

Title: *The Spirit of Missions*, 1879

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THE
SPIRIT OF MISSIONS.

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

BY THE

SECRETARIES OF THE BOARD OF MANAGERS.

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FEBRUARY, 1879.

MISSIONARY THOUGHTFULNESS.

PEOPLE almost without number have either failed outright in their business avocations, or have dragged along through life under constant pressure and torment, through lack of a proper consideration of the relation of means to ends, or of cause to effect; in a word, through lack of proper thoughtfulness.

And the successes of the world are, perhaps as often as otherwise, the results of blunders, or of what are sometimes called lucky turns in human affairs.

Maybe this idea was in the mind of the poet when he wrote—

"Some are born great, some achieve greatness, and some have greatness thrust upon them."

As a rule, men are too indolent, too lazy, to think soberly and connectedly. They prefer, because it is easier, to take their place in the business arena and to be moved, this way or that, under the shifting and capricious forces of time and circumstance, taking their chances as to results.

And what is true in the world in this matter is also true in the Church or Kingdom of God, as far as human appliances are concerned. All is right on the Divine side; the supernatural elements are always in due proportion and balance, and their movements are always regulated by perfect law, which,

acting alone, would take everything out of the sphere of uncertainty. But on the human side there are irregularities, weaknesses, and often cross-purposes, tending to inevitable confusion and failure, and robbing discipleship of a large share of its birthright of peace and blessedness.

In Missions the Divine and human elements come into immediate contact; but it is sad enough to see how, on the human side, there is often fitful and unsteady impulse in the place of firm and guiding faith, weakness in the place of strength, confusion in the place of order, and poverty where, if all were right, there would be abounding wealth; and we are strongly inclined to believe that the lack of proper and sober thoughtfulness is, more than anything else, the real source of all these evils.

Christian men and women are asked to give in aid of Missions, and they do give, some of them, no doubt, their full share; but in many, if not in most, cases it is clearly in response to appeals to alleviate present distress in some quarter, or to avert threatening disaster in another, and so the matter for the time being is ended.

This sort of giving is not indeed to be severely criticised, and very likely most people are ready to say, the more of it the better; and we unhesitatingly

say that better, far better, is this than no giving at all. The point, however, which we wish to make is that this is not the truest and best kind of giving, and that discipleship cannot attain to its loftiest exercise in this direction without deliberate and sober thoughtfulness.*

Giving is a serious business. It relates to a sacred trust, imposed by God, and is in part, or always ought to be, an honest and prayerful endeavor to meet its binding obligations. Men would have nothing to give if God were not in all their life, helping them to acquire treasure, and then helping them to keep it; and they would have no disposition to give were not the HOLY GHOST constantly striving with them to quicken their sense of obligation, to warm and enlarge their hearts. And shall mere impulse, as fickle as the wind, or special opportunity and urgency be waited for or depended upon in a business like this? On the contrary, being very serious in its nature, involving the right training of souls, the honor of God in the upbuilding of His Church, it should set and keep His children upon the deepest and most anxious thoughtfulness lest the true source and measure of obligation fail of proper recognition and of proper influence over all the life.

Our Domestic field, broad in extent, full of opportunities for Mission work, with much already in progress that must be sustained; the bearing of such work upon our common civilization; the

arduousness of the task laid upon the Committee in the matter of funds; the constant and often almost distracting anxiety of those who are charged with the chief responsibility of keeping the treasury in a sound condition—all this constitutes a theme worthy of the careful study of Churchmen throughout the land. But all this, important as it is, may, for a time at least, be held in abeyance if only they will turn to themselves and take into their deepest and holiest thoughtfulness the real motives and measure of giving as bound up and presented in their relations to God and His CHRIST in the economy of grace and salvation.

It is quite right and proper to go abroad, even to the ends of the earth, in search of fitting objects of beneficence; but its true and exhaustless motives or springs are not there. They are only to be found at home, in the mysterious depths and inward working of the Divine life, in earnest and unceasing study into what Christian discipleship really means, and can do, in lifting up and unfolding the renewed soul towards God, and, according to Apostolic phrase, in helping to fill the soul with all the fulness of God.

Let Christian men and women but earnestly dwell upon and fully grasp and appropriate this idea of the significance of membership in the Church of God, and the need of worrying, contriving, asking, pleading, will, to His glory and men's comfort and peace, have passed away.

MEN, NOT MONEY.

WHEN the Apostles set forth from Jerusalem to convert the world, there was behind them no Missionary Board.

It is often the custom to dwell on the liberality of that age, and to contrast the reluctant and niggardly giving of to-day with the free and full offering of all to the service of the Church which

the early Christians practised. Without stopping to point out the manifest fallacy which would picture early Christian society as a mere joint-stock association, one can admit the greater liberality of that time, its rules of systematic offering, and its self-sacrificing zeal. The mistake lies in supposing that these

were the cause instead of the consequence of the Missionary activity which sent the Cross into all civilized lands, and planted the Church ere a century had gone by "in the utmost bound of the West."

The men preceded the money. It is not held by any, so far as we are aware, that Missionary work can be carried on without money, but this has nothing to do with that other error that money can create and purchase Missionary enterprise. It can simply come to sustain that which is already in being.

To see this it is only necessary to consider the different attitude of those who give to the two modes of presenting Missionary claims. Go to a man of means and tell him that it costs so much to send a Missionary to a particular spot; that he must have this or that, that it cannot be expected that one will abandon the comforts of home and the companionship of a civilized society, to work among Indians, or uneducated Freedmen, or heathen Africans, without an adequate consideration; and the answer will be an immediate attempt to cut down the estimates, or a calculation that Missions do not show results which will pay the cost. Go to him and tell him that men are in the field doing heroic duty and bearing saint-like privation, and he will ask himself how much he can spare to aid them in their trials.

He will not say, "Cannot the Missionary at Yeddo, or Cape Palmas, or Boise City, live on less? Seems to me that is a very expensive Mission; why need any one be sent there?" But he will say, if he have any true sympathy with the work, "These men shame us all; let us do what we can to help them."

The first principle of Missionary work is the self-consecration of the men who go.

In the evil old-time, now we trust happily past, there was an idea that Missions were to be undertaken, not for

any real purpose of largely converting the heathen, but with the notion that the principle of established Christianity depended upon preaching the Gospel locally everywhere. If received, so much the better for those who did receive. If rejected, so much the worse for the rejectors. But the great end and aim of the preaching was not that it should be received, but that Christendom should free its conscience from a burden of responsibility. Hence any material was good enough to make Missionaries of. Missionary support was a tax which the Church in civilized lands paid for the confirmation of its own privileges. Like as with all other taxes, the object of the taxed was to make the amount as small as possible, and to get the most for their money. The cheapest attainable men were hired to do the work, and these were men who, having failed to reach Christian consciences, were supposed to be good enough to proclaim a perfunctory duty to Polynesians or Hindoos, whose conversion was a question of God's immutable decrees, and therefore practically not to be effected by any of man's efforts. The preaching of the Gospel was the reading of a sort of theological riot-act which was to legalize the letting loose of the Divine wrath upon the unbeliever.

All this has passed away. It has been recognized that the best of talent and capacity is wanted for Missionary posts of any sort. But it still needs to be recognized that such talent and capacity are not purchasable qualities. Men may be picked out with the most careful discrimination, educated at the highest cost, and offered the largest inducements, and when in the field will be failures. Money cannot make Missionaries; it can only maintain them. No conspicuousness of exceptional ability will fit a man for the work unless the will is there. It is idle to talk of inducements to a Missionary career.

There is but one inducement, and that is in the heart of the man himself. The men who are wanted are those who are almost morbidly afraid of inducements, who shrink from possible fame or promotion, who accept these when they come simply as means of more and wider influence. Such men only are those who will not be trammelled by traditions of past usage, who will not be content to do a routine duty careless of its effectiveness, but will, at whatever cost, go straight to the one end of their lives, the saving of souls. This distinguishes true Mission work from nominal conversion. It does not labor to swell the columns of statistics, but to make effectual conquest.

If one studies attentively the history of past Missionary work, it will be seen that there is no royal road to success—no one special method. Sometimes the work has been best done by a hasty and rapid scattering of the seeds of truth; sometimes by striking constant and heavy blows at the keystone of an arch of heathen superstition. Here the way to the hearts of a heathen people has been through elevating their material condition; there by appealing to their deepest social instincts. The Missionary is he who can be "all things to all men," that he "may save some." It is only the men who will consecrate themselves who can do this.

We hold it to be a mistake to suppose that the great heroes of Missionary enterprise have been men of exceptional powers.

Power is much less an intellectual than a moral gift. At least its secret is not so much in capacity as it is in will. Take, for instance, two men of equal linguistic capacity. One becomes a clerk and business manager in a foreign house in China or Japan. The other goes to the same part to live and labor among the heathen. The difference between the two is clearly one of will. The man who is fitted to succeed in the

one post might just as easily have succeeded in the other.

What the Church then wants first of all is men. Given the men, she can get the money. Given the money, and the men will still be lacking. The SPIRIT of GOD must send them.

But the SPIRIT of GOD is always sending if men will hear His voice. It is the men who will hear and heed whom the Church wants. It is they who alone can do the work. They cannot be manufactured by any process. All that the Church can do is to take them and train them as they come.

But their coming depends upon this, that they are called for. And this calling is determined not by lawless individual ways so much as it is by the perennial method of the Church. There are exceptions to all rules. St. Paul is converted and set apart by the vision of Damascus, but he does not require like ordaining for those who are to work with him and under him. He chooses them according to the way of the Church. When he finds the man he wants he takes him to him, sends him, as an Apostle and Bishop has right to do.

There are those who have complained of the policy of the Church in multiplying Missionary Bishoprics—as if all fields should be chance-sown, and then by and by reapers sent, and last of all an overseer of the reapers. But this of which we speak determines, it seems to us, the true rule.

Let the Missionary Bishop call for his men. Let him go to seek them out and bid them offer themselves.

This too is the work of the Missionary Board, to meet practically this purpose of self-consecration among the young.

No organization, however able and well planned, can create Missionaries. It can only enable them to reach their duties. It can diffuse information, it can assign work, it can sustain work

when begun. But the men are all-important.

It ought to be an axiom of Missionary science—given the right man in the right place, and the Church can get for him all he wants.

It may be said that all this is unbusiness-like, and that the first step is to provide endowments and arrange incomes, and then to find the incumbents. But the Church is so far unlike the world that its ways are often the utter reverse of the world's most approved methods, and their success in direct ratio to their difference.

The man who says "I long to go on a Missionary enterprise, but I must wait till the Church can afford to send me," misses altogether the true meaning of his call, if he is truly called, which one may possibly have cause to doubt.

Given the men who *do* go, and there are thousands of hearts in the Church who will say, "They must not retire."

Let any one look at the history of the Missionary work at home and abroad for the last fifty years, and he will see that the men who have gone have been followed by the means they needed. The appeal to the better instincts of the Church never has failed. Abstract appeals for the cause may fail; general arguments for the necessity of Missions may fall flat; schemes and devices and expediencies will wear out; but men, doing their duty in the front, will always be a fact to stir the hearts of men.

When a man says, "I would like to go, but the Missionary prospects are so feeble," one is tempted to reply, "That is just why they are feeble, because you or some one else does not go."

If the Church will find the men—all other things shall be added unto her. Without these, the best appliances and all the gold of California, heaped in one pile in her coffers, will come to naught.

A JOURNEY THROUGH SOUTHERN DAKOTA.

A LETTER FROM BISHOP CLARKSON.

YANKTON, DAKOTA.

MY DEAR DR. TWING: You were kind enough to say that the readers of *THE SPIRIT OF MISSIONS* would be glad to hear from me again, and so I have determined to send you a short account of a Missionary journey through Southern Dakota with my dear old friend Dr. Hoyt, the foremost Missionary of the American Church.

He met me at Sioux City on Tuesday, the 24th of September, at noon. I had left my home in Omaha early that morning, and travelled by railroad to that busy little city, distant above 100 miles. Mr. Ellerby, the Rector of Sioux City, accompanied us in a wagon that afternoon to Elk Point, in Dakota, a ride of twenty miles. We reached there in ample time for the Evening Service and Confirmation. The Rev. Mr. Huntington, who was formerly the Missionary in the lovely Sioux Valley, is now stationed at Elk Point, a growing town.

The little church here has been enlarged and improved since my last visit, and the congregation is steadily increasing. I preach-

ed in the evening and confirmed two persons. A congregation that is blessed with the constant ministrations of such a man as Mr. Huntington cannot but be built up spiritually and numerically.

On Wednesday morning, the 25th, we woke up to find a cold equinoctial gale blowing from the north-west, the very direction in which we were to travel forty miles that day to the town of Eden, up the Sioux Valley. Mr. Sheafe and his good wife, our kind host and hostess, supplied us with comfortable wrappings; for we had not looked for such a cold wind, and were hardly prepared for it. "I really pity you two gentlemen on having such a ride to take on such a day," Mr. Sheafe said to the Doctor and myself as he carefully packed us in the Doctor's old Missionary wagon. But the Doctor laughed at the idea of fearing a September blow when he had so frequently stood December "blizzards." And if the Doctor was not afraid, why should I be, when I had the advantage of twenty years of warmer blood than my venerable fellow-traveller. "Cap and Punch," the Doc-

tor's Missionary ponies, who had carried us many thousand miles over the plains of Dakota in the last ten years, were quite as ready for the journey as he was, and so we set out about seven in the morning.

It was a weary, weary tug, hour after hour up the long valley, with the gale fairly in our faces. About noon we reached a house which had been formerly occupied as a tavern, and where we had hoped to get dinner; but the house was locked up, and the family who lived there had disappeared. We were so fatigued, and our faces so blistered by the cheerless wind, and our ponies so fagged out, that we resolved to stay and rest awhile on the porch or under the lee of the hay-stacks, even though the occupants of the house were not there. By and by a farmer who had been working in an adjoining field saw us, and came to us and shared his cold noon lunch with us, and gave our hungry ponies something to eat. This braced us all up for an afternoon's ride of eighteen miles still before we could find shelter in Eden. I don't think that Adam enjoyed the first Eden more than we did the calm and rest of Mr. Wheelock's bright and hospitable home in Dakota's Eden when we reached it, chilled and jaded, on the evening of that fierce September day.

After supper Mr. Wheelock drove us two miles to the school-house, where all the inhabitants of the surrounding community had convened for Service. It was a very interesting Service, and amply repaid us for our day's ride.

The next day—Thursday—was warm and calm, the very counterpart of the preceding one, and we enjoyed our ride the more by contrast. But an accident, that at one time seemed to be a serious one, somewhat marred our pleasure for a little while. One of our faithful horses—"Punch"—in crossing a rickety bridge over an ugly and muddy stream, fell partly through the bridge. We had great difficulty in unhitching him from the wagon and extricating him from his perilous position. At one time it seemed as if his legs must be broken. But after a great deal of labor and coaxing, and lifting through much mud, and many difficulties, we got him out upon his feet again. The only result of the accident was a badly-skinned leg for poor Punch, and a very decided opposition on his part afterward to cross any more bridges.

On this day, at two o'clock in the afternoon,

we held a Service at Mr. Spencer's house in Fairview, a small town eight miles north of Eden, and at seven o'clock in the evening in the school-house at Canton, ten miles still north of Fairview, where we passed the night.

At all these points there are a few Church families, and many other families to whom our Services are most acceptable.

Mr. McBride, a recently ordained Deacon, will hereafter officiate at Eden and Fairview, and Dr. Hoyt has charge of Canton in connection with his other stations. Two hundred and fifty dollars for Eden, and the same amount for Fairview, will, with the local assistance, enable me to erect small and suitable chapels at these points. There are no church buildings of any kind now at either of these points. We are anxious to have the first, and if we can do so, we can bring many families into the Church who are now very well disposed towards our Services and value them very highly, and will contribute something out of their poverty for a chapel.

A beautiful ride of twenty miles on Friday morning brought us to the very promising and rapidly-growing town of Sioux Falls, where we have a very lovely little memorial chapel, of which I have heretofore written you. It would surprise you to see such a church and such a good congregation on the frontier of Dakota. If you could have been at the Service on that evening and heard the hearty responses and the sweet chants, and seen the beautiful church with all its appropriate appointments, and the great congregation (larger far than could find sitting room) of intelligent and cultivated people, you would have imagined yourself in some New England town. Many families have removed into the town, and connected themselves with the congregation during the last year, and the parish is now entirely self-supporting. Seven persons were confirmed, and others are now in course of preparation. The Services are conducted by Mr. Case, a lay-reader, under the charge of Dr. Hoyt.

At Dell Rapids, twenty miles north of Sioux Falls, several Church families have moved in, and they are determined to have a chapel. I have promised that, if they will raise two-thirds of \$1,000, I will procure the other one-third. That sum will build them a very comfortable church. Do you know of

any one, my dear Doctor, who has \$333 to invest in such an enterprise?

On Saturday morning, September 28th, we left Sioux Falls for Lincoln Centre, twenty-four miles in a south-western direction, where we were to preach, and administer Confirmation at 2 o'clock in a school-house, and drove ten miles farther to the town of Turner, on the Vermillion River, where we were to do the same in the little chapel of the Good Samaritan that lifts its beacon-cross from one of the highest hill-tops in the country. We were able to keep both of these appointments, and to meet the good people that came from the dusty harvest-fields to the house of prayer and praise.

Another accident, however, befell us on that day. The old wagon, worn and dilapidated by so much constant travel for so many years, gave out at last, and let us down on a lonely prairie, far out of sight of any house. The good old Doctor, never at a loss on any such emergency, surveyed the situation calmly for a few minutes and then said: "I can tie it up with the halters, and we can drag it to the first house we come to and get some help there." Accordingly he tied it up, and I walked till we came to a farmer ploughing near to his wayside shanty. He kindly patched it up with a rail and some bolts, and we started it out again slowly and carefully on our journey.

It served us until we reached a blacksmith shop and had a new spring put in, but we were compelled, notwithstanding, to strengthen it with a rail for the whole of the remainder of the trip, near two hundred miles.

