

Title: *The Spirit of Missions*, 1882

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THE
SPIRIT OF MISSIONS.

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

BY THE

SECRETARIES OF THE BOARD OF MANAGERS.

VOLUME XLVII., FOR MDCCCLXXXII.

NEW YORK :

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SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

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

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Rev. H. Dyer, D.D.
Rev. Charles H. Hall, D.D.
Rev. Noah Hunt Schenck, D.D.
Rev. E. A. Hoffman, D.D.
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Rev. J. Livingston Reese, D.D.
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FOR DOMESTIC MISSIONS,

22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary,*
MR. JAMES M. BROWN, *Treasurer,*
FOR FOREIGN MISSIONS,

23 Bible House, N. Y.

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

OCTOBER, 1882.

THE AMERICAN CHURCH AND THE "S. P. G."

THE Church of England's venerable "Society for the Propagation of the Gospel in Foreign Parts," on completing in 1881 the one hundred and eightieth year of its existence, added a unique feature to its annual report. It published letters from the Bishops of the various Dioceses which had been assisted by its funds, setting forth "the permanent spiritual results of the Society's labors, which had come within their cognizance," and these letters form a very interesting and instructive summary of the fruits of work gradually extended to almost all parts of the world. Many of the Dioceses thus heard from have long since become independent of the Society's assistance, and are, in their turn, contributors to its funds. Among these letters there appears, however, no record of the work which from 1701 to 1784 made the greatest demands upon the resources of the Society. To this the Report refers in the following words: "Another year and the Church in the United States of America will have completed a century of independence, of self-support, and of marvellous extension; but no one who knows anything of that Church needs to be told that freely and gratefully it is everywhere acknowledged over the whole breadth of the American continent, that its Church owes its existence, under God, to the nursing care of the Old Church Society during the first eighty-four years of the Eighteenth Century." Our readers will remember, what agrees in substance with this statement, that the Preface to our Prayer-Book declares that to the Church

of England "the Protestant Episcopal Church in these States is indebted, under God, for her first foundation, and a long continuance of nursing care and protection."

The silence in the venerable Society's Report as to the particulars of the work referred to, puts a stronger obligation upon the Society which this magazine represents to bring them into prominence.

The organization popularly known as the "Propagation Society," or the "S. P. G." was formed in 1701. The object was the spiritual care and superintendence of England's own emigrant settlers, but especially those in the American Colonies, and with this was combined an expression of solicitude for the welfare of the Indian tribes. The English Church had previous to that time, not been unmindful of its duty in this respect. The first Episcopal Church in this country was built at Jamestown, Virginia, in 1607, and its Minister was the Rev. Robert Hunt, an English Clergyman. At various times other Clergymen were sent out from England. Yet, as late as 1680, there were only four Episcopal Clergymen on the whole continent of America.

It would appear that among the movers for the organization of the Propagation Society especial honor is due to Dr. Bray, who in 1699 was engaged in a most self-denying Church work in Maryland, and a year later returned to England for the express purpose of securing organized effort in its behalf. He presented to King William III. a petition for a Royal charter, and this being supported by the Archbishop of Canterbury and Bishop Compton, it was at once granted. Now the great Society was ready for action. It is probable that a petition which arrived at that time, from citizens of Jamaica, Long Island, to the King, setting forth their spiritual destitution and requesting him to send them help, had much to do with his Majesty's favorable action.

The first Missionary of the Society was the Rev. George Keith, formerly a prominent member of the Society of Friends, who had resided at Flushing, L. I. He was appointed Missionary-at-large, and travelled over the extensive region between North Carolina and New England, preaching at many places. He wrote to the Society, "There is a mighty cry and desire, almost in all places where we have travelled, to have Ministers of the Church of England sent to them in these northern parts of America." From various other places, also, applications and memorials of a similar kind came.

The Society responded to them as promptly as possible, taking, however, the greatest care in the selection of its Missionaries. The first Missions in this vicinity were established almost simultaneously at Jamaica, Hempstead, Flushing and Newtown. In Queen Anne the Society found, during the twelve years of her reign, a great benefactor. Many churches in this country still have Communion sets and other church furniture given by her. In this and in many other ways she seconded the Society's labors.

Among the many Missionaries to the American Colonies was the illustrious John Wesley; appointed in 1735. He arrived in Georgia the following year. His object was rather work among the Indians than the white settlers. His reply to a scoffer who taunted him with the Quixotism of his project, and the madness of leaving a good position at home for work among savages in America, deserves to be forever remembered. "Sir," he said, "if the Bible be not true,

I am as very a fool and madman as you can conceive ; but if it be of GOD, I am sober-minded. For He has declared, 'There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of GOD's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'"

It was not only the Missionaries from England who came to work among the *aborigines* who had to make sacrifices, and met with great difficulties ; there are few chapters in the history of Missions more full of hard and self-denying labor than those which describe the planting of our Church among the *Colonists*. Few can at this time realize the bitterness of the enmity against it among the Puritan, Quaker, and other dissenting settlers, and before and during the Revolutionary War this animosity rose to such a height that the Society's devoted Missionaries often pursued their work in peril of life and limb. Devotion to the English Church was held to be disloyalty to American freedom. We can understand how difficult was the position of the Missionaries, for the Society which supported them was English, and they were under vows of loyalty to the King. Another obstacle to the progress, and an immense one, was that there were no Bishops to oversee the work, and administer Ordination and Confirmation. The Society labored unceasingly to procure the appointment of Bishops for the Colonies, but without avail. The end of difficulties from this cause, and from the close identification of the Church with the English Government, only came after the establishment of American Independence.

We cannot pursue further here the recital of the indebtedness of the American Church to the venerable English Society. Suffice it to say that at the time of the Revolution there was, perhaps, hardly one church in ten in the United Colonies which was not supported largely by that Society. The little Mission Stations of that day have become great Parishes. The Mission field has become a strong Church, extending its own Missionary operations to both hemispheres. But when next year we celebrate with joy and thanksgiving the Centennial of the American Church as such, let us not forget the debt of gratitude due the venerable Society for its four-score years of planting, and watering, and training the little branch which has now grown to so great a tree.

SYSTEMATIC OFFERING PLAN.

THE following communication came to hand just as we were going to press. We commend it to the attention of all our readers especially to that of the Clergy :

REV. AND DEAR DOCTOR:

Some ten days since I sent for the books and pledge cards, issued by the Board of Managers. They came promptly, and on last Sunday, after Morning Prayer, I presented the plan to the people of my parish. They appeared much interested and responded *most cheerfully*, by signing the pledges, before leaving the church. I have already secured, by this system, nearly *four* times as much as has been given to the cause of Missions, and the canvass is not yet complete. I believe I will get at least one-third more than that already pledged.

Now, I must tell you and others through you, how much surprised and delighted I am at the result. The people, old and young, entered into the plan with enthusiastic

acceptance. My only regret is that I did not introduce it before this. My conviction is that if the Clergy would examine the system and earnestly urge its adoption, most, if not all of the parishes would fall into line and march forward, bravely, into battle in behalf of our Mission work. If our people see us alive on this question, they will gather something of our enthusiasm and love for Missions. The key-note must be struck by the Clergy. I hope to forward about \$150 each quarter—instead of that sum for an entire year, as has been the custom in former years.

I can heartily recommend to my brethren of the Clergy the adoption of the plans of the Board of Missions. Praying that good success may attend the work of the Board to the honor of our dear LORD and the benefit of His Holy Church, I am,

Yours faithfully in CHRIST JESUS,

S. BURFORD.

St. MARK'S CHURCH, Grand Rapids, Michigan.

MISSIONARY CONFERENCES.

WE regret exceedingly our inability to make in this number definite announcements concerning the Missionary Conferences to be held during the fall and winter; but it was impossible to get the Standing Committee who have charge of this subject together until just before this number went to press. The arrangements are, therefore, as yet incomplete. It is purposed to have three such gatherings before Lent, one of which will probably be in this neighborhood. Full and particular notices will, in due time, be published in the Church Weeklies.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

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

ALBANY.			
<i>Columbia Co.</i> —Chatham Mission.....	4 00	<i>Scarsdale</i> —Church of St. James the Less.....	39 35
<i>Lebanon Springs</i> —Church of Our Saviour....	2 50		92 35
CALIFORNIA.			
<i>Fresno City</i> —St. James' Mission, Rev. D. O. Kelly, subscription to Domestic Missions....	5 00	PENNSYLVANIA.	
		<i>Whitemarsh</i> —St. Thomas' Church.....	5 00
EASTON.			
<i>Dorchester Co.</i> —Great Choptank Parish, Christ Church.....	5 25	SOUTH CAROLINA.	
<i>Talbot Co.</i> —St. Michael's Parish.....	15 00	<i>Pendleton</i> —St. Paul's Church.....	3 50
		VERMONT.	
	20 25	<i>Factory Point</i> —Zion Church.....	2 26
IOWA.			
<i>Lyons</i> —Grace Church.....	6 65	VIRGINIA.	
		<i>Amherst Co.</i> —Lexington Parish, Church of the Ascension.....	19 00
LONG ISLAND.		St. Mark's Church.....	1 00
<i>Hempstead</i> —St. George's Church.....	64 60	<i>Fairfax Co.</i> —Falls Church.....	7 70
		<i>Loudoun Co.</i> —Sherbourne Parish, St. James' Church.....	53 25
MARYLAND.			80 95
<i>Baltimore</i> —All Saints' Memorial Church.....	14 85	WESTERN NEW YORK.	
<i>Baltimore Co.</i> —St. Thomas' Parish St. Thomas' Church and Chapel, Domestic, \$2; Foreign, \$1.....	3 00	<i>Buffalo</i> —Bishop Coxe's Subscription.....	50 00
<i>Howard Co.</i> , (Elk Ridge Landing)—Grace Church.....	14 00	<i>Miscellaneous</i> —General Missionary Meetings at Buffalo—Collections, \$481.99; less Expenses, \$258.49.....	223 50
<i>Prince George Co.</i> —St. Paul's Parish, St. Paul's Church.....	26 00		273 50
	57 85	COLORADO MISSION.	
NEW HAMPSHIRE.		<i>Pueblo</i> —St. Peter's Church.....	30 80
<i>Concord</i> —St. Paul's Church.....	30 70	<i>Rosita</i> —St. Matthew's Church.....	2 00
			32 80
NEW JERSEY.		Receipts for the month*.....	698.91
<i>Freehold</i> —St. Peter's Church.....	17 00	Amount previously acknowledged.....	21,791 05
NEW YORK.		Total Receipts for fiscal year	\$22,489 96
<i>New York</i> —St. Luke's Hospital.....	53 00		

* The amount appropriated for the Domestic Department having been realized by July 1st, all undesignated sums received since for General Missions (under the action of the Board as published in THE SPIRIT OF MISSIONS for November-December, 1880, page 384) go into the Treasury of the Foreign Department, its appropriations not having been made up.—[Eds.]

* * * The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the Board of Managers, the Committees, and the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions

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

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

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

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

Mr. WM. BAYARD CUTTING, *Treasurer,*
 22 Bible House, New York.

Form of a Bequest to Domestic Missions.

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

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

OCTOBER, 1882.

THE JUDGMENT.

A SERMONETTE.—*St. Matthew XXV: 31-46.*

Inasmuch as ye did it ;—Inasmuch as ye did it not :—unto ME.

WE say, in our Creed, "From thence He shall come to judge the quick and the dead." We mean, or, at least, the Creed means, that He shall come from the Right Hand of GOD,—the LORD, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation ; the GOD, upon Whom Moses was afraid to look ; Whose Face Elijah could not see, and live ; the vision of Whom caused Isaiah to cry, Woe is me, for I am undone !

From thence ; from God's Right Hand, He shall come. Thy Right Hand, O LORD, is become glorious in power : Thy Right Hand, O LORD, hath dashed in pieces the enemy. *Exurgat-Deus !* Let GOD arise and let His enemies be scattered ! And they shall go into the holes of the rocks and into the caves of the earth, for fear of The LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth. Because He hath appointed a Day, in which He will judge the world in righteousness, by That Man, Whom He hath ordained.

When The Son of Man shall come, in His Glory, and all the Holy Angels with Him, then shall He sit upon the Throne of His Glory; and before Him shall be gathered all nations. This is our Creed. The Creed is one, in its historic and its prophetic Articles. It is indivisible. This same JESUS, Whom men saw go into heaven, until a cloud received Him out of their sight, shall so come, in like manner, in the clouds of heaven, and every eye shall see Him. As He ascended, to the Right Hand of God, so shall He come, from the Right Hand of God.

DIES IRÆ. I saw the dead, small and great, stand before God. The Judgment was set, and the Books were opened, and the dead were judged out of those things which were written in the books, according to their works. Judgment must begin at the House of God; and, if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Who may abide the Day of His coming, and who shall stand when He appeareth? For He shall render to every man, according as his work shall be. This is no "Reckoning." It is Judgment; final and without appeal.

And He shall separate them, one from another, as a Shepherd divideth his sheep from the goats; and He shall set the sheep on His Right Hand, but the goats on the Left.

It is not an arraignment, for trial. The trial is over. It is a delivery of sentence upon every soul of man, by THE KING. (CHRIST never names Himself "THE KING," but only here. He witnessed a good confession, before Pontius Pilate; "thou sayest, that I am a King." But here He said, "THE KING.") The holy Angels have read their errand, and have done His Will. They have gathered together His elect. The Voice of the Archangel and the Trump of God have summoned the unjust. It is THE KING, Who sets these, on His Right Hand; and those, on His Left. It is The Day of The LORD JESUS;—The Day of His Autocracy. The partition of the sheep, from the goats, is His decision—He gives sentence; "Come, ye blessed!"—"Depart, ye cursed!"

Dies Iræ? Yes! But, more. THE JUDGE gives His reason, with His sentence. Not for argument; but that He may be justified in His sayings. The modest remonstrance of the just, and the feigned expostulation of the unjust, have but one answer: "Inasmuch as ye did it;"—"Inasmuch as ye did it not;" unto ME. There is no officer, to execute the mandate. Convicted of their own consciences, these shall *go away* into everlasting punishment. Their hearts condemning them not, these shall *enter into* life eternal. *Dies Justitiæ!*

It is a fearful thing, to fall into the Hands of the Living God. But let me fall into the Hands of God, for His mercies are great. It is we, who are writing our own sentence in the Book of Judgment, and we can anticipate its terms, very nearly, if we will judge ourselves. We may be astonished at the magnitude of its meaning, when we hear it, from THE KING, in That Day; but we shall not be surprised at its terms.

It shall all depend on one issue: "What hast thou done, unto ME?" Ten talents, five talents, one talent;—natural gifts; acquired gifts; spiritual gifts;—all we have and are, and have had and have been, will be revealed, in that

Day. Every good gift, no less than every perfect gift, is from above. What hast thou, that thou didst not receive? Our "Summer Vacations" of infirmity, will not be grudged us. Our "Personal Service" will be measured by our "Several Ability." The "Reckoning," or the many Reckonings, of our Probation, will not be reviewed. This is THE JUDGMENT. It shall turn upon our works for CHRIST, and upon nothing else. The sentence is, "Ye did it;"—"Ye did it not;"—unto ME.

"GOD, which makest us glad with the yearly remembrance of the Birth of Thy Only Son, JESUS CHRIST, Grant, that as we joyfully receive Him for our Redeemer, so we may, with sure confidence, behold Him, when He shall come to be our Judge."

A LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH,
August 29th, 1882.

MY DEAR DOCTOR:

I HAVE just said good bye to Bishop Bissell. He has been with me four days. It isn't often that we inland and far away folks get such a refreshment as his visit has been.

I was so fortunate as to have returned from my Idaho visitation the day before his arrival. Widely sundered are the places, Vermont and Utah. Their two Bishops however have been anything but that these last four days.

He saw St. Mark's Cathedral, which is now being enlarged by a transept, and St. Mark's Hospital, which with its thirty patients is so crowded that an immediate enlargement is to be made, and St. Mark's School House and Rowland Hall, which are being put in readiness for their four hundred pupils of next week.

And he preached for us to a large congregation in St. Paul's Chapel. It was with a heart full of loving thanks that I showed to him, as to others, the institutions which generous Churchmen and Churchwomen have founded and fostered for us in this strange City of the Plains.

Yesterday we went together to the editorial office of "The Woman's Exponent," a paper entirely managed by women, and in its columns supporting Mormonism and polygamy. Mrs. Wells, a polygamous wife of one of the Mormon chiefs, a native of Massachusetts and a former school teacher, is the editor. She received us courteously and answered readily many questions put by the Bishop of Vermont.

After we came out he said, "That woman isn't conscious of doing wrong, or she

wouldn't have pointed me in pride as she did to the photographic group of seventeen daughters of her husband, saying that this one, and that one, and that other were hers, and the rest were of five different mothers."

The truth is that with Mormon women, in the main, fanatical loyalty to polygamy as a divine commandment exists side by side with womanly repugnance to its practice.

The five Commissioners given by Congress in the "Edmund's Bill" are now here, to watch our elections, and, if possible, to keep polygamists out of offices. If they will succeed remains to be seen. It is my impression that the Mormons, while not planning to offer any open resistance, will evade the law in every way they can, and, in any event, do not mean to give up their religion or the polygamous part thereof.

I have given two months to a visitation of Idaho Territory. But, from not yet securing a successor to the Rev. Mr. Kirby, for help here in Salt Lake, I did not get to all the places in Idaho that I ought.

My first night out was at the hotel of the place where next morning I was to take stage for Boise. The beds were full. So there was nothing for it but for me to take my blankets and the floor for my rest. The next two nights were passed in the stage coach, with such sleep as the incessant rocking could induce.

At Boise, all things were well. Under God's blessing the Rev. Mr. Osborn has done most admirable work there. By his earnestness, wisdom, gentleness and fidelity, the parish is all in harmony and vigor. Now, alas, by encroaching ill-health he is compelled for a time to cease active work in the ministry. He will remain in Boise, and that

God may send him health and renewed strength is the prayer of us all. Meanwhile Mr. Osborn has helped us to secure, for his successor, the Rev. E. H. Davis, of Fari-bault, Minn. And, as I write, Mr. Davis and his family, having spent last Sunday here, are taking their fifty hours of continuous stage coach journey from Kelton to Boise.

In St. Michael's, Boise, we advanced the Rev. F. W. Crook to the Priesthood. With headquarters at Boise he has been most faithful and efficient in his Missionary care of six places round about.

At Boise the Rev. Mr. Unsworth of Ogden, Utah, joined me; to be present at the Ordination, and to accompany me to the new mining region of "Wood River."

Into the stage again from Boise for thirty hours, and "Wood River" is reached. On the way over, a fellow traveller insisted on his conviction that Edinburgh was my birth place. Born in New York as I was, and of Holland Dutch blood and Connecticut Yankee, mixed, it seems singular that people will have me to be a Scotchman. Yet Scotchman I am made to be, in spite of myself, almost wherever I go. I can't say I'm displeased. For I am an admirer of the Scotch, of their sturdy independence of character, their capacities of self-denial, their self-culture, and their powers of brain and will.

Amidst a population of two or three thousand Mr. Unsworth and I held Services in three of the Wood River towns. Not a

church building of any sort or name whatever is there yet. In an unfinished upper room, and in halls over saloons, we had our gatherings. I appointed committees (or quasi Vestries) at these towns; secured subscriptions for the salary of a Clergyman, and am now on the look out for a man to send there.

Chatting with Mr. Unsworth as we have been wandering together, I have been grieved to find out the straits he is in. His Ogden people nearly pay his salary. His will soon be a self-supporting parish. But, of that salary \$300, must be taken every year to pay the rent of his dwelling-house. And that subtraction pinches, worries, almost disheartens one of my best and most faithful men; in every way a worthy successor of the earnest and devoted Gillogly. So, I want to build a rectory for Ogden. Please God, we must have a rectory there, to Mr. Unsworth's relief. We have the land, in the large lot immediately surrounding the church. I know not a more pressing need than this now, in our Utah work. I can build it for \$3,000. And I ask for this special help.

I am praying God to put it into the heart of one person, or of ten persons, or of thirty persons, His faithful and giving stewards, to send me this, besides all else that they are generously doing.

