also three Student Teachers.

Stnoe and Bassa District.

The Rev. L. L. Montgomery (Liberian)..... Bassa.
† The Rev. J. G. Monger, "..... Stnoe.
† George A. Dunbar (Liberian), Lay Reader.....
† J. A. Hening (Liberian), Lay Reader..... Bassa

Monrovia and Cape Mount District.

† The Rev. G. W. Gibson (Liberian)..... Monrovia.
† The Rev. A. F. Russell (Liberian)..... Clay-Ashland.
† The Rev. J. W. Blackledge (Liberian)..... Monrovia.
The Rev. Edward Hunte (Liberian)..... Crosterville.
The Rev. John McNabb..... Cape Mount.
Mr. G. W. Christian Schmidt.....
Mrs. Penick.....
Mrs. Schmidt..... Cape Mount.
Mrs. McNabb..... Cape Mount.
Mrs. M. R. Brierley.....
Miss Sarah Johnson (Liberian)..... "

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D.,
Missionary Bishop, (Absent).

The Rev. Elliot H. Thomson..... (Absent).
The Rev. Kong Chai Wong..... Shanghai.
The Rev. William J. Boone.....
The Rev. Yung Klung Yen, M.A.....
The Rev. Hoong Neok Woo.....
The Rev. Wm. S. Sayres.....
The Rev. Sung Tsz Yang..... Wuchang.
The Rev. Sung Lu Chun..... Shanghai.
The Rev. Zu Soong Yen.....
The Rev. Frederick R. Graves..... Wuchang.
Henry W. Boone, M.D., Missionary Physician..... Shanghai.
William A. Deas, M.D..... Wuchang.
Prof. Edwin K. Buttles..... Shanghai.
Mr. Herbert Sowerby..... Wuchang.
Mrs. Schereschewsky..... (Absent).
Mrs. Thomson..... Shanghai.
Mrs. W. J. Boone.....
Mrs. Sayres.....
Mrs. Sowerby..... Wuchang.
Mrs. Josephine H. Roberts..... Shanghai.
Miss Martha Bruce.....
Miss Esther A. Spencer.....
Miss Sarah E. Lawson.....
Miss Wong.....
Also fifteen Candidates for Holy Orders, and thirty-one
Catechists, Teachers, etc. (Natives.)

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris..... Osaka.
The Rev. William B. Cooper..... (In the U. S.)
The Rev. Clement T. Blanchet..... Tokio
The Rev. Theodosius S. Tyng..... Osaka.
The Rev. John McKim.....
The Rev. E. R. Woodman..... Tokio
Henry Laning, M.D., Missionary Physician..... (In the U. S.)
Mr. James McD. Gardiner..... Tokio.
Mrs. Cooper..... (In the U. S.)
Mrs. Blanchet..... Tokio.

* P. O. Address, care R. A. Sherman, Monrovia, Liberia.
† These six are not supported by the Board.
‡ Not now in active work.

JAPAN—(Continued.)

Mrs. Tyng..... Osaka.
Mrs. Quinby..... (In the U. S.)
Mrs. McKim..... Osaka.
Mrs. Woodman..... Tokio.
Mrs. Gardiner..... Tokio.
Miss Belle T. Michie..... Osaka.
Miss Margaret L. Mead.....
Miss Sarah L. Riddick..... Tokio.
Also three Candidates for Holy Orders, and fourteen Catechists,
Teachers, and Bible Readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends
out of the appropriation of the Board of Managers:
The Rt. Rev. J. THEODORE HOLLY, D.D., Bishop of the Church
in Haiti, Port-au-Prince.

The Rev. St. Denis Bauduy..... Port-au-Prince.
The Rev. Pierre E. Jones..... Jeremie.
The Rev. Charles E. Benedict..... Aux Cayes.
The Rev. Louis Duplessis Ledan..... Torbeck.
The Rev. Alexander Baptiste..... Port-au-Prince.
The Rev. Francois J. Brown..... Gros Morne.
The Rev. H. Michel..... Trianon.
The Rev. Jean J. Constant..... Buteau.
The Rev. Sadrach Kerr..... (In the U. S.)
The Rev. Theodore F. Holly..... Port au
The Rev. S. U. L. Bastien..... Acul.
The Rev. Daniel Michel..... Petit Fond.
There are besides, two Presbyters, twenty Lay Readers and
Catechists, eighteen Day-school Teachers, and twenty-
six Sunday-school Teachers, who receive no sup-
port, at least from the United States.