That old wagon, my dear Doctor, is used up; it has done its duty, for it has carried the

Dean tens of thousands of miles, all over Southern Dakota. Every spring and fall for many years it has enabled the Bishop to travel from town to town, up one of these great valleys and down another, in sunshine and storm, to all our little chapels and to a large number of school-houses, in order to meet all the Church people of this portion of this large Territory. But its day is over, its work is done; and if I could only have one hundred and fifty dollars to buy another, this dear old wagon should be retired as superannuated. In our long, long journeys together the Doctor and I have often talked over our many delightful trips in the Church's work in Dakota, and often expressed the hope that he and I and the ponies and the wagon might all last as long as one another, and finally all give out together and go to our rest at the same time. But the wagon's work has ended first, and the great question now is, Where is its successor to come from?

You might whisper this matter to one of your many generous helpers; or you might drop a valuable suggestion to some zealous Sunday-school; or in one of many ways you might add to the countless favors you have already done us the still greater favor of securing us another Missionary wagon for Dakota. I think if I could get a photograph of the old wagon taken, with all its dilapidations and patches, and have it printed in *THE SPIRIT OF MISSIONS*, we would not have to wait much longer for a new one.

I have a great deal more to tell you about this trip through Dakota, but the letter is long enough.

Ever yours faithfully,

ROBERT H. CLARKSON.

THE NEW BISHOP SCOTT GRAMMAR SCHOOL.

A LETTER FROM BISHOP MORRIS.

PORTLAND, OREGON.

MY DEAR DR. TWING: I send you a picture of our new Grammar School building for insertion in *THE SPIRIT OF MISSIONS*, if agreeable to you.

You will remember, probably, that the former building was burned on the night of the 8th of November, 1878. By this fire we lost about \$25,000 worth of Church property in the building and furniture, on which we had an insurance of \$14,350. When I returned to Portland in February, 1878, all that re-

mained to be seen of our fine establishment was a pile of cinders and burned and broken bricks.

My heart sank within me at the ruin and desolation that I beheld.

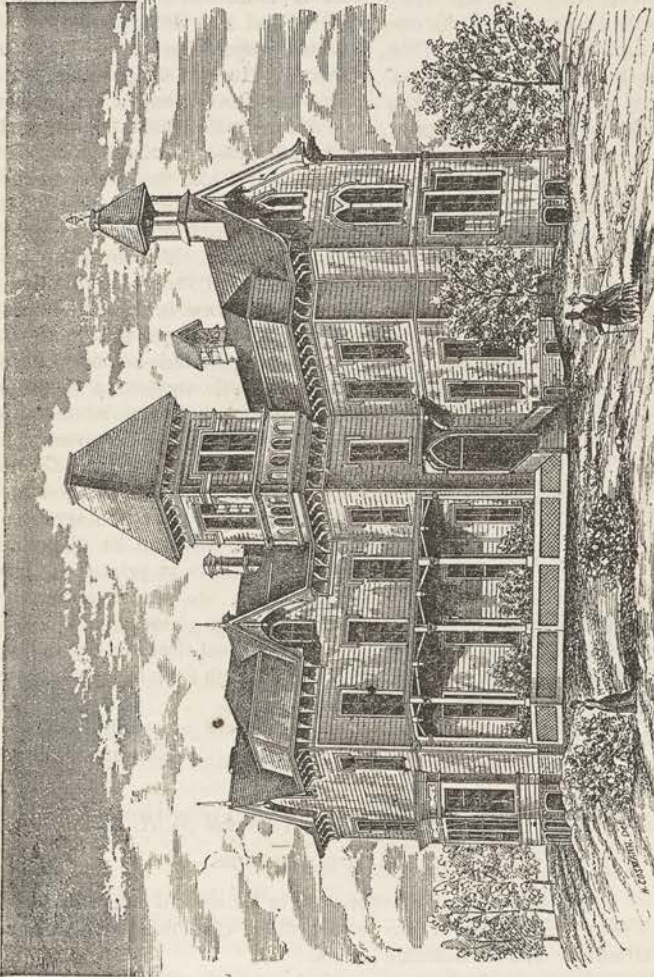
It took some time to arrange and complete our plans, and it was not till the 6th of June that I was enabled to lay the cornerstone of the new building.

It was so far completed and furnished that it was opened for the fall term of school on the 3d of September, with forty boys and a

corps of four teachers, a matron, janitor, and three servants. Since that time it has been entirely finished, and, with the exception of the chapel, is comfortably furnished.

The building is in the form of an L, and has a double frontage to the east and south, and from its upper windows it commands a view of the city of Portland, the valley of the Willamett, and the snow-clad mountains of

The first floor is occupied by the chapel, parlor, reception-room, head-master's study, matron's room, and reading-room. The second floor is given to the school-rooms, bath-room, nursery, and apartments for the head-master's family and the other teachers. The third floor is occupied by the dormitories, which will accommodate thirty pupils, each with a separate alcove.



THE BISHOP SCOTT GRAMMAR SCHOOL.

the Cascade Range, of surpassing beauty and grandeur.

The basement of the building, which is ten feet between floors, is occupied by the dining-hall, pantries, kitchen, fruit closets, and large play-room. The dining-hall is a beautiful room opening to the south, under the bay-window, and will seat a hundred persons with comfort.

The halls, stairways, kitchen, and dining-room are all finished with high wainscoting of Oregon cedar, which gives them a rich and beautiful appearance. The whole interior of the chapel is lined with narrow boards of alternate white and red cedar, with very beautiful effect.

Immediately in the rear of the main building are the large water tanks, in a high tower,

which is connected with the main building by a "bridge or fire-escape from the dormitory windows. Behind this again are the laundry and gymnasium. The two latter buildings were not burned, and have been moved nearer the main building, thus leaving a large and open space for a play-ground.

The whole expenditure upon this work since I returned has been \$20,000, and I was enabled to state to our recent convocation meeting, twelve months from the very night of the burning of the former building, that the new one was finished, furnished, and *paid for*, and that it had a school of over fifty boys, which was steadily increasing. For this accomplishment of one year we have reason to be grateful to Him from Whom cometh every good gift.

It will readily be seen by those who look at the accompanying picture that the bell gable is empty; and if they could look into the chapel below they would see a large and well-proportioned room, with its beautiful cedar walls and ceiling, but otherwise bare and unfurnished. The purpose is to make this a proper chapel, well-appointed and church-like, and to establish here such a week-day and Sunday Service as shall train our boys into the spirit and habits of true reverence and devotion.

To put this chapel in proper condition for these Services will require about \$500, exclusive of stained-glass windows, and a suit-

able bell will cost about \$150. Are there not some of the readers of THE SPIRIT OF MISSIONS who would be glad to aid us in this work of the religious training and culture of the boys of this country?

I have taken up much more of your space than I had intended, and perhaps more than you can afford to give to this object. Many of your readers, however, have been generous contributors to this work, and it is proper that they should know how their benefactions have been used.

The building, though not so large as the former one, is superior in many respects, and is justly admired for its architectural proportions and effect. Together with its furniture it is insured for \$13,000. The school, under the present head-master, Mr. Joseph W. Hill, bids fair to be more prosperous than in former years, and I trust to find it one of our most important agencies in the great Missionary and educational work of the Church. To you, my dear Doctor, and to our good friends in many Dioceses, we owe it, under God, that our "night of weeping" has become "the morn of song." May this revived work animate us anew for better efforts in the cause of CHRIST and His Church than we have yet made, and may God in His mercy forgive all the deficiencies and shortcomings of the past.

Truly, as ever,

B. WISTAR MORRIS.

TIDINGS FROM A NEW DIOCESE.

A LETTER FROM BISHOP PETERKIN.

PARKERSBURG, W. VA.

MY DEAR DOCTOR: An experience of some months in West Virginia gives me such acquaintance with the Diocese that I can now, perhaps, make some statements that may be of general interest.

West Virginia may properly be called a Missionary Diocese, with this important and honorable distinction, however, that she is self-supporting. It is to be said, on the other hand, that the effort to be thus self-supporting somewhat cripples us in doing the Mission work in our midst that we could desire to do.

We have at present sixteen Ministers resident, and one from Southern Ohio who has a monthly appointment in the Diocese, and there are two vacancies we have a good pros-

pect of filling. So much for our clerical force.

The population of West Virginia, which is estimated at a little less than half a million, is spread over an area of 23,000 square miles, or about three times as large as the State of Maryland. It may therefore be called sparsely settled; and when it is remembered that the State is mountainous throughout, and that the lines of communication are literally few and far between, some of the difficulties of the situation will be understood.

The distances from point to point will not seem great to those accustomed to the enormous extent of our Western Missionary Jurisdictions; but it will be understood that they are not small when I say that in going from Wheeling to New York, a short time ago,

directly through the Dioceses of Pittsburgh, Central Pennsylvania, and Pennsylvania, New Jersey and Northern New Jersey, the distance travelled was hardly greater than that I should have to go from Wheeling to reach the farthest Mission Station in the Diocese, and the time very much less.

There are in West Virginia twenty five organized parishes. Of this number six only are even nominally self-supporting, and of these six three only give so much salary as \$800; nine, however, have parsonages. We have twenty-five church buildings and two chapels. Of the parishes six are now vacant, with a fair prospect, however, of supplying all but one of them.

The method so far adopted, and the only one that seems now practicable, is to combine two or more of these organizations into one. In addition to the regular churches mentioned, we have thirty-one Mission stations, which are supplied with one or more Services each month. At present there are not more than ten points—parishes and Missions included—which are entirely without some such supply.

Scattered about in all these places, there are, so far as I have been able to learn, 1471 communicants. As already intimated, however, these communicants are scattered over so great an area that the absolute strength of the Diocese is not so great as even these numbers would indicate.

The outlook is encouraging, though we do not claim that we have prospect for any immediate and overwhelming success. What the Diocese is now actually doing is to support itself at an expense of about \$2,600 a year, and to raise for its Missionary operations about \$800 a year.

Much of course remains to be done, and it is to be feared that many important things must remain undone. What I especially regret is my inability to place a man in the town of Grafton, an important and central place of 3,000 inhabitants. I expect myself to devote one or two Sundays a month during the winter to this point. One thousand dollars would go far towards establishing a church in Grafton and putting a Minister in permanent charge. Recent additions have increased the communicants to about twelve,

and one of them has signified his willingness to give five hundred dollars towards a church building.

Of the fifty-eight counties in the State, we have a footing in only about twenty-five, and I have as yet been able to visit only three. We have no doubt scattered people in almost every county, and should God spare my life and give me strength for the work, I hope before very long to be able to say that I have been everywhere and looked after the flock, however widely scattered it may be.

I do not expect for some time at least to be able to extend the work in West Virginia very greatly. It would hardly be wise at present to attempt it. I have so far been for the most part occupied in trying to restore and care for what has been built on the old foundations.

I feel that after taking up a few new points, such as Grafton and certain places in the Kanawha Valley, that I shall do well to cultivate assiduously the field already cleared, and strengthen our hold on points we already occupy.

We receive this year \$500 from the Domestic Committee, and \$250 from the American Church Missionary Society. When this is added to all we can raise at home, it makes the average salary for our Clergy \$715, or, leaving out the three strongest churches, in which the salaries average \$1,300, it makes the average salary of the remaining thirteen Clergy \$580. It is not too much, then, to say that we need all the help we can get.

We believe that the State of West Virginia will develop greatly in the next few years, and we trust our Church will grow with it. I believe all our Clergy are thoroughly interested in their work, and our people generally seem, to some extent at least, alive to the great responsibilities of their new position. The population is also on many accounts an encouraging one to work among.

The parent Diocese of Virginia has perhaps gone to the extent of her ability in voting to us \$5,000 in lieu of all claim we might have on her vested funds, and now we trust, by God's good hand upon us, to go forward and do something in West Virginia for CHRIST and His Church.

GEO. W. PETERKIN.

A UNIQUE SUNDAY-SCHOOL.

A TRUE AND INTERESTING STORY OF WORK AMONG COLORED PEOPLE.

WHEN Northerners are asked to help on the Church's Mission work to colored people, they sometimes ask, "What are the Southerners themselves doing for this poor and ignorant race?" The following account of the beginning and growth of one Mission school relates graphically what has been done at a single point, and shows what can be done at any point where the same CHRIST-like spirit is found among those who call themselves Christians. The writer says of the school, "It is the funniest as well as the most pathetic thing I know of"; and we commend its story to our readers, convinced that it will win from them both smiles and tears, and will quicken their interest, perhaps but barely awakened or only slightly felt before, in the work we have to do among the colored people of the South.

The Mission school is now about thirteen years old. It was begun by Dr. C—, of lamented memory, just after the war, as a little effort in one corner of a great field ripe for the harvest. He was a man of large heart and warm sympathies, and though he did not foresee the future growth of his work, he did see a present duty clearly, and had the courage to defy prejudice and do it. He was also a man of strong will, for in the inception of this work only a most resolute determination could have made it successful against the opposition of both races.

For a while he and his wife alone taught a few small colored children, then some of his family began to help, then a few personal friends; but for years the parish as a whole took no part in the work, and endured somewhat impatiently the ridicule of their friends in the denominations as to the Episcopalian fervor for darkies, explaining that the good old Doctor had to have his whim.

Thus was the LORD's leaven slowly working unseen and unsuspected. For once, when God had a work to be done, the fit instrument was at hand to do it; ready in all lowliness and humility and courage to "go forward."

After some six or seven years—how slowly God works—two or three families of the

parish, noting Dr. C—'s failing strength, aroused to the necessity of helping him. By this time, too, several of the colored children had grown up and become communicants, and were leading blameless Christian lives. This last did more than anything else to help the school among both races. Our children, if not better children altogether, yet *knew* their duty better than the mass from which they came, and that made an impression among the colored people which by and by began to bear fruit. Nor was it without some final effect that Dr. C—, at every session, addressed a few words of kind and affectionate counsel and encouragement to the few who regularly came to learn. One of these early teachers said to me the other day—"It must have been God's work, else we would have given it up a hundred times over, years and years ago, the discouragements were so many and so heavy."

One thing which gave the colored people confidence as to the genuine Christianity of the effort was that our communicants of their race came into the parish on a perfect equality. They were not required to wait, but came to the altar with the whites, kneeling side by side with our best citizens. Other efforts of this kind have failed at this or some similar point. Any one who knows the South can understand that this was not a bloodless nor a tearless victory.

So the years rolled by, and Dr. C— went home to his reward. I doubt not that this least noticed and most quiet and obscure of all his works will be one of the brightest stars in his crown.

When I came I found the school with from eighty to one hundred average attendants, with some six or seven teachers. But twelve years of work had not been wasted. Good foundations had been laid, and the two races were ready to come together freely and cordially as helpers and helped. So when I called for more teachers and a more general interest in the parish, both calls were freely responded to. Twenty or thirty teachers offered themselves, and so many parish people came to look on that we had no seats for them. For a while I was embarrassed, for the school was like a nondescript, with its head larger than its body. So we went to work at the other end, and I called upon the negroes

to come themselves and bring their children. Again was the result embarrassing, for now I had more negroes than I knew what to do with, and had to devise various means to keep them interested while perfecting a new organization. Mrs. C—'s class of picaninnies sprang from six to twenty-five in one Sunday, and other classes grew in proportion. We had not benches enough now for our regular scholars, so I asked in church that each family would send me a chair for the teachers; and I borrowed a plane, a saw, and a hammer, and bought lumber and nails, and made myself, in two or three weeks, fifty new benches.

The result is a school of four or five hundred, with from thirty to fifty teachers; a school full of bright interest, and loved by both teachers and scholars. On Holy Innocents' Day I baptized thirty-two infants and little children and several adults, and have quite a class preparing for Confirmation.

Our hardest work, after we brought teachers and taught together, was to contrive how to teach without books—how to pass the knowledge from the teachers' minds into the minds of the scholars with no media but the voice. Some classes began orally learning the Creed, the Lord's Prayer, and the Ten Commandments. We hunted up all the old primers and spelling-books we could find to teach other classes how to read, and finally betook ourselves to old newspapers to teach the alphabet. One or two lads learned how to read largely from the first page of an old New York *Tribune*, and one old man cherishes yet an old, torn, and dirty *Republican*, which came from some unknown corner of the world, as his gate into the mysteries of "larnin'."

The Mission school meets at two o'clock Sunday afternoon—an inconvenient hour, made necessary by our work later in the afternoon at the penitentiary—and many of the teachers have to go without dinner to be in time. By one o'clock the little darkies begin to come. Half an hour before service it is a most comical sight to look out of the rectory windows. Upon the side street that runs between the house and the church somewhere about 100 negro children are grouped about, tumbling on the grass, making forts in the dust or mud, furtively playing marbles, and occasionally breaking out in a wild chorus of glee and a wild race in one direction or another. Sometimes some of them stop short

with an expression of dismay at "soiling the nice new clothes," like little Polly Flinders, and then presently they will all be examining themselves and each other, dusting, rubbing, and brushing, until one hits a little too hard, or something starts them off again with a rush and a shout. It is useless to try to keep them in order; that cannot be done. They are bubbling and boiling over with animal spirits; they are infinitely more mercurial and full of life and mischief than white children, and an enormous task has been accomplished when they can be restrained from fighting and swearing.

About fifteen minutes before two the sexton goes over to unlock the door—a staid, dignified colored man. He is greeted with a shout of welcome, with the quivering of fifty pairs of black legs in the air, whose owners are standing on their heads, with a dropping of little darkies from all the trees in the neighborhood like untimely fruit, with a rolling of white eyeballs and chorus of criticising remarks as to his appearance and manner of walking, and the probable future dignities for which he is practising. "See, Jim, how his head do shine to-day!" "Yis; ye see he was bad when he was little, and his mammy done sculp him bald!" "Hush, chile, you dun know how 'tis; he's done rub all de hair off de top of his head so's to have room for de glory!" and so on; amongst which the sexton walks on unmoved, with a procession behind him exactly imitating his every motion.