Your faithful brother,

DANIEL S. TUTTLE.

LETTER FROM BISHOP PERRY.

TO THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS:

DEAR BRETHREN:

I HAVE received, and am deeply grateful for, your communication of the 1st inst., continuing the appropriation \$2,500 for Missionary work in Iowa. I send with this a list of nominations and recommendations, calling attention to the encouraging fact that since the last appropriations were made, several stations have become self-supporting and in consequence the names of Missionaries and places long familiar to the Board will be missed. For this evidence of the Heavenly Blessing we thank God and take courage. I am constrained, however, in view of the peculiar exigencies of the moment, to ask for an increased appropria-

tion for the ensuing year to the amount of \$1,500 making the whole amount assigned for work in Iowa \$4,000. I do not ask this merely to enable me to compete with other religious bodies which are pouring in upon Iowa year by year from \$20,000 to \$40,000 each. I do not ask it to save the purses of our Iowa Church folk who are raising for the diocesan work from their narrow means upwards of \$2,000 per year. But I ask it in view of the necessity laid upon me to provide for an immigration of Church people which is filling the northern and western counties of our State with those who claim our spiritual care and need but temporary aid to become in turn able and liberal supporters of the Church of their baptism and love.

Permit me at the risk of being somewhat tedious to state in detail what has been done in the less than thirty years of the Church's existence in Iowa. The Church has been established at upwards of one hundred points. Fifty-eight churches and chapels with nearly thirteen thousand sittings have been built. Forty-eight of these are *free* churches. Fourteen rectories have been provided. Over four thousand communicants are in actual and regular attendance upon the Holy Communion. The number of Clergy at work in Iowa is sixty. Four only are without employ, two of whom are superannuated.

During the present episcopate the advance of the Church has been marked and most encouraging. Others have planted, we have entered upon their labors. During this period of six years, though covering as it does years of financial revulsion and business prostration as well as years of prosperity, fifteen churches and chapels have been built or bought; six rectories have been acquired; the number of working Clergy has more than doubled; the increase in the number of parishes and missions has been upwards of thirty-three *per cent.*; while the increase of Church property, exclusive of stipends, salaries, current expenses or offerings for local or general Church-work, and including only monies paid for the release of Church property from indebtedness, for the erection of churches, chapels or rectories, and endowments for Church purposes, *contributed in Iowa alone*, has been at the rate of upwards of \$1,000 per week for the whole term of the present episcopate.

But during this period, the population of the State of Iowa has increased at the rate of 100,000 per year. There are now nearly two million of people occupying the fifty-five thousand square miles of Iowa. A large part of this immigration is directly from England. Over half a million of acres in one section of the State has been bought within the last two years for English settlers alone, and during the same period, under the auspices of a single immigrant company, fifteen hundred young Englishmen have been brought into Iowa, nearly all of whom are by birth and Baptism members of our Mother Church. These settlers are not without means. They do not ask at our hands the provision of spiritual ministrations without offering to bear their share in

the cost. Already, without the contribution of a dollar from general or diocesan sources, at one point the English colony has built a neat and commodious church with three hundred settings costing nearly \$6,000; has transferred the entire property to our diocesan trustees; has provided and is supporting its own able and devoted Clergyman; and is a liberal supporter of our general and local Missionary work. Among these English settlers, in north western Iowa, at Le Mars, at Sibley, at West Fork, at Ackron, at Larchwood and elsewhere, lots of land for future churches have been secured, lay-readers are holding regular services, and subscriptions for church buildings are either begun or will be without delay. Is there not a necessity laid upon us in view of the future importance of this promising immigration of which we have thus far but the beginning, to supply at least the services of Mission-Priests who will preach the word and administer the Sacraments to these members of our own Communion who are founding for themselves and for their children homes on our American soil?

During my late visitations in July just passed in this section of the state, I baptized upwards of a score of adults and children, consecrated two new churches administered Confirmation at half-a-dozen points and licensed ten lay-readers to supply in part and for a time the lack of clerical ministrations. For northwestern Iowa I need two earnest, devoted, laborious Missionaries whose home must be in the "caboozes" of freight and stock trains, with which their Bishop is perfectly familiar, and who will, from house to house, and hamlet to hamlet, and town to town, provide for the spiritual needs of the most promising and interesting immigration Iowa has ever known. With these two men, the larger part of whose support I must supply, and who must have at least \$500, each, there will be developed within a twelve month promising missions or parishes at twelve points, nearly all of which I have visited and about which I am personally informed. Already, in aid of this work, a Major in the British Army has resigned his commission, is now lay-reading in a part of this vast field, and will be admitted to Deacon's Orders in December as assistant to the Rector of Le Mars, who is devoting day and night to his efforts to provide so far as he can for the spiritual wants of his

fellow English settlers scattered through a score of counties in northwestern Iowa. In this part of the Diocese I have in the past twelve months consecrated *five* churches. The same wonderful opportunities and openings are awaiting our entering-in, in southwestern Iowa. The past year an earnest young Clergyman entered upon work in mid-winter, in a little town where an unfinished church was his sole vantage-ground. Ere summer had come he had revived or started four other missions, at each of which land had been secured and at two of which subscriptions for church building had been well advanced. In these stations Sunday-schools were established, classes for Confirmation prepared and at the Bishop's visitations every evidence was displayed that these new movements had substantial grounds for life and future development. The Rector of a city church in Western Iowa, able only to give his week nights now and then to Mission work, has within the same period organized three promising Missions at each of which the people are ready for, and willing to contribute stately and generously to the Missionary of the Church. In Southern Iowa the trustees of a valuable school property have just made it over without cost, to the Diocese and asked for the establishment of a Church school in the midst of a most intelligent community. For Southwestern and Southern Iowa I need an itinerant Missionary to develop these openings in towns where from three to five hundred are yearly added to the population, and where the Church is longed for and will, if introduced, gather at once in its support the most cultured of the community.

These are but hasty recitals of what I have seen with my own eyes in my latest visitations. The work is pressing and promising elsewhere throughout the Diocese, but

the needs of the western half of the State are paramount, for it is here that there is the wonderful incoming of population and here the work, if now undertaken, will yield the richest and most speedy returns.

Earnestly do I beg for the coming year, and, should these openings be succeeded by others as I am confident will be the case, for a few years to come, the increased appropriation of \$1,500 from the Board. I would not ask it if God had not in His Providence made *Iowa as much of a Mission field as any part of the great West*. I would not ask it if I did not feel that the results already attained give promise of as great a return for the expenditure of money as any part of the Mission domain.

It is for our brethren, for those who have been born under our Mother Church across the sea; it is that we may by a present care attach to ourselves for ever, those who will prove stable and solid supporters of the Church in their own persons and in their families through all time, that I make this plea. Think brethren, of the anxieties and cares of a Bishop into whose enormous see two thousand actual settlers are coming week by week and year by year; and give him to meet somewhat his fearful responsibilities, the services of three itinerants for an extent of territory rapidly filling up with permanent settlers, and equalling in area more than half of the dioceses of the American Church.

It will give me pleasure to attend a meeting of the Committee if desired, and to answer questions and communicate facts which cannot be properly laid before you even in the most lengthy communication.

I am, dear Brethren, praying for your aid,

Yours and the Church's Servant,

WILLIAM STEVENS PERRY,

Bishop of Iowa.

WORK AMONG THE INDIANS.

A PAPER FROM BISHOP HARE.

A SCENE IN THE SENATE.

A STRANGE scene was presented in the Senate last Spring when several western Senators were lashed almost to fury by the simple reading of a petition of one hundred thousand Christian women praying that the Government would keep its promises to the Indians and extend to them the protection

of the law. To one Senator the petition seemed only a piece of "aristocratic sentimentalism"! Another Senator, or perhaps the same, thought that the people who lived near the Indian, and not Eastern philanthropists, were those who ought to have the management of their affairs, (which was

quite like the opinion of the wolf who met the lamb at the brook) and exclaimed with scorn that "interest in the Indians was in exact proportion to distance from them"; in which sentiment there is doubtless much truth. Many men who now sympathize with Naboth would have been on the other side had they been as near getting hold of Naboth's land as Ahab thought he was. In the case of many, sympathy with Naboth is doubtless in exact proportion to their distance from him.

THE REAL INDIAN.

No doubt, to put sarcasm aside, the real Indian is very different from the Indian as he appears in ideal to those who live at points remote from him, and beyond a peradventure many who advocate his cause would find their interest flagging could they see the Indians as some of our Western legislators see them. But see them closer still, live among them, listen to their tale of difficulty and discouragement, watch the thousand obstacles to the success of their untutored essays at a life of industry; see the movement of their hearts and feel them weaving the web of their helplessness around your compassion and the *real, real*, Indian, not his dirt or his paint which is only *on* him not *of* him, becomes to you more interesting than even the ideal Indian was, and one who would have admired him if he had always stayed at the East, and despised him and passed by on the other side if he had made a hurried trip to the West and gotten only a chance sight of him, would find his soul knit to him if he stopped to hear his story and stayed with him examining his wounds and pouring in oil and wine. I vouch for it that no Christian man of benevolent spirit could make a visit to our Mission and Boarding-schools in Niobrara, without there stealing over him the feeling that if he were free he would like to remain and have a hand in the work.

A TRIP TO THE INDIAN COUNTRY.

For this experience as he approached the Indian country and as he moved within it would be as follows. Nay, I will describe no hypothetical case, but I will describe my own experience within the past four months. Let the reader imagine himself in my place and watch what the movement of his feelings is. First as I approached the Indian country I heard men talking, and read in the newspapers, of "ANOTHER INDIAN ATROCI-

TY," and learned how five Yankton Indians, "five strapping bucks" they were dubbed, had stopped at the lonely cabin of a farmer in the absence of the husband, asked a meal of the wife, which they greedily ate, then "the lousy brutes," so they were described, insulted her by impudently smoking in her house and united in a brutal and unmentionable outrage and stalked off. I read the account with surprise, for the Yanktons are notably an orderly and peaceable people. In the ten years I have known them I cannot remember an instance of their depredateing upon the person or property of the whites, and on reaching their country I found that nothing was known of any such outrage as that above referred to, and presently I saw a letter written on behalf of the Governor of the Territory to say that the brother of the woman said to have been outraged "declared the story false, that one Indian and two squaws stopped to get something to eat and then went peacefully on their way!" A little later I found a whole country up in arms, telegrams flying announcing that two companies of cavalry were crossing the Missouri River at Fort Tabor and summoning the people from all directions to repel an Indian outbreak. The outbreak dwindled down at last to this: that a party of men undertook to frighten two settlers who had lately put up a cabin in the newly opened country and surrounded their house imitating the Indian war-whoop and firing off pistols. The poor emigrants started off and ran for their lives; one tripped and fell and the other never stopped until breathless and half out of his wits he reached the nearest town where he reported that the Indians were on the war-path, his companion had been shot and fallen dead as he tried to flee and he himself had escaped alone to tell the tale!

A little later the border was alive with the news that the Sissetons were out of provisions, and were ready to break out. "All knew what a hungry Indian was," etc.; "the settlements must be protected," and two companies of cavalry were marched from Fort Mead to the neighborhood of the Sisseton Agency, a journey of ten days or two weeks, to overawe the Indians and keep the peace. I visited these Indians a few weeks afterwards. The truth is that they are famous for their services as scouts and soldiers under General Sibley in defending

the whites against the wilder Sioux after the massacre of 1861, are living quietly on farms, and are nearly self supporting and they were out of provisions simply because they had themselves asked that the Government would cease sending them rations and substitute for them useful implements, and the whole scare arose from a lot of them starting out with their teams to see whether they could not get a little hauling to do and make a little money!

After such an experience as this, whatever else the benevolent Christian traveller thinks, he will be drawing to this conclusion that the Indian's chances of help are very small if he is to be left to the current feeling of the border and if, to use the language of the Senator above quoted, "the people who live near the Indians have the management of their affairs."

WITHIN THE INDIAN COUNTRY.

Now I pass into the Indian country. It is toward the end of June and the time for the closing exercise of the Mission Boarding schools is at hand. By dint of rapid traveling I am able to be present during the month at all the schools. But much is to be seen before I reach the Missions. I pass hag-like old women with bent forms and shrivelled furrowed faces; fantastically dressed young men, paint on their faces, an eagle plume in their scalp-locks, a tail of red flannel trailing on the ground behind them, as, wrapped in a blanket from head to foot, they stalk off to a dance; and little ones of all ages, shy as wolves, who cling to their mother's dresses as I approach and hide their matted hair, which has manifestly never known a comb, and faces whose smeared appearance suggest that they never receive any further attention than a hurried rub from the skirt or blanket with which the fond mother prepares them for the chance visitor's eyes. Three several pictures there representing the three most striking features of savage life, hopeless misery, lazy frivolity, and helpless dirt. But now I arrive at a Mission and a Boarding-school. The scene is as different as you can well imagine. From the neat church with cross topped spire swells forth the sound of familiar chants and hymns, a native minister perhaps leading the people in their devotion. From one of the Boarding-schools two boys are driving down the lane with the water wagon; their errand (getting water) telling of a life essentially

different from that suggested by the smeared and dirty faces which we saw just now, and their over-alls suggesting that they are learning a lesson as important as that of making things clean, viz., that of keeping things clean. As I passed through another school I came upon a girl nicely aproned, upon her knees, scrubbing the dining room, beyond in the kitchen two girls making bread and two making pies (how the hungry hag-like old women's eyes would have glistened over the sight!) while on entering the common room of another school I found it full of girls busy sewing, and singing to a merry tune as they sewed,

"O stitching is witching" etc.

At the closing exercises of the schools, solos, duets and quartettes are sung, dialogues rendered, speeches delivered, calisthenic exercises performed, tableaux presented, and all with spirit and success. The children stand and invent, on the spur of the moment, sentences in English (an exercise to test their proficiency) and on one narrating as one of the events of the morning that she had made a custard pudding, she is suddenly bidden, to her astonishment, to produce it, retires, and modestly returns tempting custard pudding in hand. A local newspaper reported of one of these exhibitions,

"We are certain that all present were both interested and gratified at the well merited triumph of the efforts of the instructors, as shown by the progress of the pupils.

The exercises were opened by an industrial exhibition, the children disporting brooms and dust-pans. The succeeding exercises consisting of reading, recitations and singing.

The ease and grace with which they spoke and read the English language was truly surprising, remembering the time they have been under instruction. A most pleasing part of the exercises was an exhibit of the needle work the girls are doing. Several dresses and some quilt squares were passed around among the visitors for examination. The work showed neatness and skill in its execution, the seams were smooth and the stitches even and regular. This industrial feature is a main object of the school, and a better one could not be well devised."

CONCLUSION.

But it is not such scenes as these that white men upon the border see. They do not care to see them. What they know and harp upon is that there have been appalling Indian outbreaks, and that terrible atroci-

ties have been perpetrated, and that the Indian is a strange and alien creature, strange in his dress, strange in his religion, strange in his living habits, strange in his tongue. Hence the white man is ready to believe strange and terrifying stories of the Indian's acts, such as I have narrated. On these stories feed the feeling that he is a dangerous neighbor, and that he is beyond the pale of neighborly office, and that as the white man advances, he should be driven off, or in some other way gotten rid of.

There grows up opposition to all plans for improving the Indian condition or settling him permanently anywhere. The average white man does not want him *settled*. He thinks that the Indian, like the rattle-snake and catamount, should be exterminated.

And exterminated he will be, the old women will become more gaunt, hag-like, and hunger-bitten; the strutting gay bucks will fall into ragged, prowling vagabonds; the little children will be swept off by exposure and disease, unless the people who live far enough away to escape the prejudices

of the border, sustain and multiply among them Christian schools and churches until such sights as I have described (Indians gathered in churches, Indians talking English, Indian children in schools scrubbing floors, making bread and pies and singing children's songs) become universal and everyday sights, and convince the white man and the Indian too that the Indian is no strange creature after all, but that as in water face answereth to face, so the heart of (red) man, face answereth to face to (white) man; that however superior the one race may be to the other, and however more prosperous their lot, we are all in reality beaten about upon a common sea of trouble; that our barks, however different their rigging, are freighted with the same precious cargo; that they are owned by one Master, and are consigned to one haven, and that, if we only give each other the right of way, we shall not wreck each other, however driven by storms, but all at last come sailing safely into port.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

MISSION WORK IN TENNESSEE.

SEWANEE, TENNESSEE, August 9th, 1882.
MY DEAR DR. TWING :

WHILE I desire to present the claims of Missionary work in my Diocese, as a whole, I feel very strongly that there is one Mission, the claims of which should be presented in a strong, clear and emphatic manner—and that is the Mission at Tullahoma. The Rev. Dr. Howard, Missionary in charge, after a thorough investigation of the territory embraced, has written me the following letter which I enclose for publication in THE SPIRIT OF MISSIONS. I earnestly endorse Dr. Howard's appeal.

Yours in the best of bonds,

CHARLES TODD QUINTARD,
Bishop of Tennessee.

RT. REV. FATHER:

At your request, I write to give you an idea of the way things are progressing in the important field which you have assigned me, known as the "S. Barnabas Associate Mission." It was and is your intention to send me one or more Clergy to assist me; but I am, as yet, alone, for reasons which will appear further on. All whom you may thus send me will live here, as Tullahoma is to be the headquarters of the Mission. The latter

embraces six points, which we will take in their proper order, giving such facts and figures as may seem to be of special interest. We will begin with the central point, Tullahoma, Coffee county. Here as I said, the Clergy are to reside. At present, the Priest in charge holds Service in the beautiful church on the first and third Sundays of each month, the licensed Lay-Reader taking the Service on the other Sundays. There are forty-three communicants at this point, The population of the town is 1,083; of the county 12,894. In every other case than this, the town in which the Services are held is the county-town, and in *every one* of the counties the town which we have occupied is the only town in the county which has any Service of the Church at all. These two facts are worth noting by any one who would grasp the position; also the fact that all these points are on the main line of the branches of the Nashville, Chattanooga and St. Louis Railroad, within easy reach of each other, and so can be provided for without any great exposure to the weather or undue loss of time and strength.

Twenty miles west of this is Shelbyville, Bedford county. Here there is a neat and

commodious church building, in which Services are held on the second and fourth Sundays of each month by the Priest in charge. The number of communicants is twenty. Population of the town, 3,000; of the county, 27,000.

Travelling thirty-six miles in the opposite direction, we reach the town of Winchester, Franklin county, noted throughout the State for its educational institutes. At present, for lack of helpers, the Priest in charge is able to hold Services in the church but twice a month, and this on week days; but this slender provision is appreciated by the good people of Winchester, who will soon, I trust, have Sunday Services. In this parish there are thirty-six communicants. Population of the town, 1,040; of the county, 17,178.

We extend our journey thirty-seven miles to the west and are brought to Fayetteville, Lincoln county, and are still within the limits of our vast Missionary field. Here there will soon be a new church. The lot has been purchased, and there are \$1,500 already in hand for the building, the cornerstone of which will be laid within a short time. Meanwhile, the Services are held, at somewhat irregular intervals in the courthouse, but they will soon be more frequent. There are only ten communicants, but these few, as you so well know, "have a mind to work," and a determined purpose which is sure to carry all obstacles before it. The population of the town is 2,300; of the county, 26,960.

McMinnville, Warren county, is the next point in our schedule. It lies thirty-five miles east of Tullahoma. I held Service there, recently, in the "Skating Rink" kindly furnished us by the proprietor of the "Warren House," who, with his wife, is a communicant of the Church. Although held on a week-day, there was an overflowing congregation. I baptized two infants, and found several persons "ready and desirous to be Confirmed." I am to hold Service there, at present, once a month. The interest and enthusiasm of the church-people here, only eight communicants in all, is a sufficient warranty that they will soon have the new church which they so greatly need. The population of the town is 1,244 of the county, 14,079.

In addition to the above places in which Services are already held, I am to visit at

once the town of Murfreesboro', Rutherford county, where there is no church building, but a small handful of communicants, scarcely that many, who desire the ministrations of a Priest. I shall hope to hold there, hereafter, an occasional service on a week-day. Population of the town, 3,800; of the county, 36,741.