MEXICO.

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

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

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

Boxes and Parcels for Foreign Missions.

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

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.

SEPTEMBER, 1882.

A VISIT TO THE INDIANS AT WHITE EARTH, MINNESOTA.

BY A MEMBER OF THE WOMAN'S AUXILIARY.

It was an old promise that if we came to Faribault we should visit the Indian country. So, when the Diocesan Council and the examinations of St. Mary's Hall and Shattuck School were ended, our party was made up, and on Friday, June 23d, we left for St. Paul, from whence a night in the cars brought us to Detroit City, one of the stations on the Northern Pacific Road. It was a small place, and the hotel occupied by an opera troupe was not very inviting; still, breakfast to hungry people is always enjoyable, and so it proved in this case; and full of spirits and bright anticipations we took our seats in the open wagons which awaited us at the door. The first was drawn by a pair of strong mules, and held a party of six; the other by horses, and held five. There had been heavy rains during the night, and at times the wheels on one side or the other sunk deeply in the rich black loam of the prairies. There was, perhaps, some little fear, with occasional gaspings of the seat in front, and smothered exclamations, but on the whole we enjoyed it very much.

At eleven we drew up at a very modest house, one of a group of two or three which were even smaller, and where a smiling face appeared, inviting us in. A sitting room, the tiniest of bed rooms and a kitchen comprised the establishment, as far as visible to strangers. Somehow there was room for all, a phenomenon only to be explained by the well-known fact, that "where there's a will there's a way," and our hostess was surely the incarnation of good-will. She invited

us all to dinner; and the Bishop accepted the invitation, though not without apologies for his numerous following.

The next step was going to church, for when one travels with a Missionary Bishop one does not wait for Sunday to join in public worship. It might have been supposed, in view of our incursion, and with the prospect of entertaining us, our hostess would have excused herself from going to Service. Such things do happen in more civilized communities; but Minnesota people are evidently of a different style of Churchmanship. The good lady led the way, the children followed, and we bent our steps towards a log plastered church, very neatly and nicely kept, and which with its Gothic windows, the one in the chancel of really handsome stained glass, presented an unexpectedly church-like appearance for so rude a place. Quite a congregation had assembled, and the hour we spent there was calm and restful. Though no offering was asked for, some of those present could not be content to leave without mingling alms with prayers, and the Rev. Mr. Gilfillan was called upon to make the collection, which was afterwards handed to the Bishop.

Then came the dinner, the goodness of which still lingers in our memories, and afterwards the subscription book of the Board of Missions was brought out, and the hostess handed to Mr. Gilfillan the sum of six dollars, the half-yearly offerings collected amongst her neighbors for Domestic Mis-

It was time to leave, and with hearty Good-byes we proceeded on our way, and every step brought new enjoyment. Two beautiful does lifted their graceful heads amongst the bushes near by, and frightened by our wondering delight, fled rapidly to the woods, bounding and leaping with a grace and lightness which defy description. The wild flowers which grew thick about us, exhibited constantly new varieties which were recognized by the botanists of the party. The golden blossoms of the moccason flower and the deep red of the painter's brush were revelations to those of us from the East. The prairie now opened out new beauties. On all sides, as far as eye could reach, stretched its green undulating waves, and as our gaze met the distant horizon, it was difficult not to believe that there was a boundary of gleaming water with low blue hills beyond. We were indeed rarely out of sight of real water, for lovely little lakes abounded, their sides in many instances clothed with copses and trees. But the crowning feature of the prairie was the cloudland. On all sides the picture was framed in by these lovely ethereal creations—snowy billows and others, softly tinted, piled high upon the blue horizon. It was richer and more beautiful than aught else.

The afternoon wore on, and at length we reached the reservation known under the name of White Earth, which is twenty-five miles in extent and occupied by fifteen hundred Indians. We drew up at the Rev. Mr. Gilfillan's comfortable home, where the Bishop and two of our ladies were accommodated, the others finding sleeping apartments at the hospital which is within sight. The first to welcome us was Shay-day-ence, or the Little Pelican, now over seventy years of age, with whose history the readers of *THE SPIRIT OF MISSIONS* are already familiar. From having been a famous medicine man, possessed with the devil, as he and others firmly believed, he, through the knowledge of God, has become a faithful disciple; that which he once loved is now hateful to him, and he spends all his time in strengthening the hands of his brethren, and exhorting them to cleave to their new way upon which they have entered. His admiration and love for Mr. Gilfillan are unbounded, and as he grasped his hand, his hearty laughter showed his joy, for it

is in this way the Indians express their pleasure.