At two the older scholars and adults come, and the room is quickly filled. Then we begin to sing, and for half an hour the room is filled with a volume of sound quite astonishing, entirely drowning out our piano. It is a poor old instrument, many of the strings are gone, and the remainder do not travel together; the action is old and stiff, and the ivory is gone from most of the keys. Sometimes we are in doubt as to whether it is quite as good as none at all, but somehow we go on using it in default of anything else. We have a faint and far-away ambition of one day having a good cabinet organ, one with the new pipe attachment—Wood's, I think it is—powerful enough to lead two or three hundred voices. However, the old piano is one of the makeshifts that we enjoy, and we are getting along very well. We chant the Creed, and sing hymns for half an hour, then open the school and go to work.

It is very interesting to sit on the platform that does duty for a chancel, or walk about among the classes and note the various methods and ways. Individuality has full play here, because we have no books, and it requires no little tact and study to keep the general plan harmonious. Ranged around the platform, and nearest to it, are the "infants." Mrs. C— has from twenty to thirty of these; but some forty or fifty more are divided into small classes, and are taught by the children from our own Sunday-school. We try to make our Sunday-school of our own children a nursery for teachers for the much larger Mission school, teaching them to learn well in order that they may teach well. As soon as our children are competent they are brought into the Mission school, given classes, and, with a little oversight and counsel, are thrown upon their own resources. Were ever training and work—Missionary work—brought so closely together before?

The little nine-year-old daughter of my junior warden has a class of five small boys, and manages them with amusing dexterity. She is a perfect little beauty, with fair, pale face and sweet dark eyes. She has taught them the Creed, Commandments, and various collects and hymns, giving out to them line by line, and making them repeat after her. She has a queenly little way of pointing her finger if they are dull or inattentive; and they watch her and wait on her and are as deferential as little slaves. There is something touching in the sight as one watches the unconscious grace of her attitudes and her evident earnestness, noting the contrast between the long fair hair floating about her shoulders, her clear, pale skin and perfect beauty, and their black faces, woolly mats, shining eyes, and gleaming white teeth; and between her earnest childish talk about the dear SAVIOUR and being good and going to Heaven, and their rapt attention and almost reverent admiration of her and curious questions and implicit faith in what she says.

My own boy, Eddie, has a class of somewhat larger scholars, and has a most original method of enforcing discipline; for if one of them is obstreperous he promises him a thrashing, and some time during the week hunts him up and gives it to him. He invented this method himself, and it works so well, and I find it so unconquerably funny, that I do not say a word or let him know that I am aware of it. By a process of natural

selection he has the worst small boys in the school, yet one of the best behaved classes. He has gone the rounds, and one time or another has given every one of his class a "good, first-class drubbing," boy fashion, coats off, hammer and tongs. But his boys love him heartily, run errands for him, wait on him, and especially learn his lessons, maybe because they know the penalty if they fail. They bring him little presents, and "Hello, Eddie!"—for the "mas'r" is dropped nowadays—greet him on every corner. Withal he teaches them well, and with genuine feeling.

One young girl, about fourteen years old, has a class of negro girls, about seventeen, older and larger than herself. She is bright and quick, but gentle, lady-like, and modest; quietly dressed, and rather timid in manner. Her class surround her like gay sunflowers, shining in all the colors of the rainbow, with topping bonnets and hats, and ever-ready giggle. But she is fully equal to the management of them, and it is worth a week's journey to stand near them when they do not know it, and listen to the play of question and answer, the unison recitations, and the original explanations, half wasted, of life and religion.

Ranged round the outside of the room are the adults, some of them forty and fifty years old; some of them laboriously learning to read; some reciting Creed or Commandments; some asking almost childish questions about duty and the various points of the Gospel teaching. Inside of these are the larger children and the young men and women, some engaged on the Catechism, but mostly learning, by oral teaching, psalms or collects, or portions of the Bible, and all engaged in asking questions.

At three o'clock I take the school and put them through a course of catechising, with unison recitation, occasionally calling up a single class, and always telling some little story; ending with some account of Foreign Missions in Africa, or the Indian Missions, and striving to interest them in the condition of those worse off than themselves; finishing with a collection for such object. The piano is our only altar; but we deposit the offertory there, in the hats of the boys who gather it, all the school standing and singing. I study this address of mine enough to keep it fresh and interesting, and never did I speak to a more sensitively responsive congregation,

or one where smiles and tears lay nearer the surface.

Among our teachers here, and at the penitentiary, are both our wardens and most of our vestry, with their wives and daughters, taking the lead as they should in the Church work, and following it up year after year with wonderful patience and perseverance. We have two Superintendents besides myself—one opens the school and the other closes it; and we three are in and out continually among the classes, watching the ways of every class, and growing slowly familiar with every face. In such an unruly school—so full of bubbling fun, with so many very young teachers—this constant and close oversight is necessary.

I do not know of any sight at once so comical and so touching—mingling the amusing, the pathetic, and sometimes the repulsive—as a lingering view of this school from the platform. For we have the repulsive—lame, halt, maimed, and blind—which, for a while, seemed a burden heavier than we could bear.

One Sunday two blind negroes came into the school, led only by curiosity and the sound of voices; that is, they thought so, and so did we. But now, looking back, we know that some good angel of God brought them in that they might find the spiritual and temporal care they needed; and thankful I am that, when my own faith faltered, there was one among us, more gifted of God, who did not turn away from the work the angel brought in to us. The blind negroes felt their way in and stood near the door, their heads bent in a curious attitude of listening. Teachers and scholars alike shrank from them, and glanced towards me, as if expecting me to put them out. I looked at them, for I was not far off, and then looked down at my Prayer Book with a curious sinking of heart, for though I recognized a duty I shrank from it with no little cowardice, thinking that *such* lame and halt and blind, full of wounds and bruises and putrefying sores, would drive away teachers and scholars alike. As they stood there they diffused a perceptible, painful odor for some distance around them. When I looked up from my Prayer Book my eyes fell upon a young lady, one of the teachers, who was gazing at them with an intensity of look that showed that her own heart felt the appeal. She hesitated a moment. Maybe she was praying. I do not know. I was. I felt a heavy need for grace.

Then she left her class, walked straight up to them, took first one and then the other by the hand, led them to a seat and sat down by them. She bade them welcome, found out where they lived, learned their desires, and maybe infused desires into their minds, and promised to teach them. The next Sunday she gave up her own class and took them with the companions they brought. Now they are clean and neat and decent, and are always in their places.

I tremble to think how we would have forfeited God's blessing had all of us proved as unworthy as some of us were. But from that day He has given us prosperity, thanks to this sweet lady, whose name I dare not give, though indeed I wish it were written in the hearts of all God's people in letters of love, as it surely is in His Book somewhere in letters of light. Even in writing this I cover over something of it, and fear lest she should see what I have written. Still, although I have spoken with feeling and have tried to picture this scene clearly to you, maybe she would not recognize it, for you must understand that it was all done quickly and noiselessly and quietly, in the midst of the bustle of two or three hundred scholars reciting, passing as an ordinary incident in the school. I wish, too, I dared describe her personal appearance, but I can only say that could you look upon her sweet face you would not love her less.

One of our teachers is an aged lady of three-score and ten, whose whole heart is in this work, and who has more influence than any of us with the colored people, for some inexplicable reason, which must lie in the greatness of her sympathy with them.

Whatever may be the outcome of this work the hardest part of it is done, since the line of demarkation and prejudice between the races is gone. This prejudice was always greatest on the part of the negroes. They distrusted the whites, would not believe in any genuine sympathy on their part, would not listen to their teaching, or believe in the "white folks' religion." This is gone. They come to school and to church, they listen patiently and try to learn. So many of them now have grown up in our school that we have a firm hold upon the race, and lack neither teachers nor scholars. Our only trouble, aside from the want of books and the small drawbacks in the lack of machinery, is the lack of room.

The small wants are in one sense advantages. Lacking an altar, we are the more care-

ful to teach the nearness of God to the soul, and His certain presence in His sanctuary; lacking an organ, we sing the louder and more cheerfully; lacking books, perhaps we teach the better orally, certainly our young teachers develop their powers more rapidly. Our young lads even tear down the posters and show-bills in the streets to get large letters to teach the alphabet, and you may sometimes see a little girl laboring away with a pair of scissors at a brick wall covered with advertisements, to get the letters she lacks for her A B C's, to teach her class; lacking plates to take up the offertory, we explain that God looks at the heart of the giver, and blesses the mites given in His Name for His glory; lacking a bell to call us together, we have learned to be punctual without reminder; lacking Prayer Books, we explain the Church year and the meaning of the seasons more carefully; lacking Bibles, we talk about the SAVIOUR and His goodness towards us the more lovingly.

However better we might do with our scholars had we the machinery we need, I am confident that the throwing the teachers entirely upon their own resources has been good for them. Yet it is hard to know what to say when some bright young negro asks for a Prayer-Book or a Bible, with evidently genuine desire to use it, or when some aged one craves for the LORD's own Words in His own Book, or when our last alphabet is gone and some new one wants to learn to read.

Yet these are minor matters. Our heavy need is room to worship God together! Our church is not large enough. We have assigned seats to all the colored people we have room for, and more of them do not come because they know they would displace our own people. They are not lacking in courtesy or full respect when once their confidence is won. We do not put them in corners, and our church has no gallery. When they come they sit in the body of the church with us, only in their own seats. Our seats are all free, we have no rental. But we need room for them, and to get room we must build transepts and a recess chancel, and this is far beyond our strength.

When the LORD's time comes He will send the means. We do not borrow trouble about it. I think the time is ripe for it now, but maybe He does not. He will lengthen our cords and strengthen our stakes by and by. But we cannot help looking forward with

longing to the time when we may be one in worship as we are one in faith, and may bow down before the FATHER of all flesh, Who hath made us all of "one blood," to pray the same prayers and sing the same songs under the same roof, and may go up together to the same altar and kneel side by side to feed upon the same SAVIOUR, with a like reverence and love. When we reflect that we could do this to-morrow had we a house of God large enough, we can hardly wait, and some of us propose to build, and trust to the Church to help us pay. But that would be to go forward, not at command, but at our own judgment, and it would be to worship under a mortgage. So we will not lay one brick until we have money to pay for it, and will try not to hurry faster than God leads us. But some day, surely some day, God will hear our prayers, and will give us room to worship Him after our heart's desire.

Then shall there be seen a white Priest and a black one in the same chancel, a white choir and a black one singing antiphonally to each other, a white congregation and a black one bowing together at the holy Name JESUS, reciting the same Creed, and looking longingly forward to the same Heaven. Ah, it will be a foretaste of that happier land where there are no castes nor ranks nor divisions nor differences, but all angels and all men worship God together, with one voice and one heart and one same love.

What an influence such a Church would have! Here in the cathedral town and capital of the State, where the legislature and courts meet, where the Methodists hold conferences, and the Presbyterians their synods, and our Church her councils; where our Church is the strongest by far of all the local bodies of Christians and the most prominent in position, with the largest church building and congregation, attracting strangers by these things, and our parish most harmonious and united—how glorious it would be to show the world one Church and one Service, where black Christians and white are one body, one parish, one same Church, not afraid of each other, full of kindness and good-will and brotherly love!

Well, God will give us this when His time comes: meantime we will go quietly on, seeking to do our duty with faithful and true heart, learning from our mistakes, and striving not to be always behind the foremost of our own number in faith, love, and good works.

AN IMPORTANT LETTER FROM BISHOP HARE.

MISSION ROOMS, BIBLE HOUSE,
NEW YORK, Jan. 15th, 1879.

To the Friends of Indian Missions:

THE desire to simplify the machinery and to reduce the expenses of the central management of the Missionary work of the Church which marked the last General Convention found expression yesterday, at an Adjourned Meeting of the Board of Managers of the Domestic and Foreign Missionary Society, in the discontinuance of the Special Committee which has for a year or more past been charged with the interests of Indian Missions, and in the transfer of this Department of our Mission work to the Domestic Committee.

While there has been difference of opinion as to the expediency of making this change, the vote by which it was effected was decided and was joined in by many of the warmest friends of Indian Missions.

Many will instinctively forebode evil from a change which must, in some degree, disturb old relations; but the cordial expressions of approval and sympathy which the discussion of the

Indian work in the Board of Managers evoked on all sides assure me that Missions which have proved during the past year that they have struck their roots so firmly into Indian life that the most passionate and wily exhibitions of human malice could not uproot them, have also so entwined themselves about the affection of the Church that its members will never neglect them.

It is an encouragement to me to know that I shall in the future be closely associated with the Domestic Committee. I trust that the members of the Church will bear in mind that that Committee's assumption of the care of Indian Missions loads its treasury with liabilities which are altogether new and additional to those which it has had to carry hitherto.

I left Niobrara, ten days ago, more deeply convinced than ever of the usefulness and hopefulness of the Mission. I earnestly invoke for it from the Church that liberal support and nursing care for which its rapid growth and peculiar character so urgently plead.

WILLIAM H. HARE,

Missionary Bishop of Niobrara.

APPROPRIATIONS FOR DOMESTIC MISSIONS.

THE following Schedule shows the amount appropriated by the Committee for Domestic Missions, with the approval of the Board of Managers, to each of the several branches of work in the Home field, including Missions to White People, Indians, and the Colored People of the South.

All these Departments are now united under the care of the Domestic Committee, by order of the Board of Managers, the entire unification having been completed at an Adjourned Meeting, held on the 14th of January, 1879.

It is thought that the publication of

this Schedule—showing, as it does, the broad extent of the work, the great importance of which cannot be questioned—will serve to stimulate the members of the Church to renewed activity and generosity in supplying the funds necessary for its vigorous prosecution.

For the present the Schedule must be left to speak and plead as it may for the work, but in future numbers attention in detail will be drawn to some of its most striking features.

We commend this exhibit to the careful study of all into whose hands it may come.

APPROPRIATIONS.
FOR MISSIONS AMONG WHITE PEOPLE.
In the Eleven Missionary Jurisdictions.

Nebraska and Dakota:	
Salary of Missionary Bishop,	\$3,000
Stipends of Missionaries,	3,500
	\$6,500
Oregon and Washington Territory:	
Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	3,000
	6,000
Colorado and Wyoming:	
Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	3,500
	6,500
Montana, Utah, and Idaho:	
Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	3,500
	6,500
Nevada:	
Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	1,000
	4,000
Arkansas and Indian Territory:	
Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	1,800
	4,800
Northern Texas:	
Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	2,000
	5,000
Western Texas:	
Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	2,000
	5,000
Northern California:	
Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	1,000
	4,000
New Mexico and Arizona:	
Outfits and Stipends of Missionaries, and Travelling expenses of Bishop in charge,	2,500
Niobrara, Black Hills:	
Stipends of Missionaries,	1,000
Travelling expenses of Nine Missionary Bishops,	3,000
	\$54,800

In Twenty-five Dioceses.

Stipends for Missionaries:	
Alabama,	500
California,	500
Fond du Lac,	1,000
Florida,	1,500
Georgia,	800
Indiana,	1,000
Iowa,	1,000
Kansas,	2,000
Kentucky,	800
Louisiana,	500
Maine,	2,250
Michigan,	500
Minnesota,	2,500
Mississippi,	1,750
Carried forward,	\$16,600

APPROPRIATIONS FOR DOMESTIC MISSIONS.

Brought forward,	\$16,600
Missouri,	1,600
New Hampshire,	2,250
North Carolina,	800
Quincy,	500
South Carolina,	800
Springfield,	500
Tennessee,	800
Texas,	500
West Virginia,	500
Western Michigan,	800
Wisconsin,	800
	26,450
	\$81,250

FOR MISSIONS AMONG COLORED PEOPLE.

Stipends for Missionaries and Teachers:

Maryland,	\$1,000
Virginia,	3,200
North Carolina,	2,800
South Carolina,	1,000
Georgia,	600
Florida,	850
Mississippi,	200
Louisiana,	500
Tennessee,	1,000
Missouri,	500
A margin for special needs,	350
	\$12,000

FOR MISSIONS AMONG INDIANS.

Niobrara:

Salary and travelling expenses of Missionary Bishop, support of Missionaries, Teachers, Schools, etc.,	32,000
*Minnesota, White Earth, etc.:	3,450
*Fond du Lac, Oneida Mission:	500
*Wyoming, Shoshonie Mission:	1,000
	\$36,950

ESTIMATED CENTRAL EXPENSES.

Salary of Secretary,	\$3,000
“ Assistant Secretary,	600
“ Assistant Treasurer,	800
	\$4,400
Rent of Mission Rooms,	1,000
Office Expenses,	1,000
Travelling Expenses,	300
Mite Chest Expenses,	300
Interest and Legacy Expenses,	500
	\$7,500

ESTIMATED COST OF MAKING THE WORK KNOWN TO THE CHURCH.

Extra pages in SPIRIT OF MISSIONS; Miscellaneous publications; proportion of (1) Cuts and contributions for SOLDIER AND DOVE, (2) salary of Assistant Editor, (3) Expenses of Board of Managers, and (4) expenses of Woman's Auxiliary (the payments of these last items being in part made by the Foreign Committee),	\$2,500
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Total, \$140,180

To these amounts should be added \$8,000 debt for the Indian work, reported in the Advent and Epiphany Appeal, and somewhere about \$7,000 for November and December payments, not yet made, to workers in the Indian field; making an entire total of *One Hundred and Fifty-five Thousand Dollars* (\$155,000) needed to carry on all the work of the Committee for Domestic Missions through the year 1879, and leave them free from debt on the 1st of January, 1880.

* These items are given according to the appropriations of last year, no action regarding them for 1879 having yet been taken by the Board of Managers.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sum, from December 1st, 1878, to January 1st, 1879:

FOR GENERAL DOMESTIC MISSIONS.