This completes the list of parishes and stations assigned me, although there are other points in this vicinity to which I should be glad to carry the Church. As it is, my work embraces six towns, and, we might say, six counties, for there is no other Priest than myself officiating in either of them. Of these counties, the aggregate population is, as near as we can make it, 133,879, (of which whites, 108,879; colored, 25,000—this is a mere approximation.) The area covered (alas, how imperfectly!) we might safely put at 25,000 square miles.

A vast field! A splendid opening, indeed! Within the range of my experience as a Missionary, I have never seen anything like it North or South. But the very splendor of it mocks me at every turn. I have done, indeed, what I could, but this is so little compared to what might, and ought, to be done! My work has, thus far, been preparatory to the fuller ministration which is soon, I hope, to follow these feeble attempts of mine to meet a great responsibility. The people in every case prize the Services which I give them, as well as those house-to-house visits which I make at each point, and which are valuable in removing prejudices and stirring up the zeal so apt, in the best of us, for lack of proper encouragement, to languish and decay. On all sides the cry is, "give us more frequent Services." But how can I give them more? More! You know only too well that I cannot, for any length of time, give them, single-handed, the Services that I am now giving them. When you mapped out this work for me in May, it was with the distinct understanding that there should be one or more Clergy associated with me. Without them, the work which is now fairly inaugurated must be seriously crippled, if nothing worse. There should be, at the least, two Clergy living with me here. Would God that there were even one! None have been sent me, because there is not support in hand, at present, for more than the one now on the ground. What shall be done? All along the line is

hope and promise. It has cheered greatly my lone path. But this state of things cannot last long. I am not equal to so great a work. No one man is, or ever can be. I appeal to you my Father. In your own time and way, set this story of mine before the Church. You can tell it as no other man can, for no other man knows it as you know it; and if, in this case, you have but the old story to tell, you will meet I am sure, men and women of loving hearts and hands, who cannot listen to you unmoved. They will help. They must help. And with their help you can send me the

fellow-laborers whom you promised to send, when the means should be forthcoming. Then, and not till then, the Church will be built up in the places which need her so sadly, and the name of our God will be glorified among us.

I am, your obedient son in the Church,
 H. R. HOWARD,
 Priest in charge of "S. Barnabas Associate Mission."

TULLAHOMA, July 18th, 1882.
 To the Rt. Rev. C. T. QUINTARD, S. T. D.,
 LL.D.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

ST. AUGUSTINE'S NORMAL SCHOOL.

RALEIGH, N. C., September 7th, 1882.
 REV. AND DEAR BROTHER:

The fifteenth session of St. Augustine's Normal School, began on Thursday the eighth of September, 1881, and ended on the first of June, 1882. The summary of students for the session is as follows:

Candidates and Postulants for Holy Orders,	7
Students preparing for Candidature,	6
Academic Department,	28
Normal Department,	69
Preparatory Course,	30
	140
Counted twice,	13
Total,	127
Males,	65
Females,	62
Boarding Scholars, males, 40, }	80
" " females, 40, }	
Day Scholars,	47

The corps of teachers for the year has comprised the principal, who has given instruction in Biblical Literature and Theology; Henry M. Joseph, Professor of the Greek and Latin languages and literatures; Rev. William R. Harris, Professor of Natural Science and Mathematics; Rev. H. S. Henderson, Instructor in Modern History and Higher English; Miss Mary E. Pettipher, Teacher of English Studies; Misses Aurelia Davis and Emma De La Motta, Teachers in the Preparatory Department; Henry M. Joseph, Teacher of Vocal and Instrumental Music; and Mrs. C. Pettipher, Matron. A

higher grade of studies and a more formal curriculum have been established, and endeavors have been made to keep pace with the growth and upward progress of other similar institutions of religion and learning in the South. The Normal Department of the school is intended for the training of teachers for the colored public schools. One hundred and sixty of our present and former pupils have taught, or are now teaching, in these schools.

The number of young men preparing for the Ministry is larger than any heretofore reported. At an Ordination on the third Sunday after Easter, April 30th, in St. Augustine's Church, this city, the Bishop admitted to the Diaconate, two of our teachers, William R. Harris, a graduate of Hiram College, O., and Hannibal S. Henderson, an alumnus of St. Augustine's Normal School, who had both been prepared for Holy Orders under the instruction of the principal of St. Augustine's. They are young colored men of superior ability and education, who give promise of great usefulness. They bring up to nine the number of our alumni who have now been added to the ranks of the Ministry, and concerning whom I may be permitted to cite the following commendatory sentence from the Bishop's last Convention address: "Those who have already been trained at the Normal School and admitted to Holy Orders, have proved efficient workers, and have exerted a most wholesome and salutary influence."

The Domestic Committee's recent ap-

propriation in aid of the Theological Department will enable us to give a fuller and more systematic training to our students in divinity. A suitable building for this department, and provision to aid necessitous candidates, are still greatly needed for the rapid enlargement of this important work, and hopeful efforts are now making to supply these wants.

At the Bishop's visit in April fourteen of our scholars were confirmed.

Thankful for the Domestic Committee's continued and enlarged assistance, we enter to-day upon our sixteenth annual session, greatly strengthened and encouraged for the work that lies before us.

Faithfully yours, J. E. C. SMEDES,
Principal of St. Augustine's Normal School.

SOME MISSIONARY TRIALS.

EXTRACT FROM A LETTER.

I BUNDLED up my oats yesterday and shocked them, about forty or fifty bushels on a little piece of ground out here—a tremendously hot day. Came pretty near getting sunstruck. Said a man to me, “well that’s a little harder work than preaching?” “Yes, as a general thing it is, but I’d rather do it than go through with what I did last Sunday. I started from here Saturday and drove thirty-seven miles through heavy mud to Jacksonport. Next morning no Service, for everybody but one man was on the road to a big funeral. After dinner I drove over to Fish Creek, had just sixteen out, lovely evening. Some just back from funeral and tired out, others had gone to a big camp meeting of the Adventists. Travelled about a hundred miles lost more than one night’s sleep from fleas, just for one painful little Service.”

I have done, yes I *do* this so often that I am constrained to write about it; for it is my chief trial of body and soul to travel

so far for apparently so little. And I would give a good deal if at such times I just had some angel from Heaven to encourage me with the same arguments or talk that I used to the man at Jacksonport to keep his courage up, viz., that God’s ways are not our ways, that He works out great results by small means and apparent failures, etc. It is one thing for folks to talk or write about faith and patience and courage and all that, but I tell you it is quite another thing to write faith, etc., down on the pages of experience. But after all I confess it is a glorious satisfaction to turn over these pages of experience and hear them say, “you did your duty.”

I don’t wish to make you think that I am discouraged on the whole. No sir, it takes more than the occasional or semi-occasional Sunday like the last one to discourage me. Nor would I have you think that matters on the whole are not receiving God’s increase, for they evidently are.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

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

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st, to September 1st, 1882.

FOR DOMESTIC MISSIONS.

ALABAMA.		<i>Williamsport</i> —Trinity Church Mite Chest... 30 00
<i>Anniston</i> —Grace Church..... 4 00		51 56
ALBANY.		CONNECTICUT.
<i>Delhi</i> —St. John’s Church..... 115 30		<i>Brookfield</i> —St. Paul’s Church..... 10 00
<i>Herkimer</i> —Christ Church..... 3 65		<i>East Haddam</i> —St. Stephen’s Church, Mite Chest..... 20 00
	118 95	<i>Harwington</i> —Christ Church..... 3 35
CALIFORNIA.		<i>New Haven</i> —Trinity Church, of which from a member, “In Memoriam,” one-half yearly payment of stipend, \$100; Mite Chest, \$37.75..... 137 75
<i>Fresno</i> —St. James’ Mission..... 4 45		<i>Westport</i> —Christ Church..... 13 50
CENTRAL PENNSYLVANIA.		184 60
<i>Wellsboro’</i> —St. Paul’s Church, “In Memoriam Samuel Breck,” \$10; S. S. offering for Missionary Bishops, \$11.56..... 21 56		

<p>DAKOTA.</p> <p><i>Fort Buford</i>—Colonel and Mrs. Chipman..... 5 20</p>		<p>PENNSYLVANIA.</p> <p><i>Philadelphia</i>—Through Committee on Work for Domestic Missions, for Sisters' salaries in Good Samaritan Hospital, Portland, Oregon, of which from Church of the Holy Trinity, \$10; St. Stephen's Church, \$5; St. Mary's Church, West Philadelphia, \$10; St. Mark's Church, Frankford, \$5; St. John's Church, Lower Merion, \$10; Mrs. John Markoe, Philadelphia, \$4.50..... 44 50</p> <p>(<i>Lower Dublin</i>)—All Saints' Church, "C. and M." Missionary Boxes, \$12.47..... 62 47</p>	
<p>GEORGIA.</p> <p><i>Athens</i>—St. Mary's Church..... 15 00</p> <p><i>Marietta</i>—St. James' Church..... 6 00</p>		<p>106 97</p> <p>PITTSBURGH.</p> <p><i>Brownsville</i>—Christ Church..... 10 00</p>	
<p>IOWA.</p> <p><i>Lyons</i>—Grace Church, Mite Chest 8,806..... 55</p>		<p>QUINCY.</p> <p><i>Rock Island</i>—Trinity Church..... 20 75</p>	
<p>LONG ISLAND.</p> <p><i>Brooklyn Heights</i>—Grace Church, two members, quarterly payment of stipend..... 49 50</p> <p><i>Islip</i>—Mite Chest 26,182..... 5 00</p> <p><i>Manhasset</i>—Christ Church, Mrs. Hewlett..... 5 00</p> <p><i>Newtown</i>—St. James' Church Mite Chest..... 11 75</p>		<p>SOUTHERN OHIO.</p> <p><i>Cincinnati (Walnut Hills)</i>—Church of the Advent, through Woman's Auxiliary..... 38 16</p> <p><i>Worthington</i>—St. John's Church, through Woman's Auxiliary..... 3 18</p>	
<p>MARYLAND.</p> <p><i>Baltimore</i>—St. Paul's Church, Mite Chest.... 8 80</p> <p><i>Baltimore Co.</i>—St. Thomas' Church and Chapel..... 14 00</p> <p><i>Catonsville</i>—St. Timothy's Church..... 12 50</p> <p><i>Washington Co.</i>—St. James' College..... 5 00</p>		<p>VIRGINIA.</p> <p><i>Goochland Co.</i>—St. James', Northam Parish, of which from Mite Chest \$2.02..... 6 36</p> <p><i>Charlottesville</i>—Fredericksville Parish, Christ Church..... 11 75</p> <p><i>Richmond</i>—St. James' Church..... 5 00</p>	
<p>MASSACHUSETTS.</p> <p><i>Dorchester</i>—St. Mary's Church, Mite Chest... 11 76</p> <p><i>New Bedford</i>—Grace Church..... 63 52</p> <p><i>Lowell</i>—St. Ann's Church..... 18 04</p>		<p>41 84</p> <p>23 11</p> <p>WESTERN MICHIGAN.</p> <p><i>Holland</i>—Grace Church..... 1 50</p> <p><i>Kalamazoo</i>—St. Luke's Church, Mite Chest^{1,447}..... 1 45</p> <p><i>Manistee</i>—St. Paul's Mission..... 1 00</p> <p><i>Newago</i>—St. Mark's Church..... 48</p>	
<p>MICHIGAN.</p> <p><i>Hudson</i>—Mite Chest, "S. P."..... 1 03</p> <p><i>Romeo</i>—Mite Chest..... 3 25</p>		<p>4 28</p> <p>4 43</p> <p>WISCONSIN.</p> <p><i>Milwaukee</i>—Mite Chest 23,444..... 3 00</p>	
<p>NEBRASKA.</p> <p><i>Omaha</i>—Trinity Cathedral..... 25 00</p>		<p>LEGACIES.</p> <p><i>L. I., Greenpoint</i>—Estate of Miss E. M. Wood 55 85</p> <p><i>Md., Charles Co.</i>—Durham Parish, Estate of Rev. Robert Prout..... 2,925 00</p> <p><i>N. Y., Yonkers</i>—Settlement of the Estate of Caroline Jones..... 2,100 00</p>	
<p>NEW HAMPSHIRE.</p> <p><i>Drewsville</i>—St. Peter's Church..... 5 62</p>		<p>MISCELLANEOUS.</p> <p>House Rents..... 78 05</p> <p>Designated Offerings..... 7 00</p>	
<p>NEW JERSEY.</p> <p><i>Kingsland</i>—Mite Chest 10,142..... 5 00</p> <p><i>Somerville</i>—St. John's Church..... 6 00</p>		<p>85 05</p> <p>Receipts for the month..... \$6,171 34</p> <p>Amount previously acknowledged..... 131,423 28</p>	
<p>NEW YORK.</p> <p><i>New Hamburg</i>—Mite Chest 38,404..... 7 00</p> <p><i>New York</i>—Grace Church, Mite Chest..... 2 48</p> <p>St. Chrysostom's Chapel..... 46 98</p> <p>Mite Chest, 30,164..... 7 00</p>		<p>87 80</p> <p>Total receipts for the year ending September 1st, 1882..... \$137,594 62</p>	
<p>NORTHERN NEW JERSEY.</p> <p><i>Morristown</i>—St. Peter's Church..... 37 80</p> <p>"C. M. S."..... 50 00</p>		<p>87 80</p>	
<p>NORTHERN CALIFORNIA.</p> <p><i>Vallejo</i>—Church of the Ascension..... 3 50</p>			

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

<p>ALBANY.</p> <p><i>Troy</i>—St. Paul's Church..... 2 00</p>		<p>RHODE ISLAND.</p> <p><i>Lonsdale</i>—Christ Church, through Woman's Auxiliary, for Mrs. Brent's stipend..... 1 00</p> <p><i>Pawtucket</i>—St. Paul's Church, "Miss W.," through Woman's Auxiliary, for Mrs. Brent's stipend..... 1 50</p> <p><i>Providence</i>—Grace Church, through Woman's Auxiliary, of which from "E. A." \$5; for Mrs. Brent's stipend..... 11 00</p> <p>St. John's Church, through Woman's Auxiliary, for Mrs. Brent's stipend..... 1 00</p> <p>Branch Woman's Auxiliary, for Mrs. Brent's stipend..... 23 00</p>	
<p>CENTRAL NEW YORK.</p> <p><i>Auburn</i>—St. Peter's Church..... 55 00</p>		<p>87 50</p> <p>Receipts for the month..... 179 50</p> <p>Amount previously acknowledged..... 35,076 31</p>	
<p>CONNECTICUT.</p> <p><i>East Haddam</i>—St. Stephen's Church..... 10 00</p>		<p>Total receipts for the year ending September 1st, 1882..... \$35,255 81</p>	
<p>ILLINOIS.</p> <p><i>Chicago</i>—Trinity Church, a Communicant... 20 00</p>			
<p>MASSACHUSETTS.</p> <p><i>Salem</i>—St. Peter's Church, through Woman's Auxiliary, for Mrs. Payne's salary... 25 00</p>			
<p>OHIO.</p> <p><i>Hudson</i>—Christ Church, through Woman's Auxiliary, for Rev. H. Dunlop's School, Ga. 5 00</p> <p><i>Sandusky</i>—Grace Church, through Woman's Auxiliary, for Rev. H. Dunlop's School, Ga. 25 00</p>			
<p>30 00</p>			

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.			
Troy—St. Paul's Church.....	2 00	ial Church.....	6 70
CENTRAL PENNSYLVANIA.		New York—Mrs. Minturn (In Memoriam) for "R. B. Minturn" Scholarship.....	60 00
Reading—Christ Cathedral, "E. W. H." for Scholarship in St. Paul's School, Yankton, Williamsport—Trinity Church, Mite Chest....	60 00 16 18	NORTH CAROLINA.	
CONNECTICUT.		Fayetteville—St. John's Church, through Woman's Auxiliary, for salaries of Women in Niobrara.....	66 70 5 00
Old Saybrook—Grace Church S. S., for Bishop Hare.....	12 00	PENNSYLVANIA.	
DELAWARE.		Philadelphia—Emmanuel Church, "W. B." 5 cts. weekly.....	50
New Castle—Immanuel Church.....	9 70	"E. N. B." semi-annual payment of the "Bishop Whipple," "Bishop Hare" and "Mary Amory Hare" Scholarships.....	90 00 1 50
KANSAS.		(West)—Trinity Church.....	92 00
Topeka—Grace Cathedral.....	2 50	VIRGINIA.	
LONG ISLAND.		Danville (Pittsylvania Co.)—Camden Parish, Epiphany Church S. S.....	7 50
Little Neck—Zion Church, for "H. M. Beare" Scholarship, \$90.....	100 00	Gloucester Co.—Abingdon Church.....	2 00
MARYLAND.		Portsmouth—Trinity Church and S. S. Schol- ars.....	2 50
Baltimore—Mrs. James L. McLane, for "McLane" Scholarship.....	30 00	Receipts for the month.....	\$454 08
MASSACHUSETTS.		Amount previously acknowledged.....	24,387 51
Melrose—Trinity Church.....	10 00	Total Receipts for the year ending Septem- ber 1st, 1882.....	\$24,841 59
Salem—St. Peter's, through Woman's Aux- iliary.....	38 00		
NEW YORK.			
Barrytown—St. John the Evangelist Memor-	46 00		

SPECIAL CONTRIBUTIONS.

CONNECTICUT.		PITTSBURGH.	
Old Saybrook—Grace Church S. S., of which for Bishop Paddock, \$12; Bishop Elliott, \$12; Rev. J. L. Tucker, D.D., \$12.....	36 00	Foxburg—For Bishop Lyman, for education of Colored People.....	9 00
GEORGIA.		Meadville—Christ Church, through Woman's Auxiliary, for Domestic Missionary Boxes..	45 00
Ogeechee Mission—St. Mark's Mission, S. S. Easter Offering, through Woman's Auxil- iary, for Orphanage at Petersburg, Va....	5 00	QUINCY.	
LONG ISLAND.		Robins Nest—Christ Church, Missionary So- ciety, through Woman's Auxiliary, for Bishop Vail, for Church at Midlothian, Kan- sas.....	54 00 26 25
Hempstead—St. George's Church, for Bishop Whipple.....	1 00	SOUTHERN OHIO.	
MARYLAND.		Cincinnati (Riverside)—Church of the Atone- ment S. S., through Woman's Auxiliary, for Bishop Paddock for School building..	25 00
Emmorton—St. Mary's Church, Woman's Missionary Association, for Lending Li- brary.....	8 00	(Walnut Hills)—Church of the Advent, through Woman's Auxiliary, \$7; Our Girls, \$5; for "Reno" Scholarship.....	12 00
NEW YORK.		Marietta—St. Luke's Church, through Woman's Auxiliary, for "Reno" Scholarship, Nevada.....	3 00
New York—Church of the Holy Communion, balance from 272 Mite Chests, for Rev. E. Livermore.....	27 50	VIRGINIA.	
Miss C. L. Wolfe, for Griswold College, Iowa.....	1,250 00	Goochland Co.—St. James' Northam Parish, for Bishop Brewer.....	40 00 1 00
	1,277 50	WESTERN NEW YORK.	
MISSISSIPPI.		Buffalo—St. Paul's Church, Members for the American Church Building Fund.....	1 00
"E. F. C.," for Bishop Quintard.....	5 00	Receipts for the month.....	\$1,458 75
NORTHERN NEW JERSEY.		Amount previously acknowledged.....	29,225 13
Orange—Grace Church, additional, for Rev. S. Kerr.....	2 00	Total receipts for the year ending Septem- ber 1st, 1882.....	\$30,683 88
PENNSYLVANIA.			
Philadelphia—Christ Church, through Com- mittee on work for Domestic Missions, for Fanny C. Paddock Memorial Hospital....	7 00		

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$39,165.38,	\$137,594 62
Designated for Work among Colored People, of which from Legacies, \$26,821.79	35,255 45
Designated for Work among Indians, of which from Legacies, \$3,544.59,	24,841 59
Special Contributions, of which from Legacies, \$1,425.00,	30,683 88

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$228,375 54
Balance in hand September 1st, 1881,	\$ 13,260 24
Receipts for twelve months, exclusive of Specials,	197,691 66
	210,951 90
Excess of Receipts over Appropriations,	\$33,201 90

* * * The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the Board of Managers, the Committees, and the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., <i>Chairman.</i>	
Rev. H. Dyer, D.D.,	Mr. F. S. Winston,
“ Charles H. Hall, D.D.,	“ Lemuel Coffin,
“ E. A. Hoffman, D.D.,	“ Charles R. Marvin,
“ J. H. Eccleston, D.D.,	“ Cornelius Vanderbilt,
“ William Tatlock, D.D.,	“ James M. Brown,
“ Geo. Williamson Smith, S.T.D.,	“ R. Fulton Cutting,
“ Henry Y. Satterlee, D.D.,	“ Howard Potter,
“ Joshua Kimber,	“ Jos. W. Fuller,
	“ C. M. Conyngnam.
Rev. JOSHUA KIMBER, <i>Secretary.</i>	JAMES M. BROWN, <i>Treasurer.</i>
23 Bible House, New York.	23 Bible House.