But we must hasten on to tell of Sunday, though every moment we spent at White Earth was full of interest and information. At ten the next morning the church bell began to ring, and the people were seen going up in groups to the house of prayer. This is a neat wooden structure, situated on a little hill in the midst of a grove of trees. Close by is the new church, built of stone and plaster, with large Gothic windows, and in every way roomy in its proportions. The money for this building was raised by the Rector, the Rev. Mr. Johnson, or according to his Indian name, Enmegah-bowh. It is still in a very unfinished state inside, and Mr. Johnson is anxious that his white friends in the East should help him complete it.

We entered the old church, where the Bishop was already in the chancel. On one side was the Rector, Mr. Johnson, and on the other, Mr. Gilfillan, whose position is that of superintendent of the many young native Deacons who are scattered throughout the Indian country, and whom he visits every two months, to encourage by his presence, and to administer to their people the Holy Communion. Beside him sat four Deacons with their stoles passing over one shoulder and under the other, as is the custom in this Diocese. All these young men took some part in the Service which was conducted almost entirely in Ojibway. The music was of the simplest; an Indian started a familiar hymn tune, and all joined in. The Bishop preached from Deuteronomy viii, 19—"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them and worship them, I testify against you this day that ye shall surely perish"—and one of the Deacons, Mr. Johnson's son, interpreted.

The sermon was very simple and practical. "Nothing but Christianity," said the preacher, "could save the Indians from extinction. Let them take heed, therefore, and keep in the good way upon which they have now entered, and let them be careful to practise those things which they have been taught. Let the men be good husbands, comfort their wives, look after their daughters, work for their living, for God helps those who help themselves." Then we sang "Witness ye men and angels now," and

four candidates were presented for Confirmation—two white women and two Indian youths. At the offertory the Bishop held the plate, and the congregation passed before him, dropping in their offerings in turn. The Administration of Holy Communion followed, and one hundred communicants received, Indians, half-breeds and whites. The cup was administered by one of the Deacons.

The Service ended, we were introduced to many of the chiefs and squaws, and then returned to the Missionary's home glad and thankful and full of wonderment at all that we had heard and seen. The afternoon Service was at half-past three. As the last bell tolled, the Indians, who have been sitting in groups under the trees, smoking, put up their pipes, and came in till the church was full. At this Service a baby was baptized, and the Bishop preached on death. The people were sad, for one of their best chiefs was just passing away; and as Mr. Johnson most graphically said, referring to a like loss some time before, "In Nabonaskong he had lost his Elijah, and now in Minnogeshik he felt he was losing his Elisha." One of the chiefs after Service wished to know which of the ladies it was who belonged to the Woman's Auxiliary, so we perceived that the fame of this department of work has reached even to White Earth.

One chief was pointed out to us as a namesake of Dr. Twing. He was quite a fierce looking individual, wearing rings in his ears, and having his hair braided in two little queues and tied with red bows, which gave him quite an impish appearance, very unworthy of the name he bears.

Before the congregation dispersed the Bishop invited the Men's Praying Band to meet him that evening at Mr. Gilfillan's house. Accordingly, when we had finished tea, and were come out upon the little piazza, we found the band, to the number of eighteen, all seated in various attitudes upon the grass. The dew was falling heavily, so that the piazza party needed heavy wraps, but the Indians seemed impervious to damp above or beneath; perhaps their pipes kept them warm.

Two of the leaders stood up in turn and addressed the Bishop, and young Johnson again acted as interpreter. In the absence of notes any account of these speeches must

necessarily be very fragmentary, but the substance was much the same in both.

They told their father, the Bishop, that they were greatly desirous of walking faithfully in the new way upon which they had entered. They felt that his words to them were true, that unless they did so, they would surely fade away before the white man. They were glad and thankful to God for sending them this knowledge, and now at this time they rejoiced especially because their Bishop had come once more to see them. They had heard of his recent illness, and had been filled with sadness, and often had they prayed that his health would be restored.

Then the Bishop responded, exhorting them to continue in the Christian life, and thanking them for their love and solicitude on his behalf.