ALBANY.		INDIANA.	
<i>Albany</i> —All Saints' Cathedral.....	50 00	<i>Evansville</i> —St. Paul's Ch., M. C.....	12 60
<i>Herkimer</i> —Christ Ch.....	3 50	<i>Fort Wayne</i> —Miss E. B.....	2 25
<i>Stockport</i> —St. John's Evangelist.....	37 50		15 45
<i>Troy</i> —Ch. Holy Cross, M. C.....	12 50		
	103 50	IOWA.	
CENTRAL NEW YORK.		<i>Keokuk</i> —St. John's Ch.....	12 30
<i>Oanastota</i> —St. Andrew's Mission, of which from M. C., 73c.....	1 34	KANSAS.	
<i>Chittenango</i> —St. Paul's Ch., of which from S. S., 36c.....	1 21	<i>Coffeyville</i> —St. Paul's Ch.....	2 50
<i>Perryville</i> —St. Stephen's Ch.....	31	<i>Manhattan</i> —“.....	10 00
	2 86	<i>Williamsburgh Station</i> —.....	2 50
CENTRAL PENNSYLVANIA.			15 00
<i>South Bethlehem</i> —Ch. of the Nativity.....	15 32	KENTUCKY.	
<i>Williamsport</i> —P. A. H.....	8 45	<i>Cynthiana</i> —Ch. of the Advent.....	1 25
	23 77	LONG ISLAND.	
COLORADO.		<i>Brooklyn</i> —Ch. of the Reformation, C. T. H., a penny a day for 1878.....	3 65
<i>Central City</i> —St. Paul's Ch.....	15 00	St. Paul's.....	5 33
<i>Del Norte</i> —Epiphany.....	2 00	So. St. Paul's Ch.....	23 95
<i>Denver</i> —Trinity Ch.....	8 00	S. E. K., of which from M. C. \$6.00.....	12 00
<i>Greeley</i> —“.....	5 21	<i>Jamaica</i> —Grace Ch., M. C., \$42.13; from C. K., \$10.00; M. R. K., \$4.00.....	56 13
	30 21	<i>Maspeth</i> —St. Saviour's Ch.....	131 00
CONNECTICUT.			232 06
<i>Bethel</i> —St. Thomas' Ch.....	5 50	MARYLAND.	
<i>Fair Haven</i> —St. James' Ch.....	25 00	<i>Baltimore</i> —St. Paul's Ch.....	175 00
<i>Greenwich</i> —Christ Ch., of which from S. S., \$7.34.....	42 50	<i>Hagerstown</i> —St. John's Ch.....	35 83
<i>Hartford</i> —Ch Good Shepherd.....	140 00	<i>Havre de Grace</i> —Parish M. C.....	8 75
<i>Hebron</i> —St. Peter's Ch.....	10 62	<i>Hartford Co.</i> —Churchville Parish.....	5 00
<i>Meriden</i> —St. Andrew's Ch.....	67 60	<i>Howard Co.</i> —St. John's Ch., of which from a lady, 25c.....	21 59
<i>Middletown</i> —St. Luke's Chapel of Berkeley Divinity School.....	20 00	<i>Washington</i> —Ch. Incarnation, of which from H. L. H., \$4.25.....	40 53
<i>New Haven</i> —Trinity Ch.....	94 75	Mrs. C. J. S. W.....	2 00
<i>New London</i> —St. James' Ch.....	15 00		288 69
<i>Norwich</i> —Trinity Ch.....	52 00	MASSACHUSETTS.	
Mrs. W. B., weekly coll.....	10 00	<i>Boston</i> —Geo. W. G., M. C.....	23 20
<i>Pomfret</i> —Christ Ch.....	58 15	<i>Brookline</i> —St. Paul's Ch.....	147 55
<i>Portland</i> —Trinity Ch.....	15 53	<i>Longwood</i> —Ch. of Our Saviour.....	245 11
<i>Salisbury</i> —St. John's Ch.....	7 44	<i>Lowell</i> —St. Anne's Ch.....	40 72
<i>South Farms</i> —Christ Ch.....	4 55	<i>Marblehead</i> —St. Michael's Ch., of which from S. S., \$1.15.....	6 15
<i>Southport</i> —Trinity Ch.....	20 00	<i>Newton</i> —Grace Ch., Miss E. L. P.....	7 11
<i>Thompsonville</i> —St. Andrew's Ch.....	2 00	<i>Northampton</i> —Smith College, M. C.....	4 21
<i>Waterbury</i> —Trinity Ch.....	10 00	<i>Sheffield</i> —Christ Ch.....	17 50
<i>Watertown</i> —“In memoriam M. C. 221,” a little sister's thank-offering.....	25 00	<i>Southboro'</i> —St. Mark's Ch.....	28 00
	625 64	<i>Taunton</i> —St. Thomas' Ch., for work in New Mexico and Arizona, \$1.75; Utah, \$1.25.....	22 62
DELAWARE.			542 17
<i>Dover</i> —Christ Ch.....	9 54	MICHIGAN.	
<i>New Castle</i> —Immanuel Ch.....	26 61	<i>Ypsilanti</i> —St. Luke's Ch.....	25 00
<i>Wilmington</i> —St. Andrew's Ch.....	26 87		
	63 02	MINNESOTA.	
EASTON.		<i>Faribault</i> —Norwegian Chapel, Christmas Collection.....	4 00
<i>North Elk Parish</i> —St. Mark's Chapel.....	4 46		
GEORGIA.		MISSOURI.	
<i>Athens</i> —Emmanuel Ch.....	34 00	<i>Cameron</i> —St. John's Ch.....	1 20
<i>Macon</i> —St. Paul's Ch.....	4 50	<i>Monroe</i> —St. Jude's Ch.....	3 15
<i>Marietta</i> —St. James' Ch., M. C.....	4 00		4 35
<i>Savannah</i> —Christ Ch., a member, \$1.45, for Western Texas, \$5.00.....	80 45	NEW HAMPSHIRE.	
	122 95	<i>Claremont</i> —Union Ch.....	13 00
ILLINOIS.		<i>Concord</i> —St. Paul's Ch.....	26 34
<i>Albion</i> —St. John's Ch., M. C.....	6 00	<i>Littleton</i> —All Saints' Ch.....	6 46
<i>Evans</i>	2 50		45 80
<i>Freeport</i> —Zion Ch.....	1 11		
<i>Waverly</i> —S. G., M. A.....	5 00		
	14 61		

NEW JERSEY.			
<i>Elizabeth</i> —Branch Wom. Aux.....	11 97	<i>Prince Frederick</i> —Parish.....	13 20
<i>New Brunswick</i> —Christ Ch.....	28 51	<i>Unionville</i> —Miss B. F.....	1 10
St. John Evangelist.....	31 00		13 30
<i>Princeton</i> —Trinity Ch.....	105 20	SOUTHERN OHIO.	
<i>Shrewsbury</i> —Christ Ch.....	14 08	<i>Cincinnati</i> —St. Paul's Ch.....	163 90
	190 76	Ladies of College Hill.....	9 75
NEW YORK.		<i>Piqua</i> —St. James' Ch. Guild.....	7 93
<i>Briar Cliff</i> —All Saints' Ch.....	11 11	<i>Worthington</i> —St. John's Ch.....	7 43
<i>Edgewater</i> —St. Paul's Memorial Ch.....	12 32		189 01
<i>Harlem</i> —St. Andrew's Ch.....	36 94	SPRINGFIELD.	
<i>Marlboro'</i> —Christ Ch., of which from M. C.		<i>Carlville</i> —St. Paul's Ch.....	5 80
\$3.76.....	13 93	TENNESSEE.	
<i>New Brighton</i> —Christ Ch.....	289 01	<i>Bolivar</i> —St. James' Ch.....	12 00
<i>New Hamburg</i> —C. S.....	1 00	TEXAS.	
<i>New York</i> —Calvary Ch., "935,".....	250 0 0	<i>Brenham</i> —St. Peter's Ch., M. C.....	5 00
Grace Ch., Mrs. A.....	300 00	VERMONT.	
St. Clement's Ch., monthly offerings.....	105 0 0	<i>Fairfax</i> —Christ Ch., M. C.....	2 00
St. Luke's Ch., of which from M. C., \$4.75;		<i>Middlebury</i> —St. Stephen's Ch.....	20 50
"B," \$1.00.....	5 75	<i>St. Jonesbury</i> —St. Andrew's Ch.....	10 00
St. Peter's Ch.....	25 00		32 50
St. Stephen's Ch., A. B. H.....	70 88	VIRGINIA.	
St. Thomas' Ch., coll., in part.....	461 24	<i>Charlottesville</i> —Christ Ch.....	40 00
"In memoriam, M. C. 227,".....	3 00	<i>Gordonsville</i> —Christ Ch., M. C.....	5 61
Mrs. M.....	800 00	<i>Hanover</i> —St. Paul's Ch., a member.....	5 00
From F. and Miss F.....	300 00	<i>Leesburg</i> —St. James' Ch.....	16 00
Φ. B. K., part payment of stipend.....	50 00		66 61
<i>Red Hook</i> —Christ Ch.....	8 40	WASHINGTON TERRITORY.	
	2,744 28	<i>Port Townsend</i> —St. Paul's Ch.....	5 10
NIOBRARA.		WESTERN MICHIGAN.	
<i>Rosebud Agency</i> —Mission.....	4 05	<i>Allegan</i> —Ch. Good Shepherd.....	4 00
NORTH CAROLINA.		<i>Big Rapids</i> —St. Andrew's Ch.....	1 50
<i>Ashville</i> —Trinity Ch., M. C.....	2 50	<i>Paw Paw</i> —St. Mark's Ch., of which from S. S.	
<i>Chapel Hill</i> —Chapel of the Cross.....	18 60	43c.....	2 90
<i>Hyde Co.</i> —St. George's Ch.....	1 10	<i>Union City</i> —Grace Ch.....	1 34
<i>Lincolnton</i> —St. Luke's Ch.....	2 55		-9 74
<i>Ringwood</i> —St. Clement's Ch.....	5 00	WESTERN NEW YORK.	
<i>Smithville</i> —St. Philip's Ch.....	1 40	<i>Dansville</i> —St. Peter's Ch.....	8 00
<i>Tarboro'</i> —Calvary Ch.....	45 30	WEST VIRGINIA.	
<i>Wilmington</i> —St. Paul's Ch.....	17 45	<i>Hedgesville</i> —Mt. Zion.....	5 00
	93 90	<i>Parkersburg</i> —Trinity Ch.....	18 00
NORTHERN NEW JERSEY.		<i>Volcano</i> —St. John's Ch.....	4 09
<i>Hoboken</i> —Trinity Ch.....	23 45		27 00
<i>Jersey City</i> —St. Matthew's Ch.....	10 00	WYOMING.	
	33 45	<i>Cheyenne</i> —St. Mark's Ch.....	5 00
OHIO.		MISCELLANEOUS.	
<i>Denison</i> —St. Barnabas' Mission.....	2 00	<i>Ontario</i> —St. Catharine's, J. B. M.....	2 50
<i>Gambier</i> —Ch. Holy Spirit.....	67 00	<i>Conn.</i> —One-half house-rents.....	20 93
<i>New Lisbon</i> —A. H. Y., thro' Wom. Aux.....	35 00	Balance, Int. due on Wm. H. Gratwicks &	
<i>Sandusky</i> —Grace Ch.....	71 40	Co.'s note.....	36 18
	175 40	Int. on extension of one-half the note for 33	
OREGON.		days.....	7 54
<i>Portland</i> —Trinity Ch., M. C.....	16 85	Christmas gift, H. S. B.....	5 00
PENNSYLVANIA.		Int. on investments.....	14 00
<i>Philadelphia, Chestnut Hill</i> —St. Paul's Ch....	25 50	Proportion of General Mission offerings.....	346 65
<i>Germantown</i> —Calvary Ch.....	76 12		433 80
<i>Roxborough</i> —St. Timothy's Ch.....	52 49	LEGACIES.	
	154 11	<i>Conn., Hartford</i> —Estate Chester Adams.....	1,042 75
PITTSBURGH.		<i>N. C., Rowan Co.</i> —Bequest of D. C. Turner... ..	145 00
<i>Erie</i> —St. Paul's Ch.....	30 80		1,187 75
<i>Pittsburgh</i> —Calvary Ch.....	57 65	MITE CHESTS	
Grace Ch.....	8 00	Not credited to parishes.....	25 62
S. W. P.....	3 00	Receipts for the month.....	\$7,737 44
<i>Warren</i> —Trinity Memorial S. S.....	10 00	Amount previously acknowledged.....	13,459 20
	109 45		
QUINCY.		Total receipts since September 1st, 1878....	
<i>Mendon</i> —Zion Ch.....	2 00	\$21,196 64	
<i>Warsaw</i> —St. Paul's Ch., of which from family			
of Rev. Dr. Lloyd \$2.....	3 00		
	5 00		
RHODE ISLAND.			
<i>Pawtucket</i> —St. Paul's Ch.....	7 87		

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CONNECTICUT.		<i>Oberlin</i> —Christ Ch.....	2 67
<i>Fair Haven</i> —St. James' Ch.....	15 00	<i>Toledo</i> —Grace Ch.....	2 00
<i>Guilford</i> —Christ Ch.....	2 55	<i>Wooster</i> —St. James' Ch.....	5 00
<i>Meriden</i> —St. Andrew's Ch.....	15 00	PENNSYLVANIA.	
<i>Norwich</i> —Christ Ch., Mrs. F. A. M.....	25 00	<i>Philadelphia</i> —L. L., for Work among Colored People in Louisiana and Mississippi, one-half to each State.....	57 24
<i>Salisbury</i> —St. John's Ch.....	4 56	Com. on Work for Freedmen, for Support of Miss'y to Colored People at Key West, Fla.....	750 00
DELAWARE.		Com. on Work for Freedmen for School at Lawrenceville, Va.....	192 50
<i>Wilmington</i> —St. John's Ch., A Communicant.....	62 11	Com. on Work for Freedmen for Rev. Mr. Thackara, Florida.....	40 00
ILLINOIS.			75 00
<i>Evans</i> —E. H. S.....	2 50	PITTSBURGH.	
<i>Freeport</i> —Zion Ch.....	1 41	<i>Franklin</i> —St. John's Ch.....	1057 50
LONG ISLAND.		<i>Titusville</i> —St. James' Memorial Ch.....	4 00
<i>Brooklyn</i> —Ch Good Shepherd, "L. B.".....	3 91		10 00
<i>Brooklyn</i> —Ch Good Shepherd, "L. B.".....	12 50	RHODE ISLAND.	
MARYLAND.		<i>Warren</i> —St. Mark's Ch.....	14 00
<i>Frederick City</i> —All Saints' Parish.....	82 42		8 00
MASSACHUSETTS.		SPRINGFIELD.	
<i>Quincy</i> —Christ Ch.....	32 00	<i>Waverly</i> —S. G., M. A.....	5 00
<i>Southboro</i> —St. Mark's Ch.....	4 89	WESTERN MICHIGAN.	
MINNESOTA.		<i>Allegan</i> —Ch. Good Shepherd.....	2 00
<i>Red Wing</i> —Christ Ch.....	36 89	<i>Big Rapids</i> —St. Andrew's Ch.....	1 00
	9 78	WESTERN NEW YORK.	
NEW HAMPSHIRE.		<i>Geneva</i> —St. Philip's Mission.....	3 00
<i>Concord</i> —St. Paul's Ch.....	11 00		1 50
NIORBARA.		LEGACY.	
<i>Rosebud Agency</i> —Mission.....	4 05	<i>Ohio, Granville</i> —Estate of Clarissa Sanford, by her executor, G. B. Johnson.....	300 00
NEW YORK.		MISCELLANEOUS.	
<i>Edgewater</i> —St. Paul's Ch., for Rev. Dr. Crummell.....	25 00	<i>Ontario, St. Catharine's</i> —J. B. M.....	2 50
<i>New York</i> —St. Clement's Ch., Monthly Off'gs. St. Thomas' Ch., thro' Woman's Auxiliary, of which from Mrs. M. C., for School at Lawrenceville, Va., \$15; Mrs. T., \$5.....	55 00	Christmas Gift.....	5 00
	20 00		7 50
OHIO.		Receipts for the month.....	1,737 00
<i>Cleveland</i> —St. Mark's Ch.....	100 00	Amount previously acknowledged.....	1,394 92
<i>Cuyahoga Falls</i> —St. John's Ch.....	4 00		
<i>Gambier</i> —Ch. Holy Spirit.....	3 07	Total receipts since September, 1878.....	\$3,131 92
<i>Huron</i> —Christ Ch.....	28 00		
<i>Massillon</i> —St. Timothy's Ch.....	5 00		
	7 50		