Form of Bequest to Foreign Missions.

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

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

OCTOBER, 1882.

CHRIST A FOREIGN MISSIONARY.

WE have recently had a group of Foreign Mission Gospels, in those appointed for the Twelfth, Thirteenth and Fourteenth Sundays after Trinity. These give examples of our Saviour's work among and words concerning foreigners. On "Ephphatha" Sunday it was a heathen deaf-mute cured by Him. On "Good Samaritan" Sunday we heard His definition of a neighbor, one to whom we have opportunity to do good, and last, we read about the cure of Galileans and Samaritans together, as he passed along the border between the two countries. Nor are these the only instances of CHRIST's personal work among those outside of Judea and Galilee. On the contrary, no inconsiderable portion of His time and energies were spent among such. Let us review the record:

Our Saviour's active Ministry began at his Baptism. Strangely enough this seems to have taken place across the border from Judea, "at Bethabara, beyond Jordan," instead of within the Holy Land. May there have been significance in that fact; an emphasizing of the blessed truth that this anointing was to qualify Him as the World's and not the Jews' Messiah?

Very early in His Ministry "He must needs go through Samaria." This necessity was, as Fairbairn says, "not geographical, but ethical." He went that way from Judea to Galilee, but there was another route equally good. This latter was probably the shorter, but He was not in haste, for He stopped two days at Sychar. "He must needs," it would therefore appear, begin a Mission in Samaria, and there He first publicly proclaimed Himself the Messiah, and was publicly acknowledged as "the Saviour of the World."

Now Samaria was to CHRIST as a Jew, and to all Israelites, a foreign country. Its inhabitants were aliens (*αλλογενής*, Luke xvii. 18) in race and religion. In II Kings xvii. is recorded the capture of Samaria, the deporting of its inhabitants to Assyria, and the repopulating of the country with men

from Babylon and other cities. These were heathen idolaters, and though afterward, to conciliate "the GOD of the land," a Jewish Priest was brought back to teach them, the result was that "they feared the LORD, and served their graven images." Later, their religious condition probably improved, but they never had a pure religion. "Ye know not what ye worship," said the LORD JESUS to the woman of Samaria. Nor was there ever any considerable admixture of them with those of Jewish blood.*

Passing on to other events in our Saviour's Ministry, we find Him appointing the Seventy and sending them "into every city and village whither He Himself would come." This must have included the heathen places to be mentioned presently. In one instance, although He had told the Apostles to limit their work to the Jews, He sent two of them into a Samaritan village to make ready for Him.

In heathen Gadara CHRIST cured two men possessed with devils.

In Phœnicia He cured the daughter of the woman of Canaan.

Passing thence southeastward He came to the region of Decapolis, where He cured the deaf-mute.

And there "great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at JESUS' feet; and He healed them," and the wondering heathen multitude "glorified the GOD of Israel."

There and then He fed the "four thousand men, beside women and children," repeating the great and significant miracle done among Galileans at Bethsaida.

Again, near the close of His Ministry, He retreated from His enemies to "the place where John at first baptized"—the very place, it would appear, where He Himself was baptized—and there, rejected by His own people, He found safe refuge. "There He abode. And many resorted unto Him, . . . and many believed on Him there."

Baptized in a foreign country; To foreigners first publicly announcing His Messianic character, and by them first acknowledged as the Saviour; Sending Ministers before Him to foreign countries; Doing miracles in heathen Gadara, Phœnicia and Decapolis; Feeding a multitude there with seven loaves and a few little fishes; Seeking shelter among foreigners, and believed on by them in His darkest days—Did not CHRIST Himself begin the work of Foreign Missions?

ALBERT C. BUNN.

SOME OF THE FRUITS OF BUDDHISM.†

FORMERLY writers on Buddhism looked upon it in a less unfavorable light than do the scholars of our own day, who have become much more familiar with its literature, and with its pernicious fruits in Asiatic countries.

In an article in the June number, we presented a summary of what the most distinguished Orientalists declare that the standard works of Buddhism teach, and showed that to be a system of atheism, pessimism, metempsychosis and practical annihilation.

* (See Trench on the Parables, "The Good Samaritan;" Alford's Greek Testament, on Luke x. 33; Smith's Dictionary of the Bible, article "Samaria.")

† This article and the article in the June number, "Buddhism the Darkness of Asia," are from the pen of the Rev. John Liggins, formerly Missionary in China and Japan.

Says Professor F. Max Müller :

“In no religion has man been drawn away so much from the truth, as in the religion of Buddha. Buddhism and Christianity are indeed the two opposite poles with regard to the most essential points of religion; *Buddhism* ignoring all feeling of dependence on a higher power, and therefore denying the very existence of a supreme Deity; *Christianity* resting entirely on a belief in GOD as the FATHER, in the SON of MAN as the SON of GOD, and making us all children of GOD by faith in His SON.”

Edwin Arnold, in his poem “The Light of Asia,” represents Buddha as sweeping away all trust and confidence in any superior power :

Pray not ! the darkness will not brighten !
 Ask naught from the silent, for it cannot speak !
 Vex not your mournful minds with pious pains !
 Ah ! brothers, sisters ! seek
 Naught from the helpless gods by gift and hymn ;
 Nor bribe with blood, nor feed with fruits and cakes ;
 Within yourselves deliverance must be sought ;
 Each man his prison makes.

Such blank atheism, however, could never become very popular, and Buddhism soon learned to flatter and cajole, and form unnatural unions with other systems, caring little for retaining principles or names so that they could obtain power and influence.

We have already shown how they favored prayer to “Amidha Buddha,” and the existence of the “Western Paradise” in order to gain over the Chinese and Japanese; and we now have to speak of a most important personage in their mythology, the “King of Hades,” whose existence and power they declare to all men, however little the scholars among them believe in either.

In Buddhism man is saved, namely, attains *Nirvana*, by his own personal merit, and to obtain this was the absorbing thought of Buddha’s life, as it is also that of his followers. Now Yama, the “King of Hades,” a personage borrowed from Brahmanism, and introduced to the Chinese under the name of Yen-lo-wang, keeps the record of every man’s merits or demerits; and according to this record is he assigned at death either to *Nirvana*, to some super-human, human, or animal state, or to some one of the numerous hells of Buddhism.

In the Buddhist system self-interest is the only ground of moral obligation. Human actions are not spoken of as right or wrong, but as meritorious or unmeritorious: not as holy or sinful, but as beneficial or the reverse to the doer, no consideration being had for the rights or the good of others. If good is done to others it is not from pity, sympathy or love for them; but for the getting of credit marks on the books of Yama or Yen-lo-wang.

A Buddhist priest was asked what would be his motive in rescuing his own brother whom he saw drowning, and he replied, “there would be great merit in it.” All who, like this priest, are under the power of this most pernicious system, have no other conception of a motive to right action than that it is meritorious—that it will pay him, and help him to keep good his account.

Sir John Bowring, the English plenipotentiary, who made a special study of the religion of Siam, says :

“The real and invincible objection to Buddhism is its selfishness, its disregard of others, its deficiency in all the promptings of sympathy and benevolence. A bonze [Buddhist Priest] seems to care nothing about the condition of those who surround him; he makes no effort, for their elevation or improvement. He scarcely reproves their sins, or encourages their virtues; he is self-satisfied with his own superior holiness, and would not move his finger to remove any mass of human misery.”

Several hundred of the yellow-robed priests receive daily their alms from the king's hands. But they neither ask nor thank him for gifts. They are doing a good thing in affording him an opportunity of earning merit. The thanks, if any, should be on his part.

Writing concerning this system in Burmah, the Rev. W. F. Bainbridge says :

“Buddhism is so thoroughly selfish, that gratitude vanishes in its presence. The Burmese have no word for ‘thank you.’ The priesthood never acknowledge the gifts of the people but receive them in perfect silence, and apparent indifference. Enough for the giver—he gets his merit. Recently the King of Burmah massacred all his relatives to the number of three hundred, all who could by remote possibility interfere with his brutal sovereignty. These atrocities were right according to Buddhistic principles, and the time-honored customs of the ruling Buddhistic powers of Burmah. Whether a man is on the throne or in the most humble cottage he has simply to look out for himself.”

Existence to a thorough-going Buddhist is but a perpetual scramble for self, and according to this abominable system a man need not labor to support his family, or a sister restrain a wayward brother from crimes, or a mother tend a sick child, except to get merit marks, and these credit marks should be the uppermost thought when these things are done.

Unquestionably such teachings have had great influence in causing the Chinese to be so ready to sell, or destroy the lives of their children, especially the girls, when they do not wish to be at the expense or trouble of bringing them up.

The Rev. Mr. Bainbridge in his *Around the World Tour*, in one of the chapters on China, says :

“It is not uncommon to see men with baskets, on the ends of a pole over their shoulders, filled with baby girls for sale at from forty cents upwards apiece. Boys also are bought, but generally for adoption. The Chinese justify the buying of girls for service, or secondary wives, on the ground that they are thus saved from being strangled, or drowned, or from lives worse than death. This is another of the evidences, I suppose, that Buddhism is ‘the light of Asia.’ We are told that its influence is to lift up woman from her heathen degradation. Well, it has had an opportunity for eighteen hundred years in China, in every city, village, and home; and to-day the only chance for two hundred millions of women having any show of an independent position is in giving birth to a son; all the others are doomed to domestic slavery. They are bought and sold daily in enormous numbers all over the land. Half the baby girls of China could be bought to-morrow for a few dollars at the most apiece. Almost all sonless mothers are in dread of sale. The more thoroughly the situation is understood, the more horrible it appears. It is, indeed, high time that some other ‘light of Asia’ than the selfish system of Buddha should shine into the darkness of this state of social life. Thank God, Christianity is sending forth its bright heavenly rays throughout this land. It teaches that women,

even baby girls, have souls, and must not be considered property, much less mere things, either to gratify selfish lust, or to be strangled or drowned like kittens. Converts are taught that their servants are to be accounted free, their wives companions, and their daughters to be reared for most honorable lives. But in this direction the difficulties are enormous, and the Missionary load correspondingly increased."

What a strong appeal underlies these statements, to the women of this Church to become, through the support of Scholarships or otherwise, regular contributors to our girls' schools! Nay, what a strong appeal is it to some Christian woman, blessed with ample means, to furnish at once the money necessary for the establishment, at Shanghai, of the Girls' Orphanage which our good Missionaries there seem to have set their hearts upon having.—[Ed.

ANNUAL REPORTS.

ACCORDING to our usual custom, we give beyond selections from the Reports of individual Missionaries. We hope to find room in the January issue for others of them. The Annual Report of the Foreign Committee and also those of the several Foreign Missionary Bishops to the Board of Managers will appear in the November-December (double) number. Those from the last named number can be supplied in pamphlet form for gratuitous distribution upon application to the Secretary after October 10th.

CHINA.

REPORT OF THE REV. W. S. SAYRES. TO THE FOREIGN COMMITTEE:

Gentlemen:—My last Annual Report closed with June 30th, 1881, at which time there were at Wuchang the Bishop and his family, Miss Roberts, Dr. Deas and myself. The season was very hot; the Bishop was engaged in important translations and compilations for the use of the Native Church, while at the same time superintending the erection of the Church of the Nativity, of which he was sole architect and superintendent. The Doctor was faithfully performing his duties in the hospital—always arduous but especially so in the hot season.

PREACHING IN STREET CHAPEL.

My own duties during the month of July consisted in addition to the regular work at Wuchang and Hankow, of preaching in the street chapel at Wuchang, a work which I had only recently taken up, and which I found to be at once interesting and engrossing. It is direct preaching to the heathen in the midst of a heathen city in the very midst of China. It is of all others the point of contact between the Church and Heathenism. On one of the busiest streets in the city, where throngs are constantly passing to and fro, stands the little chapel, with its cross, a silent witness to all that go by, telling of the oldest religion in the world, the newest to them.

It is always easy to have an audience, especially when a foreigner preaches. All sorts and conditions of men crowd in, people from the country, travellers, farmers, merchants, scholars, and people from the city. They seem to be led mostly by curiosity. Now and then there are some who act very rudely. They are always ready to ask questions and endeavor to turn the preacher and his doctrines to ridicule; but when they get a ready answer they are very quick to join in the laugh against the worsted party. Some are serious and come again and again for days in succession, and notwithstanding the scoffers and disputers, careless and curious, there are many who are influenced, many who give an intellectual assent to the doctrines taught while yet afraid to profess openly their belief, and multitudes who have the Gospel put before them clearly for their acceptance or rejection. It is hard to estimate the influence of the street chapel preaching in exact figures; as yet we get very little or no return from it in accessions to our numbers. Still, if we estimate the average number of daily hearers at the chapel at the moderate figure of two hundred, the total for the year will be large. Of this, as has just been said, the Church reaps hardly any appreciable benefit, but it is not difficult to see that this leavening influence, by the

blessing of God, will bring about results, by and by, in His own good time. And what has been said regarding Wuchang is equally true of Hankow, where St. Paul's Church is open daily for preaching. The numbers attending are large, and more results have appeared than in Wuchang.

Much depends on the earnestness and faith of the preacher. A man who thoroughly and really believes what he preaches can never fail to make impressions; a foreigner, too, will make more impression than a native and his influence goes for more. There is no better field in the world for eloquence, acuteness of intellect, faithfulness, earnestness, than here, where one's every feeling of love and yearning for souls cannot but go out for the safety of those many faces whom he sees constantly before his eyes. A man of deep spirituality and of prayer will be a power wherever he is, and in no country in the world are such men more needed than in China. Here are millions of men to be saved. May God put it into the hearts of many at home to care for these lost souls, to come or to send, or to pray, that they may be saved. Oh for more workers here and more prayers at home.

The street preaching chapel on the Fu kai which had been standing for several years, at last succumbed to the attacks of a species of white ant which destroyed the wood-work and honeycombed the pillars and beams. Finding that the building might fall at any time I had it taken down. The bricks may be used again; but the wood-work is useless. We hired a room in another part of the city and kept up the daily preaching. The room is small and the location undesirable; it was, however, the only one to be obtained owing to the unwillingness of the people to rent any other. It is hoped that funds will be forthcoming sufficient to put up a new chapel on the site of the old one.

ILLNESS CAUSING ABSENCE.

Toward the end of July my little son became alarmingly ill with diarrhoea, and the Doctor advised, as his only chance of recovery, an immediate change of air. Consequently I took him on the 30th of the month to Kiu-kiang, and thence to the Li Mountains, in the hope that the bracing air and dry climate might aid in his restoration. While in the mountains I was, by the courtesy of the American Methodist Mission, accommodated in their new sanitarium—a bungalow just completed. This change, however, proving inadequate, and I having been disabled by a slight sunstroke about the first of September, left Kiu-kiang and proceeded to Chefoo, in which latter place I remained until the first of November when I returned via Shanghai to Wuchang.

On my return to Wuchang I met Dr.

Deas at Kiu-kiang and together we spent a week on the mountains in endeavoring to select a site for the much needed bungalow sanitarium. It rained steadily most of our stay, but we were able to select a site and to make preliminary arrangements for a contract to obtain the land for an annual rental. But this contract, on Mr. Graves' visit some three months later, was not made owing to the behaviour of the owner of the ground. Indeed the chief difficulty in the matter is the unwillingness of the natives to sell or rent land for foreigners' use. Only a few years ago a bungalow erected in these mountains for the summer use of the few foreigners in Kiu-kiang was demolished by a mob. The American Methodists, however, succeeded in getting land last year and building on it.

It was while I was with my sick child at Kiu-kiang that the Bishop was stricken down. His removal to Shanghai, together with that of the Doctor and Miss Roberts, left the Station entirely without foreign oversight. Indeed had it not been for the faithfulness of the native helpers the work would have collapsed. But Mr. Boone at once came up and set matters going, and everything kept on smoothly during the interval existing before the return of Dr. Deas and the arrival of Mr. Graves. It cannot but be evident that in a climate like that of Wuchang, where health and life are so uncertain, there should be so strong a force of workers that the disability or removal of one or two should not cause the suspension of the work.

DEATH OF AN ASSISTANT.

Late in the summer we lost by death, caused, so far as I have been able to learn, by sunstroke or heat-apoplexy, Chi Tsun K'wun, one of the medical students trained by Dr. Bunn. He was bright and efficient in the work he had to do while I had charge of the hospital before Dr. Deas arrival. He was, I believe, a true Christian. It was his strongest desire to go to America to study, and I had been teaching him English in the evenings at his earnest request. He died while on a visit to his home some two days journey distant. The other student, Fang, who was taken in by Dr. Bunn somewhat later than Chi, is now in St. Luke's hospital, Hong Kew, Shanghai, as first assistant to Dr. Boone.

In the summer one of our preachers had been attacked and ill-treated at Wu Li Kai, near one of our out-stations. I sent a note to the chief magistrate of the city and in a few days a couple of messengers came from the offender, who was a man of some importance, asking if I would accept an apology. I sent back word that I would and not long after the party himself appeared, and in the

presence of witnesses made the customary formal obeisance and apology, whereupon I again wrote to the magistrate asking him to discontinue any action against the man. This affair seems to have had a salutary effect, for on my visiting the place in January last, not a single word of insult was uttered against us.

NEW WORKERS.

Rev. F. R. Graves arrived in October and at once began the study of the language, in which he has made surprising progress. He was joined later on by Mr. Herbert Sowerby and wife, who had been in the country as Missionaries, I think, about two years. Mr. Sowerby and his wife had been brought up in the Church of England; but afterwards had gone to China in connection with the China Inland Mission. This Body, after much reflection, he determined to leave in order to obtain Ordination in the Church. For this purpose he was intending to return to England, when he was led to us and at once secured as a helper in our vital and urgent need of men. He was, before becoming a Missionary, a professional artist. He and his wife are able to be at once useful in working, especially among the women. Before his connection with us Mr. Sowerby was for a short time Colporteur for the American Bible Society.

THE NEW CHURCH OF THE NATIVITY.

The new Church of the Nativity was publicly used for the first time on Christmas day. The edifice was filled with people, with all the members from Hankow and Wuchang. The Services were very impressive; there was a processional to begin with, the school-boys, the Candidates for Holy Orders, the Native Deacon, Mr. Graves and myself, singing, "I was glad when they said unto me." At the Services during the day twenty-five persons were baptized. After the Services over a hundred people sat down to a Christmas feast.

The new church is of brick plastered on the outside. It has long verandas or corridors on the north and south sides and a porch at the west end. The building consists of nave, aisles and chancel. Its total length is over eighty feet. It has a choir large enough for thirty boys. The altar is seven steps above the floor of the nave. The windows in the aisles and clere-story are of colored glass. There is a rose window in the west. The chancel window, in the east, is the beautiful memorial window given some years ago, by the Rev. Mr. Boone, purchased in England. The subject is the Nativity; most fitting to show that Christianity was being born in the centre of China. The clere-story is supported by pillars. There is, as yet, neither furniture nor suitable fittings; but the church will hold at least four hundred peo-

ple. The women enter by a separate door and their seats are screened off from those of the men.

At each end of the ridge outside is a large gilt cross, presented by the United States Consul at Hankow, who took much interest in the church.