The Rev. Mr. Johnson begged that some one might be sent to teach his people music. He said, "We are like children, we do not know how to conduct our Services as the white people do; but when we have our new church we want to sing the chants, and my people need some one to teach them."

After this they sang hymns, and their visitors in turn did the same.

We then returned to the little parlor, and Sha-day-ence came in, and told us, through Mr. Gilfillan, how God answers the prayers of His people, particularly in healing their sicknesses; and the Bishop who had been both evenings to visit Minnogeshik, or, according to his English name, Edward Washburn, related how the dying chief had thought and prayed for them all while away at the Council at St. Paul, thinking sadly the while who would lead his young men when he was taken from them. After this we had prayers and went to bed.

Monday we went with Mrs. Gilfillan to visit Susanna Roy, the leader of the Woman's Band, who lives with her half breed husband in a nice log cabin, and then paid a visit to the hospital to see the physician and his wife. The wards were empty, for it is almost impossible to persuade an Indian to stay away from home, and if he does come to the hospital he always brings a friend to keep him company.

Upon our return to the house we saw a pretty scene. The Bishop was sitting under the trees, and about him were gathered his Indians, sitting in groups on the grass, one

fine looking man leaning against a tree and making a speech, which Mr. Gilfillan was interpreting. We sat down and listened until twelve, when the council broke up, and all repaired to the lovely grove around the church.

Upon our first arrival we had been informed that on Monday a feast would be given in honor of the Bishop and his guests, and now the time had arrived. There had been very confused ideas in our Eastern minds as to what sort of entertainment this would prove to be. The Bishop kept his own counsel, and now our astonishment made us almost speechless. A table capable of seating a hundred persons was stretched under the trees and surrounded with benches and chairs. It was covered with spotless table cloths, and all through its length decorated with pyramids of wild flowers, of which the blossoms of the mocca-son formed the foundation, while substantial dishes of good things filled up the remaining spaces. Large wagons stood around, with cunning little Indians sitting in them and gazing upon us with their bright black eyes. The squaws were gathered in sociable groups upon the ground. The young braves stalked about, apparently enjoying our surprise and pleasure.

The repast over, speech-making began, led by the Bishop and followed by Mr. Gilfillan, who, at the request of the ladies, said a few words in their behalf. We assured the Indians of our pleasure and gratitude in this delightful entertainment, and of the special joy it had been to spend a Sunday in their church, joining with them in the worship of God; that we should report to our friends in New York these things that we had seen and heard, and that we should surely not forget them, but remember them always in our prayers.

Another surprise was in store, for each of the ladies was presented with some pretty gift, some coming in for a double share; and so we left, laden with spoils, and our hearts

frighted with recollections which will never fade.

What had God wrought! Was it possible that, but a few years since, all these people we beheld now, beaming with goodwill and overflowing with Christian love, had been dark and lowering savages, before whom we would have fled with terror! We could scarcely realize this fact, but there were those there who could.

As the Bishop, sitting at the head of the table, with Enmegahbowh at his left, turned to the Indian Minister and recalled to him the dark days of former times, when, discouraged and disheartened at the deep gloom and sad trials which surrounded him and his people, Enmegahbowh would have fled to Canada, the latter emphatically responded to the Bishop, as he looked upon the scene about him and compared that time with this, "No, Bishop, I never would have believed it!"

Happy was it for these poor Indians that there were some who, though not seeing, could believe that God would prove His own word in the conversion of the heathen, and who, going forth, not simply to meet the savage maddened by the cursed fire-water, but amidst sneers and revilings and fierce opposition of so-called Christian people, and at risk of life and sacrifice of health, could preach the glad tidings, and plead and weep for these poor sheep in the wilderness. To such the murderous countenance, the tomahawk, the hateful heathen war-dance were no efforts of the imagination, but stern realities, though now happily of the past.

We, sitting there on that bright June day, under the very shadow of the church's walls, surrounded by Christian converts, could join in a measure, in this harvest-home: but it was only those who had gone forth weeping, bearing precious seed, who now, bringing their sheaves with them, could fully enter into the joys of such a harvest.

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.

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SHALL THE CHURCH RAISE A CENTENNIAL MEMORIAL.