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		ILLINOIS.	
<i>Albany</i> —Ch. Holy Innocents' S. S., for DeWitt Scholarship, in memoriam, St. Paul's school, Little Falls—Emmanuel Ch., a member.....	60 00	<i>Evans</i> —E. H. S.....	2 50
	1 00	<i>Freeport</i> —Zion Ch.....	3 41
CENTRAL NEW YORK.			5 91
<i>Branch Woman's Auxiliary</i> : Grace Ch., Union Springs, \$2.75; Christ Ch., Oswego, \$15.71; Grace Ch., Cortland, \$0.62; Grace Ch., Waterville, \$11.13; St. James' Ch. Skaneateles, \$9.68; St. Paul's Ch., Holland Patent, \$5.53; Christ Ch., Binghamton, \$10; Grace Ch., Watertown, \$2.15; Ch. Good Shepherd, Binghamton, \$5; St. John's Ch., Cape Vincent, \$5.50; House Good Shepherd, Syracuse, \$2.50.....	61 00	ICWA.	
<i>Oxford</i> —St. Paul's Ch.....	21 93	<i>Cedar Rapids</i> —Grace Ch., "Silver Thimbles Society," for Mrs. Draper's work, Yankton Agency.....	5 00
<i>Union Springs</i> —Grace Ch.....	1 23	<i>Clinton</i> —St. John's S. S.....	5 00
<i>Waverly</i> —Grace Ch.....	2 00	<i>Winterset</i> —"Ernest," per Rev. J. W. Cook.....	25
<i>Whitney's Point</i> —Grace Ch.....	1 25	KENTUCKY.	
	97 03	<i>Henderson</i> —Mrs. Mintie Edwards, per Rev. J. W. Cook.....	10 25
CENTRAL PENNSYLVANIA.		<i>Louisville</i> —Christ Ch., two members.....	3 35
<i>Lebanon</i> —St. Luke's S. S.....	38 32		20 00
CONNECTICUT.		LONG ISLAND.	
Through Fairfield Co. Indian Aid Asso.: Ch. Holy Trinity, Westport, \$6; Christ Ch., Redding, \$1.50.....	7 50	<i>Brooklyn</i> —St. James' S. S. Classes, of which from Miss Hunter's Class, \$5*.....	23 35
<i>Gaylordsville</i> —C. W., for Bishop Hare.....	5 45	St. Paul's.....	31 40
<i>Middletown</i> —St. Luke's Chapel of Berkeley Divinity school.....	22 30		20 87
<i>New London</i> —St. James' Ch.....	51 00	<i>College Point</i> —St. Paul's Chapel S. S., for College Point Scholarship, Crow Creek School.....	17 58
<i>Parkville</i> —Grace Chapel S. S., for Bishop Hare's work among the Indians.....	15 00	<i>Jamaica</i> —Grace Ch., Christmas gift from C. K. St. Johnland—Miss A. E. Cleveland, thro' Woman's Auxiliary.....	3 00
<i>Watertown</i> —Christ Ch.....	16 00		5 00
<i>Woodbury</i> —St. Paul's Ch., Woman's Auxiliary.....	11 00	MARYLAND.	
	128 25	Through Baltimore Indian Aid Asso.: Grace Ch., "E. M. A.," for E. S. Hall Scholarship, in memoriam, St. Paul's School, \$60; Grace Ch., for freight, \$.....	77 85
GEORGIA.		<i>Anne Arundel Co.</i> —All Hallows' Parish.....	65 00
<i>Savannah</i> —Christ Ch., a member.....	1 00	<i>Baltimore</i> —St. Paul's Ch.....	4 00
		<i>Washington</i> —St. Mark's Guild of Memorial Ch.....	83 33
		Mrs. S., thro' Woman's Auxiliary.....	2 50
		Mrs. C. J. S. W.....	1 50
			2 00

MASSACHUSETTS.	
<i>Boston Highlands</i> —St. John's S. S., for Manton Eastburn Scholarship, In memoriam, Crow Creek School	60 00
<i>Cambridge</i> —Christ Ch., thro' Woman's Auxiliary, for Bishop Hare	12 88
<i>Hanover</i> —St. Andrew's Ch., thro' Woman's Auxiliary	10 00
<i>Hyde Park</i> —Christ Ch., thro' Woman's Auxiliary	9 00
<i>Southborough</i> —St. Mark's Ch., \$10; S. S., for St. Mark's Scholarship, Cheyenne School, \$17.38	27 38
NEW YORK.	
Through the Niobrara League: St. Paul's Chapel, Miss Kate Barnes, for Anne C. Cannon Scholarship, Crow Creek School, \$60; St. Thomas' Ch., Ladies' Missy Society (of which from Mrs. M. Clarkson, for Flandreau Mission, \$20), \$80.92; Ladies of St. Bartholomew's Ch., for support of one lady, \$146; Pure in Heart Scholarship, In memoriam, M. B. O., Cheyenne School, \$15	301 92
<i>New York</i> —St. Luke's S. S., Infant Class, for Isaac H. Tuttle Scholarship, St. Paul's School	30 00
P. E. Mission School for Jewish children, for Bishop Hare	2 00
Miss F.	100 00
<i>Riverdale</i> —Christ Ch. Parish, St. Paul's School, for St. Paul's School Scholarship, St. Paul's School, Yankton Agency	60 00
NIOBRARA.	
Crow Creek Mission	493 92
Rosebud Mission	2 41
	4 05
NORTHERN NEW JERSEY.	
<i>Newark</i> —St. John's Ch., a member	6 46
<i>Orange</i> —Grace Ch., J. W. Russell, for Arthur W. Russell Scholarship, In memoriam, St. Paul's School	1 00
	15 00
PENNSYLVANIA.	
Through Indians' Hope Asso.: Ch. Atonement, \$4; St. Peter's Ch., Germantown, for H. H. Houston Scholarship, \$4; St. Andrew's, Mantua, \$3; Ch. Holy Trinity (subscriptions, \$7; Men's Bible Class, \$15), \$22; St. Luke's, for Welsh Memorial, \$25; Ch. Saviour (Harold Goodwin's Bible Class, \$20; Harold Good-	16 00
win, \$5), \$25; St. Barnabas, Miss Landell, for Welsh Memorial, \$2; Mrs. St. G. T. Campbell, \$50; * Mrs. John Markoe, \$20*	155 00
<i>Crescentville, Phila.</i> —Trinity Chapel, S. S., for Crescentville Scholarship, St. Mary's School, Germantown—St. Michael's Ch., for Bishop Hare's Indian Mission	30 00
<i>Jenkintown</i> —Rev. R. F. Colton, per Rev. J. W. Cook	20 00
<i>Philadelphia</i> —Miss Coles*	10 00
Mrs. T. Wagner*	25 00
Miss Rhoades*	100 00
	50 00
PITTSBURGH.	
<i>Franklin</i> —St. John's Ch.	390 00
<i>Pittsburgh</i> —Calvary Ch.	4 00
	1 00
SOUTH CAROLINA.	
<i>Charleston</i> —St. Luke's Ch., Mrs. A. H. J.	5 00
	5 00
SOUTHERN OHIO.	
<i>Columbus</i> —Trinity Ch., thro' Woman's Auxiliary, for Rev. Mr. Gillilan	25 13
SPRINGFIELD.	
<i>Waverly</i> —S. G. M. A.	5 00
VIRGINIA.	
<i>Gordonsville</i> —Christ Ch. S. S.	2 07
WESTERN MICHIGAN.	
<i>Allegan</i> —Ch. Good Shepherd	2 00
<i>Traverse City</i> —Grace Ch.	1 25
WESTERN TEXAS.	
<i>Hallettsville</i> —Teachers of Mission S. S.	3 25
	1 00
LEGACY.	
<i>Southern Ohio, Granville</i> —From Estate of Clarissa Sandford, by her Executor, G. B. Johnson, Esq.	600 00
MISCELLANEOUS.	
Christmas gift	5 00
From sale of two Prayer Books*	2 00
Sundry items*	92 00
	99 00
	\$2,375 38
Amount previously acknowledged	4 559 99
Total receipts since September 1st, 1878	\$6,935 37
* Per Bishop Hare.	

SPECIAL CONTRIBUTIONS.

ALBANY.	
<i>Troy</i> —Christ Ch. S. S., for Sch'p in Bp. Tuttle's School	20 00
CENTRAL NEW YORK.	
<i>Syracuse</i> —St. Paul's Ch., Branch Wom. Aux., for Sister Eliza's support	20 00
CONNECTICUT.	
<i>Darien</i> —St. Luke's S. S. for Bp. Tuttle	7 20
<i>Hartford</i> —Ch. Good Shepherd, for Rev. O. P. Thackara	31 11
<i>Meriden</i> —St. Andrew's Ch., of which for Bp. Spalding, \$20; for Bp. Tuttle, \$20	40 00
<i>New Haven</i> —St. Thomas' S. S., for Sch'p in St. Mark's School, Salt Lake	40 00
<i>Newtown</i> —Trinity Ch. S. S., for Bp. Tuttle	25 00
ILLINOIS.	
<i>Rockford</i> —Emmanuel Ch. S. S., for Bp. Tuttle	143 31
	1 04
LOUISIANA.	
<i>Prairie Mer Rouge</i> —For Children of Yellow Fever sufferers	3 50
MARYLAND.	
<i>Washington</i> —Lieut. and Mrs. J. R. S., for bell for Emmanuel Chapel, West Denver, Col.	30 00
NEW YORK.	
<i>New York</i> —Thro' Woman's Auxiliary, for Harris children	35 00
St. Peter's Ch., C. R. B., for Rev. Dr. Douglas	6 00
	41 00
PENNSYLVANIA.	
<i>Philadelphia</i> —L. L. W., for Bp. Lay (Easton)	10 00
<i>Germantown</i> —Calvary Ch., for Bp. Morris	50 00
	60 00
Receipts for the month	\$318 85
Amount previously acknowledged	1,491 78
Total receipts since September 1st, 1878	\$1,810 63
ANALYSIS OF RECEIPTS.	
For General Work of Domestic Committee, of which from Legacies, \$7,782 00	\$21,196 64
Designated for Work among Colored People, of which from Legacies, \$800.00	3,131 92
Designated for Work among Indians, of which from Legacy, \$600	6,935 37
Special Contributions	1,810 63
	\$33,074 56
CORRECTIONS.	
In the January number, in GENERAL DOMESTIC ACKNOWLEDGMENTS, under the head of Pennsylvania, Doylestown, St. Luke's Ch., \$12.74, should read St. Paul's Ch.	
In the SPECIAL ACKNOWLEDGMENTS, under the head of Central Pennsylvania, Harrisburg, St. Stephen's Ch., for Seabury Divinity School, \$3, should read Harrisburg, Mrs. "B," etc.	

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

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

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" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" John A. Paddock, D.D.,
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JAMES M. BROWN, *Treasurer,*
23 Bible House, New York.

FEBRUARY, 1879.

THE SCOPE OF MEDICAL MISSIONS.

IN connection with Medical Missionaries' reports published in this number we would remark that in the records of the Missionary Conference held year before last at Shanghai, Dr. Kerr, for twenty years a Missionary Physician at Canton, presents some very important statements concerning the scope of Medical Missions in China. He points out that—

(1) The Chinese, like all semi-civilized nations, are ignorant of anatomy and physiology; have false notions of structure and function, and the most absurd theories and ridiculous anatomical plates.

(2) They do not know the nature of disease; evil spirits, the planets, fire, air, earth, wood, and water, and other similar influences, are supposed to cause sickness.

(3) Medicines are but poorly understood; dragons' teeth, fossil bones of tigers, pearls, and deer's horns, are considered of medicinal value, as they are related to the influences specified.

(4) Surgery is but little understood. The Chinese have traditions of operations performed by ancient mythological surgeons, but previous to the advent of European surgeons no Chinese would ever puncture an abscess, or remove the simplest tumor.

(5) Superstitious notions and practices

control the people. Idols, astrologers, fortune-tellers, are called to expel disease-spirits; charms, amulets, gongs, and fire-crackers are made use of to frighten off the ghost, when the physician and simple remedies should be resorted to.

(6) There is the most marked ignorance of infantile hygiene and disease. The mortality among children is great. There is a low sense of moral obligation about child life.

(7) There are no laws to conserve public health; no sanitary arrangements by the authorities; no isolation of contagious disease; no drainage, and no removal of offensive substances.

It is evident, therefore, that Medical Missionaries are doing a most important work, not only in removing or alleviating physical suffering, but also in overthrowing superstition, and making the recipients of their service more willing and prepared to receive the teachings of the Gospel of CHRIST.

And, may we not add, in thus ministering to the physical necessities of thousands of suffering human beings, we are, through our medical staff in heathen lands, humbly following in the footsteps of Him Who, as the Great Physician, went about "healing all manner of sickness and all manner of disease among the people,"

MOVEMENTS OF MISSIONARIES.

CHINA.—At the time of our going to press the Rev. WILLIAM J. BOONE was about starting for a somewhat extended tour through the South, with a view to advocating the cause and claims of the China Mission, as he has done in the North so effectively during the last few months. Mr. Boone's vacation will expire in September, when (D. V.) he and Miss MARY C. NELSON will leave to rejoin the force in the field.

The Rev. and Mrs. WILLIAM S. SAYRES reached their destination at Shanghai November 1st, last, and the Rev. and Mrs. DANIEL M. BATES, JR. (who remained over one steamer in Japan), on the 9th of the same month.

JAPAN.—The Rt. Rev. Dr. Williams, writing from Tokio, under date of November 25th, announces the arrival (the day before) of the Rev. and Mrs. THEODOSIUS S. TYNG.

The Rev. and Mrs. WILLIAM B. COOPER reached New York by the Anchor line steamer on Sunday, January 12th. As previously stated, Mr. Cooper's health has very much improved. They started almost immediately for Hazlehurst, Miss., Mr. Cooper's former home. After a season of rest, Mr. Cooper expects to employ a portion of his time in telling of the work in his field before congregations in the South and West.

DEATH IN THE FIELD.

AFRICA.—It is with much sympathy for our valued Missionary, the Rev. S. D. Ferguson, that we announce the death, at Cape Palmas,

on Sunday, the 17th of November, of his beloved wife. Mrs. Ferguson was a sister of the Rev. L. L. Montgomery, Missionary at Bassa.

GREECE.

EXTRACT FROM LETTERS OF MISS MUIR.

I KNOW you will rejoice to hear that the dear old Mission School keeps up its good reputation. Our school is crowded with children from all parts of Greece, the Islands, and the East.

Little Dodo, a Turkish child, has returned to us after an absence of a year from Athens. Her mother requested that she should be educated as a Christian child, and, when we thought proper, to have her baptized; but the future will speak for itself: we trust GOD may bless the means to accomplish the end.

Our boys have been able to take places in

the second and third classes in the Hellenic School this year, and our girls rank as high in the Normal School. Their Bible knowledge seemed to astonish those who examined them.

I wish you could see our school, it is such a busy, pleasant hive.

With kind regards, yours most faithfully.

We have already on the roll: Teachers, eight; pupil teachers, four; other pupils, 522. Many of our old pupils have not yet returned. Next week will draw them all in, so we shall have a very full school.

Yours most respectfully.

AFRICA.

THE latest advices from Bishop Penick are to December 2d. In that letter nothing is said of the health of the Missionaries; but in his letter of October 31st he says: "We are getting on tolerably as to health. Parker improves slowly. All the rest are up."

LETTER FROM H. W. DENNIS, M.D. (Native).

HOFFMAN STATION,

September 24th, 1878.

DEAR SIR: I think I had better send the

account of my work now, as the quarter is very nearly out.

The number of patients for this quarter is as follows: From July 1st to July 31st, 71; from August 1st to August 30th, 92; from September 1st to September 24th, 83; total, 246.

On the 30th of July I was amputating a finger of a man who came about twenty miles from the interior. His brother came with him to see the operation. While I was

getting ready the man said to me: "I hear you can kill a man and do what you want to do, and then bring him to life again." But I told him that I do not kill, but make insensible for the time.

When he found out that his brother went through the operation without any pain, he

said to me: "People that have the knowledge of God can do almost anything." I spoke to him as much as I could, and made him promise me that he would send his son to school; but I have not heard from him since he left.

Yours truly.

CHINA.

AN APPEAL IN BEHALF OF WUCHANG STATION.

SHANGHAI, October 29th, 1878.

It will be remembered by those interested in the history of our Mission in China that this Station was selected by the present Bishop of Japan (the Rt. Rev. C. M. Williams) in the year 1868, after much careful thought and consideration, as promising many advantages as a Missionary station.

Wuchang may not only be regarded as one of the most central points in China, but it is also situated in a Mandarin-speaking district, and any Missionary who obtains command of this language, speaks what may be virtually considered the language of two-thirds of the Chinese people.

Our Mission began its work at Wuchang in the year 1868, and much has been done towards making it a valuable station. The sites selected for chapels, school-houses, residences, etc., are among the best; but the difficulty has been that our Mission here has lacked continuity. The Missionaries sent out have been too few to carry on the work, and as death or disability from ill-health has removed them, fresh men to step into their places and carry on the work have been lacking.

What has been stated of Wuchang will also apply to some extent to the Mission in China at large—it has been deficient in continuity. The efforts made to carry on the work have been too much of a sporadic character. From time to time, sometimes at long intervals, from one to two Missionaries have been sent out to carry on a work which, beyond any, requires steadiness, persistency, continuity. At one period in the history of our Mission it will be remembered that the work of the whole Mission in Shanghai devolved upon one foreign Missionary—the Rev. E. H. Thomson.

Now, my Christian friends, do you not think it high time that this state of affairs should come to an end? Will not our Church lay this matter of the existence of our Mission

in China to heart, throw herself into the work generously and nobly, and furnish men and means for the thorough equipment of our Mission stations?

Other Christian bodies are sending out reinforcements constantly. Let us not lag behind. God gives us this privilege of working for Him in China *now*. In a few years it may be that the native Church—God in His mercy grant it—may be strong enough to carry on the great work of the evangelization of China almost unaided. But now, when the Church here is weak and struggling, is the time for generous, manly aid, for self-sacrifice on the part of the Church at home.

To come to the point at once: what I now earnestly desire of the Church at home is that two Missionaries may be immediately sent out for Wuchang. Mr. Hoyt is at present taking the Rev. Wm. Boone's place, and Dr. Bunn is working faithfully as a medical Missionary; and what we need is two men who may be learning the language and to be in training to help and carry on the work both now and in the future.

Cannot there be found two earnest men who will come forward at once and offer themselves for the work of CHRIST in Wuchang? And will not those of our Church people who desire the progress of the work in China come forward and furnish means to equip two Missionaries for this important station?

Dr. Nelson, whose long years of experience as a veteran Missionary has made his judgment of especial value, and who has visited Wuchang and gauged the importance of the work there, earnestly recommends that this Station be sustained and reinforced, and let not the Church disappoint us, we beg, by being lukewarm in this matter.

I am the more encouraged to make this appeal because of the assurances that have been given us by practical aid and sympathy from our friends at home and from our Churchwomen, who are striving so nobly to help on

the Missionary college. We are now expecting the two young Missionaries, Mr. Bates and Mr. Sayres, and we hope to begin the college as soon as practicable.

Let us hope that we may meet with an immediate response to our call for Wuchang. We feel that this station must and ought to be sustained.

My dear friends, will not two men offer themselves for this work? and will not the Church equip and send them out at once? We pray God that this appeal may not be made in vain.

S. I. J. SCHERESCHEWSKY.

FURTHER WORDS IN BEHALF OF WUCHANG.