These crosses can be seen for a very long distance, and are especially noticeable when the sun's rays strike them, when they shine like crosses of gold. The church is too large for the present number of worshippers so far as actual accommodation is concerned; but no church can be considered too large when it is looked on as an offering to God; a testimonial to His glory in a heathen land and an object inducing feelings of reverence in the worshipper. The plan was made by the Bishop, who conceived it, contracted for it with a native builder, and watched it until near completion. The foundations rest on concrete three feet in the ground, above which is stone for three feet. The edifice is built in such a way that the pillars or beams and the brick work while mutually supporting are yet quite independent of each other; were either to be removed the building would stand. The style is of round arches and the ground plan somewhat in the ancient Basilica pattern. It is said to be the largest native church in China other than some that the Romanists have.

THE ELIZABETH BUNN MEMORIAL HOSPITAL.

The sudden illness of the Bishop prevented the speedy erection of the Elizabeth Bunn Memorial Hospital, for Women and Children which has justly been an object of so much interest among the ladies at home. The contract for the building was ready to be signed and the Bishop had made an appointment with the builder for the purpose of settling the business, but on the day appointed he was stricken down. After that, Dr. Deas was in Shanghai until the autumn, and the winter was not such that the work could go on. These causes, together with the fact that the Doctor's attention was engrossed with the study of the language (which was absolutely necessary for the proper carrying on of the Medical Mission), have operated unfavorably to the speedy erection of the building. Besides which it should be remembered that the crippled condition of the Station, as regards foreign helpers threw the treasurership and most of the management of affairs for several months on Dr. Deas, who cheerfully bore the heavy burden, although it was much to the detriment of his own proper work on which his heart is bent. Thus at every turn we feel the sore need of more men. The breaking down of one man throws his own too heavy burden on the other man; the very fear of and anxiety about which operates

most effectually to cause it. I presume, now the Doctor has obtained some relief, that he will at once move in the matter.

THE CANDIDATES FOR HOLY ORDERS.

The three Candidates Hsia, Yang and Kwei have been at work throughout the year, preaching, catechising and preparing candidates for Baptism, and visiting the members in their homes. They have done fairly well; considering that they are young and need supervision. The presence of more foreign Clergy at Wuchang would operate most beneficially on these young men, in the way of giving them instruction, advice, council and building them up in the Christian life. They have been at work now some two years and will probably be ordained in the autumn, at the same time that Mr. Sowerby is admitted to the Diaconate and Mr. Graves advanced to the Priesthood.

OTHER NATIVE WORKERS.

In January the number of native workers was increased by the transfer from St. John's of Tsun Yi Fu and Neih Tsang Fah who had completed their theological studies. It is hoped that after two years of active work they will also be ordained to the Diaconate.

The Deacon, the Rev. Mr. Yang, has been doing good service at Hankow, assisted by his son and a native preacher. The work has grown so much that a new building was erected for the purpose of meetings, gatherings, and reception of guests.

SCHOOLS

The school work has been greatly enlarged; there having been opened in Wuchang and Hankow *four new day schools*. In this number is one daily evening school at Hankow, which is for the purpose of giving free instruction to grown up persons who are busy during the day and have only the evening at their disposal. There are two teachers for this school; one of them being a teacher in one of the day schools and the other the sexton of the church who teaches reckoning after the native manner, which is an advantage to the pupils most of whom are in trade.

The Bishop Boone Memorial School has been placed on a better footing by the employment of two first-class literary scholars as teachers, one of them is a graduate of the first degree and the other of the second; this latter has a high reputation as a literary man and commands a very good salary. We obtained his services by allowing double salary and permitting him to retain one private pupil, who pays him over a hundred dollars a year. The object, in hiring these two men was first that the boys might have first-class instruction, which they cannot always have in other schools, and second that the reputation of

the school might be high all over the city. Whether the plan will work well of course remains to be seen. The dividing of the school into two parts necessitated the using as class-room of the dining-room, to supply the lack of which a new building was erected.

On my departure for Shanghai, I left the Boone School under the charge of Kwei; the three day schools in Wuchang under charge of Hsia, and the Hankow schools under Yang. An exact sum of money was to be allowed them monthly, and all the details and oversight of the work was to be done by them. I did this as the only feasible plan in order to relieve Mr. Graves as much as possible from the trouble, and from the questions continually arising which are embarrassing to a new comer. It is exceedingly unfortunate that Mr. Graves could not have been allowed two years of uninterrupted study before being burdened with all the heavy responsibilities of the work. A policy which is thoroughly unbusiness-like and, in some cases, likely to be dangerous. It was, however, necessary; my own transfer to St. John's being imperatively needed for carrying out of the work there and more especially for the training of the Candidates for Holy Orders in the Theological School. The only question then lay between suspending the work at Wuchang or putting it in charge of Mr. Graves. This was done as the only alternative. He providentially, is remarkably well fitted for the post, and I believe has been raised up especially for it. We must have more Missionaries—the very best men possible, we want men who would stand at home in the very first rank; men remarkable for their intellectual qualities as well as for a deep spirituality. When we shall have more Missionaries, "good men, full of faith and the Holy Ghost," then shall much people be added to the Lord.

Work has been kept up in the country Stations which have been visited by the Candidates for Holy Orders and once by Mr. Graves, Dr. Deas and myself. We spent several days on the trip which was in mid-winter and had some experience of storms, mud, and rudeness.

The statistics of the work at Wuchang and Hankow appear in the report of Mr. Graves, while the figures for the work in St. John's and Shanghai appear jointly under my signature and that of Mr. Boone.

WORK AT SHANGHAI.

Since my removal to St. John's College I have been engaged to some extent in the general work of the Mission and of the College. I have taken the English Services at Hong Kew every other Sunday—alternating with Mr. Boone—besides superintending the foreign Sunday-school every Sunday after-

noon. On the alternate Sundays I take Morning Service at St. John's.

My principal work, however, has been with the Theological class, meeting them regularly for instruction, and at other times for social and religious ends. The importance of a right, full, careful and sound training being given to the future Clergy, cannot be over estimated. The future of the Chinese Church rests under God, on these young men who are going and are to go out to evangelize and build up the Kingdom of God. According to their faithfulness, spirituality and sound learning will be the coming condition and prosperity of the Church. In moulding and influencing the character of any one of these young men we are moulding and influencing the souls of those who shall be reached by their Ministry. It is a sobering thought that here we have in these Candidates the future Clergy of China.

CONCLUSION.

In closing up this incomplete report, I cannot refrain from urging, nay even demanding, as a Priest of the Church of God, the literal carrying out of that personal self-consecration which is incurred by every member of the Church at Baptism—a self-consecration that shall give us freely of each one's best, whether it be means, personal services, or prayer, which all can give. We little know how much can be done by prayer. If each member of the Church could be brought to feel his individual and pledged responsibility for the success of the work, and that it succeeds or does not succeed according as he prays or does not pray, there would be no lack of success. It is not money that is going to convert China, but it is very likely to be done in answer to prayer.

Through you then, gentlemen of the Committee, I appeal to the Church for daily, earnest prayer for the speedy success of the Church in China.

I am, very sincerely yours,
W. S. SAYRES.

ST. JOHN'S COLLEGE, SHANGHAI,
July 12th, 1882.

REPORT OF ST. LUKE'S HOSPITAL, HONG
KEW, SHANGHAI.

ST. JOHN'S COLLEGE,
SHANGHAI, June 30th, 1882.

TO THE RT. REV. S. I. J. SCHERESCHEWSKY,
Missionary Bishop of Shanghai.

RT. REV. AND DEAR SIR:

I beg to present you my report on the medical work done at this station during the past twelve months. At St. Luke's Hospital located in this city, the number of in-patients admitted to the hospital was one hundred and fifty-six, of foreigners applying for treatment, one hundred and five, of

out-patients at the dispensary, fourteen thousand one hundred and fifty-seven. Most of the patients admitted to the wards of the hospital for treatment, were surgical cases of a serious and important nature, who could not be treated at their own homes. All surgical cases have been treated antiseptically, and thorough Listerism has been carried out. The results have been most satisfactory; only one death after a surgical operation is recorded, the patient, a very old man and an opium smoker, sinking from exhaustion. No cases of erysipelas or pyæmia occurred in the wards. Among the out door patients, very many cases of eye diseases were seen. Most of them derived benefit from treatment, though some cases were so old and neglected as to be hopeless from the very first. Numerous operations were performed on the eyes and the lachrymal passages, and many minor operations were done for the relief of patients. The prevailing medical diseases were, malarial fevers, diarrhoea and dysentery, and skin diseases of every form. Acute rheumatism is unknown to the records of this hospital, although neuralgias and chronic muscular pains in the course of the nerves are common. At St. John's College, the dispensary work has been carried on, and our country neighbors have come in for treatment; two thousand seven hundred and ninety-three patients have received advice and medicine during the year, and some minor operations have been performed.

OUT STATIONS.

The Rev. Hoong Neok Woo, has supervised the medical work at the out stations, and I have made occasional visits. At the four stations of Kong-wan, Ta-dzing, San-tin-kur, and Na-ziang, three thousand seven hundred patients have obtained relief, and large numbers have been vaccinated. It is my constant effort to spread vaccination among this people who are such great sufferers from small-pox, and all our Catechists are instructed in the art of vaccination. We hope to open a new and large medical centre at Ta-dzang, under the especial charge of the Rev. Mr. Woo, who has had six years training in the old hospital. When the medical students graduate we expect them to settle in the various towns around Shanghai, and, while they earn their own living by private practice, we will enlist their aid in our dispensary work, and pay them a small sum for the time devoted to our service. The medical class now numbers only four students; two were dismissed last year as deficient in preliminary training, and one for bad habits. I expect two young men the sons of mandarins in Shanghai, and several students from the English Church Society. The great trouble and drawback which

prevents my getting a larger number of students is that my class and I live at St. John's College, nearly six miles from the hospital and the city. There are men who would attend lectures and classes if there were a medical college in Shanghai, but they are not willing to live in the country. If my class were near the hospital, they could gain that daily clinical experience which they cannot now avail themselves of. More than two years ago the Rev. Mr. Kimber wrote to me, before I left the United States, that \$6,000 would probably be forthcoming for the medical school and clinical hospital, and, since then, perhaps \$1,500 for the Doctor's house. Not one solitary dollar has come, and the Church at home seems deaf to the appeal of the Secretary of the Foreign Committee. Why is this so? We strain every nerve out here, treat patients by the thousands, and have a noble chance to train young men to go out and teach their fellow countrymen the laws of health and hygiene, while showing them by precept and example the doctrines of Christian charity and love, and of all the millions of people in America, how many men or women will not give one dollar to help this work along. God has been very gracious, and has put it into the hearts of the Chinese themselves, to help the work. Some of the Chinese have purchased the remaining half of the city block on which the hospital stands, paying \$4,000 for it, and have donated this land to the hospital. I want to build on this lot a pavilion hospital, on the excellent plans of Dr. W. Gill Wylie, of New York; so that I can have one building for women and children, and another building for men. In the neighborhood of this hospital, I want a lot of land to put up a dwelling for my resident students, a couple of lecture-rooms, and a house for myself. When we live in town I can obtain the services of three or four medical men, who will divide the labor of tuition with me, and make a real working medical school, and my students can do daily work at the hospital. The sum of money mentioned by the Secretary of the Foreign Committee, \$7,500, will be enough to pay for the land and buildings I want, and I appeal to the Church at home to furnish this whole sum, which will be spent in land and buildings as a permanent investment, and in this great and growing city, every year it will cost more to buy the land. I hope that the Church will help us and help us now.

I remain, very respectfully,

Your obedient servant,

HENRY W. BOONE, Med. Prof.

REPORT OF THE MEDICAL WORK AT WUCHANG.

July 1st, 1882.

TO STANDING COMMITTEE, SHANGHAI.

Gentlemen:—I respectfully submit the fol-

lowing report of the Medical Department of the Mission at Wuchang. As you are aware, a few weeks after my last report, Bishop Schereschewsky's illness required his removal to Shanghai. I accompanied him and at the request of the Standing Committee, remained in attendance upon him, until the arrival of Dr. Boone in October. Returning to Wuchang, with the sanction of the Committee at Shanghai, and subsequently of the Committee in New York, I kept the dispensary closed, only attending to the health of the schools and the "compound" and the more urgent outside cases, and devoted myself to the study of Chinese. I again resumed regular work on the 27th of June, and am now receiving patients as usual.

Attached to this report, will be found a tabulated list of the number and class of patients treated, operations, etc. Owing to the interruptions just mentioned, the exhibit is small, representing as it does, only a part of a whole year's work. My next report, I hope, may show a decided increase in numbers.

Very respectfully yours,

W. A. DEAS, Med. Missionary.

DISEASES TREATED IN WUCHANG DISPENSARY
FROM JULY 1ST, 1881, TO JUNE
30TH, 1882.

General Diseases, - - - -	166
Diseases of Nervous System, - - -	38
Diseases of Respiratory System, - -	55
Diseases of Heart and Circulation, -	13
Diseases of Digestive System, - - -	158
Diseases of Genito-Urinary System, -	17
Diseases of Skin, - - - - -	115
Diseases of Eye, - - - - -	107
Diseases of Bones and Joints, - - -	9
Diseases of Ear, - - - - -	15
Unclassified Diseases, - - - - -	98
Total, - - - - -	791

Number of Men Treated, - - - -	589
Number of Women Treated, - - -	120
Number of Children Treated, - - -	82
Total, - - - - -	791

OPERATIONS DURING THE YEAR.

Iridectomy, - - - - -	3
Removal of Pterygium, - - - - -	2
Canthoplasty, - - - - -	1
Excision of Eye-ball, - - - - -	1
Excision of Rodent Ulcer, - - - - -	1
Removal of Polypus (aural), - - - -	1
Amputation of Finger, - - - - -	1
Removal of Sebaceous Tumor, - - -	1
Abdominal Paracentesis, - - - - -	2
Total, - - - - -	13

JAPAN.

FROM REPORT OF THE REV. JOHN M'KIM.

SERVICES have been held under my direction at the Chapel of the Girl's School Osaka, the Bishop having made me Pastor of the same last July. Average attendance, 25; Natives, 22; Europeans, 3.

Services on Sundays:

Holy Communion every Sunday, Evening Prayer and Sermon every Sunday since the first Sunday in Advent.

On other days:

Daily Morning Prayer, Daily Evening Prayer, Holy Communion on all Holy Days.

The population of Osaka is estimated to be nearly 300,000.

I have received valuable assistance in my work from some of our native believers; and I have been able to assist Mr. Morris by reading the Sunday Morning Service and occasionally preaching for him.

I think it due to Mrs. McKim and Miss Michie to make mention in this report of a most important work begun by them some three months ago. Until lately no special effort had been made by our Mission in Osaka toward interesting the native women in Christianity. Some time ago one of our believers told me that he thought if we had some ladies who could devote their time to teaching the Japanese women great good would be the result; he said that the Clerical Missionaries would find it difficult to meet them and if they could, would be regarded with suspicion. The same person also brought the same subject before Miss Michie and although she already had all the work she ought to do she said with Mrs. McKim's help she would undertake it. Their efforts have been satisfactory beyond expectation, and they now are requested to give instruction at two other houses. While giving proper attention to their own special work these two ladies cannot push this new undertaking without injuring their health. Yet the work is very important and should receive the attention due it. It meets the Bishop's hearty approval. I hope the Committee may be able to send out some one fitted for the work by proper training.

FROM LETTERS OF THE REV. E. R. WOODMAN.

TOKIO, June 17th, 1882.

Since writing last, there have been many changes here. Mr. Cooper's return; the wedding [of Mr. Gardiner and Miss Pitman]; my Ordination to the Priesthood, which took place on Trinity Sunday; the arrival of Miss Riddick; and lastly, a change in the arrangements of the girls' school last week.

Mr. Blanchet, who from the first, has had charge of the school, and has conducted it

as ably as he could under the circumstances, has now passed it over to the charge of Mrs. Gardiner and Miss Riddick.

I am making steady progress in the language. I have preached once, have two sermons written in Japanese, and am now engaged on another. I can read the Japanese *kana* fairly well; I do not dislike the language, and think that I shall enjoy my work very much.

On Thursday afternoons I go to a distant part of the city to teach a class of young ladies in "Wayland's Moral Science." These young ladies are being educated as teachers, and are from among an extra nice class of people. They are very attentive, and say that they understand my Japanese well. Mrs. Woodman always goes with me, proving to be a very efficient helper.

Just now we are trying to have some music and singing in the preaching place that Mr. Cooper left, and which is carried on by one of our students. The Japanese really like music.

I wish you could be present at one of our Services, and study the people and their actions. Generally speaking, the people are attentive and reverent during Service. Last night, while at our preaching place, a man entered from a side door, took a little wood stove, with a pipe to it, out to the rear of the building and kindled a fire. The sparks flew in every direction as they ascended from the pipe, and what kept the light wood-work from catching fire I do not know. All this was very interesting to the congregation, most of whom had been very attentive. The speaker was very earnest giving forcible running comments on St. Matt. v: 18, and following verses.

On Whitsun Day the Bishop confirmed five persons at his chapel. One has to exercise great care in regard to Baptism and Confirmation. Sometimes a man wishes to be baptized after he has attended Service but once or twice. Mr. Cooper once had a man call on him who said he was desirous of learning Christianity. He then added that he was a policeman, getting but eight *yen* a month, and asked what Mr. C— would give him if he became a Christian. This idea that there is money in being a Christian arises from the fact that many of the young men converts are hired either as the teachers or helpers of the Missionaries.

I will close this letter by telling of a Service held at Atami, the fashionable Japanese watering place, by Mr. Blanchet. We were there together, and some one wished to have Service. There is no preaching in the place at all. Mr. Blanchet agreed to preach, and a room in the hotel was provided for the meeting. Mr. Blanchet, sitting on the floor with his listeners, gave a very interesting talk. One large and intelligent looking man sat directly in front of him, and every time he finished a sentence would give an emphatic assent to it. After Mr. Blanchet closed, this man immediately commenced to talk, attacking the Buddhists. It is a strange fact that so many are willing to make a laughing stock of what they call their religion. During our stay at Atami the Chief of Police, a very fine appearing man, called on Mr. Blanchet and expressed his regrets for the dissolute life he had been leading and said that he had reformed. He did not come to the preaching, and I do not know that he expressed any desire to learn Christianity.

There is opportunity for an abundant work in the country; but such work is very difficult, because one has to begin at the very beginning and try to prove to these ignorant people the existence of a God.

July 24th, 1882.

Last week I prepared another sermon. I feel very happy at the thought that perhaps during the coming year I shall be able to do a good amount of work; there certainly is need enough of it. Our force must be increased. If the Church would only realize the fact, that in this great city we have but two Presbyters, she certainly would reinforce us at once. Mr. Blanchet has already stayed a year over his time, and if he should be obliged to return home for any reason, I would be the only Presbyter here. It is really painful to witness our Mission decreasing, while others are constantly increasing. We need new men very much—we are suffering for them. May it soon be your privilege to forward to us glad news in regard to recruits.

We are just now under a reign of ter-

ror as regards robbers. As the police will do nothing whatever to help us, we take turns at patrol—two by two. People cannot sleep, and there is great excitement. We have not been troubled yet, but some of our neighbors have lost many things. I keep my house lighted and a guard in it, besides the foreign patrol outside, which comes about the premises every half hour.

Cholera is carrying away many victims, we frequently meet either corpses or patients being carried through the streets.

REPORT OF MEDICAL WORK IN OSAKA, JAPAN, FOR THE YEAR ENDING JUNE 30TH, 1882.

Being absent from Osaka and not having been fully informed in regard to the Statistics for the year the following are only approximate.

Since November the work has been carried on by Mr. Ozawa and Dr. Kobaysahi, Christians who have been connected with the dispensary for several years past. One or two medical students have assisted, and Dr. Taylor, A. B. C. F. M., has done us a kindness by treating cases reserved for his advice or skill. The work is still conducted in the building hitherto rented for the purpose. Mr. Oza wa writes, that "we continue to see patients daily; that from November 1st, to June 1st, the number of prescriptions made is 1,663; and that the amount received from the patients has been *yen* 108 more than the amount paid out for current expenses—rent excluded."