THE following article, taken from the *Episcopal Register*, is understood to be from the pen of the Rev. George Leeds, D.D., of Baltimore:

A correspondent of the *Churchman*, in a characteristic note, which appeared in the columns of that paper, July 1st, ridicules the proposition to make the one hundredth anniversary of our Ecclesiastical Organization an occasion for raising a permanent Church Building Fund. And the reasons he assigns for his extraordinary position are provocative of a smile, quite as broad, to say the least, as the smile he indulges in over the whole subject.

In the first place, he affirms that the undertaking to direct what sort of a Memorial shall be erected on that occasion is a *dictation* to givers; as if the Church were not accustomed to dictate, in the sense of appointing objects of beneficence and ordering collections for them, without consultation with those who contribute. There is not a Mission she plants or a work of mercy she inaugurates, which does not in a measure give direction to the offerings of the faithful. Those who respond to her call do it confessedly out of regard to her authority, however they may exercise their own free choice. The cheerful almoner for God is none the less on that account a dutiful servant of the Church.

If it be meant by "dictation" that the Church has chosen the *form* in which an

appropriate thank-offering can be made to the Almighty, in view of the achievements of one hundred years in our Church's history, it is a kind of dictation to be loyally regarded. To deny or to laugh at the rightful prerogative of the Church to prescribe such a form, is to erect independency into her place. To claim that all givers can "gae their ain gait" without regard to her behests, especially at a festival which properly concerns herself, is to set up individualism in its most offensive shape. Individuals have rights, and Churchmen full liberty of choice in respect to the objects upon which they bestow their gifts; but in their corporate capacity, when they come to be regarded as a collective whole—the body they belong to is privileged to speak, and they should listen with docility to her just demands. Otherwise, the Church is only "a rope of sand." She is destitute of the power of an ordinary society. She is a collection of people without cohesion, a union of members with neither community of life nor fealty to a head.

This objection, it seems to us, disposes of itself, and leaves the whole burden of offence—if offence there be, to be carried by another. And what is that other?

It is urged in the next place, by the correspondent in question, that for Churchmen, with "a pedigree or ancestry, of eighteen centuries," to be particularly exultant over a single century is a species of folly.

It is well enough for Methodists, who have only a single century in their denominational annals—but for heirs to a lineage that stretches back to the Apostles, it is a fancy to smile at, a piece of “sentimentality” to be classed with centennial effusion in general, in the opinion of the writer.

Now the anniversary of one's birth is of grave account to a man without any regard to the longevity of his race. It does not add to, nor does it subtract from its interest to him, to remember that his family is of a very ancient stock.

So, to a branch of the Church, the coincidence for the one hundredth time of the annual round of the sun with the year of its organization as an autonomous body, cannot but give rise to extraordinary emotions, however it be overshadowed by the greater age of its parent.

Considered as a part of the Holy Catholic Vine, every branch for itself may claim the antiquity of the root that bore it, and that root as such, antedating Christianity. Talk of eighteen centuries of ecclesiastical pedigree! The pyramids of Egypt looked down upon our ancestry fifteen hundred years before Apostles were born; and earlier than the pyramids, faithful Abraham and Shem and Methusaleh and Enoch were sons of the covenant in the same family of God to which we have been since admitted. By an unbroken continuity we trace up this Church not only to our LORD and to His Twelve, but to its imperfect unfolding under Moses, and beyond him to its germinating seed under the Patriarchs and pre-Noachian fathers.

In the sense then of belonging to the ancient household of the faithful, or to the great Catholic Fold into which it was enlarged after the coming of CHRIST, we are bound to be thankful according to the measure of its privileges and the time-honored stability of its institutions and blessings. But in the sense of being members of a particular Branch of the Church, organized into a separate and independent body, and established, it may be, at a comparatively recent date, our thanks and acknowledgments are no less due for the limited career of the child, than for the prolonged duration of the original parent. The distinction is not to be forgotten between the history of the Church in a certain

territorial domain, and its comprehensive record over the world at large.

Now here comes up the question, Shall this American Church take notice or not of the first centennial epoch in its national life? Is there anything in that century that merits commemoration? Ought any monument to be reared or thank-offering to be made in recognition of its claims upon our gratitude and devotion? It is proposed to celebrate a series of acts of no ordinary character, which took place in the years 1783 to 1789 inclusive :

1st. The Consecration of the first Bishops of Connecticut, Pennsylvania and New York.

2d. The Completion of the Organization of the General Convention.

3d. The Ratification of the Book of Common Prayer; and

4th. The Adoption of the Constitution of the Protestant Episcopal Church.