At this Christmas season, when all hearts are warm with love, may I not add a few words to Bishop Schereschewsky's recent appeal for special offerings, that two Clergymen may be sent out to reinforce our work at Wuchang? I venture to do so because having worked there for eight years past, I can, to some extent, realize the great urgency of this appeal. Our work in China has been so blessed that we now have *sixteen* young men studying for Holy Orders, and the Bishop must provide in his college for the training of the advanced pupils of our schools, with others who may be drawn to it, and also in the theological department for these candidates and those who may follow them. To do this work the *five* foreign Clergy he now has are all too few. Besides, we have active Missionary and pastoral duties which require supervision and labor on our part until we shall have more *native* Clergymen. This work presses on us both at Shanghai and up the great Yang Tse river at our very important and advantageous position at Wuchang and Hankow.

This interior Station is to be the main feeder of our college, and the centre whence our young Deacons and native helpers are to radiate. We have planted there already boarding and day-schools for boys and girls, chapels and a hospital and dispensary, and have some forty Communicants as a nucleus. All this means good, honest hard work. The Rev. Messrs. Hoyt and Yen now hold this post. The former must come home in eighteen months, and Mr. Yen is one of the designated professors for the new college, and will be greatly needed in its organization, both by reason of his English education in America and his Chinese education at home, *Two*

men are therefore needed *at once* to go out and begin the studies that shall fit them to take up this work when these brethren must turn it over to others. Has the Church no Deacons or seniors in her seminaries who will answer to this summons to help her in this emergency? No men who wish by their gifts to be represented by the new workers? In time those who go will doubtless have the oversight of a considerable band of native helpers, and find ever-increasing employment as they develop their gifts, whether as scholars or practical workers.

No position *ought to seem more desirable* to a young man who can feel how great a conquest for the CHRIST King we are striving to bring to pass, and what promise we have in the results already attained. We who have labored upon the foundations see the fruition of our hopes, in part, in these young Chinese consecrating themselves as fellow-helpers with us in behalf of their own people. I shall be glad to give any one who thinks of going full details, in person or by letter, of much that will surely increase his interest in this matter.

Brethren, shall the Bishop appeal in vain now for men, or to the Church for the comparatively small sum which is necessary to equip and send out men, so pressingly needed to hold and carry forward the work at this the foremost post of our whole Anglican branch of the ever-widening Church Catholic?

W. J. BOONE.

—*The Churchman*.

REPORT OF A. C. BUNN, M.D., TO JUNE, 1878.

WUCHANG, CHINA, July 8th, 1878.

I BEG to submit the following report of the Medical Mission at this place for the two years ending June 30th, 1878.

The aggregate number of patients attended at dispensaries, hospitals, and at their homes was:

	Men.	Women.	Children.	Total.
June, 1876 to June, 1877	4027	934	1169	6130
" 1877 " 1878	6542	1475	1632	9649
Total	10569	2409	2801	15779

The total attendance since the establishment of the Medical Mission in 1874 has been twenty-two thousand, six hundred and ninety six (22,696).

The average monthly attendance was:

December, 1874—June, 1875, 338.

June, 1875—June, 1876, 379.

" 1876— " 1877, 511.

" 1877— " 1878, 804.

The greatest monthly attendance was in May, 1877, and in June, 1878.

Since January of this year I have been obliged to be constantly near my motherless children, and have therefore closed the dispensary on the Fu-Kai, and attended out-patients at the hospital daily.

HOSPITAL.

This change makes still more apparent the need for increasing our hospital accommodations. The single ward is now literally full to overflowing, for some patients are sleeping on the verandah. Applications for admission have constantly to be denied, and operations declined for want of room; and there is no provision whatever for care of women and children. The Mission should not long postpone the erection of several additional wards.

BATHS.

It having been found impracticable to ensure the successful treatment of diseases of the skin by patients at their homes, baths are now given at the hospital to male patients, and the proper remedies applied under my own observation. About six hundred and fifty cases have been thus treated.

OPIUM SMOKING.

I am often importuned to cure opium smokers, and seem to have had some success. But such results are particularly difficult to verify. Doubtless some return to the pipe again, after they have, by saving the money daily expended to purchase the indulgence, refilled the purses whose leanness alarmed the men into a desire for reform. The growing use of the drug here is shown by the frequent substitution, for the traditional cup of tea before beginning business transactions, of opium pipes. It is a pity that writers are found to apologize for the part some foreign nations play in the opium trade by speaking lightly of its effect upon the Chinese. It is asserted that this is almost the only stimulant used by the Chinese, and that employed in moderation it is rather beneficial than otherwise, being peculiarly adapted to the Chinese constitution, and also a protective against malaria. To these statements it may be answered, that so far from opium being the only stimulant of the Chinese, they are consumers to an enormous extent of whiskey and tobacco. Of 4,078 men seen by me, less than one-fifth claimed to use neither of these stimulants. Nor is there any reason to suppose

the use of opium by the Chinese in large or small quantities otherwise than hurtful, and almost certain to eventuate in a terrible spiritual thralldom and an evergrowing physical misery. There is no conclusive evidence that the habitual use of opium wards off malaria.

USE OF SPIRITUOUS LIQUORS.

Although this is very common among the Chinese, drunkenness is rather uncommon, and delirium tremens very rare. This is probably to be explained by the character of their liquors, which are nearly all whiskeys, distilled from rice and not rectified. They consequently contain a considerable amount of fusil oil, a very irritating substance, and more rapid in its effects than alcohol. This produces flushing of the face, burning at the pit of the stomach, and unpleasant sensations in the head, disagreeable feelings which come on before intoxication, and make the drinker desist. Chinese whiskey is, therefore, generally drunk from small cups, or in divided doses, not in the rapid way which generally makes the drunken mania. The Chinese do not, however, escape the effects, in chronic disease, of fusil oil and alcohol. Cirrhosis of the liver, with abdominal dropsy, is one of the most common and intractable of diseases here, and is in a large proportion of cases the result of drinking habits.

OPIUM SUICIDES.

The swallowing of this drug in pills, or mixed with whiskey, is the favorite way of committing suicide. A friend suggests, not unreasonably, that the easy procuring of this drug in late years may have made self-destruction more common. It is an appalling thought. Never careful of life, but only fearful of pain, it is not surprising that death by this easy method is so often sought by a people who find their gods so hard to reconcile, and who, therefore, easily tire of the war with evil, of

"Ever climbing up the climbing wave."

Most of the suicides are young persons, more women than men. I am often called to attend such cases. Relief is generally easily given unless the call has been long delayed. A pathetic incident of the latter kind occurred lately. I was called to the house of a rising official, and there found in one room the bodies of two women, one twenty and one twenty-two years of age. They had just died. They had dressed themselves in their finest clothing,

taken opium, and laid down to await the end, which came soon. The cause of this tragical act was the death of their brother, who was buried the day before. As no Chinese custom bound them to such action, this may be considered a remarkable instance alike of sisterly affection and of recklessness of life.

TYPHUS FEVER.

This has been met with in the case of some refugees from the famine-stricken districts of the north, where the disease has been very deadly.

PURULENT OPHTHALMIA.

This, the scourge of all Oriental countries, is only less prevalent here than in Egypt and Palestine. It raged with great violence last midwinter. Its unusual destructiveness was probably owing to the fact that the people remained closely shut up in their houses, under the worst hygienic conditions, till the unusually cold weather moderated. Then they began to come to the hospital, but very many had already become totally blind. In no class of diseases perhaps is the superiority of foreign surgical practice so apparent as in this. Thousands of Chinese are annually saved from the horrors of blindness by foreign surgeons.

CASES AND OPERATIONS.

I omit a list of these, as likely to be of little general interest. It may be worth while to mention some diseases which are conspicuous by their absence, or slight prevalence.

Typhoid fever is unknown in the midst of every condition usually supposed to engender it. Scarlet fever is unknown. Stone in the bladder, so common in Southern China, is one of the rarest of diseases here. Small-pox always exists in the city, but has not for many years raged extensively or fatally, though neither vaccination nor inoculation is generally practised.

SICKNESS AMONG FOREIGNERS.

There has been much sickness among members of our Mission, and one, my wife, died, after a very brief illness. Without obtruding here my personal sorrows, I earnestly ask the prayers of the Church for the continuance and success of this Medical Mission, which owes more to her than can ever be told, and my own connection with which, for any considerable time, is, by the increased difficulty of taking care of my children, made very uncertain.

I have, with great reluctance, been obliged to advise the return to the United States of Mrs. Hoyt, and later of the Rev. Mr. Boone, on account, in each case, of prolonged illness arising from climatic conditions.

MEDICAL EDUCATION.

I have three students, one coming from Mr. Thomson's school in Shanghai. I consider their instruction an important and hopeful part of the work, and hope that both the number of students and their facilities for learning may be increased.

What honor will belong to the founders of the first Medical College in China!

THE GOSPEL IN THE MEDICAL MISSION.

The lack of Clergymen is greatly felt. The preaching at the Hospital has been mostly done by the native Catechist, Mr. Yang, who attends on alternate days. A daily service of prayer is held with out and in patients, and every day parts of the Bible and other religious books are read aloud. It is intended that no in-patient shall fail to be instructed in the principles of the Gospel.

For instruction of female dispensary patients we owe the deepest gratitude to the wife of an English Missionary, who frequently attends for that purpose.

I remain, dear Mr. Kimber, very truly yours.

JAPAN.

FROM LETTER OF THE REV. A. R. MORRIS.

OSAKA, Oct. 31st, 1878.

DURING the summer there has been preaching on Tuesday, Wednesday, and Thursday nights, to the passers by. On Friday nights we have had a prayer-meeting for the Converts, which Nahashima had usually conducted. Tishikawa has been teaching the people at his own house on Tuesday nights.

Mr. Quinby left us on August 20th to enter

upon his duties in the theological school in Tokio. His going made quite a break in our ranks, and made us long more than ever for the arrival of our friends from home. Before he left us he baptized Dr. Laning's teacher's wife's brother, whom he had been instructing for a long time previous. I hope he will be confirmed at the Bishop's next visit, but his health has been very feeble for several months.

On October 17th I baptized a young man

who formerly lived in our school building, although he was not in the school. He applied at that time for Baptism, but went to Tokio before he had had time for much preparation, and entered the army. This summer the division of the army to which he belongs has been stationed at the Osaka castle, and he has been attending Services regularly on Sunday, which involved a walk of three miles each way, and again expresses a desire to be baptized. He has given better evidences of sincerity than any who have thus far applied. He has frequently brought other soldiers with him both to the Services and to me for instruction, and although none of them have continued to come, that is not his fault. He has also frequently received tracts and religious newspapers to distribute among them.

One of Dr. Laning's patients has applied for Baptism. He has been very regular in his attendance on Service, and from what the Doctor says of him he seems to find great comfort in the observance of Sunday, which is a very pleasant thing to hear, as the observance of the Sunday rest is one of the greatest obstacles to men becoming believers.

MORE WORK THAN POSSIBLE TO PERFORM.

Plenty of people have been coming to me for instruction during the summer. But they come once, or perhaps twice, and then leave, and the next that I hear of them is that they have joined one of the other Missions. There is any amount of work just slipping through my hands simply because I have not the power to do it.* . . .

On Friday last we had the pleasure of greeting the Rev. Mr. Sayres and his wife, on

their way to Shanghai. Thanks to our railway, our friends from home are able to look in on us, even when they are not able to make a longer stay. . . .

Yours sincerely,

**FIFTH ANNUAL REPORT OF HENRY LANING,
M.D., OSAKA, JAPAN.**

(For the year ending June 30th, 1878.)

AGGREGATE ATTENDANCE.

Males, 1,628; Females, 869; Total, 2,497.
Japanese, 2,408. Foreigners, 89.

DISEASES PRESCRIBED FOR.

General Diseases.....	686	Diseases of Digestive	
Nervous	53	System	466
Diseases of Eye.....	400	Diseases of Urinary and	
" Ear.....	137	Generative System.....	130
" Circulatory		Diseases of Organs of	
System.....	26	Locomotion.....	91
Diseases of Absorbent		Diseases of Cutaneous	
System.....	17	System.....	115
Diseases of Respiratory		Injuries	27
System.....	253	Unclassified.....	71
Total		Total	2,497

OPERATIONS PERFORMED.

Paracentesis Abdominis.....	2	Excision Ranula.....	1
Tapping Hydrocele.....	3	Extraction Nasal Po-	
Excision Wens, etc.....	6	lypus.....	1
Excision Cancer.....	1	Extraction Teeth.....	115
Operation for Phymosis.....	1	Abscesses, etc., Lanced.....	53
Total.....		Total.....	182

[Here follows an account of expenditures and receipts, which, however, is in Japanese currency.]

The foregoing are the combined statistics of the two dispensaries that have been open during the year, including 111 visits made to patients at their homes. In view of the Rev. Mr. Quinby's anticipated removal to Tokio, it is proposed to continue only the dispensary in connection with Mr. Morris's work for the present. [Here follows a meteorological table, which we omit for want of room.]

HAITI.

EXTRACTS FROM LETTER OF BISHOP HOLLY.

PORT-AU-PRINCE, November 8th, 1878.

MY DEAR BRO. KIMBER: I am happy to hear that the Board of Managers is actuated by the liveliest sympathy for my arduous work here, and have done what they thought they could for the laborers in this field by continuing for the ensuing year the same amount given for the current year, however inadequate we find the same to meet our necessities.

FINANCIAL DISTRESS.

The distress everywhere felt in Europe and America exists here in the highest degree.

*The Rev. Mr. Tyng is to be stationed at Osaka, so

The hurricane has ruined all prospects of immediate amelioration by the destruction of the coffee crop, nearly ready to be picked. The Rev. Mr. Myrthel writes to me from Gros Morne that the people in that place had everything on their plantations devastated, and the members of our little congregation there are reduced to the extremest misery. Happily for us here, we have no winter to encounter, and wild fruits can always be found; otherwise the suffering would be indescribable. The \$20 per month raised by subscription in my congregation at the capital, to pay a lay evangelist among the 1,000 English-speaking

Mr. Morris will no longer be single-handed in minis-

poor people here, have been reduced one-half, from the sheer inability of some of the subscribers to continue their subscriptions.

What adds to our distress is the depreciation of the price of coffee in Europe. All Central and South America, with parts of Africa and Asia, are cultivating this article of commerce as they never did before, and throwing it upon the European market. Last year's crop brought 6 cents less per pound than had usually been paid for it, and it has fallen from 1 to 2 cents lower per pound this year. Our exporting merchants are nearly all ruined in consequence of the sudden and great fall in price.

CHURCH WORK.

I am happy to state that our work is commending itself more and more favorably to those in power here. The Rev. Mr. Bene-

dict has obtained a subvention of \$150 per month from the Government for St. Augustine's school at Cayes. He has, however, to receive from the Government in his school ten boarding scholars as the consideration of this appropriation, to feed and instruct them. Thus he gets \$15 per head for each boy. But his rent, which was \$30 per month, is augmented to \$50 in consequence of the scarcity of houses at Cayes since the destruction by the hurricane. Hence, after paying his rent, he will only have \$10 to feed and instruct each boy.

He, of course, will take private scholars besides; but he tells me that the fathers of families are so reduced in circumstances at Cayes, that few are now able to pay for the instruction of their children, and nearly all will be obliged to send them to the Government schools.

MEXICO.

IN one of the letters received from Mr. Albert E. Mackintosh, Business Agent of the Mexican Church, he says:

The Sunday-schools are composed, besides the children, of Christian men and women, who wish to search the Scriptures, and are giving very good results. There is never a fixed number, but we can generally count upon eighty to one hundred grown-up persons in the Chapel of St. Francis every Sunday. The work goes on admirably under the pastoral care of its worthy Bishop-elect. The work cannot be carried on upon its present effective basis at the rate of less than \$25,000 per annum.

We have, you know, one Church Boarding-school for Girls and Orphanage, 65 scholars; one Church Boarding-school for Boys and Orphanage, 50 scholars; St. Francis' Church School for Girls, 80 scholars; St. Francis' Church School for Boys, 50 scholars; four other Church Schools outside the City of Mexico, 60 scholars—total, 305 scholars; besides in three Sunday schools, 200 scholars.

We are obtaining other statistics from our many country congregations, but it will take time before we can complete and forward them to you, as there are no postal communications with some of them.

We have, moreover, on file a long communication from Mexico, signed by Mr. Mackintosh, Mrs. Hooker, and Miss Grut, addressed to the Church people of America. The very length of this paper would prevent its publication at any time in *THE SPIRIT OF MISSIONS*, but especially so just now, when

our pages are all too few for the mass of matter demanding entrance from all parts of the field. We give so much of the substance as we may. They speak as those in the thick of the fight, appealing for hearty support on the part of those whom they represent. They first recur to the history of the work, which has often been recited—and, within the year, has been summarized in this magazine—and proceed with a particular statement of its present status, which must be somewhat familiar to our readers. They speak of the heroism of the native members of the Church under trials sore and grievous, and bespeak the sympathy, the prayers, and the contributions of the faithful, that by God's blessing this little one may become a thousand.

It may be gathered from this paper, as from all other communications from the Mexican branch of the Church, that its opportunities for Christian work far surpass the means put at its disposal for its prosecution. Justice compels us to say right here that this is the case to-day with respect to every work undertaken or nurtured by this Church in foreign lands.