Until the beginning of November the work progressed much as it had during the previous year. The number of patients seen up to that time must have equaled the number mentioned as having been seen during the succeeding seven months, so that the total number for the year would be something more than 3,500.

The vacation I have spent away from the immediate local work I trust may prove to have been not to disadvantage inasmuch as during this time I have been enabled to visit many of the principal European and American hospitals; to see medical and surgical work of practical value; and to compare the advantages of various places for obtaining needed supplies, etc.

HENRY LANING, Med. Missionary.

HAITI.

TO THE CLERGY AND MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH, AND CHRISTIAN FRIENDS IN THE UNITED STATES OF AMERICA.

Owing to the pressing want of an edifice

and parsonage at Cape Haitien to facilitate the furtherance of the Gospel at that Station, and because of the inability of our friends there to respond to that call, the undersigned takes this opportunity of visiting the United

States of America, with the endorsement of Bishop Holly, of Haiti, and the consent of the Foreign Committee of the Board of Managers of the Protestant Episcopal Church of the United States of America, soliciting alms of the friends of the Gospel in aid of such an enterprise.

The parish of St. John was organized on the 21st of October, 1880. It encircles an area of about two miles within the town of Cape Haitien, but extends its Mission work to adjacent towns in the northern plains of Haiti, eighteen to twenty miles apart.

We are convinced that it would be impossible to do effective work another year without a permanent location and substantial building. The sum needed for that purpose is estimated at \$4,500, of which about \$500 have already been received.

Donations will be gratefully received for the above object by the undersigned, or may

be sent to the Secretary for Foreign Missions of the Protestant Episcopal Church of the United States of America, No. 23 Bible House, New York.

S. KERR,
Rector of St. John's Parish,
Cape Haitien.

No. 237 West Forty-first St.

The Rev. S. Kerr, of the Church of Haiti, comes with strong commendation from the Bishop to present his claims and needs of the Church in Haiti, and hoping to be allowed to make statements in our churches, and ask for contributions to help the work which he represents.

I beg to commend him to the cordial regards of our Clergy, and I shall be happy to hear that he has been welcomed to many of our pulpits.

HORATIO POTTER,
Bishop of New York.

MEXICO.

FROM COMMUNICATION OF BISHOP-ELECT
HERNANDEZ.

CITY OF MEXICO,

August 1st, 1882.

DURING the month last past few things have occurred to show the progress of our labors; but they are sufficient to indicate that a brilliant future is reserved for the work of God in Mexico.

The private examinations of the Orphanage under direction of Mrs. Hooker, began on the 3d ult., and during their progress we witnessed the improvement of the girls. They distinguished themselves in their Christian education and in their acquaintance with English, and geography; and, as is very natural in their sex, were remarkably proficient in caligraphy.

The Council of Bishops gave permission to the Presbyter Jacinto V. Hernandez to go to the City of Cuernavaca for change of climate on account of the illness of his daughter, who after all died. In his absence Presbyter Joaquin V. Hernandez replaced him as Secretary.

On the 15th Presbyter Juan Ramirez Arelano was sent to the congregation of Xochitengo, in order that as an ordained Minister he might attend to the congregations of that district, and on the same day a person was commissioned to go to the town of San Mateo, in the district of Tenango, with the object of founding a new congregation where he had labored before with this idea. He took with him a Bible and twelve New

Testaments. It is very probable that two other congregations will be established in other districts. I do not name the towns until the result shall be entirely accomplished, and we regret our inability to build churches for congregations, already existing and for those being established, by reason of our manifest lack of funds.

On the 17th, we learned that a considerable number of Bibles, New Testaments, and other Christian books had been received in this Capital, from England, through the kindness of the brethren of that realm to our poor congregations, who have received them with gratitude.

The Sunday-school attracted much attention on the 23d, by reason of its increase, more than two hundred and twenty-five persons having been in attendance. Nothing has so much cheered us, because this signifies that love for the study of the Word of God is growing among us in a notable degree; and we only regret not having enough seats to accommodate those in attendance.

There has been established in Nopala a branch of the Society "Protectorado de la Niñez [for the protection of childhood], the president of which is the brother José María Yañez, a Christian man, apt and of honorable antecedents.

In other respects our work progresses with its ordinary regularity and we go on in the hope that in the ensuing month we shall, with God's help, record greater progress.

In letters recently received, Mr. Mackintosh, who is the business agent of the Mexican Church, says:

The changes that have taken place in the list of names [of the workers] are that Mr. J. Marroqui and Mr. Ruiz are no longer in the service of the Church; Mr. Sergie

Arenas has become a teacher in the Boys' Orphanage, and his wife is a teacher in the Girls' Boarding and Day-school de la Independencia.

Mr. Ruiz, a former Roman Catholic Priest, was on trial, but was found inefficient.

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 August 1st, to September 1st, 1882.

ALABAMA.			
<i>Anniston—Grace</i>	5 00		
ALBANY.			
<i>Albany—St. Paul's, "A Member," for "Emily L. Hewson" Scholarship, Hoffman Institute</i>	75 00		
Miss A. E. Tweddle, for personal benefit of Rev. P. E. Jones.....	75 00		
<i>Delhi—St. John's</i>	70 64		
<i>Hoosac Falls—"Cash," for personal benefit of Rev. P. E. Jones</i>	10 00		
	230 64		
CALIFORNIA.			
<i>San Francisco—Grace</i>	12 00		
<i>San Mateo—Rev. H. S. Jefferys, for personal benefit of Rev. P. E. Jones</i>	50		
	12 50		
CENTRAL NEW YORK.			
<i>Binghamton—Church of the Good Shepherd, for personal benefit of Rev. P. E. Jones</i> ..	5 00		
CENTRAL PENNSYLVANIA.			
<i>Muncy—St. James' S. S.</i>	4 54		
CONNECTICUT.			
<i>Hartford—Rev. Francis Goodwin, for personal benefit of Rev. P. E. Jones</i>	20 00		
<i>Middletown—Holy Trinity, through Woman's Auxiliary, for personal benefit of Rev. P. E. Jones, \$10; Emily Williams School, \$10.</i>	20 00		
St. Luke's Chapel, through Woman's Auxiliary, for Emily Williams School.....	10 00		
Rt. Rev. John Williams, D.D., through Woman's Auxiliary, for Emily Williams School.....	10 00		
<i>New London—St. James', "A Communicant," through Woman's Auxiliary, for Emily Williams School</i>	10 00		
<i>Sandy Hook—St. John's</i>	3 50		
<i>Suffield—Calvary</i>	1 00		
<i>Watertown—"Friend of Missions," at discretion of Bishop Riley</i>	100 00		
<i>Windsor Locks—St. Paul's, of which S. S. for Mexico, \$15</i>	21 00		
<i>Miscellaneous—"A Churchman," for personal benefit of Rev. P. E. Jones</i>	5 00		
	200 50		
DELAWARE.			
<i>Christiana Hundred—Christ Church, 5 cent collection</i>	35 45		
<i>Miscellaneous—Rev. B. J. Douglass</i>	5 00		
	40 45		
EASTON.			
<i>Talbot Co.—Grandchildren of Bishop Boone, for "Bishop Boone" Scholarship in Bishop Boone Memorial School</i>	20 00		
		FLORIDA.	
<i>Dayton—Mission, for personal benefit of Rev. P. E. Jones</i>	6 00		
<i>Osmond—Mission, for personal benefit of Rev. P. E. Jones</i>	6 00		
	12 00		
		ILLINOIS.	
<i>Galena—Grace</i>	11 15		
		INDIANA.	
<i>Richmond—St. Paul's S. S.</i>	12 66		
		IOWA.	
<i>Clinton—St. John's, through American Church Missionary Society, for Mexico</i>	7 00		
<i>Waverly—St. Andrew's, "Mrs. J. H. B.," for China</i>	2 50		
	9 50		
		KENTUCKY.	
<i>Louisville—St. Paul's, for two Scholarships, Cape Mount School</i>	50 00		
<i>Pewee Valley—St. James' S. S.</i>	8 50		
	58 50		
		LONG ISLAND.	
<i>Bay Ridge—Christ Church, League, through the A. C. M. Society</i>	55 00		
<i>Manhasset—Christ Church, Mrs. William Hewlett</i>	5 00		
<i>Newtown—St. James', Woman's Missionary Association, through Woman's Missionary Association of L. I., for Widows' and Orphans' Fund</i>	20 00		
	80 00		
		MAINE.	
<i>Portland—St. Stephen's, through American Church Missionary Society, for Mexico</i>	15 00		
		MARYLAND.	
<i>Anne Arundel Co.—St. James' Parish, St. James</i>	21 36		
St. James' Parish, St. Mark's Chapel.....	96		
<i>Baltimore Co.—St. Denis, Grace</i>	5 00		
<i>D. C., (Georgetown)—Through American Church Missionary Society, for personal benefit of Rev. P. E. Jones</i>	10 00		
(Washington)—"John S.," for personal benefit of Rev. P. E. Jones.....	10 00		
<i>Washington Co.—St. James' College</i>	5 00		
	52 32		
		MASSACHUSETTS.	
<i>Boston—Trinity, "A Member," through Woman's Auxiliary, for "Christian Renton Loring" Scholarship, Bridgman Memorial School</i>	25 00		
<i>Lovell—St. Anne's</i>	19 53		
<i>Rochdale—Christ Church S. S.</i>	16 29		

<i>Waltham</i> —Christ Church Bible Class, through Woman's Auxiliary, for "Abby R. Loring" Scholarship, Girls' School, Osaka.....	14 00		
	74 82		
MISSOURI.			
<i>Kirkwood</i> —Grace, Rev. F. B. Scheetz, through Woman's Auxiliary, for Miss Riddick's salary.....	5 00		
<i>St. Louis</i> —Christ Church, through Woman's Auxiliary, for Miss Riddick's salary.....	7 00		
	12 00		
NEW HAMPSHIRE.			
<i>Drewsville</i> —St. Peter's.....	5 12		
NEW JERSEY.			
<i>Perth Amboy</i> —St. Peter's S. S., for Rev. Mr. Tyng's work.....	21 33		
<i>Somerville</i> —St. John's.....	6 00		
	27 33		
NEW YORK.			
<i>Bedford</i> —St. Matthew's, through Woman's Auxiliary, for J. H. Bates' bed, Wuchang Hospital, \$30; Miss Steven's salary, \$3.60.....	33 60		
<i>Irvington</i> —St. Barnabas', Woman's Auxiliary, for Japan Hospital.....	158 70		
<i>Newburgh</i> —Miss Ackerly, through American Church Missionary Society, for Jaffa.....	5 00		
<i>New York</i> —St. Chrysostom's Chapel.....	24 91		
(<i>Fordham</i>)—St. James' League, for Kindergarten Outfit, for Girls' School, Tokio.....	7 58		
St. John the Evangelist, through Woman's Auxiliary, for Japan Hospital.....	10 00		
Mr. J. H. Shoenberger, for support of Rev. E. R. Woodman, \$148.37; support of Miss Roberts, \$89.92.....	238 29		
"A few friends," for personal benefit of Rev. P. E. Jones.....	35 00		
"R. M. H.," for personal benefit of Mrs. Hill.....	20 00		
W. H. Haynes, M.D., for personal benefit of Rev. P. E. Jones.....	5 00		
<i>Rye</i> —Christ Church, Woman's Missionary Association, Mrs. Jay, for Japan Hospital.....	50 00		
<i>Stapleton</i> —Mrs. A. L. King, for personal benefit of Rev. P. E. Jones.....	10 00		
<i>Woodstock</i> —Mr. M. H. Throop, for personal benefit of Rev. P. E. Jones.....	5 00		
	603 08		
NORTH CAROLINA.			
<i>Fayetteville</i> —St. John's, through Woman's Auxiliary, for Foreign Missionaries' Fund.....	5 00		
<i>Gaston Co.</i> —Mrs. J. R. Johnston.....	1 00		
	6 00		
NORTHERN NEW JERSEY.			
<i>Morristown</i> —St. Peter's.....	37 80		
<i>Newark</i> —St. Barnabas', for Rev. Mr. Kerr's work over and above Appropriation.....	2 00		
"A layman," for personal benefit of Rev. P. E. Jones.....	50 00		
<i>Miscellaneous</i> —"H. A. D.," for personal benefit of Rev. P. E. Jones.....	2 50		
	92 30		
OHIO.			
<i>Cleveland</i> —All Saints', through Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College.....	2 18		
Emmanuel.....	35 00		
Good Shepherd.....	7 15		
Trinity, Mrs. William Bradford, through Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College.....	20 00		
<i>Collamer</i> —Archer Missionary Society, through Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College.....	8 02		
<i>Painesville</i> —Lake Erie Seminary, through Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College.....	10 00		
<i>Sandusky</i> —Grace, through Woman's Auxiliary, for "Julia Bedell" Scholarship, St. John's College.....	10 00		
<i>Miscellaneous</i> —Branch Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College.....	1 65		
	94 00		
PENNSYLVANIA.			
<i>Cheltenham</i> —St. Paul's S. S., for personal benefit of Rev. P. E. Jones.....	5 00		
<i>Conshohocken</i> —Calvary, for personal benefit of Rev. P. E. Jones.....	2 00		
<i>Lower Merion</i> —St. John's.....	201 82		
<i>Philadelphia (Lower Dublin)</i> —All Saints', "C. R. K.," for personal benefit of Rev. P. E. Jones.....	25 00		
Emmanuel, "W. B.," for Africa.....	50		
Holy Apostles' S. S., for personal benefit of Rev. P. E. Jones.....	5 00		
St. Jude's, of which for St. John's College, \$30; Mexico, \$10.....	68 75		
St. Matthew's, through American Church Missionary Society, for Japan.....	19 52		
(<i>Aramingo</i>)—St. Paul's, Rev. Dr. Childs.....	4 00		
(<i>West</i>)—Trinity, through American Church Missionary Society.....	31 44		
"E. N. B.," for "E. W. Syle" Scholarship, Duane Hall.....	40 00		
Rev. B. H. Latrobe, for personal benefit of Rev. P. E. Jones.....	5 00		
"A friend," for personal benefit of Rev. P. E. Jones.....	2 00		
	410 03		
PITTSBURGH.			
<i>Brownsville</i> —Christ Church, for personal benefit of Rev. P. E. Jones.....	40 00		
<i>Erie</i> —St. Paul's, for personal benefit of Rev. P. E. Jones.....	1 00		
	41 00		
RHODE ISLAND.			
<i>Narragansett Pier</i> —"J. R. C.," for personal benefit of Rev. P. E. Jones.....	50 00		
<i>Wickford</i> —St. Paul's.....	23 29		
	73 29		
SOUTH CAROLINA.			
<i>Wellford Mission</i> —.....	2 50		
SOUTHERN OHIO.			
<i>Chillicothe</i> —St. Paul's, through Woman's Auxiliary, for Miss Riddick's salary.....	8 70		
Mrs. E. P. Sisson, for personal benefit of Bishop Penick.....	40 00		
<i>Cincinnati (Walnut Hills)</i> —Church of the Advent, through Woman's Auxiliary.....	34 34		
Christ Church S. S., for "Christ Church" Scholarship, Cape Mount School to March '83.....	25 00		
<i>Columbus</i> —"Mrs. R. H. S.," through Woman's Auxiliary.....	5 00		
<i>Springfield</i> —Christ Church, through Woman's Auxiliary, for "Bishop Riley" Scholarship, Theological Seminary, Mexico.....	37 50		
<i>Worthington</i> —St. John's, through Woman's Auxiliary.....	3 18		
	153 72		
TENNESSEE.			
<i>Knoxville</i> —Rev. T. W. Humes, D. D., of which for personal benefit of Rev. P. E. Jones, \$10.....	15 00		
VIRGINIA.			
<i>Albemarle Co.</i> —Charlottesville, Christ Church.....	11 75		
<i>Alexandria Co.</i> —Rev. K. Nelson, D. D., for Rev. J. McNabb's salary.....	12 50		
<i>Dinwiddie Co.</i> —Bristol Parish, Grace S. S., through Woman's Auxiliary, for Jaffa.....	25 00		
<i>Fauquier Co.</i> —Rev. J. Grammer, for Africa and Japan.....	20 00		
<i>Gloucester Co.</i> —Abingdon Parish, Abingdon Church, for Japan.....	1 00		
<i>Goochland Co.</i> —St. James' Northam Parish, of which Missionary Box, 86 cts.....	5 20		
<i>Henrico Co.</i> —Monumental S. S., for Jaffa.....	12 50		
Henrico Parish, St. James'.....	5 00		
<i>Loudoun Co.</i> —Shelbourne Parish, St. James', for Rev. J. McNabb's salary, \$15; S. S., for "Matthew Harrison" Scholarship, Bishop Boone Memorial School, \$3.28.....	48 28		
<i>Norfolk Co.</i> —Portsmouth Parish, Trinity Church and S. S., for Africa, China and Japan.....	7 50		
<i>Nelson Co.</i> —Mr. John Horsley, for personal benefit of Rev. P. E. Jones.....	1 00		
<i>Pittsylvania Co.</i> —Camden Parish, Epiphany S. S., for Africa.....	7 50		

ACKNOWLEDGMENTS.

<i>Princess Anne Co.</i> —Lynn Haven Parish, for "Lynn Haven" Scholarship, Cape Mount School.....	6 50	IDAHO MISSION.	
<i>Rockbridge Co.</i> —Latimer Parish, Grace, Colored S. S., at discretion of Bishop Penick..	1 75	<i>Boist City</i> —St. Michael's (additional).....	5 00
<i>Miscellaneous</i> —Piedmont Convocation, for Rev. J. McNabb's salary.....	30 00		
University of Virginia, "Cash," for personal benefit of Rev. P. E. Jones.....	5 00	FOREIGN CONTRIBUTIONS.	
	200 48	<i>Africa (Cape Mount)</i> —Rev. J. McNabb, for China.....	20 00
WESTERN MICHIGAN.			
<i>Allegan</i> —Good Shepherd, through Woman's Auxiliary, for Miss Riddick's salary.....	2 00	LEGACIES.	
<i>Charlotte</i> —Grace, through Woman's Auxiliary, for Miss Riddick's salary.....	1 00	<i>L. I., Brooklyn (Greenpoint)</i> —Estate of Miss E. M. Wood.....	55 85
<i>Hastings</i> —Emmanuel, through Woman's Auxiliary, for Miss Riddick's salary.....	1 00	<i>Md., Charles Co.</i> —Durham Parish, Estate of Rev. Robert Prout.....	1,950 00
<i>Holland</i> —Grace.....	1 50		2,005 85
<i>Kalamazoo</i> —St. John's, through Woman's Auxiliary, for Miss Riddick's salary.....	2 00	MISCELLANEOUS.	
St. Luke's, through Woman's Auxiliary, for Miss Riddick's salary.....	2 00	Mexican League, of which for Scholarships in Orphanage, \$137.75; Theological Seminary, \$15; Boys' Orphanage, \$12; Miss Grut's salary, \$12; personal benefit of Rev. C. E. Butler, \$10; Mrs. Lever's personal benefit, \$125.....	950 00
<i>Whitehall</i> —Church of the Redeemer, through Woman's Auxiliary, for Miss Riddick's salary.....	2 00	House Rents.....	78 05
	11 50	"Neighbor," for personal benefit of Rev. P. E. Jones.....	35 00
WESTERN NEW YORK.		Amount received for General Missions during August (see p. 366).....	691 91
<i>Buffalo</i> —St. Paul's, "Members".....	10 00		1,754 96
<i>Geneva</i> —Trinity, of which through Woman's Auxiliary, for Miss Riddick's salary, \$50; Bishop Penick's work, at his discretion, \$58.60.....	119 60	Receipts for the month.....	\$6,583 40
"B. G.," for personal benefit of Rev. P. E. Jones.....	20 00	Amount previously acknowledged.....	167,264 65
"A Friend," for personal benefit of Rev. Mr. Bauduy.....	10 00		
<i>Hornellsville</i> —Christ Church, through Woman's Auxiliary, for Miss Riddick's salary.....	50 00	Total Receipts for fiscal year \$173,848 05	
<i>Lyons</i> —"A Lady," for personal benefit of Rev. P. E. Jones.....	1 06	ANALYSIS OF RECEIPTS.	
	210 66	For "Specials" (of which for building purposes, \$2,375.00; legacy for investment, \$500.00).....	13,733 84
		For Work of the Committee for Foreign Missions (of which from Legacies, \$31,168.41; "Specials," applying on appropriation, \$398.06.....	\$160,114 21
		Total.....	\$173,848 05

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 August 1st, to September 1st, 1882.