Will not these be allowed to be “memorabilia” in our annals that ought to be had in remembrance? Would it not be strangely derelict to overlook the establishment of the Church in this country as an historical fact? the introduction of the Episcopate into it after lamentable delay? the resuscitation and consolidation of its body, which had been almost annihilated by the war of the Revolution, which was previously without government, without discipline, without the power to perpetuate its ministry, and almost wholly dependent upon foreign support? Would it be a pardonable neglect, not to notice the footsteps of a progressive change, by which a Communion, at one time prostrate, was led up through the wilderness of forty years of pilgrimage, in the face of prejudice and reproach, consequent upon the associations of our Anglican Mother with the British crown, was led up, we say, by a little band of Bishops, whose wisdom and piety were its chief protection, and by a following of Clergy less than two hundred in number, until at length it counts its sixty-four chief pastors, its three thousand three hundred and fifty-five presbyters and deacons, its nearly two millions of worshipers, and spreads the range of its ministrations across the breadth of the continent and its Missions beyond the seas?

Is there nothing in all this that is worthy of a centennial mention? If it be “senti-

mentality" to pause at such a stage, and to undertake to raise some fitting memorial, wherewith to honor God and still farther to extend His Church, it would be the absence of all sentiment to do other. "Sentimentality," as we understand it, is a mawkish affectation. It is an uncalled for and pretentious feeling. True sentiment is something that is becoming, and under its inspirations all that is noblest and best in man is called into exercise. The sentiment of love, of gratitude, of honor, of patriotism, of true courage and lofty piety, will do more, a hundred times, than the common motive of action to bring about results. Take advantage of a sentiment to do grand things, and you will set them forward far beyond their own ability to promote their cause.

For this reason the Church seizes the opportunity to commend large work. The formation of a fund to equal a million of dollars for Church building purposes is a much needed provision. It pleads its own claims, it has irrefragable arguments wherewith to support them. And the Church takes this cause that cannot be gainsaid, and presents it to her people on the eve of a celebration most rare in her history, that it may have the advantage of their devout adoration and thankfulness to God and their aspirations to serve Him, to carry it on to success.

Ought the Church to raise a Centennial Memorial? And can there be proposed a better? In another article we shall discuss the importance of this Building Fund, and the best method of securing it. G. L.

We have shown in a former article that in attempting to raise a worthy monument of gratitude to God upon the occasion of the One Hundredth Anniversary in her American history, this Church has acted with wisdom and propriety. She has the right to prescribe what kind of a monument she wishes to rear, and it is the duty of her children to erect it. She has seen fit to select, as the most desirable form of a centennial memorial, a Permanent Church Building Fund, to be made up to the sum of one million of dollars, and to be put in charge of a competent commission for gift and loan.

The Board of Missions, consisting of the two Houses of the General Convention, resolved upon this line of action in 1880. It

has therefore the fullest possible endorsement that this Church can give.

Now the claim of an object thus brought to the attention of our laity and Clergy can not rest, of course, upon its memorial character; but must present for itself grave and weighty arguments drawn from the manifest necessity of such an object as this, and the practicability of accomplishing it.

Except the appointment and support of the living ministry of the Word, there is no one thing that has so much to do with the extension of the Church, as the provision of suitable and commodious houses of worship. To the permanent establishment of a Christian people in any place or nation, such a provision is indispensable. A hall or school-room may answer for a time—an "upper chamber" has temporarily served—but if the ministrations of religion are not to pass away and are to be had in their completeness, they must be protected and abetted by some abiding sanctuary.

And in the infancy of settlements, or where ability is wanting to build up the sanctuary, help must be extended from outside sources; especially in the newer parts of the country, into which the tide of population is flowing, where to receive that tide Churches must be provided in advance, so that the emigrant on arrival may find refreshment at once, and thank God for the solace, as the wandering Arab in the desert thanks unknown beneficence for opening for him a fountain in the dreary waste.

Various denominations of Christians, with a wiser foresight than we ourselves have shown, have anticipated the coming of a multitude of people into our Western domain, by building for them, everywhere, Churches, parsonages and schools. And their gigantic collections, footing up in the aggregate to several millions of dollars, have suggested the idea of another gigantic attempt in the same important direction.