We quote now from the description of St. Francis' Church and its services:

We will start from one of the principal squares or parks of the city nearest its geographical centre, called the "Alameda." Taking an easterly course we go out of the square to the right, and enter a street called the "Bridge of St. Francis." No street here is

more than one block long, every block being considered a separate street and having a new name. Passing one block then, we enter the first street of St. Francis. Halfway along this street, to the right, we pause before a high wall and an arched gateway of stone. Looking through the spacious gateway, a beautiful garden greets the eye, filled with trees, shrubs, and bright-hued flowers. A handsome, evenly-graded walk, some twelve feet wide, runs through the middle of it, and terminates at its extremity at a finely-sculptured entrance to a massive building. The doors of this entrance stand invitingly open; so we pass through the street portal, down through the garden, the wafted perfume of the flowers pleasantly greeting us as we go. We pass in through the carved entrance beyond, and find ourselves within the chapel of the old historic Church of St. Francis. Its proportions are striking and imposing. Lighted from above by two massive domes, all of stone (for there is not a piece of wood in the building except the doors, windows, and floor), the light is soft and pleasing to the eye. We see it is carpeted and provided with chairs for the congregation, and at the farther end we see the old familiar lectern. It is early yet, the congregation have not begun to arrive, so we pass through one end of the chapel, and by a door at the other side enter the main building. If we thought the proportions of the chapel imposing, what shall we say of this? More than four times the size of the chapel, it is simply a temple of magnificent distances. We are held in awe for a moment as we gaze aloft at the bold arches and vaulted domes and at the chancel, beyond which is an arched recess of the full width and height of the entire building. This was once the Cathedral Church of the Roman power in Mexico. How meet that it should become, under the Providence of God, in turn a centre of a true Church and of the pure Gospel of CHRIST! The Church has been so poor that she has not been able to use this splendid temple. Now we notice men at work repairing, and perhaps in the not far distant future, up through those glorious domes and arches, outpoured from the love and faith of a true worship, may yet arise the pure incense of prayer and of praise. As we stand lost in contemplation, we suddenly hear the tinkle of a bell, a door opens in the transept at the right of the chancel, and a troop of happy-faced boys, about sixty in number, march in procession through the church into the chapel. They are the pupils of the St. Francis Church School. The daily five o'clock Service is about to commence, so we will pass in after them. We take our seats near the garden entrance. Soon down the broad flower-lined avenue we see advancing a

procession of girls of all ages and conditions. We count them as they pass in by twos and take their seats. There are fifty of them. They are the pupils of our Girls' Church Boarding School and Orphanage. Another procession numbering about seventy soon enters from the street, and the girls take their seats quietly and reverently. They belong to another of our Church schools, superintended by Mrs. Martinez, who devotes all her time, energy, and the love of a full heart to caring for it, and without a dollar's remuneration. Surely, we reflect, this Church must be doing an earnest work when it is looking out so carefully for the rising generation. Seven young men of earnest features and reverent demeanor next come down through the garden avenue and file in close to the organ. They are the students of the Church Theological Seminary. Immediately behind them come the Faculty. Few theological schools have the talented Faculty of this, and it is justly a joy of this Church, and is one of the brightest hopes for its future welfare. Other persons come in by ones and twos, and soon the chapel is nearly full. Suddenly from the side door of the chancel four persons appear wearing the old familiar white robes. They pass to either side and kneel. The congregation kneel with them, and there are a few minutes of silent prayer.

There are no silent voices here of man, woman, or child. The congregation seated, the opening sentences of the Liturgy are read. The regular order of the Liturgy follows, and the responses are spoken out with a heartiness which carries a deep significance with it to the hearer, and bespeaks an evidence of the stronghold which this little national Episcopal Church has on the hearts of its people. Here is an earnestness and fervor which goes deep down into the substance of things hoped for, and which make us feel ashamed of the lukewarm, half-whispered responses so often heard in our churches at home.

The Benediction—"The grace of our LORD JESUS CHRIST, the love of God, and the communion of the HOLY GHOST be with us all," pronounced by every one, concludes the Service. The children of the various schools and the students file out in order, singing a grand recessional hymn, and we follow them out through the garden of sweets from our visit to the chapel of this old historic church, bearing with us the grateful sense of a spiritual refreshment sweeter than the perfume of the flowers we have passed. Every morning at eight o'clock, and every afternoon at five, on week-days, the same scene takes place. In addition to this there is the full Wednesday evening Service and Sermon. On Sunday morning, Service, Sermon and Sunday-school,

Holy Communion and Sermon—and Evening Service and Sermon.

In conclusion, we add a few words from a correspondent not officially connected with the work, but to whose private letters we have had occasion to refer more than once before:

Each day is convincing me more and more of the reality, life, and power of this movement, and that as soon as the Church in

the United States shall fully realize what the movement is, it may yet lead to an interest which will make that Church its most ardent advocate and supporter.

Again he says:

Never before have I heard of any Foreign Missionary Society having received under its care any religious enterprise so admirably equipped for effective work and with so little antecedent expense connected with it.

MISCELLANEOUS.

RUSSIAN MISSIONS.

WE take great pleasure in reproducing here an extract from the Annual Report of the Orthodox Missionary Society of Russia, read at the General Meeting held at Moscow, May 14-26th, 1878, which will show that notice of their work on the part of this Church is not unappreciated:

"In closing our Report, we think ourselves happy in being able to tell of a most kindly account of the Mission work of the Russian Church, printed in the other hemisphere. A former Secretary* of the Anglo-Continental Society, well known for its world-wide activity, now a priest of the American Church, in Baltimore, Charles R. Hale, published the past year, in New York, a pamphlet in the English language, entitled 'Innocent of Moscow, the Apostle of Kamtchatka and Alaska,' with the view of acquainting as to our Mission work Americans and Western Europeans, who have many prejudices against the Russian

Church. In this pamphlet, the Rev. Dr. Hale, defending the Orthodox Church from the charge of deadness, draws the conclusion as to the Missionary work of the Russian Church that such work is carried on by that Church quietly and unostentatiously, but really, thoroughly, and successfully.

EARNEST WORDS.

The point of the following communication is obvious:

We are very much in earnest now in the work of Missions. Dear Bishop Penick has stirred us up. A society has been organized to directly assist him in his work; but that shall not take away from our *general* contributions—a duty we owe to the Church, and a pleasure we are most unwilling to forego.

You know my church is a great free church of poor people. We cannot do a great deal, but all are working to do something, children included. About Easter (D. V.) you may expect to hear from us.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from December 1, 1878, to January 1, 1879.

ALBANY.		CENTRAL NEW YORK.	
<i>Albany</i> —All Saints' Cathedral.....	50 00	<i>Canastota</i> —M. Box 13,762, "M. S. H.".....	61
St. Paul's, for "Pauline Beck Hewson"		<i>Chittenango</i> —St. Paul's S. S.....	36
Sch'p, Cape Mount.....	25 00		97
<i>Herkimer</i> —Christ Ch.....	1 00	CENTRAL PENNSYLVANIA.	
<i>Warrensburgh</i> —Holy Cross.....	5 00	<i>Lebanon</i> —St. Luke's.....	14 80
	81 00	<i>Wilkesbarre</i> —St. Stephen's.....	125 00
ARKANSAS.			139 80
<i>Little Rock</i> —Rev. T. C. Tapper, for Sch'p Jaffa	2 00	CONNECTICUT.	
CALIFORNIA.		<i>Hartford</i> —St. James' S. S.....	4 31
<i>San Francisco</i> —St. Luke's, "Mrs. W.," for		<i>New Haven</i> —St. John's S. S. M. Box, for "Hat-	23 00
<i>Africa</i>	13 00	<i>tie Key</i> " Sch'p, Emma Jones Girls' School ..	30 00
		<i>Norwalk</i> —St. Paul's.....	30 00

* Instead of "a former Secretary," the Report should have said, "the Secretary for America."

<i>Pomfret</i> —Christ Ch.....	58 15		
<i>Thompsonville</i> —St. Andrew's, for Cuba.....	1 00		
	116 46		
GEORGIA.			
<i>Savannah</i> —Christ Ch., "A member,".....	1 00		
ILLINOIS.			
<i>Evans</i> —"E. H. S.".....	2 50		
<i>Freeport</i> —Zion.....	3 01		
	5 51		
IOWA.			
<i>Clinton</i> —St. John's S. S.....	10 00		
KANSAS.			
<i>Manhattan</i> —St. Paul's.....	6 00		
KENTUCKY.			
<i>Cynthiana</i> —Advent.....	1 00		
<i>Louisville</i> —St. Andrew's S. S., for "Wm. A. Robinson" Sch'p, Baird Hall.....	20 00		
St. Paul's, for Africa.....	53 27		
Bp. Dudlev, for "Bp. Patteson" Sch'p, Boone Memo School.....	40 00		
	119 27		
LONG ISLAND.			
<i>Brooklyn</i> —St. Peter's, M. Box 1,749.....	1 00		
<i>Jamaica</i> —Grace Ch., 8 M. Boxes.....	24 75		
<i>St. Johnland</i> —Miss A. E. Cleveland, thro' Wom. Aux., for Africa.....	10 00		
<i>Miscellaneous</i> —Wom. Miss'y Asso. of L. I., for Miss'y College in China.....	50 00		
	85 75		
MARYLAND.			
<i>Baltimore</i> —St. Paul's.....	100 00		
<i>Glencoe</i> —Rev. R. R. Mason, D.D., for Jaffa.....	17 00		
<i>Washington</i> —Incarnation, "H. L. H.," for Mexico.....	4 25		
St. Mark's Memo. Ch. Guild, for Mexico.....	2 50		
"Mrs. C. J. S. W.".....	2 00		
	125 75		
MASSACHUSETTS.			
<i>Amherst</i> —Grace.....	6 40		
<i>Boston</i> —Christ Ch., thro' Wom. Aux., for "Lydia Mary Fay Memo." Sch'p, Miss'y coll. (East), St. John's, M. Boxes, thro' Wom. Aux.....	5 00		
<i>Cambridge</i> —Christ Ch., for Africa.....	10 00		
<i>Lawrence</i> —Rev. William Lawrence.....	100 00		
<i>Newton</i> —Grace, thro' Wom. Aux., for "Grace Ch." Sch'p, Bridgman Memo. School.....	25 00		
<i>Quincy</i> —Christ Ch.....	2 00		
<i>Sheffield</i> —Christ Ch.....	17 50		
<i>Southborough</i> —St. Mark's.....	15 00		
<i>Worcester</i> —All Saints', thro' Wom. Aux., Sch'p in Duane Hall.....	25 00		
"One of the Universal Ch.," thro' Wom. Aux., for "Lydia Mary Fay Memo." Sch'p Miss'y Coll.....	5 00		
	215 90		
MICHIGAN.			
<i>Detroit</i> —Hon. H. P. Baldwin, for Mexico.....	50 00		
MINNESOTA.			
<i>Wabasha</i> —Grace.....	2 38		
NEW HAMPSHIRE.			
<i>Concord</i> —St. Paul's School, Miss'y Soc'y, at discretion of Rev. W. J. Boone.....	100 00		
NEW JERSEY.			
<i>Elizabeth</i> —Trinity, "Amelia Hamilton McAlister" Sch'p, in Emma Jones Girls' School. "Wom. Aux.," of which for China, \$3.65; Mexico, \$2.....	40 00		
<i>New Brunswick</i> —Christ Ch.....	17 37		
	16 77		
	74 14		
NEW YORK.			
<i>Mar borough</i> —Christ Ch.....	2 25		
<i>New Rochelle</i> —Trinity, Wom. Miss'y Asso., of which for Bp. Boone Memo. School, \$17; Miss Nelson's support, \$5.....	23 00		
<i>New York</i> —Calvary, of which Wom. Foreign Miss'y Asso. for Miss'y Coll., China, interest, \$35.....	409 00		
Heavenly Rest, thro' Wom. Miss'y Asso., R. J. Livingston, of which for "C. Jay" Sch'p, \$25; F. M. F., \$25; Miss Nelson's support, \$50.....	100 00		
(Fordham), St. James', thro' Wom. Aux., Cape Mount School, Africa, for 1879.....	49 75		
St. John's Evangelist, thro' Wom. Aux., for Africa.....	5 00		
St. Paul's Chapel, Wom. Aux., O. M. Barnes, for "Alice Sandford" Sch'p, Jane Bohlen Memo. School, \$50; Miss Eliza Barnes, for China, \$50.....	100 00		
St. Peter's.....	25 00		
St. Philip's, Wom. Miss'y Soc'y, for Mr. Bauduy's Ins. dues.....	8 00		
Trinity Chapel, M. Box 4,394.....	10 00		
"Miss F.".....	100 00		
<i>Rye</i> —Christ Ch., Wom. Miss'y Asso., of which for "C. Jay" Sch'p, Miss'y Coll., \$38.25; "A. M. Jay" Sch'p, Japan, \$40; Cuba, \$50.....	123 25		
<i>Yonkers</i> —St. Paul's Children's Soc'y, thro' Wom. Aux., for the "Virginia Clarke" Sch'p, Emma Jones Girls' School.....	10 00		
<i>Miscellaneous</i> —"H. S. B.," "Christmas Gift" Mrs. Julia Merritt.....	5 00		
	200 00		
	1,169 25		
NORTHERN NEW JERSEY.			
<i>Newark</i> —M. Box 17,854, for Bp. Schereschewsky's work.....	2 00		
<i>Orang</i> —Grace Ch., M. Box 18,301, for "Grace" Sch'p, Duane Hall.....	20 00		
	22 00		
OHIO.			
<i>Cleveland</i> —St. Paul's, thro' Wom. Aux.....	21 00		
<i>Elyria</i> —St. Andrew's.....	5 25		
<i>Mt. Vernon</i> —St. Paul's.....	12 28		
<i>New Lisbon</i> —Adelaide H. Young, thro' Wom. Aux.....	35 00		
	73 53		
PENNSYLVANIA.			
<i>Philadelphia</i> —* Calvary Monumental.....	10 00		
* Christ Ch., Chapel.....	18 78		
* Covenant, of which Mrs. L. R. Bull and Miss Annie Bull, for support of Missionary at Osaka, Japan, each \$100.....	206 00		
* Holy Trinity.....	2 00		
(West)—St. Andrew's S. S., for Orphanage in Mexico.....	33 00		
(Kensington)—* St. Barnabas.....	2 00		
* St. Jude's.....	2 00		
* St. Luke's.....	2 00		
* St. Stephen's.....	2 00		
(Germantown)—* St. Peter's Guild, of w'ch for "Eleanor Clement" Sch'p, Emma Jones Girls' School, \$5.....	7 50		
(West)—* Ch. of the Saviour.....	2 00		
(Crescentville)—Trinity Chapel, Bible Class, for Mexican League.....	5 00		
* Episcopal Hospital Mission.....	14 00		
"A. B.," for Jaffa.....	100 00		
Epiphany, Rev. Richard Newton, D.D., \$20; Mrs. Lucy H. Sheber, for Zenana, \$10; Gen'l, \$20; Edward A. Sibley, \$25; Mrs. Van Pelt, at discretion of Bp. Penick, \$15.....	90 00		
M. Box 17,857, thro' Miss McPartland.....	7 11		
* Collection by Miss Ellis, for "Eleanor Clement" Sch'p, Emma Jones Girls' School.....	12 00		
	515 39		
PITTSBURGH.			
<i>Pittsburgh</i> —St. Andrew's, Young Ladies' Sewing Soc'y, for Sch'p Miss'y Coll., China.....	13 50		
SOUTH CAROLINA.			
<i>Unionville</i> —Miss "B. F.".....	1 10		
SOUTHERN OHIO.			
<i>Cincinnati (College Hall)</i> —"Ladies,".....	9 75		
<i>Worthington</i> —M. Boxes 4,557-4,558.....	5 80		
	15 55		
SPRINGFIELD.			
<i>Chesterfield</i> —St. Peter's.....	4 55		
<i>Waverly</i> —"S. G. M. A.".....	5 00		
	9 55		
* Through Woman's Committee on Work for Foreign Missionaries.			