CONNECTICUT.		NORTHERN NEW JERSEY.	
<i>New Haven</i> —A member of the Ladies' Church Association.....	2 00	<i>Newark</i> —Trinity, "A Friend".....	2 00
<i>Stratford</i> —Mrs. Austin.....	5 00		
	7 00	PENNSYLVANIA.	
DELAWARE.		<i>Crescentville</i> —Chapel of Oxford Church, Miss Buchanan's Bible Class, for the Rev. C. E. Butler.....	10 00
<i>Wilmington</i> —Mr. G. W. Baker.....	10 00	<i>Frankford</i> —St. Mark's.....	30 00
		<i>Honeybrook</i> —St. Mark's.....	2 00
MARYLAND.		<i>Warwick</i> —St. Mary's.....	2 00
<i>Frederick</i> —All Saints' Parish, five cent collection.....	11 85	<i>West Vincent</i> —St. Andrew's.....	2 00
			46 00
NEW JERSEY.		VIRGINIA.	
<i>Freehold</i> —St. Peter's, toward "Scholarship".....	5 00	<i>Pedlar Mills</i> —Amherst Parish, Rev. J. P. Lawrence.....	8 54
<i>Plainfield</i> —Trinity, toward "Scholarship".....	5 00	University of Virginia, "An earnest well-wisher".....	1 00
<i>Princeton</i> —Holy Cross, toward "Scholarship" \$5; Miss G. B. Stevens, \$5.....	10 00		4 54
	20 00	WEST VIRGINIA.	
NEW YORK.		<i>Charlestown</i> —Zion, St. Andrew's Parish Ladies' League, toward Scholarship, \$15; for the general work, \$29 53.....	44 53
<i>New York</i> —A Churchwoman.....	1 00		
"A Friend".....	30 99	Receipts for the month.....	197 89
Miss Helen Brown.....	10 00	Amount previously acknowledged.....	7,804 23
		Total receipts since April 12th, 1882.....	\$8,002 12
NIORRARA.			
<i>Pine Ridge Agency</i> —S. Cross Mission.....	10 00		

Boxes and Parcels for Foreign Missions.

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

[For list of Foreign Missionaries, Stations, etc., see page 402.]

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.

OCTOBER, 1882.

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

AN EXPLANATION.

AN inquiry having been made concerning a statement which appeared in the Woman's Department of the August SPIRIT OF MISSIONS, we take this opportunity to answer it, and explain what may have seemed of doubtful meaning to others of our readers.

On page 316 of that number, in a letter from Miss Michie, the following statements are made: "When little children are given to us, they are baptized into the Church at once; but those old enough to judge for themselves are prepared for Baptism, and only receive it when they earnestly desire it. Three little ones were baptized New Year's evening, and I hope the contracts can be finished in time to have the six new ones baptized Whitsun Day. Two of the six have been completed, and the little ones are with us now. Contracts for the other four are in progress."

As the question has been asked whether contracts for Baptism could here be meant, we will explain, what has been incidentally noticed before in these pages, that the children taken into the girls' school in Osaka, Japan, are not fully received till a contract is signed between their parents and those representing the Mission, by which contract they are given to the school for a certain number of years. This is to insure that they shall not be taken back into heathen homes before being grounded in the Christian Faith, and when just beginning to be useful in the school. It is to this contract that Miss Michie alludes when writing of the Baptism of the little ones being delayed till they should be formally bound to the school.

BIBLE WOMEN IN CHINA.

ST. JOHN'S COLLEGE, SHANGHAI,

July 12th, 1882.

MY DEAR MISS EMERY:

I HAVE taken St. Mary's Hall in charge myself, so that no new comer need be hampered by a work of that sort, till she is somewhat prepared for it; and I do sincerely trust and pray that one at least of our new comers

may develop a genius for training Bible women, which, now that our school is so well established, should be taken seriously in hand. In order to do that, one absolutely must take the language as of the first importance, that is, the colloquial. It is impossible to teach stupid women unless one can talk so as to be understood. So no

matter how long it takes to learn it, it must be learned in order to succeed in the work.

I will tell you the plan of the most successful Missionary in China in that branch, Miss Fields of the Northern Baptists. First, she spent three years in studying the colloquial, at the same time persistently visiting the women who were Church members, putting their names down in a book, together with all the history she could learn of their previous lives. This is a precaution against being deceived in future; for the heathen are very much like many bad people at home. They will deceive in every way, and even conversion to Christianity sometimes fails to make them better than many Christians at home, we all wot of. So a thorough acquaintance personally with every one is necessary.

Then Miss Fields built a house for a training school for Bible women, large enough to accommodate thirty-two. She then asked some of the women if they would like to become her guests and learn more of the Bible and Christianity than they could learn at their homes. Five accepted her invitation and she placed them in the school, giving them \$1.50 a month to procure rice, and the work of the house they attended to, themselves.

Having already prepared a compendium of the Gospels, she read, re-read and re-read to them till they could themselves tell the Gospel story, some better, some not so well. Afternoons were given to study, mornings to recitation. Some of the women do not know how to read and must be taught orally. The school is now full always, but it was done very gradually. Miss Fields has been ten years at Swatow.

The use she makes of this plan of work is this. The women study three months and are then sent out two and two, a new one with an old one. A room is taken in a place where Christianity has not been taught, at least by that Mission, and furnished cheaply. The women take possession and make acquaintance among the women and talk about their Mission, interesting a few at first and finally gaining a larger and increasing number to hear them, until perhaps some men come also to listen, when if it looks at all encouraging, another room is taken for a chapel, and a Catechist is sent to preach and teach, and so a new station is opened.

After three months, the women return to the training school and report progress and

remain for another three months of study and are again employed or not as their fitness for the work warrants.

Miss Fields and her assistant, Miss Norwood, visit personally every station at least once a year, travelling in native boats and chairs, and only accompanied by Chinese women. They spend every year six months in school work, three in visiting stations and the remaining three in rest and study as they need. Since Miss Fields has been working up this branch of Missionary work, the number of converts in their Mission has just doubled.

Of course, she thoroughly believes in her work, and she thinks by far the most practicable way of reaching the men in China, is by teaching and converting the women. She thinks the women here as everywhere are more devoted to their religion, be it heathen or Christian, and that the influence of a heathen woman over her husband and children is incalculable, and so it must be, if she become converted to Christianity.

We have been carrying out the same idea in our girls' schools. We need to extend it to the grown women, and it is the very next work that we ought to be pushing.

If in ten years we can have a training school for Bible women here and another in Hankow, in as healthy a condition as our school here, we may be very, very thankful.

One woman cannot do that work alone; married women cannot do it. Whoever does it, must consecrate her life to the service, and not be turned aside from it.

I was much pleased with the way the "Farnham Society of Deaconesses" (English) put it in their call for workers. "We do not want homeless, world-weary women, but fresh, warm, loving hearts, anxious with all their might to 'serve the Lord with gladness.'" I don't believe there is a religious work done, that is more "soul satisfying" than this. Our Mission never requires anything of its workers that is unreasonable compared with what we see other societies around us doing. The principal hardship is in having to work before one is ready at all for the work. There has always been so much to do and so few to work; but I think better times are before us.

We hope to be able to provide for all the new comers in our families, so that they may not be hampered in any way, but can give time and heart to the language.

DAY SCHOOLS IN SHANGHAI.

SHANGHAI, July.

REV. AND DEAR SIR:

HAVING been asked to report regarding the two day schools, known as the Emily Williams and the Rosa Sayres Memorial, I hereby comply with said request.

The Emily Williams I visited a short time since for the purpose of ascertaining points of interest to communicate to the ladies in Connecticut, who are especially interested in it. I wrote them this spring, that the school was prospering nicely. There are some fourteen girls whose appearance I found very pleasing.

The room was tidy and adorned with various charts containing Scriptural texts and lessons. The girls showed careful drilling in Christian books, which are, indeed, the only text books. This fact is unlike that, I might say, of any school, for in all the day-schools the parents wish the children taught the regular Chinese studies, which of course have to be supplemented by the Christian books. By this term are meant the Bible, the Catechism, Christian Evidences, etc., (as seen by my last report.)

As I told the ladies in Connecticut, some of these girls in the Emily Williams school have greatly distinguished themselves in the Hong Kong Sunday-school, which they attend very regularly.

Mr. Wong looks after the school in the way of visiting, hearing the girls recite, etc. The native teacher is one of the former pupils of the Mission schools, and is considered an excellent teacher.

The locality of the school is a better one than usually falls to the lot of these schools. The room is a pleasanter one, inasmuch as it was the former residence of one of the native clergy, who indulged himself in the luxury of a board floor, instead of the natural one our mother earth provides. In every way this school seems doing a good work. Surely the subtle influence of a tidy, cheery school-room in the midst of dirt and dreariness

must react for good. And this added to the religious instruction being daily received, must encourage the friends and patrons of the school and make them feel they are helping in no small degree to bring light and happiness to this people, who sit in such terrible darkness and misery.

I think I wrote that one of the little girls could recite the whole, or nearly the whole of St. Matthew's Gospel, and that all showed great proficiency and a bright and lively interest in their lessons.

The other school, the Rosa Sayres Memorial, is in a street in another part of the settlement, which, as I have intimated, is not as fortunate in location, but of course these day-schools have to be placed in various neighborhoods, and of necessity in the midst of the native streets. But as all contrasts bring out more vividly objects contrasted, so I think each time I visit this school, the room seems a haven from the dirt and wretchedness outside.

This school numbers seventeen, I think, ranging from nine to fourteen in age. Its teacher is regarded as one of the best. These pupils are taught such books as are used in Chinese native schools, and the Christian books in addition. They always seem interested in their work, and like all the children can recite for you an indefinite number of Chinese pages. The little ones just learn the names of the characters, and when older are taught the meaning.

Mrs. Bates used to visit this school very often, taking the children cards, etc. I intend to visit it regularly after our return from Chefoo, whither, I regret to say, we have been ordered for Mr. Sayres' health. I hope we shall all come back strong for our many duties. I shall write more frequently about this school, and more fully, after a closer connection with it in the fall.

Yours respectfully,

ANNA SAYRES.

DEATH OF A JAPANESE SCHOLAR.

FROM LETTERS FROM MISS RIDDICK.

GIRLS' SCHOOL, TOKIO,

JULY 12th and 22nd, 1882.

THIS letter was to have been one of bright hopes and encouraging reports, but we little know "what a day may bring

forth." Our little household has only sad tidings to send to the true hearts and kind helpers across the waters; and yet sorrow is lifted from our hearts by the wings of hope. We believe that our dirge was turned into an anthem of joy by the angelic

hosts on high, because one of our brightest spirits has gone to swell the heavenly choir. Mitsu Harita died at daybreak this morning. She was a baptized member of the Church, and during her illness was very gentle, and bore her sufferings with fortitude; her mind was very bright and her beauty of person was quite remarkable. They tell me that she was gay and fond of fun when in good health, but she had not been like herself since my arrival, and I always found her very subdued, and helpful since she seemed to have a better idea of English than the other girls.

The day before she died I had occasion to call in our Doctor, and (the physician who had been attending Mitsu being in the country) we asked him to see her. He thought the case quite serious, but did not apprehend any immediate danger. Before retiring to our rooms we went to see her and she seemed comfortable. I could not sleep, and was trying to produce a drowsy feeling with a book, when I heard some one moaning, and upon going into the room occupied by the girls, found Mitsu in terrible agony. Mrs. Gardiner came in and we sent for a Japanese doctor who is said to be very clever. He examined her and sent her some medicine, but did not tell us that she was dying. We sat by her and rubbed her the remainder of the night. About day she asked for water, and after taking it, gave one despairing cry, sank back and died. It was very, very sad. In a short time I have become so much attached to our girls that I feel the loss of one very much, but I know that God does all things wisely and well.

There is nothing like affliction for bringing hearts together, and the girls now seem to understand that I am not only a teacher but a true friend, while I have learned that they are capable of being made true women. Three of the oldest girls were most devoted and untiring in their efforts to relieve Mitsu.

I have never seen a case of cholera, and as soon as Mitsu died I made up my mind that it was that fell destroyer. I told the girls to go out of the room as soon as possible, and when I said "cholera," they rushed for the door with one consent; but one of them looked back, and when she saw that I remained, she came and knelt by me and refused to leave, and when the others learned that Shidsu and I were not going to leave

they wished to come back and share the danger. I do think it showed great bravery, for the Japanese have a horror of cholera, and as soon as they are attacked, make up their minds to die. However, the Doctor came and pronounced it a disease confined to the Japanese, and not fatal unless it attacks the heart, which it did in this case. It is something like the dropsy and causes great suffering.

The cholera is raging fearfully in Tokio and Yokohama, four hundred new cases in Tokio yesterday. Living is very expensive on this account, as there are only a few things that we can eat, and of course they have gone up very high. What we are in great need of at present is a well trained nurse to teach Japanese women how to take care of the sick. It is useless to send inferior people to Japan; the natives understand character and attainments as well as we do, and are influenced by them accordingly. Japanese girls would make splendid nurses if they only knew what to do. They are cheerful, faithful and untiring in a sick-room, but have no idea what is required there. And the Japanese are such delicate creatures and have so many diseases to battle against, that I am kept in a state of anxiety about the girls all the time. Besides malaria, cholera and other sickness there is a band of robbers devastating the foreign concession. They have entered several of the Missionaries' houses, because they know it is against Missionary principles to keep firearms.

Mrs. Gardiner has not been well since I came out, and seems entirely run down. She is ordered to the country for next month; Mr. Gardiner has also been quite sick. The Bishop has gone to Osaka. He seemed to be in great need of a change, but writes back that he feels better.

Mr. Blanchet has moved into his house at last, and the Theological School is nearly finished. We hope that the next building will be the girls' school. Our new scholarships came very opportunely, we have had several applications. Mrs. Gardiner had a letter from the Rev. Mr. Mayer saying that he had sent her an organ for the school, at which we greatly rejoice.

I hope my next letter will be more cheerful; we seem under a cloud at present, but hope to see the silver lining ere long.

WORDS OF AN ENGLISH MISSIONARY BISHOP.

"WE have learnt, and I suppose we shall have to learn more and more, how little any human effort can do to secure spiritual results,—learnt to depend more and more on prayer. Pray for us and our work, my friends! We are in constant danger, in the midst of all our planning and organizing, of

getting to trust in human machinery more than in GOD'S SPIRIT. We are . . . in danger of forgetting that spiritual results can be obtained only by spiritual means."

"Ye have not because ye ask not."
"Pray more, and you will *work* more for us."

AMERICAN CHURCH BUILDING FUND COMMISSION.

OBJECT.

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

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OFFICE: 22 BIBLE HOUSE, NEW YORK.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

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

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from June 1st, to September 1st, 1882.

ALBANY.		(Oxford)—Trinity Church.....	100 00
Ballston Spa—Whitsunday, Thank Offering, from a lady.....	100 00	"B. A." of which for a Church at White Earth, Minn., \$100; for a Church or Churches in Virginia, \$150.....	1,250 00
Rensselaerville—Trinity Church.....	2 60		1,391 00
Stockport—St. John Evangelist Church.....	23 00		
	125 60	PITTSBURGH.	
CONNECTICUT.		Pittsburgh—Calvary Church.....	54 05
Middletown—Church of the Holy Trinity....	25 00	SOUTHERN OHIO.	
EASTON.		Portsmouth—All Saints', Mrs. Martha Corson	3 00
Elkton—Trinity Church.....	2 00	WESTERN MICHIGAN.	
KANSAS.		Big Rapids—St. Andrew's Church.....	5 62
Topeka—Grace Cathedral.....	20 00	Miscellaneous—Offering at Diocesan Convention.....	13 74
LONG ISLAND.			19 36
Brooklyn—St. Mark's Church.....	10 09	COLORADO MISSION.	
Mr. Wm. G. Low.....	100 00	Georgetown—Grace Church.....	5 15
	110 09	Golden—Calvary Church.....	5 00
MASSACHUSETTS.		Rosita—St. Matthew's Church.....	2 75
Boston—Emmanuel Church, "S. H. H.".....	25 00		12 90
Mr. Grant Walker.....	50 00	NIOBRARA MISSION.	
Dorchester—All Saints' Church.....	15 00	Rosebud Agency—Church of Jesus.....	13 26
Longwood—"Communicant".....	5 00	Sisseton Mission—St. Mary's Church.....	3 25
Quincy—Christ Church.....	12 80		16 51
	107 80	WESTERN TEXAS.	
MICHIGAN.		San Antonio—Rt. Rev. Robert W. B. Elliott, D.D., one 6 per cent. Coupon Bond of the University of the South, par.....	100 00
Detroit—St. Peter's Church.....	5 00	FOREIGN.	
Fenton—St. Jude's Church.....	1 25	West Africa, Liberia—Hoffman Station, St. James' Church.....	10 74
	6 25	Greece, Athens—Mission School.....	4 86
MINNESOTA.			15 60
Brainerd—St. Paul's Church for 1881.....	5 40	Receipts from June 1st. to Sept. 1st, 1882....	
NEW YORK.		\$2,339 56	
New York—Mrs. Julia Merritt.....	300 00	Amount previously acknowledged.....	
NORTHERN NEW JERSEY.		19,469 96	
Orange—Grace Church, "A Thank Offering"....	25 00	Total amount received from January 5th, 1881, to September 1st, 1882.....	
PENNSYLVANIA.		\$21,809 52	
Philadelphia (Germantown)—Calvary Church	41 00		

NOTE.—Since closing the books for the fiscal year an offering of \$5,000 has been received.

FOREIGN STATIONS.

GREECE.

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

WESTERN AFRICA.

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

Cape Palmas District.

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

Stooe and Bassa District.

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

Monrovia and Cape Mount District.

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

CHINA.

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

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

JAPAN.

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

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

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

JAPAN—(Continued.)

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

HAITI.

The following Clergy of the Church in Haiti receive stipends
out of the appropriation of the Board of Managers:
The Rt. Rev. J. THEODORE HOLLY, D.D., Bishop of the Church
in Haiti, Port-au-Prince.
The Rev. St. Denis Bauduy.....Port-au-Prince.
The Rev. Pierre E. Jones.....Jeremie.
The Rev. Charles E. Benedict.....Aux Cayes.
The Rev. Louis Duplessis Ledian.....Port-au-Prince.
The Rev. Alexander Battiste.....
The Rev. Francois J. Brown.....Gros Morne.
The Rev. H. Michel.....Trianon.
The Rev. Jean J. Constant.....Buteau.
The Rev. Sadraich Kerr.....(In the U. S.)
The Rev. Theodore F. Holly.....Port au Prince.
The Rev. S. U. L. Bastien.....Acud.
The Rev. Daniel Michel.....Petit Fond.

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

MEXICO.

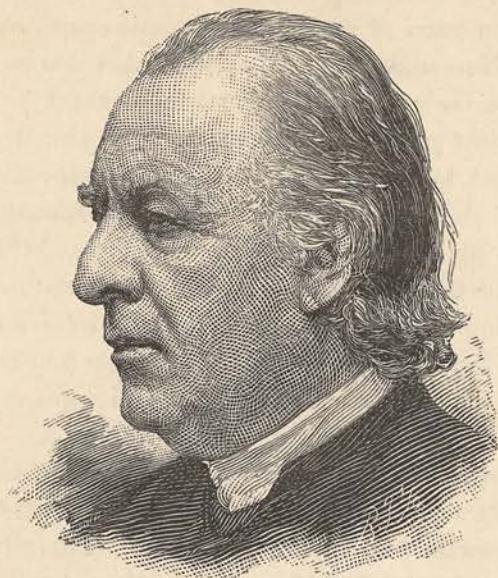
The following Clergy and Lay-workers of the Church in
Mexico (except where otherwise indicated) receive stipends out
of the appropriation of the Board of Managers:
† The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the
Mexican Branch of the Church in the City of Mexico.*
The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of
Cuernavaca.