If any entertain a doubt of the necessity of so magnificent a provision, let them take up the reports of our Missionary Bishops, and see with what frequency and urgency of appeal they present this object. Let them recall the uncounted applications they have privately and individually received for this sort of charity. Let them visit the waste places either near or remote, and judge for themselves of what is wanted to improve them. Let them go into the cities of even our oldest Dioceses, and observe how utterly inadequate for the teeming households of many a crowded ward, and the neglected children about many a "thievish corner," is the present scanty supply of the means of grace and instruction.

Thirty or forty years ago Bishop Bloom-

field of London, inaugurated a movement in that vast metropolis by which, in his time and in that of his successors, four hundred substantial and spacious Churches—if our memory serves us—have been consecrated to the service of Almighty God for the benefit of the destitute. Bishops of other Sees have since followed his example, and private munificence has been piously enlisted in the restoration and adornment of venerable Churches of the past, which had fallen into decay. And such is the extent of the interest that has been evoked in England, that not only at home, but in her numerous colonies, it has come to be recognized as the duty of Churchmen, to provide side by side for the maintenance of the Clergy and for the erection of Churches in which they may call God's people together.

Can the Protestant Episcopal Church in these United States of America, be an indifferent spectator of a movement like this? Can she afford to be unmindful of the uncared for thousands that swarm her cities or pour in such mighty volumes into her West? Does she discharge her duty to the Bishops she sends forth to oversee the field, when she neglects at the same time their proper equipment? To what purpose are Bishops without the necessary appointments for carrying on their work? And why ordain even presbyters or deacons, if they are to go to their tasks unsupplied with the means which they imperatively require? Clergy without Churches! Pastors without parsonages! Christian teachers without schools for instruction! It is manifestly preposterous, when the power that engages the one is bound in like manner to furnish the other.

Sooner or later the cry of the Missionary must be heard by his brethren, demanding these helps. He must either temporarily leave his charge, or he must scatter over the Church his importunate letters begging for assistance. Too often Bishops must be turned aside from the prosecution of their spiritual labor, to add to the burden of Episcopal duty, the office of spokesman to the Christian public for obtaining that which should be ready to their hand and only waiting to be taken and used.

And what is the effect of this condition of things upon the Church at large? Disappointment and annoyance; disappointment at the slow growth of a much retarded interest, and annoyance at the constancy of the application to help it which comes from the want of systematic contributions.

Is there either relief or escape? Yes, in the substitution of method for existing irregularity, and in undertaking to realize a generous and general offering commensu-

rate with the want, by bringing together periodically the gifts of Christian men and women. The formation of a fund such as is proposed at this time, to be added to stately by annual collections—the same to be entrusted to a judicious commission which shall sift all appeals and apportion to each what it considers its share—will save both Bishops and Clergy a most embarrassing problem, and the Church in general a disheartening outlook.

We do not suppose that any system whatever will suffice to meet every possible demand. In the cause of Church building, as in that of Missions, exigencies will arise which will be exceptional in their kind, and will require special aid. But as in our Missions, so in Church building it will prove, that extraordinary appeals will grow rarer and rarer, in proportion as liberal and systematic contributions pour into the central treasury.

Than the present chaotic condition of things, nothing could be worse. There is no fund for Church building, either to draw from or add to. Apart from a local Society in the Northwestern States, and the broader proposition for a Centennial Commission, there is nowhere that we know of in any of our Dioceses, any organized and effective plan for securing collections for the erection of Churches.

What we venture to recommend, has been already suggested and proposed at the late Convention of the Diocese of Maryland. It is this: That initiatory steps toward realizing the sum of one million of dollars, now asked by the Church for a Centennial Monument, be taken by our wealthy and large-hearted laymen in subscriptions of ten thousand and five thousand dollars respectively. Then, with so grand a beginning, let collections be made in parishes and congregations, that can hardly fail to be generous under the incentive of the former. And let not such collections stop with the centenary epoch, but let them be kept up as an annual arrangement, as a part of the settled appointments of the Church, to replenish the wastes caused by loan and draft, and to perpetuate a continuous stream of bounty to meet the demands of the Church's future.

We sincerely hope that the autumn of 1882 will not be suffered to pass, without seeing this experiment fairly begun. Let the past be forgotten. Let the few paltry thousands that have already been gathered, be put out of account. Let there be a fresh start. A little concert of action among the noble laymen of New York, Philadelphia, Boston, Baltimore and other cities, will set this enterprise forward beyond the possibility of a failure.