VIRGINIA.	
<i>Accomac Co. (Modest Town)</i> —M. Box 8,809,....	2 00
<i>Alexandria Co.</i> —Christ Ch., Wom. Miss'y Asso., for Bp. Williams' work.....	18 31
Miss M. J. Davis, for China.....	2 00
<i>Dinwiddie Co.</i> —Grace, thro' Wo. Aux., Thanksgiv- ing offering, for Mexico, \$20; Parochial Soc'y, for "Grace Ch." Sch'p, Duane Hall, China, \$20; "C. J. Gibson" Sch'p in Griss' School, Cape Palmas, \$10.....	50 00
<i>Fairfax Co.</i> —Theo. Sem. S. S., for Jaffa.....	25 00
<i>Fauquier Co.</i> —Whittie Par., "Thank-offering" Sch'p, in Boone Memo. School.....	27 00
<i>Halifax Co.</i> —St. John's Ch., Par. Aid Soc'y, at discretion of Bp. Penick.....	50 00
<i>Henrico Co.</i> —For Bp. Penick.....	50
<i>Loudoun Co.</i> —Christ Ch., Shelbourne Par., Piedmont Convocation, for support H. M. Parker.....	10 00
St. James', Piedmont Convocation, for sup- port of H. M. Parker.....	20 00
<i>Norfolk Co.</i> —St. Luke's.....	8 73
<i>Orange Co. (Gordonsville)</i> —M. Box 5,726.....	6 00
<i>Washington Co.</i> —Holston Par., for Africa, thro' Dr. Bunting, Sup't.....	14 50
	234 04
WEST VIRGINIA.	
<i>Wood Co.</i> —Trinity Par.....	20 00
<i>Berkeley Co.</i> —Mt. Zion S. S., M. Boxes, etc....	5 00
	25 00
COLORADO MISSION.	
<i>Wyoming (Fort Sanders)</i> —Miss E. W. Flint....	1 00
NIOBRARA MISSION.	
<i>Rosebud Agency</i> —Mission.....	4 06

LEGACIES.	
<i>Conn., Hartford</i> —Estate of Chester Adams....	1,043 75
<i>Mass., Pittsfield</i> —Estate of Miss Sally Curtis..	111 50
<i>N. Y., New York</i> —Estate of Miss Elizabeth M. Turner.....	200 01
<i>N. C., Rowan Co.</i> —Estate of D. C. Turner (addi- tional).....	145 00
	1,499 25

MISCELLANEOUS.	
Mexican League, or which at discretion of Dr. Riley, \$100; for repairs on Ch. of San Fran- cisco, \$125; towards salaries of 5 ministers, \$100; for Orphanage, \$42.61; for personal benefit of Miss Grut, \$6.85.....	680 15
U. S. Coupons.....	291 87
House Rents.....	20 42
W. H. Gratwick & Co.'s Note (Interest).....	43 73
"Mrs. B. B. A.," for Mexico.....	5 25
"A Friend,".....	2 00
Forty-seven per cent. of amount received for "Gen'l Missions" during December.....	307 41
	1,351 32
Receipts for the month.....	6,083 47
Amount previously acknowledged.....	15,917 65
Total receipts since September 1st.....	\$22,001 12

ANALYSIS OF RECEIPTS.	
For Specials.....	\$3,567 38
Work of the Com. for Foreign Missions (of which from Legacies, \$5,394).....	18,433 74
Total.....	\$22,001 12

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 Sept. 1st to Dec. 1st, 1878:

ALBANY.	
<i>Troy</i> —In memoriam, "R. A. and S. M. A.," Christmas, 1878.....	10 00
CONNECTICUT.	
<i>Middletown</i> —Men's Bible Class, Trinity Parish, for orphan girl.....	15 00
LONG ISLAND.	
<i>Brooklyn</i> —Wom. Miss'y Ass'n of L. I.....	8 50
MARYLAND.	
<i>Frostburg</i> —St. John's, thro' C. S. M. Stewart, Treas'r.....	2 00
NEW JERSEY.	
<i>Elizabeth</i> —St. John's Parish, "Willing Workers" NEW YORK.	6 20
<i>New York</i> —Atonement, Miss Emma Simonson Calvary, thro' Wom. For. Miss'y Ass'n, from Mrs. P. K. Pyne, special for publication.....	5 00
Holy Communion, thro' Mrs. Abbott, Miss Adele Smith, for Miss Grut, \$6.00; Mrs. John Lowery, for Miss Grut, \$12.00.....	37 20
Holy Trinity, Mrs. Clarkson.....	18 00
St. John's Chapel, additional.....	2 00
"Anonymous," for repairs of Ch. of St. Francis.....	7 25
"Anonymous," thro' Miss Hamilton.....	25 00
Miss North, ann'l subscription.....	50 00
Miss Schuyler.....	2 00
Miss C. A. Hamilton.....	5 00
<i>West Brighton</i> —Ascension, "Anonymous".....	6 50
<i>Yonkers</i> —St. Paul's Wom. Miss'y Ass'n, dues.....	2 00
	5 30
	165 25
NORTHERN NEW JERSEY.	
<i>Englewood</i> —"Anonymous".....	5 00

OHIO.	
<i>Monroeville</i> —A reader of <i>The Churchman</i>	10 00
PENNSYLVANIA.	
<i>Philadelphia</i> —"Ruth," \$5.00; Mrs. J. S. C. Wells, \$2.00.....	7 00
PITTSBURGH.	
<i>Pittsburgh</i> —Branch League, of which St. Paul's \$100.....	143 02
RHODE ISLAND.	
<i>Bristol</i> —St. Michael's.....	20 00
SOUTH CAROLINA.	
<i>Wilmington</i> —G. M. Porcher.....	2 00
SOUTHERN OHIO.	
<i>Springfield</i> —Christ Ch., Branch of Wom. Aux., of which Miss Morris, \$1.50; Miss V. Miller, 50c.....	2 00
VIRGINIA.	
<i>Richmond</i> —Mrs McCulloh.....	5 00
WESTERN NEW YORK.	
<i>Rochester</i> —Mrs. F. Whittlesey.....	5 00
CANADA.	
<i>Onondaga</i> —Thro' Rev. David Armstrong, D.D., of which Onondaga Mission, \$4.; from "Branti" Masonic Lodge, \$10.; "Amity" Masonic Lodge, \$3.50; less charges on money order, 25c.....	17 25
	423 22
Amount previously acknowledged.....	12,510 08
Total.....	\$12,993 30

* Distinct from the foregoing: all sums received by the Foreign Committee from the "League" are included in the monthly total of that Committee.

NOTE.—*The Receipts of the Mexican League acknowledged in the February number of THE SPIRIT OF MISSIONS are for the month of December, 1878, and not, as there stated, “from September 1st, to December 1st, 1878.”*

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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.*

LETTERS FROM JAPAN.

LETTER FROM MISS PITMAN TO THE SECRETARY OF THE WOMAN'S AUXILIARY.

TOKIO, JAPAN, July 8th, 1878.

MY DEAR MISS EMERY: . . . Since my arrival in Japan Mrs. Blanchet and I do what we can to help on the work by visiting, attending the chapel Services, and managing the music. We have a neat little chapel on one of the busiest streets, within a short distance of our house. There we have, on Sunday mornings, Service with a sermon; in the afternoons, Service and Sunday-school; Wednesday evenings, preaching for the heathen; Friday evenings, a prayer-meeting for the native Christians, held alternately at the Bishop's chapel and at ours. These Services are generally well attended, but particularly that on Wednesday evenings, the crowd sometimes being almost too large for the chapel to accommodate. Besides these, Mr. Blanchet has classes for Baptism and Confirmation during the week. Sunday before last three persons were baptized and seven confirmed at our chapel.

Could you but look in upon us sometimes, and contrast our congregation with those at home! The chapel door is always left open, and there is usually a crowd about it and at the windows. As a general thing, the people are quiet and listen attentively; but they look so grotesque and do such queer things, it is sometimes a little hard to keep one's gravity. Music and foreign ladies help in drawing a crowd of Japanese. They seem very fond of music, though their attempts at singing are painful to hear; and a foreigner ever seems an object of curiosity and interest to them.

Of our visiting there is little to tell. As yet it has been confined chiefly to families just about us, whose children have been attending our school. For the most part they belong to the poorest class. Not being able to speak much Japanese, we do not attempt more than to chat very briefly with them, give

them Sunday-school papers, and invite them to attend our Services. They always appear pleased to see us, and seldom fail to accept our invitation, appearing at church the next Sunday. . . .

Mrs. Blanchet and Mrs. Cooper have both written about the orphan girls—Kiu and Shidzu—who are on scholarships; our other scholars being day-scholars, these are the only ones who live in the house with us. They are bright girls, learning readily whatever they are taught; but music is the study they delight in most. They sing nicely—for Japanese—and play chants and hymns on the organ very well. Kiu, the elder, has been confirmed, but Shidzu has only been baptized. . . .

Mr. and Mrs. Blanchet join me in kind remembrances to yourself, all members of the Auxiliary, and all at the Mission rooms, and I am,

Yours sincerely,

LETTER FROM MRS. BLANCHET,

addressed to the President of the New York Committee on Work for Foreign Missionaries.

TOKIO, JAPAN, Nov. 25th, 1878.

MY DEAR MISS JAY: . . . I am happy to be able to give you one or two interesting and encouraging items of the progress of our work.

Our girls' school opened a year ago, and there have been so many obstacles and annoyances of one kind or another to contend with in our endeavors to increase the size of it, that we began to feel quite doubtful as to whether or not we could build it up at all while in this neighborhood, which is so unfavorable to it, owing largely to our living among a poor class of people, who are indifferent to the education of their children.

But after a year of patient labor and weary waiting the clouds begin somewhat to dispel, and the prospect for our girls' school in the future looks brighter. We have recently had

an addition of four girls as boarding pupils, whose support we had to assume, and two as day scholars, and we expect three more boarders next month.

Those who have come into the house have given Mr. Blanchet a written agreement to remain with us four years, and to go to their homes only at times of sickness or death, and with the understanding that they are to return in due time. These new pupils, with the three we have had in the house, make seven now; and there are five day scholars, making twelve altogether. We find that \$40 a year in United States currency hardly covers all necessary expenses, however prudent Mr. Blanchet may be in the use of the money; and as there is a present demand for four more scholarships, with a prospect of more still the coming month, I would say that while \$40 are very acceptable, a full scholarship should not be less than \$50 a year. And in this connection I would add that if an allowance could be made for the purchase of books, etc., we could have a number of pupils who would meet their own expenses otherwise. We have tried to make our school self-supporting, but have failed, so that if we have a school at all, it must be, for some time at least, a charity school.

The new scholars have come so recently that I am unable to say much about them; the three who have been with us a year are doing nicely in their studies, write remarkably well, and play in turn at our Church Services.

I have begun holding meetings in the homes of my husband's converts, for the wives and daughters whose domestic duties prevent them from attending Service. At one house I have had an attendance of sixteen women who had never before heard of Christianity, many of whom were worshipping idols. The other house to which I go has become somewhat Christianized. The wife now attends both Services on Sundays and seems desirous of being instructed. Her husband was confirmed last August, and her babe was baptized by Mr. Blanchet. I take great interest in this family, to whom I go once a week, taking with me a very nice native Christian woman, who assists me in teaching. Our girls who have been baptized and confirmed frequently accompany me; it is just the work to draw out their Christian sympathy and make useful, active Christians of them.

I subscribe to a Japanese Sunday-school

paper which I distribute, but feel very much the need of Biblical pictures illustrating the parables and miracles or any scenes from the Old or New Testament history. These old women are as simple in their tastes and ideas as little children, and if I had pictures to show upon the subjects that I teach, they would greatly help to impress the truths taught upon their minds. If you can send me some you will be assisting greatly in making my meetings interesting.

In order to carry on this important work among the women, it is necessary to prepare my subjects regularly every day with a teacher who can give me the assistance that I need. I believe there is no provision made in the rules of the Board for teachers for Missionaries' wives who may be able to study.* I have thus far employed Mr. Blanche's teacher, but he cannot spare him as much as I need, and unless I am allowed a separate one, I fear I shall have to discontinue the work, which would be a very great pity and source of regret. I find I can give some time to this work, and am anxious to do the little I can to help it on. A competent teacher costs ten dollars a month, giving me the entire day, if I wish it. I cannot employ him for so long, but would like him for all the spare time I can give to study. Do you not think the Woman's Auxiliary could possibly allow me a teacher?

I regret that my letter is of such a begging nature, but I trust our work is sufficiently progressing to justify these demands upon your interest and liberality.

And now I must allude to my husband's work, which, since Mr. Cooper's departure, has greatly increased. He has two Services at the chapel on Sundays and four classes and Services during the week, and this fall has begun teaching in the Divinity Training School recently organized. The building for this purpose will soon be completed, but in the meantime the classes are held at the Bishop's house.

The work is slowly but encouragingly progressing, and if the Board will render the assistance we ask for, it will be greatly facilitated and, I trust, much more successful. . . .

I am happy to say that Mr. and Mrs. Tyng reached Japan yesterday, and are giving us the pleasure of a ten days' visit before leaving for Osaka.

With kind regards, believe me,
Yours very sincerely.

*Since this was written such provision has been made by the Foreign Committee. Contributions for this purpose through the Woman's Auxiliary will, however, always be welcome.

SCHOLARSHIPS.*

THERE is hardly any nation which does not feel the importance of education, and there is no country in which it is more easily obtained than in this land of ours. This has become apparent to all the world, for when even semi-civilized people have sent to find how we have arrived at a height of civilization before unheard of in a young country, their messengers have returned to their homes with the same answer on their lips: "The facilities which Americans have for acquiring knowledge enable even the humblest individuals to become powerful by its means."

We, then, who have grown so strong and wealthy, should be the very people to help others up the hill we have so quickly climbed, our opportunities pointed by the words: "Freely ye have received, freely give."

Such an opportunity now presents itself in the endowing of schools in our Missionary stations, where our resident Missionaries are eager to get a foothold, even, among the heathen, wherever the least desire for their help is shown. How great the desire is to enter these schools, you constantly hear from the Indian Missionaries as well as from far-off China and Africa, and in endeavoring to show the wonderful good done through their influence, what we say of one country seems to apply with equal force to all. Perhaps the desire for learning is more prominent among the Chinese, for they hold the most profound reverence for it; their aristocracy is one of letters, and a true scholar is especially honored, so the surest way of obtaining an influence over them is to join them in this love of learning, and when they listen to the sweet, old lessons of a SAVIOUR'S love, they will find the true knowledge, and "apply their hearts to wisdom."

It is hard to impress the importance of these schools upon a people among whom education is such an every-day affair, and so you, who feel this responsibility, seek all ways to show their necessity and interest sympathy for them.

And in your work, you find that the most help does not come from the wealthy. The poor comfort the poor, and it is for the poor that these schools are established, for not

only do they need them the most, but they are the first everywhere to seek the Missionaries; first, it must be confessed, for the sake of bodily comforts, and through these their better natures are reached, and taught that having so little here, they may find a reason why they live and a sure hope of happiness hereafter. Tell then the poor that there are poorer than they, those who know only misery here, and eternal misery hereafter, and you will find them ever ready to give the mite, which is doubly blest, to send to those benighted brothers the light of life and the only solace known in many a rude home.

Where there are poor parishes who feel as if their little offerings are not worth sending so far, you can advise coöperation, for by uniting two or more parishes in the support of one child, a bond of union is formed out of which grow stronger faith and extended charity. Show them how this coöperation quickly brings forth fruit. In some schools an annual payment of \$75 is needed, and in others only \$40, to support a scholarship. Here you can show that fifty individuals, by paying two cents weekly, can give fifty dollars in the course of the year, and then impress upon them the advantages which such a gift carries with it; withdrawn from the degrading influences of its heathen home, the child must be elevated by the family life, the morning and evening prayer, the neatness which is such a contrast to its old home, and which, in raising the dignity of the body, shows it to be meant for a temple for the Holy One. And then, when they hear all about this little child of their adoption, they will feel such a responsibility for the eternal welfare of its soul, that they will have a horror of sending it back home, where all its budding ideas of purity and truth will be blasted by the vile breath of sloth, deceit, and ignorance!

Here I should like, too, to reach the Missionaries, and urge them to realize the necessity of creating a personal interest between parishes or individuals and the particular child adopted. If they could realize how much more could come from the mention of the child's name in daily prayer, they would not grade the writing of many letters to interest such prayers as will bring its remembrance to the tender heart here as well as the loving grace on high! The oftener you, our

* A Paper on SCHOLARSHIPS; prepared by a member of the Massachusetts Diocesan Committee, for the Special Meeting of the Woman's Auxiliary, held in New York, October 9th, 1878.

committees, urge this, the sooner will the habit grow, and the less reluctance will be felt at writing what most Missionaries think are simply uninteresting details of daily life, but out of which will issue the adding of another jewel to our LORD's treasures.

For the rich, how much you have to suggest! What a comfort you can find for the sorrowing mother in the yearly memorial of the darling now resting on its SAVIOUR's bosom! As years roll on, she will yearn to know more and more of the little child who thus seems a link with her own dear one, and she will keep around it the Christian influences which will fit it in turn to draw on others to the light. And to those who still have the blessing of children, bring home the duty of gratitude and its responsibilities. Ask them to imagine what their children would have been but for the Missionary effort which taught us Christianity; and when they spend their hundreds of dollars for their children's accomplishments alone, recall to them that only fifty dollars will teach some little child what is the love, the sacrifice that has made our homes and our children happy. If they say it is too far to send so much money, tell them there is no distance in our Blessed LORD's love, and ask them if it would seem too much to save their own boy's soul—could any price be set on it—could he be too far away to reach? Oh, tell them that JESUS died for those heathen souls just as surely as He died for our children, and in His love there is as much room for one as for the other!

Thus you will try to provide for the LORD's little ones, and from this will grow the desire for further help, so that the child, thus taught in youth, may be trained to become a teacher for his own people. You will not fail to show them the advantages of a native Ministry in lands whose languages and customs are so difficult for foreigners to acquire.

Represent to those who are able to give bountifully the effect it must have upon the heathen mind to know that women, so despised by them, are with us so elevated by a Christian education that, through their influence, young men are preparing for the Ministry, and a succession of Priests shall preach liberty to the countless souls lying in darkness and the shadow of death.

It is not a difficult thing to induce men of wealth to endow a school or college in this country when earnest, truthful people represent its necessity. Kind hearts are quick to appeals for help at home. How true this is may be proved by thinking of the amount—over \$1,000,000—sent to the suffering South. These sufferers are far from many of us who will only know the truth of their needs by the representations of others; and yet we have hastened to quiet their heartrending cries for help. You who are here to-day hear ringing in your ears a cry from far-off lands for aid in a trouble which is greater far—an affliction ages old, yet ever new. Go, repeat it in words of fire which will make life-long scars on the hearts of those who hear you! Implore them by the love a Heavenly FATHER has shown them in giving them a Christian home in a Christian land; by the tenderness which prompts them to save their Southern brothers' lives, and feed and clothe their orphans, so also to send food to some of the thousands who never tasted the Bread of Life, and to care for those orphans who never knew a Heavenly FATHER's love. If they answer that these are indeed our own brothers, and that we have only lent them our sympathy, and it will be returned in our day of need, tell them that we ask them to lend their money to the LORD, Who will repay in blessings to their own souls.

"Inasmuch as ye have done it unto one of the least of these *My* brethren, ye have done it unto *Me*."

ENDOWED SCHOLARSHIPS.

ON the Feast of the Epiphany \$500 were paid in to the Foreign treasury, completing the endowment of the "Susan M. Scherschewsky" Scholarship, founded by an individual member of the Auxiliary.

The "Cornelia Jay" Scholarship needs less than two hundred dollars to complete its endowment.

The "Woman's Auxiliary" Scholarship has received pledges amounting to \$500 for the present year, after the payment of which it will require about \$450 more.

The "Lydia Mary Fay Memorial" Scholarship is but lately begun, and waits for nearly its full endowment.

These Scholarships are in the Missionary College to be established by Bishop Schere-

schewsky in Shanghai. They are Divinity Scholarships, by means of which we look to see each year four native Candidates for Holy Orders in training for the Chinese Ministry. We would ask speedy contributions from the New York Societies to complete the "Cornelia Jay" Scholarship, and trust to see a warm interest shown throughout Massachusetts in that fitting memorial to "Lydia Mary Fay." For the "Woman's Auxiliary" Scholarship we would seek support from the other Diocesan and Parish Branches of the Auxiliary and from individuals outside the Dioceses of Massachusetts and New York. Maryland, Southern Ohio, and Rhode Island have promised generous aid; we would gladly receive it from others.