The Rev. T. Valdespino, M.A.....Mexico.
The Rev. I. Maruri.....
The Rev. J. L. Perez.....
The Rev. Picoquillo Orhuilla.....Joquicingo.
The Rev. Luis Canal.....Mexico.
The Rev. Jacinto Hernandez.....
The Rev. Joaquin Hernandez.....
The Rev. Jose M. Gonzalez.....Theological Seminary,
The Rev. Carlos E. Butler.....
The Rev. Prof. J. Medina.....
The Rev. J. Ramirez Arellano.....Cuernavaca.
The Rev. E. Lopez.....Valley of Mexico.
The Rev. A. Carrion.....Nopala.
The Rev. I. Bustamante.....
The Rev. J. Linares.....Mexico.
Mr. A. E. Mackintosh, Business Agent*.....
Mr. F. Villegas.....Puebla.
Mr. J. Ramirez, Lay-reader.....Joquicingo.
Mr. J. Flores, Lay-reader.....San Pedro Martir.
Mr. H. Lozada, Lay-reader.....Tetelco.
Mr. M. Bejarano, Lay-reader.....Cuernavaca.
Mr. F. Puerto, Lay-reader.....Atalala.
Mr. F. Bonilla.....Puebla.
Mr. Sergia Arenas.....Boys' Orphanage, Mexico.
Mrs. German Hooker.....Girls' Orphanage, Mexico.
Miss Clench.....
Miss Anna Grub*.....
Miss Alcantara, Teacher.....
Miss Ruiz, Teacher.....
Mr. J. Trujillo, Principal.....Cathedral Boys' School,
Mr. P. Candanosa, Teacher.....
Mr. Ponce de Leon.....
† Mrs. Ponce de Leon.....
† Miss Ponce de Leon.....
Mr. Diego Martinez, Teacher, Girls' School, de la Independencia.
Mrs. Diego Martinez.....
Miss Candanosa, Teacher.....
Miss Pinto, Teacher.....
Mrs. Arenas.....
Mr. M. Roldan.....Secretary of Bishop-elect of Cuernavaca.
Mr. B. German.....Mexico.
Mr. F. Garcia, Teacher.....
Mr. A. Morales.....
Mr. V. Hernandez, Teacher.....Cuantla, Morelos.
Mr. P. Mariaca, Teacher.....Yantepec.
Mr. M. Orhuilla, Teacher.....Joquicingo.
Mr. V. Baeza, Lay-worker.....Mexico.
There are besides, several Candidates for Holy Orders and
thirty-eight other Lay Workers.

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

SPIRIT OF MISSIONS.

NOVEMBER--DECEMBER, 1882.



A. J. Twing.

BIOGRAPHICAL.

The Rev. ALVI T. TWING, D. D., was born at Topsham, Vermont, February 9th, 1811. He was educated at the Kimball Union Academy, Meriden, N. H. From thence he went to the University of Vermont. At the close of his second year there, Bishop Hopkins persuaded him to enter immediately upon the study of Theology under his direction. While he was a Candidate for Holy Orders, he taught in the Bishop's school at Burlington. He was made Deacon by the same prelate in St. Paul's Church in that city on the 21st of August, 1826, and ordained Priest about a year later.

He was Rector-elect and Rector of St. Paul's Church, Vergennes, Vt., for about eighteen months. He then took charge of Trinity Church, West Troy, N. Y., and in 1840 entered upon the rectorship of Trinity Church, Lansingburgh, N. Y., in which he continued twenty-three years and one month. Dr. Twing early in this time held the first Service in and presided over the meeting which organized St. Paul's Parish in Salem, N. Y. He was made Doctor of Divinity by Hobart College in the year 1864.

[The likeness of the Rev. Dr. Twing, from a photograph by Rockwood, was kindly contributed by the Publishers of *Harper's Weekly*.]

ALVI TABOR TWING, D.D.

It is with great sorrow that we announce to our readers the death of the Rev. Dr. TWING, late Secretary of the Board of Managers and for Domestic Missions, of this Society. This sad event took place at his residence, No. 7 Gramercy Park, New York, on the morning of Saturday, November 11th, 1882.

Dr. Twing was in the seventy-second year of his age and had just completed nineteen years of service in connection with the Mission work of the Church. In November, 1863, he was appointed "to present the claims of our Domestic Missionary Field throughout the country." This arrangement continued about two years, for in January, 1866, the Domestic Committee officially announced to the Church that the Rev. Dr. Carder having been granted a leave of absence for a few months in consequence of loss of health, "the Rev. Dr. Twing will act as Associate Secretary and General Agent," and that "the Domestic Department of THE SPIRIT OF MISSIONS will be edited by the Rev. Dr. Twing." Upon the death of Dr. Carder on the 18th day of August, 1866, Dr. Twing succeeded immediately to the position of Secretary and General Agent of the Domestic Committee, which appointment was formally approved by the Board of Missions at their thirty-first Annual Meeting in the Church of the Ascension in New York, October 3d, 1866. As such he continued to perform the duties of the position until the reorganization of the Board by the General Convention held in Boston in 1877. Immediately thereafter, at the first meeting of the Board of Managers, the title of "General Agent" was dropped. Dr. Twing was then elected Secretary of the Domestic Committee, and under the By-Laws adopted, became by reason of seniority Secretary of the Board of Managers.

Touching Dr. Twing's connection with the work, it is not too much to say that he has succeeded in infusing a spirit of enthusiasm for Missions into a very large portion of the Church. More than any other one man he has been GOD'S agent in bringing about this grand result. The whole story is told very practically in the aggregates of Receipts as shown in the Annual Report for each year. The gross Receipts for Domestic Missions for the year ending October 1st, 1863, were \$37,458. Those for the next year (Dr. Twing's first year) were \$66,581. The Report for the second year thereafter (October, 1866), the first signed by him as Secretary, gives the Receipts for all purposes as \$78,184; while those for the fiscal year last closed (September, 1882), were no less than \$228,375. Such facts sufficiently show how the magnetic power of the man had impressed the contributors of the Church, for even the legacies received during the last year, were, for the most part if not altogether, from wills written after this great Missionary awakening. When Dr. Twing became Sec-

retary and General Agent, there were but three Missionary Bishops in the Domestic field: at the date of his death this number had increased to thirteen.

None were more impressed by him than the children of the Church, who have given for General Missions in several recent years nearly as much as the amount contributed yearly by the entire Church for the Doctor's Department before his connection with it.

While by no means resting in mere machinery, he recognized the value of fresh expedients for quickening and developing Missionary interest and devised them with rare skill.

In 1865 he organized, at the beginning of that year, a Domestic Missionary Army, which enrolled scores of thousands of those who in their Baptism had been made Christian soldiers. These children had their Generals and other officers and each member was furnished with a certificate of enrollment, badges and other emblems. He carried this organization successfully through the five years service for which it was formed.

In Advent, 1867, the children's paper called THE YOUNG CHRISTIAN SOLDIER appeared. It was Dr. Twing's own thought, and with him a work of love. Determined to have the paper, if possible, in every Sunday-school, he afterward purchased *The Children's Guest*, published by the Church Book Society, and consolidated it with the SOLDIER. Still later, by agreement between the Secretaries and upon their proposition to their Committees, THE YOUNG CHRISTIAN SOLDIER AND THE CARRIER DOVE were united in one. The latter, with the exception of *The Child's Paper*, issued by the American Tract Society, being the oldest paper for children published in the United States.

In connection with the Domestic Missionary Army and the publication of the SOLDIER were held in 1868 and at other times, some of the grandest assemblies of children ever gathered in this land. Notably, the first review of the organization alluded to, which was held in New York City in Steinway Hall on the 29th day of May in the year mentioned; and during the General Convention in Boston in 1877, when not much less than five thousand children were gathered in the great Moody and Sankey Tabernacle.

Dr. Twing, moreover, always took a leading part in arranging the General Missionary Meetings at the times and places of the meetings of the Board of Missions, the Delegate Meetings of the Board, and, more recently, the Missionary Conferences.

In 1870, he introduced, for the use of children and others, the Mite Chests, of which nearly fifty thousand have been issued. These little appliances brought into the Treasury of the Domestic Committee in three years and eight months the large sum of \$74,000.

A work no less truly his own and of equal if not greater influence upon the Missionary activities of the Church was his organization in the autumn of 1868, under the name of "The Ladies' Domestic Missionary Relief Association" of the individual Parish Societies which had been preparing boxes for the Missionaries, some of them for many years. At the end of three years, by order of the Board of Missions, the Secretaries organized the women of the Church in the present form of the Auxiliary to the Board in its work in all departments. The former Society was merged into this. In ten years the Woman's Auxiliary has contributed (in cash and in the estimated value of the boxes sent to the field) more than \$789,000. Large as these figures are, they give no adequate idea of the relief and joy thus afforded to the Church's toiling servants on the frontier and abroad.

DR. TWING'S ILLNESS.

On Tuesday, October 17th, Dr. Twing left the Mission Rooms in his usual health to inspect the work among the colored people in Petersburg and Lawrenceville, Brunswick County, Virginia, Mrs. Twing accompanying him. He was present at a public service in St. Stephen's Church at the former place, the Rev. Giles B. Cooke, Rector, on Wednesday evening, and addressed the Congregation. The next morning he attended at the gathering of the schools and made a second address which he followed by an informal talk in each of the several departments. He sat for an hour among the Theological students and discoursed with them most lovingly. Thence he proceeded to his second appointment and in order to reach it he was obliged to ride twenty-four miles, on a stormy day, over a rough country road, the ride taking five full hours.

On Sunday morning, October 22nd, he preached in the Parish Church at Lawrenceville, and on the afternoon of the same day, in the open air, to a congregation of about one thousand negroes. The Rev. Green Shackelford, Rector, the Rev. J. S. Russell, his assistant, and the Rev. S. D. McConnell of Philadelphia said Evening Prayer. The Holy Communion was administered to about three hundred persons. The following morning Dr. Twing returned to Richmond, by the same five hours' ride by wagon and two or three hours by rail. The journey and the excitement of the visit proved too much for his strength, and that evening he was seized with a violent attack of *angina pectoris*, and, after two days of great pain and weakness, left his bed and came back to New York by sleeping car, arriving here on the morning of Thursday, October 26th. On reaching home he expressed his thankfulness at finding himself among its bright and cheerful surroundings, but it was soon evident that his anxiety to return to his work could not be gratified. His physicians recognized immediately the serious nature of his complaint and

he acquiesced without a murmur in their decision that he should remain in his room. There on Saturday, November 4th, he received the Holy Communion at the hands of his Pastor and friend the Rev. Dr. Potter and from that moment he dismissed his work as done. On the Friday following the Commendatory Prayer was said by Dr. Potter in his behalf and the next morning at two o'clock he passed peacefully away.

THE FUNERAL SERVICES.

The Services at the funeral of the Rev. Dr. Twing were held in Grace Church, New York, on Tuesday, November 14th, at 2 o'clock in the afternoon. The church was filled to its utmost capacity. One hundred and sixty-three Clergymen gathered in the chantry, the most of them robed, besides a large number who were seated in the church. The procession was headed by the Rt. Rev. Dr. Potter, Bishop of New York and President of the Foreign Committee, who was followed by the Rt. Rev. Dr. Littlejohn, Bishop of Long Island and President of the Domestic Committee, the Rt. Rev. Dr. Bissell, Bishop of Vermont, the Rt. Rev. Dr. Elliott, Missionary Bishop of Western Texas, the Rt. Rev. Dr. Starkey, Bishop of Northern New Jersey, the Rev. Dr. Potter, Rector of Grace Church, the Rev. Mr. Mottet, Pastor of the Church of the Holy Communion, the Rev. Drs. Leeds and Schenck of the Domestic Committee, the Rev. Dr. Kirkby, and the Rev. Mr. Kimber, Secretary of the Foreign Committee.

Next in order came the pall-bearers, who were:

The Rev. Dean Hoffman,
The Rev. W. N. McVickar,
The Rev. Dr. Reese,
The Rev. Dr. J. Houston Eccleston,
The Rev. Dr. Davies,
The Rev. Dr. Saul,
The Rev. Dr. Tatlock,
The Rev. Dr. Geo. Williamson Smith,
The Rev. Dr. H. Y. Satterlee,
Mr. F. S. Winston,

Mr. J. C. Garthwaite,
Mr. C. Vanderbilt,
Mr. Wm. Scott,
Mr. Wm. G. Low,
Hon. Benj. Stark,
Mr. Lemuel Coffin,
Hon. H. P. Baldwin,
Mr. R. Fulton Cutting,
Mr. Howard Potter,
Hon. John A. King,

Mr. W. Bayard Cutting,

all being members of the Board of Managers. These were followed by the Clergy not officiating, representing the Dioceses of Albany, Central New York, Connecticut, Fond du Lac, Illinois, Iowa, Kentucky, Long Island, Maryland, Massachusetts, Nebraska, New Jersey, New York, Northern New Jersey, Pennsylvania, Vermont and Virginia, and the Missionary Jurisdictions of Africa, Japan, Niobrara and Western Texas. The representative character of this great gathering was also made more complete by the presence of a Clergyman of the Church of England.

There were also officially present the staff of the Mission Rooms and the Ministers of other Communions connected with the Bible House.

By request of Mrs. Twing, the Order of Service was as follows: The choir of Grace Church sang the 187th Hymn as a prelude. The Opening Sentences were read by the Bishop of Long Island. The Anthem was chanted. The Lesson was read by the Bishop of Western Texas. The Rev. Dr. Leeds announced the 176th Hymn. The Bishop of Northern New Jersey led in the Apostles' Creed. The Bishop of Vermont said the Versicles and Prayers, which were as follows:

The Lord's Prayer. The Collects for Easter-Even, Ascension-Day and All Saints' Day, that in the Office for the Visitation of the Sick "which may be said in behalf of all present," and the concluding Prayer in the Office of Institution. The Bishop of New York pronounced the Benediction, "The God of Peace," etc.; immediately after which the *Nunc Dimittis* was chanted, all kneeling. The Rev. Mr. Kimber announced that those who desired to look once more upon the face of our departed friend and brother would have opportunity so to do immediately after the close of the Service, in the chantry adjoining, and the Rev. Dr. Schenck gave out the closing hymn, the 36th, which was sung while the procession passed down the aisle.

In the chantry the casket was guarded by two Clergymen in surplices—the Rev. Dr. Malcom and the Rev. S. B. Moore, who had been associated with Dr. Twing in the General work. The congregation moved from the church through the south transept into the chantry and passing the casket left by the street door. Probably not less than one thousand persons availed themselves of this opportunity.

THE INTERMENT SERVICES.

On the following day, Wednesday, November 15th, a large congregation of Dr. Twing's former parishioners and friends filled Trinity Church, Lansingburgh, in the Diocese of Albany, where the final Services were held. There were twenty Clergymen in the chancel and several in the pews. The Hymns sung were the 495th, the 260th, and the 335th. The Rev. F. L. Norton read the discretionary portion of the Litany, and the Bishop of the Diocese suitable Collects.

The interment was under the shadow of the church so long in Dr. Twing's pastoral charge; the Bishop of the Diocese reading the Opening Sentences, the Bishop of Vermont the Committal and the Anthem, and the Rev. Mr. Kimber the appointed Prayers, after which the Bishop of Albany pronounced the Apostolic Benediction.

The bells of all the churches in the village tolled continuously.

ACTION OF THE DOMESTIC AND FOREIGN COMMITTEES.

On Tuesday afternoon, immediately following the Services at Grace Church, the Domestic and Foreign Committees each convened in their own room under a notice previously issued for their stated meetings, and by adjournment they came together in joint session to take action on behalf of the Board of Managers. A Special Committee consisting of the Rt. Rev. Dr. Elliott, the Rev. Dr. Leeds, the Rev. Dr. Eccleston, Mr. J. C. Garthwaite and Mr. Lemuel Coffin were appointed to prepare a suitable Minute, which was adopted as follows:

MINUTE.

The removal from his earthly labors of the venerable Secretary of this Board, the Rev. ALVI TABOR TWING, D.D., is to its members as well as to the Church at large, an occasion of mingled sorrow and joy; sorrow, for the loss of his valuable services, but joy for his entrance upon the Rest that remaineth for the faithful laborer.

For a period of sixteen years Dr. Twing was the Secretary and General Agent of the Committee for Domestic Missions, his connection with which marked an era in their history. From the first day of his appointment even to the last he was felt to be a power. His quickening influence was discernible everywhere in an awakened interest on behalf of Missions and an enlarged scope of the Church's aggressive movement. Wholly lost in his work he had the satisfaction of seeing its field extended, its appliances multiplied, its literature improved and its hold on the heart and conscience of the people strengthened year by year.

He brought to the office he so successfully filled qualifications of no common order, to which, it might be said, he was himself a stranger before his appointment, and which, but for this appointment, might never have been revealed. He was apparently designed for just such a position as this, as he was designed for no other. To a natural warmth of heart he united intense enthusiasm and rare devotion in his Master's cause; combining with these a Catholic breadth of sympathy, a solidity of judgment, a tenacity of purpose and a loyalty to authority, which are seldom to be found in one and the same person. He had the bravery of a chieftain and the winning manner of a leader, with which to attract a kindred following. His commanding presence and equally commanding voice rose above all discouragements, to the great relief of his brethren in hours of trial. His strength was as it were the strength of a giant; and to his powers of endurance under a fearful accumulation of responsibility and toil there was for a time no seeming limit.

One cannot fail at an hour like this to recall these traits, these characteristic features; nor yet to remember with what genuine modesty and almost childlike simplicity and transparency of spirit they were blended both in public and in private.

Dr. Twing will be sadly missed, not only in the Rooms of the Domestic Committee, where his cordial and sunny welcome greeted all who entered; but far out on the frontier, in mountains and valleys and on widespread prairies, where he knew, as few know, the Missionaries themselves—to whom his animating and sustaining letters were perhaps more valuable than the remittances they enclosed. His latest service was to the

colored population of Brunswick County, Virginia—his journey to whom precipitated a death which, alas! was impending many months before.

In the often delicate relations of the Domestic and Foreign Committees Dr. Twing was a wise and generous coadjutor. He saw no antagonism between the two, but on the contrary, a unity of aim and a like fulfilment in their respective spheres of the One Great Command of our LORD and SAVIOUR.

This Board would place upon permanent record its unanimous testimony to his Christian character and distinguished usefulness, most earnestly invoking the Great Head of the Church to guide to the selection of one like-minded to take up his responsible and difficult task. They beg also to tender to Mrs. Twing assurances of their heartfelt sympathy, together with the expression of their grateful appreciation of her invaluable counsel and help to their departed friend.

ROBERT W. B. ELLIOTT,
 GEORGE LEEDS,
 J. HOUSTON ECCLESTON,
 J. C. GARTHWAITE,
 LEMUEL COFFIN.

At the meeting of the Committees referred to, the Rev. J. L. Reese, D.D., the Rev. Joshua Kimber and Mr. J. W. Fuller were appointed a Special Committee on behalf of the Board to attend the interment Services.

MINUTE OF THE AMERICAN CHURCH MISSIONARY SOCIETY.

ROOM 30, BIBLE HOUSE,
 NEW YORK, November 13th, 1882.

At a meeting of the Executive Committee of the American Church Missionary Society, held as above, the following action was taken:

Resolved, That this Committee has learned with profound sorrow of the death, on Saturday last, November 11th, of the Rev. ALVI TABOR TWING, D.D., Secretary of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church and Secretary of the Domestic Committee of that Board; that we unite with the whole Church in lamenting the loss of one whose services have been so eminent in stirring up the Missionary spirit among the people and the parishes; that while we cherish the memory of his Catholic spirit and Christian zeal, we invoke the consolation of Divine grace upon his bereaved family.

WM. A. NEWBOLD, *Secretary.*
